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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 73:

Writings of Baha'u'llah in 'Akka, year 1301 A.H.
(1883-1884) part I

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

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

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- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
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- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
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- 119. Letters and utterances in the year 1899
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- 123–124. Letters and utterances in the year 1901 I–II
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II. Travels to Egypt and the West

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Introduction to volume 73

This first 1883–84 volume is dominated by a cluster of recurrent themes characteristic of the later ‘Akka period: the vindication of Baha’u’llah’s claim as the fulfillment of earlier revelations, the repeated denunciation of the learned classes as the chief agents of opposition, the suffering and steadfastness of the believers under renewed persecution, and an increasingly practical concern with how the community is to endure, teach, and govern itself under pressure. Much of the volume consists of brief tablets of encouragement, remembrance, and consolation; taken together, they show a community being sustained through personal address, repeated assurances of divine notice, and constant exhortation to steadfastness. Yet several items stand out for going beyond this familiar register and giving concrete expression to the strategic and social concerns of the period.

The most substantial and distinctive tablet in the volume is BH00042, which makes hikmat the central problem of communal life. Its importance lies in the fact that wisdom is not treated abstractly, but as a practical discipline of public conduct, assembly, and teaching. Drawing on examples from Baghdad, Tehran, and other settings, it reflects on how imprudent behavior could provoke hostility, and it uses those cases to define wisdom as the art of attracting souls without needlessly exposing the believers to danger. Particularly notable is its advocacy of consultation and consultative groupings among the friends, together with the assurance that such collective deliberation receives divine assistance; in this respect BH00042 is one of the most interesting documents in the volume for the early formation of Spiritual Assemblies. Closely related is BH00628, which sharpens the same activist concern by declaring that true “assistance” to the Cause consists in teaching, not in other forms of zeal, and by invoking the fisherman in the time of Christ as the model of divinely confirmed proclamation. It also situates present opposition within a larger sacred history: as former religious leaders opposed earlier manifestations, so now the Babis themselves repeat that pattern. These two tablets together give the volume its strongest practical and polemical edge.

Several shorter pieces are notable for the sharper profile they give to specific constituencies and ideas. BH05943 and BH11903 are striking for their exaltation of believing women: BH05943 declares the faithful handmaidens to be the true “queens” of the spiritual realms, superior to earthly queens who long awaited but failed to recognize the manifestation, while BH11903 goes so far as to say that the believing woman is “better than men” in the divine tablet. These are not merely consolatory formulas; within a volume otherwise dominated by general steadfastness language, they stand out as emphatic valuations of female believers. BH10912 is also memorable, though very brief, because it alludes directly to the Qur’anic “Great Announcement,” suggesting a compact but theologically charged identification of Baha’u’llah’s revelation with that eschatological theme. By contrast, BH11425 condenses the volume’s larger proclamatory mood into an almost lapidary formula: the “Most Great Gate” is open before the nations.

Other tablets are important less for new doctrinal content than for the way they register the pressures of the moment. BH08078 gives a particularly vivid snapshot of renewed persecution, lamenting the imprisonment, plunder, and captivity of the believers and again locating the principal blame with the divines. BH08578, with its references to God having “seized” named opponents and to others soon to be seized, preserves something of the immediate atmosphere of conflict surrounding Tehran and the anti-Baha’i agitation of the period. Still, the general effect of the volume is not one of innovation on every page, but of consolidation: a dispersed and harried community is being taught how to read its trials, how to esteem its own station, how to teach without recklessness, and how to understand present opposition as the latest reiteration of a perennial religious drama. In that sense, this volume is less a miscellany than a carefully textured witness to the maturation of Baha’u’llah’s late ministry under the dual signs of persecution and communal formation.

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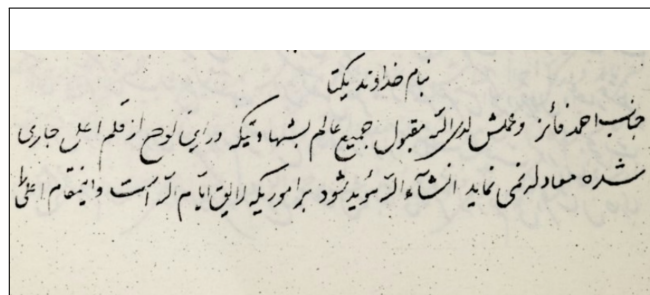
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BH02090

To: Mulla Ali Akbar brother of Ahmad, in
Sarchah

Date: 1301-01 [1883-Nov]



INBA44

- 1 In the name of the one God! بنام خداوند یگانه
- 2 His honor Ahmad has attained and his deed is accepted before God. The entire world cannot equal the testimony that has flowed from the Most Exalted Pen in this Tablet. God willing, may he be assisted to accomplish that which befits the Days of God and preserve this most exalted station through the Name of the Lord of humanity. جناب احمد فائز و غنمش لایزال مقبول جمیع عالم بشهادتیکه در این لوح از قلم اعلی جاری شده معادله نمینماید انشاء الله مؤید شود بر اموریکه لایق ایام الله است و این مقام اعلی را باسم مالک وری حفظ نماید
- 3 O Ali-Akbar! Divine grace and favor have been with you, and whatsoever befell you in His path has been recorded and established by the Pen of Command in the Book of Names. That which the Tongue of Grandeur hath mentioned befell you in the path of Truth. Be not grieved, but engage in the remembrance of God with the utmost joy and fragrance, for whatsoever befell you was for God and in the path of God. What station is greater than this and what matter more glorious and excellent? Nay, by His very Self, the True One! For souls that are turned to Him and are steadfast there are stations that pen, tongue and utterance are powerless to describe. یا علی قبل اکبر فضل و عنایت الهی در باره شما بوده و آنچه در سبیلش وارد شده در کتاب اسماء از قلم امر جاری و ثابت در سبیل حق وارد شد بر شما آنچه که لسان عظمت آنرا ذکر فرموده محزون مباش و بکمال روح و ریحان بذکر حق مشغول باش چه که آنچه وارد شده الله و فی سبیل الله بوده کدام مقام اعظم از اینست و کدام امر اعز و احسن لا ونفسه الحق از برای نفوس مقبله مستقیمه مقامات نیست که قلم و لسان و بیان از او عاجز و قاصر است
- 4 Two letters from you have returned to the Book, two birds have winged their flight to the most exalted nest, and two souls have turned toward the Most Glorious Homeland. By the life of God! They both gaze from the Supreme Horizon and hear what the Tongue of Bounty hath spoken at this moment. Were anyone to behold their station, they would swoon away. Rejoice thou in this mighty favor. دو حرف از شما بکتاب راجع و دو طیر باشیان اعلی و دو نفس بوطن ابری توجه نمودند لعمر الله انهما فی الرفیق الاعلی ینظران و یسمعان ما نطق به لسان الفضل فی هذا الحین لو ینظر احد مقامهما لینصعق ان افرح بهذا الفضل العظیم
- 5 We make mention in this station of thy brother who was named Muhammad-'Ali and who ascended unto God. We testify that he turned toward the Supreme Horizon and answered his Lord, the Lord of Names, when He called out from the Kingdom of Utterance: "There is none other God but Me, the All-Compelling, the Self-Subsisting." We were with him at the time of his ascension, and a company of near-angelic beings received him. Glory be upon him and upon those who make و نذکر فی هذا المقام اخاک الذی سَمی بمحمد قبل علی و صعد الی الله نشهد انه اقبل الی الأفق الاعلی و اجاب مولی الاسماء از نادى من ملکوت البیان انه لا اله الا انا المهيمن القيوم قد کنا معه حين صعوده و استقبله قبیل من الملائكة المقربين البهاء علیه و علی من ذکره بما نطق به قلبی فی هذا المقام الرفیع

mention of him through what My Pen hath spoken in this exalted station.

6 Grieve not over anything. Verily thy Lord is with thee. He hath assisted thee to turn unto Him and taught thee what had escaped the champions among men. Thy Lord is indeed gracious to His loved ones, but most of the people are heedless. Praise be to God! Thou hast attained unto a mighty favor, for God's mercy and His grace have encompassed thee, and the evidences thereof shine forth like suns from the horizons of His Tablets.

7 Grieve not for the two letters - they were two letters from the Book of Divine Love and have returned to the Mother Book. Reflect upon this bounty, that while the divines of the age, despite having awaited the appearance of Truth throughout centuries and ages, remained deprived behind the veils of idle fancies and were shut out from the ocean of generosity when the dawn of the Day of God appeared and the world was illumined by the lights of the Sun of Truth, your children attained to a station mentioned by the Most Exalted Pen, despite them and despite those who disbelieved in what they were promised in every Book, every Scripture, every Psalm and every mighty Tablet. We have mentioned thee before and at this time, and those who are with thee, and those who have heard and answered their wronged, estranged Lord.

6 لا تحزن من شيء أن ربك معك أنه أيديك على
الاقبال وعرفك ما غفل عنه إبطال الرجال أن
ربك لذو فضل على أوليائه ولكن الناس أكثرهم
من الغافلين لله الحمد بفضل عظمي فائز شديد چه
که رحمت حق و عنایتش شما را احاطه نموده و
آثار آن بمثابه شمس مشرقه از آفاق الواح مشرق
ولا تح

7 از برای حرفین محزون مباش دو حرف بودند از
کتاب محبت الهی و بام کتاب راجع گشتند در
این فضل تفکر نما که علمای عصر مع آنکه در
قرون و اعصار منتظر ظهور حق بوده اند چون غیر
یوم الله طالع و عالم از انوار آفتاب حقیقت منور
کل بحجبات اوهام محروم ماندند و از دریای
کرم ممنوع و اطفال شما بمقامی فائز که از قلم
اعلی ذکرشان جاری رغماً لأنفهم و انفس الذين
كفروا بما وعدوا في كل كتب و كل صحف و
كل زبر و كل لوح عظيم انا ذكرناك من قبل
و في هذا الحين ثم الذين معك و الذين سمعوا و
اجابوا موليم المظلوم الغريب

INBA44:137b, BRL_DA#058

BH02268

To: Baha'is of Jewish Background of Khurasan et al., in Kha
Date: 1301-01 [1883-Nov]

1 O children of the Friend! He Who speaks from this manifest horizon says: O My Most Exalted Pen! Make mention of the children of My Friend and the heirs of My Interlocutor, with whom God conversed openly and resplendently without veil or barrier. He desired to attain the presence and vision of the Most High, but was prevented therefrom by a wisdom from Him which none knows save God, the Lord of lords. And among them were those who attained this most exalted station and drank from the hands of bounty the wine of nearness and reunion.

1 ابناء الخليل هو الناطق من هذا الأفق المبين ان يا
قلبي الأعلى ان اذكر ابناء خلي و وراث كلمي
الذين يكلمهم الله ظاهراً باهراً من غير ستر و حجاب
أنه اراد اللقاء و رؤيته تعالى و منع عن هذا حكمة
من عنده و ما اطلع بها الا الله رب الأرباب و
منهم من فاز بهذا المقام الأعلى و شرب من ايدى
العطاء رحيق القرب و الوصال

- 2 Rejoice in that We have caused you to hear Our sweetest call, acquainted you with Our most exalted horizon, and guided you to the straight path. You have been mentioned with a mention that cannot be equaled by anything possessed by creation - to this testifies the Mother Book which is with Him. How many a wealthy one has been debarred from the Dayspring of grace, and how many a poor one has hastened with humility and contrition to the ocean of riches! Those who have been debarred from the Most Great Sea - these are regarded as the most abject of beings in the Books and Tablets. Give thanks unto God that the Most Exalted Pen has been moved to make mention of you. He is, verily, the Mighty, the All-Bountiful.
- 3 Arise to aid the Cause of the All-Merciful through wisdom and utterance and say: O peoples of the earth! By God! The days have come wherein the Lord of Names speaks that wherewith the Rock has cried out and the Divine Lote-Tree has raised its call from the most exalted station. Beware lest the tyrants of the earth and the pharaohs of the lands prevent you from the Cause of God, the Lord of all men. The divines of the earth who cast behind them the command of God and followed vain imaginings and idle fancies have wronged Me. The Messengers of God aforesaid lamented their oppression - to this they who are possessed of insight bear witness.
- 4 Say: O people! By what proof did you believe in Muhammad, the Apostle of God, aforesaid, and by what reason do you turn away from Him Who, when He came, all things proclaimed: "The Kingdom is God's, the One, the All-Forgiving"? By God! He bore witness to Me before My appearance, and before Him did the Books of God - O ye who are endowed with understanding! The books of the world have submitted to My Most Great Book, and the tongues of nations throughout the ages and centuries have testified. Yet when He appeared in truth and the standards of the Revelation were made manifest, they turned away therefrom except those whom God delivered through His power and authority. They lamented My separation, spent their wealth for My Name, and entered the temples for My remembrance; yet when I manifested My Self, they disbelieved in Me and disputed My signs which have encompassed the horizons.
- 5 My servant named Abu'l-Hasan has come into Our presence and mentioned your condition in relation to the Cause of God. We have remembered you through a Tablet that speaks before the faces of the world - there is no God but Him, the Mighty, the All-Bestowing. You have attained unto My Book before and after, and to My remembrance before which all remembrances bow down. Be assured of God's grace and mercy, and
- 2 ان افرحوا بما اسمعناكم ندائنا الاحلى و عرفناكم افقى الاعلى و هديناكم الى سواء الصراط قد ذكرتم بذكر لا يعادله ما عند الخلق يشهد بذلك من عنده ام الكتاب كم من غنى منع عن مشرق الفضل و كم من فقير سارع الى بحر الغناء بخضوع و اناب ان الذين منعوا من البحر الأعظم اولئك احقر العباد فى الزير و الألواح ان اشكروا الله بما تحرك على ذكركم البراعة العليا انه هو العزيز الفضل
- 3 قوموا على نصرة امر الرحمن بالحكمة و البيان و قولوا يا ملاء الأرض تالله قد اتت الايام و ينطق فيها مالک الأنام بما صاحت به الصخرة و نادت السدرة على اعلى المقام اياكم ان تمنعكم جبابرة الأرض و فراعنة البلاد عن امر الله مالک الرقاب قد ظلمنى علماء الأرض الذين نبذوا امر الله و اتبعوا الظنون و الأهوام قد ناح من ظلمهم رسل الله من قبل يشهد بذلك اولوا الأبصار
- 4 قولوا يا قوم بأى حجة آمنتم بمحمد رسول الله من قبل و بأى امر اعرضتم عن الذى اذا اتى نطقت الأشياء الملك لله الواحد الغفار لعمر الله انه شهد لى قبل ظهورى و من قبله كتب الله يا اولى الأبواب قد خضعت كتب العالم لكتابى الأعظم و شهدت السن الأمم فى القرون و الأعصار فلما ظهر بالحق و ظهرت رايات الظهور اذا اعرضوا عنها الا من انقذه الله بقدرة و سلطان قد ناحوا فى فراق و انفقوا الأموال لاسى و دخلوا المعابد لذكرى فلما اظهرت نفسى كفروا بها و جادلوا بآياتى التى احاطت الآفاق
- 5 قد حضر عبدى الذى سمى بأبى الحسن و ذكر ما انتم عليه فى امر الله ذكرناكم بكتاب ينطق امام وجوه العالم انه لا اله الا هو العزيز الوهاب قد فزتم بكتابى من قبل و من بعد و بذكرى الذى سجدت له الأذكار ان اطمئنا بفضل الله و رحمته و توكّلوا عليه فى كل الأحوال انه يؤيدكم و ينصركم

trust in Him under all conditions. He will assist you and aid you through a word from His presence - He is the Powerful, the Unconstrained. The glory shining forth from the horizon of the heaven of My grace be upon you and upon those whom the censure of any wicked deceiver does not deter in the path of God.

بکلمه من عنده و هو المقتدر المختار البهاء اللّاح
من افق سماء فضلى عليكم وعلى الذين ما اخذتهم
فى الله لومة كلّ فاجر مکار

INBA84:228

BH03303

To: Nabil Qabl-i-Ibrahim, in Yazd

Date: 1301-01 [1883-Nov]

1 He is the Answerer in all conditions.

1 هو المجيب فيكلّ الأحوال

2 O Muhammad before Ibrahim! God willing, mayest thou be blessed with divine grace. The entire world is thunderstruck by this most exalted Word and its like. The Unseen, clothed in the garment of manifestation, speaketh and saith: The Promise hath come and He Who was promised hath appeared with such sovereignty as the hosts of tyrants and the clamor of Pharaohs have failed to deter. He calleth out with the most exalted call between earth and heaven, summoning all who dwell in the realm of creation to the supreme horizon. Blessed is he who hath ears to hear, who hath a heart and hath turned toward it, and who hath a face and hath turned it toward God, the Lord of all worlds.

2 يا محمد قبل ابراهيم انشاءالله بعنايت حقّ جلّ
جلاله فائز باشى جميع عالم از اينكلمهء عليا و امثال
آن منصعق مشاهده ميشوند آن الغيب فى قيص
الظهور ينطق و يقول قد اتى الوعد و ظهر الموعد
بسلطان ما منعت جنود الجباره و لا ضوضاء
الفراعة ينادى بأعلى النداء بين الأرض و السماء
و يدعو من فى ناسوت الانشاء الى الأفق الأعلى
طوبى لسميع سمع و لذى قلب اقبل و لذى وجه
توجه الى الله رب العالمين

3 Blessed are they whom the oppression of the oppressors and the might of the heedless have not kept back from God, exalted be His glory. In the sight of the All-Seeing, the entire world and all that is therein cannot equal a single one of God's names, for the former is transient while the latter endureth. Although all people themselves testify to its transience, they cling to it in such wise that it hath become the cause of their heedlessness, error and waywardness.

3 طوبى از براى نفوسيكه ظلم ظالمين و سطوت
غافلين ايشانرا از حقّ جلّ جلاله منع نمود نزد
بصير جميع دنيا و آنچه در اوست بیک اسم از
اسماء حقّ معادله ننماید چه که او فانیست و این
باقی مع آنکه جميع ناس خود بفنای او شهادت
میدهند مع ذلک بشأنى باو متمسکند که سبب
و علت غفلت و ضلالت و گمراهی شده

4 One must stand firm in the Cause of the Lord of eternity with such steadfastness that no wavering can affect it. In all conditions speak with wisdom, for verily We have enjoined this upon all in My perspicuous Book. His honor Abu'l-Hasan - My glory be upon him - hath made mention of thee, and this clear tablet hath been sent down from the heaven of the mercy of the Lord of the worlds that thou mayest attain supreme joy.

4 بایست بر امر مالک قدم ایستادیکه تزلزل باو
راه نیابد و در جميع احوال بحکمت ناطق باش
اَنَا امرنا الکّل بها فى کتّابى المبین جناب ابوالحسن
عليه بهائى شما را ذکر نموده و این لوح مبین از
سماء رحمت ربّ العالمین نازل تا بفرح اکبر فائز
شوى که الحمد و المنة فيکلّ الأحوال نفوسیکه

Praise and thanksgiving in all conditions! All souls, whether women or men, who have turned to the Truth have been mentioned, and each hath been honored with the remembrance of the Wronged One. Convey My greetings to all of them and gladden them with God's grace. Time and again hath thy mention flowed from the Most Exalted Pen. Give thanks to God for this great bounty. Thou art he who purposed, turned toward God, migrated and returned by His command, and the reward of attaining His presence hath been ordained for thee. Thy Lord is verily the All-Bountiful, the Most Generous. Glory be upon thee and upon them, men and women alike, from God, the Mighty, the Praiseworthy.

بِحَقِّ اقبال نموده اند چه از نساء و چه از رجال
جمع را ذکر نموده و هر یک بذکر مظلوم فائز
گشتند کل را تکبیر برسان و بعنایت حق مسرور
دار مکرر از قلم اعلی ذکر جاری ان احمد الله
بهذا الفضل العظیم انت الذی قصدت و اقبلت و
هاجرت و رجعت بأمره و کتب لک اجر لقاءه
ان ربک هو الفضل الکریم البهاء علیک و علیهم
و علین من لدی الله العزیز الحمید

ABDA.268

BH04094

To: Mulla Ali Asghar Qaini (Birjand), in Sarchah

Date: 1301-01 [1883-Nov]

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

1 هو الشاهد الخبیر

2 O loved ones of God, O captives in the earth! There hath befallen you that which hath caused the Concourse on High to grieve. O 'Ali-Asghar! I swear by the Lord of Power Who, from the Most Great Scene, summoneth mankind unto the Most Exalted Horizon - were men, now heedless, to become aware of even less than a needle's eye of the truth, they would all offer themselves up as a sacrifice for but one of those who have turned towards God.

2 یا احباء الله یا اسراء الأرض وارد شد بر شما
آنچه که سبب حزن ملا اعلی گشت یا علی قبل
اصغر قسم بمالک قدر که در منظر اکبر ناس
را باقی اعلی دعوت میفرماید اگر ناس غافل اقل
از سم ابره آگاه شوند جمع خود را فدای یکی از
مقبیلین الی الله مینمایند

3 Strange it is that even such souls remain unaware of their stations, for such is the bounty vouchsafed unto them that were but a glimmer thereof to become manifest, the earth would be transformed into another earth. Thy name was mentioned in the presence of the Wronged One, and We have revealed for thee that whereby thy remembrance shall endure. Be thou grateful, therefore, and be of them that render thanks. Arise to serve the Cause with such steadfastness as would cause every agitated soul to become tranquil and every restless being to find repose. Say: O people of Baha! Let not the tyranny of rulers prevent you from drawing nigh unto the Lord of Names. By My life! The oppressor desired to extinguish the light, but God, in truth, caused it to burn brighter; he wished to quench it, but the hand of Power made it blaze more fiercely; he sought

3 عجب در اینکه مقبیلین هم از مقامات خود غافلند
چه که فضل بمقامی است در باره ایشان اگر
پرتوی از آن ظاهر شود ارض غیر ارض مشاهده
گردد اسمت لدی المظلوم حاضر و اتزلنا لک ما
یبقی به ذکرک ان اشکر و کن من الحامدین بر
خدمت امر قیام ثما باستقامتی که هر مضطربی
از آن مطمئن شود و هر متحرکی ساکن گردد
بگو ای اهل بهاء ظلم امرا شما را از مالک اسماء
منع نماید لعمری ان الظالم اراد ان یطفئ ولكن
الله اوquده بالحق و اراد ان یخمد ولكن اشعلته
ید القدرة و اراد ان یضیع امر الله ولكن عمل
بما ارتفع به امره ان الظالم فی وهم و ربک علی

to destroy God's Cause, but through his very acts did God's Cause gain ascendancy. The oppressor dwelleth in delusion, while thy Lord standeth on manifest truth. Convey My greetings to the loved ones in that land. Soon shall the recompense of His chosen ones and His friends become manifest, and each shall behold his name inscribed in God's Book. He, verily, is the Forgiving, the Merciful. The glory be upon thee and upon them that are with thee, who have turned towards the Most Sublime Horizon in this wondrous Day.

يقين مبين دوستان آن ارض را از قبل مظلوم
تکبير برسان زود است که مکافات اصفيا و اوليا
ظاهر شود و هريک اسم خود را در کتاب الهی
مشاهده نمايد آنه هو الغفور الرحيم البهاء عليك و
على من معك من الذين اقبلوا الى الأفق الأعلى
في هذا اليوم البديع

INBA44:159, BLIB_Or15738.046ax,
BRL_DA#011, SFI20.010, RAHA.248ax

BH04757

To: Nabil Musafir, in Hamadan

Date: 1301-01 [1883-Nov]

1 He is the Most Holy, the Most Great.

1 هو الاقدس الاعظم

2 The Wronged One hath borne witness unto that whereunto God Himself bore witness ere the creation of the heavens and the earth: that there is no God but Him. From everlasting He hath been sanctified above the mention of all beings, and exalted beyond all that was and shall be. Glorified be He Who hath sent down the verses and despatched them unto His chosen ones – those who, with radiant faces, have turned unto the Most Exalted Horizon, and have heard and answered their Lord, the All-Subduing, the Self-Subsisting.

2 شهد المظلوم بما شهد الله قبل خلق السموات
والارض انه لا اله الا هو لم يزل كان مقدساً عن
ذكر الكائنات ومنزهاً عما كان وما يكون سبحانه
الذي انزل الآيات وارسلها الى اصفياه الذين
اقبلوا الى الافق الاعلى بوجوه بيضاء وسمعوا
واجابوا ربهم المهيمن القيوم

3 O Nabil! Remember that hour when thou wert in the presence of the Throne and didst hearken unto that which the Tongue of Grandeur uttered in His praiseworthy station. Abu'l-Hasan came into the presence of the Lord of the seen and the unseen, made mention of thee, and We, in turn, have made mention of thee in this sealed Tablet.

3 يا نبيلى ان اذكر اذ كنت لدى العرش وسمعت ما
نطق به لسان العظمة في مقامه المحمود قد حضر
ابو الحسن لدى مولى السر والعلن وذكر ذكرك
ذكرناك بهذا اللوح المختوم

4 We testify that thou hast attained unto the meeting (with the Beloved) and hast quaffed the wine of reunion from the hand of bounty of thy Lord, the Lord of the Promised Day. Magnify, then, the praise of thy Lord, and thereafter act in accordance with that which thou hast been commanded from His presence. Verily, thy Lord is the True One, the Knower of things unseen.

4 نشهد أنك فزت باللقاء وشربت رحيق الوصال
من يد عطاء ربك مالك اليوم الموعود سبيح بحمد
ربك ثم اعمل بما امرت به من لدنه ان ربك هو
الحق علام الغيوب

5 Beware lest aught debar thee from the Lord of creation. Leave behind thee what is with the people, and lay fast hold on that which is with thy Lord, the Mighty, the All-Loving.

5 اياك ان تمنعك الاشياء عن مالك الانشاء ودع
ما عند القوم آخذاً ما عند ربك العزيز الودود

- 6 Glory rest upon thee, upon them that are with thee, and upon all who have attained unto the verses of God, the Lord of all being.

6 البهاء عليك وعلى من معك وعلى الذين فازوا
بآيات الله مالك الوجود

BLIB_Or15697.241

BH04764

To: Aqa Abdul-Ali, in Tabriz

Date: 1301-01 [1883-Nov]

- 1 In the Name of the Beloved of the Worlds!
- 2 The servant was present before the Wronged One with a letter in his hand, adorned with the mention and praise of God, exalted be His glory. Blessed is the one who has attained to the Divine Day and has recognized the Manifestation of the Hidden Mystery and the Treasured Secret. Such a one is regarded before God as more exalted and nearer than all who dwell on earth.
- 3 We have heard the call of Nabil, upon him be My glory. Praise be to God, he is successful in serving the Cause and is speaking in remembrance of the Wronged One. We, from this spot, send Our greetings to him and to the loved ones of God in that place, and to every steadfast and firm servant. Likewise, thy call has reached the ears of the Lord of Names. God willing, thou shalt be assisted to achieve that which is acceptable in the sight of God today.
- 4 Ye have been among those whose mention hath been made in the Most Holy and Most Exalted Court. Know ye the value of this lofty and most exalted station, and preserve it in the name of God, exalted be His glory, lest the hints and veils of the heedless and the opposers cause you to slip from and be barred from the straight path of God.
- 5 And We make mention of the people of Saysan who have turned to the Most Exalted Horizon. These have attained unto the Word of God, the All-Compelling, the Self-Subsisting. All are mentioned before the Throne and are recorded by the Most Exalted Pen in the Crimson Book. Glory be upon him who wrote thy letter, and upon thee, and upon them, and upon

1 بنام محبوب عالمیان

2 عبد حاضر نزد مظلوم حاضر مع کتابی در دست
و مزین بود بذكر و ثناء حق جلّ جلاله طوبی
از برای نفسی که فائز شد بیوم الهی و مظهر غیب
مکنون و سر مخزون را شناخت او نزد حق از
من علی الأرض اعلی و اقرب

3 ندای جناب نبیل علیه بهائی را شنیدیم الحمد لله
بخدمت امر موقتند و بذكر مظلوم ناطق انا نکبر
من هذا المقام علیه و علی احباء الله فی هناک
و علی کلّ عبد ثابت مستقیم و همچنین ندای تو
باصغای مالک اسماء فائز انشاء الله مؤید شوی بر
آنچه که الیوم لدی الله مقبولست

4 شما از نفوسی بوده اید که ذکرتان در ساحت امنع
اقدس بوده قدر این مقام بلند اعلی را بدانید
و باسم حق جلّ جلاله حفظش نمائید تا که
اشارات و سبحات غافلین و معرضین شما را از
صراط مستقیم الهی نلغزاند و منع ننماید

5 و نذكر اهل سیسان الذين اقبلوا الى الأفق الأعلى
اولئك فازوا بكلمة الله المهيمن القیوم جمیع لدی
العرش مذکورند و در صحیفه حمرا از قلم اعلی
مسطور البهاء علی من كتب کتابک و علیک و
علیهم و علی کلّ متشبث بذیل الله المقتدر الغفور
الکریم

INBA41:408

all who have grasped the hem of God, the Mighty, the All-Forgiving, the All-Bountiful.

BH05238

To: Nazar Ali Khan, in Darakhsh

Date: 1301-01 [1883-Nov]

- 1 He is the Expounder, the All-Knowing 1 هو المبينّ العليم
- 2 O Nazar! The Wronged One hath turned toward thee from the prison precincts and hath remembered thee with a remembrance from which light hath shone forth. Verily He turneth to whomsoever hath turned unto Him, and remembereth whoso hath remembered Him amongst the peoples. 2 يا نظر توجه اليك لحاظ المظلوم من شطر السجن و ذكرك بذكر سطعت منه الأنوار أنه اقبل الى من اقبل اليه و ذكر من ذكره بين الأنام
- 3 This is the Day wherein that which was hidden hath been revealed, and He Who was promised in the Books and Tablets hath come. Among the people are those who turned away from Him, those who opposed Him, and those who issued unjust decrees against Him - decrees that caused all things to lament, and behind them the denizens of Paradise wept at eventide and at dawn. They denied God's bounty after its revelation and perpetrated that which caused the very rocks to cry out and hearts and minds to melt. 3 هذا يوم فيه ظهر ما كان مكنوناً و اتى من كان موعوداً في الزبر و الألواح من الناس من اعرض عنه و منهم من اعترض عليه و منهم من افترى بظلم ناحته به الأشياء و عن ورائها اهل الفردوس في العشي و الاشرار قد كفروا بنعمة الله بعد انزالها و عملوا بما صاححت به الصخرة و ذابت القلوب و الأكياد
- 4 Most of our enemies are the divines of the earth, as testifyeth the Mother Book which is with Him. They have clung to idle fancies and imagined themselves to be manifestations of knowledge in the world. Say: Shame upon you, O company of ignorant ones! By God, knowledge itself disavoweth you at all times. Open your eyes, then raise up your heads - verily the Sun shineth at its zenith! 4 و اكثر اعدائنا علماء الأرض يشهد بذلك من عنده أم الكتاب قد تمسكوا بالظنون و ظنوا أنهم مظاهر العلم في العالم قل تباً لكم يا معشر الجهلاء تالله انّ العلم يتبرء منكم في كلّ الأحيان ان افتحوا ابصاركم ثم ارفعوا رؤوسكم ان الشمس اشرفت في وسط الزوال
- 5 Blessed is the learned one who cast away what he possessed and took up that which was prescribed by God, the Lord of lords. Thus hath the horizon of proof been illumined by the Luminary of utterance. Blessed is he who hath seen, and woe unto every heedless imposter. The glory that proceedeth from Us be upon those who have held fast to the cord of their Lord's loving providence, the Lord of creation. 5 طوبى لعالم نبذ ما عنده و اخذ ما امر به من لدى الله ربّ الأرباب كذلك اثار افترى البرهان ينير البيان طوبى لمن رأى و ويل لكل غافل مكرّ البهائم من لدنا على الذين تمسكوا بجبل عناية ربهم مالک الایجاد

INBA44:111a

BH05602

To: Aqa Mirza Ali Nayib, in Baghistan

Date: 1301-01 [1883-Nov]

1 He is the Hearing and the Answering

1 هو السامع المجيب

2 O 'Ali, My glory be upon thee! Thou art among those who, in the earliest days, turned to God and drank from the cup of recognition. Later, the world's vicissitudes and the veils of the peoples intervened. Hearken thou to the Voice of the Wronged One and ponder the Name of God, the Self-Subsisting. He is the One Who standeth, the Powerful, the Mighty, the All-Conquering.

2 یا علی علیک بهائی تواز نفوسی هستی که در اول ایام اقبال نمودی و از کأس عرفان نوشیدی و بعد حوادث عالم و حجابات امم حایل شد بشنو ندای مظلوم را و در اسم قیوم الهی تفکر نما اوست قائم و قادر و مقتدر و غالب

3 Those who have risen in opposition are like children occupied with play. God will soon seize them through a command from His presence and will verify His verses and manifest His Cause and establish His proof, despite them and those who dispute the signs of God, the Lord of all worlds. Arise to serve the Cause. Divine confirmation and assistance have ever been and shall ever be within the grasp of God's power, exalted be His glory. Say: Glory be unto Thee, O Thou through Whose Name earthquakes have seized all the tribes of the earth! I beseech Thee to aid me to serve Thy Cause in Thy days and to strengthen me in that whereby my mention shall endure in Thy Book. I ask Thee, O Forgiver of the world and Helper of the nations, Who hath appeared through the Most Great Name, to forgive me and those who have turned to Thy most exalted horizon and held fast to the cord of Thy loving-kindness, O Creator of heaven! Then ordain for me the good of this world and the next. Verily Thou art the Lord of the throne on high and of the dust beneath. There is none other God but Thee, the Ever-Forgiving, the All-Merciful.

3 نفوسیکه بر اعراض قیام نموده اند بمثابه اطفال بلعب مشغولند سوف يأخذهم الله امرأ من عنده و یحقق آیاته و یظهر امره و یتبث برهانه رغماً لهم و للذین جادلوا بآیات الله رب العالمین بایست یر خدمت امر توفیق و تأیید در قبضه اقتدار حق جل جلاله بوده و خواهد بود قل سبحانک یا من باسمک اخذت الزلازل قبائل الأرض کلها بأن توقفنی علی خدمة امرک فی ایامک و تؤیدنی علی ما یتقی به ذکرى فی کتابک اسئلك یا غفار العالم و معین الأمم و الظاهر بالاسم الأعظم بأن تغفر لی و للذین اقبلوا الی افقک الأعلى و تمسکوا بحبل عنایتک یا فاطر السماء ثم اکتب لی خیر الآخرة و الأولى انک انت مالک العرش و الثرى لا اله الا انت الغفور الرحیم

INBA44:097

BH05355*To: Aqa Muhammad Kazim, in Sabzivār**Date: 1301-01 [1883-Nov]*

- 1 In the name of the Speaker, the Discoverer! 1 بنام گویندهء یابنده
- 2 Haji Ahmad, upon whom be the Glory of God, has traversed the paths of land and sea through divine assistance, exalted be His glory, and reached the Most Holy and Most Exalted Court, attaining his purpose. Happy is he and blessed is he! He sent a letter to the Most Holy Court, and in that letter your name was observed. Therefore, this Most Holy and Most Exalted Tablet has been revealed that you might find from it the fragrance of God, the Protector, the Self-Subsisting. 2 حاجی احمد علیه بهائی باعانت حقّ جلّ جلاله از سبیل بر و بحر گذشته بساحت امنع اقدس رسیده و بمقصود فائز هنیئاً له و مرئياً له ورقه‌ئی بساحت اقدس ارسال داشت و در آن ورقه اسم شما ملاحظه شد لذا این لوح امنع اقدس نازل لتجد منه عرف الله المهيمن القيوم
- 3 O Muhammad-Qabil-Kazim! Repeatedly have you been blessed with the mention of God, the favor of God, and the grace of God. Blessed art thou and blessed is the mother who nursed thee! Give thanks unto thy Lord in all conditions, then make mention of Him with wisdom and utterance. 3 یا محمد قبل کاظم مکرّر بذکر حقّ و عنایت حقّ و فضل حقّ فائز شدی طوبی لک و لأم رضعتک ان اشکر ربک فی کلّ الأحوال ثم اذکره بالحکمة و البیان
- 4 The children of the earth have desired to extinguish the divine light. Say: By God! The hands of the Caesars of the earth have failed to accomplish this - how much less these who play with the clay of idle fancies! They are assuredly among the lost. 4 اطفال ارض اراده نموده‌اند نور الهی را اطفاء نمایند قل تالله قد قصرت ایدای قیاصرة الأرض عن ذلك و کیف هؤلاء الذین یلعبون بطین الأوهام الا انهم من الخاسرین
- 5 We have made mention in the Crimson Book of him who was there. Blessed is he and blessed are they who are with him in this perspicuous News. 5 انا ذکرنا فی الصّحیفة الحمراء ذکر من کان فی هناك طوبی له و لمن معه فی هذا النّبأ المبین
- 6 Convey to all the friends in that land greetings from the Wronged One, that perchance they may be quickened by the divine greeting and arise to that which behooveth them. The Glory be upon you and upon those who are with you and upon those whom the clamor of every distant world hath not deterred. 6 جمیع دوستان آن ارض را از قبل مظلوم تکبیر برسان که شاید از نفحهء تکبیر الهی تازه شوند و بما ینبغی قیام نمایند البهاء علیکم و علی من معکم و علی الذین ما منعهم ضوضاء کلّ عالم بعید

BLIB_Or15726.025

BH05608*To: Muhammad Husayn, in Sarchah**Date: 1301-01 [1883-Nov]*

- 1 He is the Hearing and the Answering 1 هو السامع المجيب
- 2 O Muhammad-Qablil-Husayn! There hath appeared before the Wronged One he who hath turned to My horizon and set his face toward My countenance - he who was named Ahmad in My Book - and in remembrance of thee We make mention of thee, as a token of Our grace, for I am the All-Bountiful, the Most Generous. Verily He maketh mention of whosoever hath made mention of Him, and remembereth whosoever hath desired Him, and answereth whosoever hath called upon Him, and He is the Mighty, the All-Wise. 2 يا محمد قبل حسين قد حضر لدى المظلوم من اقبل الى افقى و توجه الى وجهى الذى سمي باحمد فى كتابي و ذكرتك ذكرناك فضلاً من عندنا و انا الفضل الكريم انه ذكر من ذكره و يذكر من اراده و يجيب من ناديه و هو العزيز الحكيم
- 3 This is a Book from Us unto thee, and We beseech God to make it a treasure for thee and a radiant lamp that shall accompany thee in every world among the worlds of thy Lord. He, verily, is the Almighty, the All-Powerful. 3 هذا كتاب من لدنا اليك و نسل الله بأن يجعله ذخراً لك و سراجاً وهاجاً يكون معك فى كل عالم من عوالم ربك انه هو المقتدر القدير
- 4 The idolaters desired to extinguish the light of God through their vain imaginings. God drove them away through His command and made them to be among the lost. How many a learned one hath been debarred from My days, and hath neither inhaled the fragrance of My raiment nor heard My sweet call which hath been raised betwixt earth and heaven, while thou didst turn unto Me and didst recognize and win this mighty and wondrous Cause, whereby feet have slipped and idols have lamented and the pillars of every ignorant one remote from God have been shaken. 4 انّ المشركين ارادوا ان يطفئوا نور الله بأهوائهم اطردهم الله امراً من عنده و جعلهم من الأخسرين كم من عالم منع عن ايامى و ما وجد عرف قيصى و ما سمع ندائى الأهل الذى ارتفع بين الأرض و السماء و انت اقبلت و عرفت و فزت بهذا الأمر العزيز البديع الذى به زلت الأقدام و ناحت الأصنام و اضطربت اركان كل جاهل بعيد
- 5 Know thou the station of turning unto God, then preserve it through the name of thy Lord, the All-Subduing, the Almighty. The glory rest upon thee and upon them that have aided God through deeds and goodly character - these are they that are numbered among the triumphant in the Book of God, the Lord of all worlds. 5 ان اعرف مقام الاقبال ثم احفظه باسم ربك الغالب القدير البهاء عليك و على الذين نصروا الله بالأعمال و الأخلاق الا انهم من الفائزين فى كتاب الله رب العالمين

INBA44:180a

BH05423*To: Muhammad Rida Qaini, in Sarchah**Date: 1301-01 [1883-Nov]*

1 In His Name, the Most Holy, the Peerless

2 God hath testified in His Books and Scriptures unto Him Who hath come with the Truth, with a Name through which the world was illumined and the faces of the nations were darkened, save those who held fast to the Sure Handle and turned toward the All-Highest Horizon - the Station wherein the Divine Lote-Tree doth speak: "There is none other God but Him, the Protector, the Self-Subsisting."

3 O Muhammad-Rida! We have heard thy mention, whereupon We made mention of thee, and having perceived the fragrance of thy love, We have sent unto thee this Tablet that thou mayest inhale therefrom the sweet-scented breeze of thy Lord's loving-kindness, the Lord of all existence. Blessed is thy father who set out for the Ultimate Goal and the Most Exalted Summit, traversing land and sea until he arrived at the Most Great Prison wherein the Ancient Beauty was established upon the Most Great Throne.

4 Thy Lord is, verily, the Helper, the Mighty, the All-Loving. He entered therein, attained unto His presence, and heard the Voice of God, the Lord of what was and what shall be. Blessed art thou for having turned toward God at a time when all people turned away from Him, save those whom God did will, the Lord of the seen and the unseen. Blessed is the pen that writeth My verses, and the tongue that uttereth My praise, and the face that turneth toward My glorious station. The glory be upon thee and upon thy father and thine uncle and thy mother and thy two brothers and upon those who have cast aside vain imaginings and idle fancies, holding fast to the loving-kindness of the True One, the Knower of things unseen.

1 بِسْمِهِ الْمَقْدَّسِ عَنِ الْأَمْثَالِ

2 شَهِدَ اللَّهُ فِي كِتَابِهِ وَصَحْفِهِ لِمَنْ آتَى بِالْحَقِّ بِاسْمِ أَنْارِ بِهِ الْعَالَمُ وَاسْوَدَّتْ وَجْهَ الْأُمَمِ إِلَّا مَنْ تَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى وَتَوَجَّهَ إِلَى الْأَفْقِ الْأَعْلَى الْمَقَامِ الَّذِي فِيهِ تَنْطِقُ سِدْرَةُ الْمُنْتَهَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ

3 يَا مُحَمَّدُ قَبْلَ رِضَا أَنَا سَمِعْنَا ذَكَرَكَ ذَكَرْنَاكَ وَوَجَدْنَا عَرَفَ حَبِّكَ أَرْسَلْنَا إِلَيْكَ هَذَا اللَّوْحَ لِتَجِدَ مِنْهُ عَرَفَ عَيْنِيهِ رَبِّكَ مَالِكِ الْوُجُودِ طُوبَى لَأَيِّكَ الَّذِي قَصِدَ الْمَقْصِدَ الْأَقْصَى وَالذَّرْوَةَ الْعُلْيَا وَسَلَكَ الْبَرَّ وَالْبَحْرَ إِلَى أَنْ وَرَدَ السَّجْنَ الْأَعْظَمَ الَّذِي فِيهِ اسْتَقَرَّ مَالِكُ الْقَدَمِ عَلَى الْعَرْشِ الْأَعْظَمِ

4 إِنَّ رَبِّكَ لَهُ الْمَوْيِدَ الْعَزِيزَ الْوَدُودَ قَدْ دَخَلَ وَحَضَرَ وَسَمِعَ نَدَاءَ اللَّهِ رَبِّ مَا كَانَ وَمَا يَكُونُ طُوبَى لَكَ بِمَا أَقْبَلْتَ إِلَى اللَّهِ إِذْ أَعْرَضَ عَنْهُ الْخَلْقُ إِلَّا مَنْ شَاءَ اللَّهُ مَالِكِ الْغَيْبِ وَالشَّهَادَةِ طُوبَى لِقَلَمٍ يَكْتُبُ آيَاتِي وَلِلْسَانِ يَنْطِقُ بِثَنَائِي وَلَوْجَهَ تَوَجَّهَ إِلَى مَقَامِي الْمَحْمُودِ الْبَهَاءِ عَلَيْكَ وَعَلَى إِيَّاكَ وَعَمِّكَ وَعَلَى أُمَّكَ وَإِخْوَتِكَ وَعَلَى الَّذِينَ أَعْرَضُوا عَنِ الْأَوْهَامِ وَالظُّنُونِ مَتَمَسِّكِينَ بِعَيْنَاةِ الْحَقِّ عِلَامِ الْغُيُوبِ

INBA44:140

BH05926*To: Jinab-i-Sadr, in Darakhsh**Date: 1301-01 [1883-Nov]*

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

1 بِسْمِ الشَّاهِدِ الْعَلِيمِ

2 This is a Day wherein is heard from the rustling of the Divine Lote-Tree: "The Promise hath come to pass, and He Who is the Lord of Names hath appeared!" And from the dwellers of the Most Exalted Paradise: "The veil hath been rent asunder, and the horizon of Revelation hath been illumined with the lights of the Countenance!" And the Speaker of the Mount proclaimeth: "There is none other God but Him, the Mighty, the Bestower!"

2 هَذَا يَوْمٌ فِيهِ يَسْمَعُ مِنْ حَفِيفِ سِدْرَتِ الْمُنْتَهَى قَدْ أَتَى الْوَعْدَ وَظَهَرَ مَالِكُ الْأَسْمَاءِ وَ مِنْ سَكَّانِ الْفَرْدُوسِ الْأَعْلَى قَدْ كُشِفَ الْحِجَابُ وَ انْأَرَأَفَقَ الظُّهُورُ بِأَنْوَارِ الْوَجْهِ وَ يَنْطِقُ مَكْلَمُ الطُّورِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْوَهَّابُ

3 O thou who art mentioned before the Wronged One! Hearken unto the Call from the direction of the blessed white spot: "There is none other God but Him, the Peerless, the Chosen One!" He hath appeared and revealed whatsoever He desired through the sovereignty of might and power. Rejoice thou in this Most Great Remembrance, then read thou the Tablet. Verily, it shall profit thee under all conditions. Thou hast been beneath the glances of My loving-kindness, and We mentioned thee aforetime. Verily thy Lord, the All-Merciful, is the Mighty, the All-Bountiful.

3 يَا أَيُّهَا الْمَذْكُورُ لَدَى الْمَظْلُومِ إِنْ اسْتَمَعَ النَّدَاءَ مِنْ شَطْرِ الْبُقْعَةِ الْبَيْضَاءِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْمُخْتَارُ قَدْ ظَهَرَ وَ أَظْهَرَ مَا أَرَادَ بِسُلْطَانِ الْقُدْرَةِ وَ الْاِقْتِدَارِ إِنْ أَفْرَحْ بِهَذَا الذِّكْرِ الْأَعْظَمِ ثُمَّ اقْرَأِ اللَّوْحَ أَنَّهُ يَنْفَعُكَ فِي كُلِّ الْأَحْوَالِ قَدْ كُنْتُمْ تَحْتَ لِحَافِ عَنَابَتِي وَ ذَكَرْنَاكَ مِنْ قَبْلِ أَنْ رُبِّكَ الرَّحْمَنُ لَهُو الْعَزِيزُ الْفَضَّالُ

4 Arise to serve the Cause with wisdom and utterance, then make mention of thy Lord in such wise as to attract the souls. That which thou beholdest today shall perish, but there shall endure for thee that which hath been sent down from the presence of the Wronged One in the most exalted station. Thus have We opened before thy face the door of bounty with the key of wisdom. Verily thy Lord is the Mighty, the All-Knowing. The glory that hath shone forth from the horizon of the Will of God be upon thee and upon those who have cast away idle fancies, clinging to the cord of certitude in the days of their Lord, the Lord of all mankind.

4 قُمْ عَلَى خِدْمَةِ الْأَمْرِ بِالْحِكْمَةِ وَ الْبَيَانِ ثُمَّ اذْكُرْ رَبَّكَ عَلَى شَأْنٍ يَجْذِبُ بِهِ الْعِبَادَ سِيفَتِي مَا تَرَاهُ الْيَوْمَ وَ يَبْقَى لَكَ مَا نَزَلَ مِنْ لَدَى الْمَظْلُومِ فِي أَعْلَى الْمَقَامِ كَذَلِكَ فَتَحْنَا عَلَى وَجْهِكَ بَابَ الْفَضْلِ بِمِفْتَاحِ الْحِكْمَةِ إِنَّ رَبَّكَ لَهُو الْعَزِيزُ الْعَلَامُ الْبَهَاءُ الْمَشْرِقُ مِنْ أَفَقِ ارَادَةِ اللَّهِ عَلَيْكَ وَ عَلَى الَّذِينَ نَبَذُوا الْأَوْهَامَ مَتَمَسِّكِينَ بِجَبَلِ الْإِيقَانِ فِي أَيَّامِ رَبِّهِمْ مَالِكِ الْأَنَامِ

INBA44:093a

BH05662

To: Karbalai Abbas (Birjand), in Shahrud?

Date: 1301-01 [1883-Nov]

- 1 In the Name of Him Who is supreme over all who are in earth and heaven! 1 بِسْمِ الْمَهِيْمِنِ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ
- 2 Verily the Bayan was hidden in the kingdom of My knowledge, and when I manifested My Self I manifested it and sent it down upon whomsoever I willed among My servants, and I am the Ancient Sender. It was adorned with My remembrance - God had written this aforetime, to which every discerning scholar bears witness. 2 اِنَّ الْبَيَانَ كَانَ مَكْنُونًا فِي مَلَكُوتِ عَلَمِي فَلَمَّا اَظْهَرْتُ نَفْسِي اَظْهَرْتُهُ وَانْزَلْتُهُ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِي وَاَنَا الْمَنْزِلُ الْقَدِيمُ قَدْ كَانَ مَزِينًا بِذِكْرِي كَتَبَ اللَّهُ مِنْ قَبْلِ يَشْهَدُ بِذَلِكَ كُلُّ عَالَمٍ بِصِيرٍ
- 3 There hath appeared before the Countenance in the Most Great Prison he who was named Ahmad, who visited the House of God, the All-Knowing, the All-Wise. Verily he visited a House which God built with the hands of His power, to which My Most Exalted Pen hath testified in its sublime station. Blessed is he and his son - they have attained and visited Him Whom the oppressors denied, they who cast the Cause of God behind their backs and disbelieved in Him Who came with manifest sovereignty. O Abbas! We made mention of thee before, and We make mention of thee in this station, and We give thee glad tidings of a manifest reward. Verily thy son Muhammad serveth Me - he hath attained to that which nothing on earth can equal. Give thanks unto God, thy Lord, the Forgiving, the Generous. Be thou patient in God, then stand firm in the Cause. Thus doth the Wronged One counsel His loved ones aforetime, and I am the All-Knowing Witness. The glory rest upon thee and upon those who have clung to the hem of thy Lord's tender mercy, the Compassionate. 3 قَدْ حَضَرَ فِي السَّجْنِ الْأَعْظَمِ لَدَى الْوَجْهِ مِنْ سَمِّي بِأَحْمَدَ الَّذِي زَارَ بَيْتَ اللَّهِ الْعَلِيمِ الْحَكِيمِ أَنَّهُ زَارَ بَيْتًا بَنَاهُ اللَّهُ بِأَيْدِي قُدْرَتِهِ قَدْ شَهِدَ بِذَلِكَ قَلْبِي الْأَعْلَى فِي مَقَامِهِ الرَّفِيعِ طُوبَى لَهُ وَلَاِبْنِهِ قَدْ فَازَا وَزَارَا مِنْ أَنْكَرِهِ الظَّالِمُونَ الَّذِينَ نَبَذُوا أَمْرَ اللَّهِ عَنْ وِرَائِهِمْ وَكَفَرُوا بِالَّذِي آتَى بِسُلْطَانٍ عَظِيمٍ يَا عَبَّاسُ أَنَا ذَكَرْنَاكَ مِنْ قَبْلُ وَنَذَكَرَكَ فِي هَذَا الْمَقَامِ وَنَبَشِّرُكَ بِأَجْرِ مَبِينٍ إِنْ ابْنُكَ مُحَمَّدٌ يَخْدُمُنِي أَنَّهُ فَازَ بِمَا لَا يَعَادِلُهُ شَيْءٌ فِي الْأَرْضِ إِنْ أَشْكُرَ اللَّهُ رَبِّيكَ الْغَفُورَ الْكَرِيمَ إِنْ أَصْبِرَ فِي اللَّهِ ثُمَّ اسْتَقِمْ عَلَى الْأَمْرِ كَذَلِكَ نَصَحَ الْمَظْلُومُ أَوْلِيَائِهِ مِنْ قَبْلِ وَأَنَا الشَّاهِدُ الْعَلِيمُ الْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ تَشَبَّهُوا بِأَذْيَالِ عَنَاءِ رَبِّهِمُ الرَّحِيمِ

INBA44:124a

BH05943

*To: wife of Abbas, in Shahrud?**Date: 1301-01 [1883-Nov]*

- 1 In the Name of the one incomparable, all-knowing Lord! O my handmaiden! Today God, exalted be His glory, beareth witness and testifieth for those souls who have turned to the most exalted horizon and have attained recognition of the Lord of Names and Creator of heaven. Each of the leaves and handmaidens who hath today turned towards the Truth is recorded and inscribed among the near ones in the Book of God.
- بنام یگنا خداوند دانا یا امتی امروز حقّ جلّ جلاله شاهد و گواهست از برای نفوسیکه بافق اعلی توجه نموده اند و بعرفان مالک اسماء و فاطر اسماء فائز شده اند هر یک از اوراق و اماء که امروز بحق اقبال نموده اند از مقربان در کتاب الهی مذکور و مسطورند
- 2 I swear by the Sun of the horizon of inner meanings that these handmaidens are and have been greater and more exalted than the queens of the earth. How many a queen besought her Lord and desired from Him the encounter with His Manifestation in His days, yet when He appeared she was found among the heedless. Thus did the days pass and the matter was accomplished, but most of the people remain among the heedless.
- قسم بآفتاب افق معانی که آن اماء از ملکه های ارض اعظم و اعلی بوده و هستند کم من ملکه سئلت رهبا و ارادت منه لقاء ظهوره فی ایامه قلباً ظهر وجدها من الغافلات کذلک مضت الاّیام و قضی الامر ولكنّ الناس اکثرهم من الغافلین
- 3 The title of queen is true for those handmaidens who have attained recognition of the Truth, and they are in truth the queens of the kingdoms of the celestial realm and will ever be so. Were this station to be explained in detail, most would be struck down as if thunderstruck.
- اسم ملکه صادقست از برای امائیکه بعرفان حقّ فائز گشته اند و فی الحقیقه ملکه های ممالک ملکوت بوده و هستند اگر این مقام مفصّل ذکر شود اکثری منصعق مشاهده گردند
- 4 O my handmaiden! Give thanks for God's grace and bounty. The daughter of Muhammad, upon her be My glory, hath circled round the Throne and will continue to do so. Glory be upon thee and upon him and upon every servant who hath believed and every handmaiden who hath believed in God, the Single, the All-Informed.
- یا امتی ان اشکری بعنایة الله و فضله ابنت محمد علیه بهائی طائف عرش بوده و هست البهآء علیک و علیه و علی کلّ عبد آمن و کلّ امة آمنّت بالله الفرد الخبیر

INBA44:124b

BH05901

To: Muhammad Javad Isfahani, in Tabriz

Date: 1301-01 [1883-Nov]

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

1 هو السميع البصير

2 Repeatedly hath thy mention flowed from the Most Exalted Pen. God willing, thou shalt be illumined by the lights of the Sun of divine knowledge and be detached and free from all else save God. The remembrance of God, like the waters of mercy, floweth from the source of grace, yet few are they that seek it. By the life of God! If in truth a soul should attain unto a single drop thereof, he hath attained unto all good. Strive ye, that perchance ye may be enabled to preserve the pearls of divine knowledge. From all directions the signs of the treacherous and the thieves have appeared and become manifest. Great is the Cause, and mighty must be the endeavor.

2 مکرر ذکر از قلم اعلی جاری انشاءالله بانوار آفتاب معرفت منور باشی و از غیر حق فارغ و آزاد ذکر الهی بمثابه فرات رحمت از معدن فضل جاری ولكن طالب قليل لعمر الله اگر نفسی فی الحقیقه بیک قطره آن فائز شود بکل خیر فائزست جهد نمائید که شاید بر حفظ لالی بحر عرفان الهی مؤید گردید از جمیع جهات آثار خائنین و سارقین ظاهر و مشهود امر عظیمست همت بزرگ باید

3 Say: O my God! I have turned with my whole being unto Thee. I beseech Thee by Thy grace to shelter me beneath the pavilions of Thy bounty and the tabernacle of Thy glory. Verily Thou art the Almighty, the All-Powerful, the All-Compelling. We, from this spot, send Our greetings upon thee and upon thy son who attained the presence of God and turned unto Him on a day whereon the servants turned away, save whom God did will, the Lord of all worlds. We beseech Him, exalted be He, to give him to drink from the Kawthar of steadfastness in this Most Great Announcement, concerning which the peoples have differed, and every proud one, deceived by vanities, hath turned away until he disbelieved in God, the Lord of all worlds. Glory be upon those who have heard and responded, and were among the firm ones.

3 قل الهی قد اقبلت بکلی الیک اسئلك بأن تحفظنی فی ظلّ قباب فضلک و خباء مجدک انک انت القویّ الغالب القدير انا نکبر من هذا المقام علیک و علی ابنک الذی فاز باللقاء و اقبل فی يوم اعرض فيه العباد الا من شاء الله رب العالمین نسئله تعالی بأن یسقیه کوثر الاستقامة فی هذا النبأ العظیم الذی فیهِ اختلاف الأمم و اعرض کلّ جبار غرته الزخارف الی ان کفر بالله رب العالمین البهاء علی الذین سمعوا و اجابوا و کانوا من الراسخين

INBA51:115, BLIB_Or15696.070c,
KB_620:108-109

BH06264*To: Unknown, in Ardistan**Date: 1301-01 [1883-Nov]*

- 1 In the Name of Him Who is seated upon the throne of the Bayan. 1 بِسْمِ الْمُسْتَوَى عَلَى عَرْشِ الْبَيَانِ
- 2 This is a Book which the All-Merciful hath sent down as guidance and mercy unto such as are on earth. Blessed are the people of insight, for at all times He speaketh, even as He spoke in the beginning that hath no beginning: "Verily, there is no God but Me, the All-Subduing, the Self-Subsisting." 2 كِتَابُ أَنْزَلَهُ الرَّحْمَنُ هَدًى وَرَحْمَةً لِمَنْ عَلَى الْأَرْضِ طُوبَى لِقَوْمٍ يَفْقَهُونَ أَنَّهُ يَنْطَلِقُ فِي كُلِّ الْآحْيَانِ كَمَا نَطَقَ فِي أَوَّلِ الْأَزَالِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمَهِيْمُنُ الْقَيُّومُ
- 3 We have, as a bounty from Our presence, sent down the Books and despatched the Messengers; and I, verily, am powerful to accomplish whatsoever I will by but My word of command, "Be," and it is. 3 قَدْ أَنْزَلْنَا الْكُتُبَ وَأَرْسَلْنَا الرُّسُلَ فُضْلًا مِنْ لَدُنَّا وَأَنَا الْمُقْتَدِرُ عَلَى مَا أَشَاءُ بِقَوْلِي كُنْ فَيَكُونُ
- 4 O thou youth! Rejoice that the Wronged One maketh mention of thee at a time when the divines of the earth have passed against Him a judgment so unjust that the dwellers of the Supreme Paradise, the inmates of the sanctified Folds, and they that circle round this praiseworthy station have raised their lament. 4 يَا غَلَامُ إِنْ أَفْرَحَ بِمَا يَذْكُرُ الْمَظْلُومُ إِذَا أَفْتَى عَلَيْهِ عُلَمَاءُ الْأَرْضِ بِظُلْمِ نَاحٍ بِهِ سَكَّانُ الْفَرْدُوسِ وَهَلْ حَفَظَتْ الْقُدُسَ وَالَّذِينَ يَطُوفُونَ هَذَا الْمَقَامَ الْمَحْمُودَ
- 5 Give thanks unto God for this supreme bounty, and celebrate His praise at eventide and at dawn. 5 إِنْ أَشْكُرُ اللَّهَ بِهَذَا الْفَضْلِ الْأَعْظَمِ وَسَبِّحْ بِحَمْدِهِ فِي الْأَصِيلِ وَالْبَكُورِ
- 6 Glory be upon thee and upon thine other sister, from the presence of God, the Lord of the unseen and the seen. We have heard thy call and have answered thee with this mighty, well-beloved Tablet. Verily, He heareth the call and respondeth unto whomsoever He willeth. He, in truth, is powerful to do what He pleaseth. There is none other God but He, the Mighty, the All-Loving. 6 الْبَهَاءُ عَلَيْكَ وَعَلَى اخْتِكَ الْآخَرَى مِنْ لَدَى اللَّهِ مَالِكِ الْغَيْبِ وَالشَّهَادَةِ قَدْ سَمِعْنَا نِدَاءَكَ أَجْبَنَّاكَ بِهَذَا اللَّوْحِ الْعَزِيزِ الْمَحْبُوبِ أَنَّهُ يَسْمَعُ النِّدَاءَ وَيَجِيبُ مَنْ أَرَادَ أَنَّهُ لَهُو الْمُقْتَدِرُ عَلَى مَا يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْوَدُودُ

BLIB_Or15697.240

BH06177*To: Muhammad Sadiq Khan, in Barfurush**Date: 1301-01 [1883-Nov]*

1 I am in the Most Exalted Horizon

2 Glorified be He Who hath sent down the verses and dispatched them to His servants who have quaffed the sealed wine in His Name, the Self-Subsisting, despite those daysprings of knowledge and dawning-places of learning who arose in opposition when God came with manifest sovereignty.

3 Blessed is he who hath attained unto My days, spoken My praise, drunk the choice wine of My love, and arisen to promote My mighty Cause. We make mention of the servants in this mansion which was built for the establishment of the Throne at a time when its builder was heedless. Thus hath the decree flowed from God's judgment, the Lord of all worlds. We give glad-tidings to Our loved ones in the Land of Ta who were not held back by the veils of sorrows from the Lord of Return. These are servants who have won the call of God on a Day wherein the Bridge was set up and the Balance proclaimed: "I am, verily, the All-Knowing Distinguisher." Blessed is he who hath turned with his heart to the Ultimate Goal and the Most Exalted Summit, and hath testified to that which the Most Exalted Pen hath testified. He is among the most exalted of creatures in this clear Tablet. Arise to serve thy Lord through remembrance and utterance, and adorn thyself with virtues through which the station of man becometh manifest in the contingent world. Blessed be the All-Merciful, the Elucidator of every wise command.

1 اَنِّى لِبِالْأَفْقِ الْأَعْلَى

2 سُبْحَانَ الَّذِى أَنْزَلَ الْآيَاتِ وَأَرْسَلَهَا إِلَى عِبَادِهِ
الَّذِينَ أَخَذُوا الرَّحِيقَ الْمَخْتُومَ بِاسْمِهِ الْقَيُّومِ رَغْمًا
لِمَطَالَعِ الْعُلُومِ وَمُشَارِقِ الْفُنُونِ الَّذِينَ قَامُوا عَلَى
الْإِعْتِرَاضِ إِذَا اتَى اللَّهُ بِسُلْطَانٍ مُبِينٍ

3 طُوبَى لِمَنْ فَازَ بِأَيَّامِي وَنَطَقَ بِثَنَائِي وَشَرِبَ كُوثَرِ
حَيِّى وَقَامَ عَلَى أَمْرِى الْعَظِيمِ أَنَا نَذَكُرُ الْعِبَادَ فِي هَذَا
الْقَصْرِ الَّذِى بَنَى لِاسْتَوَاءِ الْعَرْشِ حِينَ غَفَلَةً بَانِيهِ
كَذَلِكَ جَرَى الْأَمْرُ مِنْ قَضَاءِ اللَّهِ رَبِّ الْعَالَمِينَ
أَنَا نَبِّشُرُ أَحِبَّائِي فِي أَرْضِ الطَّأَاءِ الَّذِينَ مَا مَنَعْتَهُمْ
حِجَابَاتِ الْأَحْزَانِ عَنْ مَالِكِ الْمَأْبِ أَوْلَئِكَ عِبَادُ
فَازُوا بِنِدَاءِ اللَّهِ فِي يَوْمٍ فِيهِ نَصَبُ الصَّرَاطِ وَنَطَقَ
الْمِيزَانُ بِأَنِّى أَنَا الْمُمِيزُ الْعَلِيمُ طُوبَى لِمَنْ أَقْبَلَ بِقَلْبِهِ
إِلَى الْغَايَةِ الْقَصْوِيِّ وَالذَّرْوَةِ الْعَالِيَا وَشَهِدَ بِمَا شَهِدَ
بِهِ قَلْبِي الْأَعْلَى أَنَّهُ مِنْ أَعْلَى الْخَلْقِ فِي هَذَا اللَّوْحِ
الْمُبِينِ قَمَّ عَلَى خِدْمَةِ مَوْلَاكَ بِالذِّكْرِ وَالْبَيَانِ وَزَيْنِ
نَفْسِكَ بِالْأَخْلَاقِ الَّتِى بِهَا يُظْهِرُ مَقَامَ الْإِنْسَانِ فِي
الْإِمْكَانِ تَبَارَكَ الرَّحْمَنُ مُبِينٌ كُلِّ أَمْرٍ حَكِيمٍ

BLIB_Or15713.233a

BH06372*To: Ali (son of pilgrim), in Sarchah**Date: 1301-01 [1883-Nov]*

1 In the name of the One True Friend!

2 O 'Ali! Blessed is this hour, and beloved is this day, and precious is this moment when the True One, exalted be His

1 بنام دوست یگّا

2 یا علی مبارکست این حین و محبوب است این
یوم و عزیز است این وقت که حق جلّ جلاله

glory, is established upon His throne and uttereth His verses and maketh mention of thee. How many souls there were who waited expectantly for this Day and who, with utmost supplication and ardent desire, besought the All-Bountiful for His presence, and yet were deprived and forbidden therefrom. But thou hast attained unto His verses, a single letter of which is more precious than all the world. Hold fast unto Him in all conditions and place thy trust in Him. Verily, He is with thee, beholding and witnessing all things, and He is the All-Hearing, the All-Seeing. We send Our greetings from this Spot unto thee, unto thy mother and thy brother, and unto them that have believed in God, the Mighty, the All-Praised. Thy father and thy brother came into the presence of the Countenance on a certain night, and heard the call of God, the Lord of the worlds, and arrived at an hour when the Tongue of Grandeur was speaking forth perspicuous verses and when all atoms were proclaiming: The dominion belongeth unto God, the Goal of all mystic knowers.

بر عرش مستوی و بآیات نطق میفرماید و ترا ذکر مینماید چه بسیار از نفوس که منتظر این یوم بودند و بکمال تضرع و ابتهاج از غنی متعال لقایش را طلب مینمودند و لکن از او محروم و ممنوع گشتند و تو بآیات الهی که حرفی از آن اعتر از عالم است فائز شدی در جمیع احوال باو متمسک باش و بر او توکل نما آنکه معک یشهد و یری و هو السميع البصير انا نکبر من هذا المقام عليك و علی امک و اخیک و علی الذین آمنوا بالله العزيز الحمید قد حضر ابوک و اخوک تلقاء الوجه فی لیل من اللیالی و سمعنا نداء الله رب العالمین و وردا فی حین ینطق لسان العظمة بآیات بینات و تنادی الذرات الملک لله مقصود العارفين

INBA44:126a

BH06377

To: Muhammad, in Sarchah

Date: 1301-01 [1883-Nov]

- 1 He is the All-Witnessing, the All-Hearing! O Muhammad! Rejoice in that the Wronged One remembers thee from the prison's direction in days wherein the lamentation of the pure ones hath been raised from the Prison of Ta and other lands, through that which the hands of the oppressors have wrought.
- 2 Verily the oppressor hath arisen in opposition and committed that which hath caused the dwellers of Paradise to wail and all things to cry out. He Who hath come from the Dayspring of proof with the standards of divine knowledge doth testify to this. Blessed is he who hath seen and heard, and woe unto the heedless!
- 3 Let not the affairs of men grieve thee. Rejoice thou in the appearance of Truth and in His favors which have encompassed all who are in the heavens and on earth. God shall soon erase the traces of them who have disbelieved and shall manifest the station of every servant who hath turned unto God and been of the assured ones.

1 هو الشاهد السميع یا محمد ان افرح بما یذکرک المظلوم من شطر السجن فی ایام فیها ارتفع حنین الاصفیاء من سجن الطاء و دیار اخری بما اکتسبت ایدی الظالمین

2 ان الظالم قام علی الاعراض و ارتکب ما ناه به سگان الفردوس و صاحت الاشیاء یشهد بذلك من اتی من مطلع البرهان برایات العرفان طوبی لمن رأى و سمع و ویل للغافلین

3 آیاک ان تحزنک شئون الخلق ان افرح بظهور الحق و الطافه الی احاطت من فی السموات و الارضین سوف یمح الله آثار الذین کفروا و یظهر مقام کل عبد اقبل الی الله و کان من الموقنین

- 4 Be thou speaking in My praise and standing firm in the service of My Cause and acting according to that which thou hast been commanded in My wondrous Book. Make mention of My loved ones on My behalf. Say: Ye are beneath My glance, and there hath been ordained for you from the Most Exalted Pen through My will that which hath brought joy to the eyes of the sincere ones. Preserve ye this most exalted station through My Name. Thus have We adorned the book of your names with the luminary of My remembrance, the Mighty, the Inaccessible.
- 5 The glory be upon thee and upon them from God, the Lord of the worlds.
- 4 كن ناطقاً بثنائي وقائماً على خدمة امرى وعاملاً بما امرت به في كتابي البديع ان اذكر احبائي من قبلى قل انتم تحت لحاظى وقدر لكم من القلم الأعلى بارادتي ما قررت به عيون المخلصين ان احفظوا هذا المقام الأعلى باسمى كذلك زيناً كتاب اسمائكم بنير ذكرى العزيز المنيع
- 5 البهاء عليك و عليهم من لدى الله رب العالمين

INBA44:127

BH06707

To: *Mirza Baqir, in Darakhsh*

Date: 1301-01 [1883-Nov]

- 1 He is the All-Hearing, the All-Seeing!
- 2 This is a Book We have sent down in truth. Verily, at all times it calls out to all who dwell in the realm of possibility, summoning them to the Straight Path of God. This is the Day wherein the Mother Book hath appeared and there hath been sent down from the Kingdom of Utterance that before which all previous Books have bowed down in submission. To this doth testify this Book that speaketh with truth: verily there is no God but He, the Single, the One, the All-Knowing, the All-Informed. Arise with supreme steadfastness in such wise that the affairs of men sadden thee not, nor doth the oppression of the oppressors frighten thee - they who have cast the Book of God behind their backs, having followed every remote pretender. Be thou thankful unto God for this Most Great Remembrance. By My life! That which the nations possess cannot compare with it. Verily thy Lord is the Compassionate, the All-Bountiful.
- 3 Take hold of the Tablet with the power bestowed by Us, then recite it among the myriads of the people of Paradise. Verily thy Lord is the All-Hearing, the All-Knowing. Thus have We adorned the horizon of the Tablet with the Sun of thy Lord's remembrance, the Almighty, the All-Powerful. Strive thou in the days of thy Lord that there may be manifested through thee
- 1 هو السامع البصير
- 2 كتاب انزلناه بالحق انه في كل الاحيان ينادى من فى الامكان و يدعوهم الى صراط الله المستقيم هذا يوم فيه ظهر ام الكتاب و نزل من ملكوت البيان ما خضعت له كتب القيل يشهد بذلك هذا الكتاب الذى ينطق بالحق انه لا اله الا هو الفرد الواحد العليم الخبير قم بالاستقامة الكبرى على شأن لا تحزنك شؤونات الخلق ولا يخوفك ظلم الظالمين الذين نبذوا كتاب الله عن ورائهم بما اتبعوا كل عالم بعيد ان اشكر الله بهذا الذكر الأعظم لعمرى لا يعادله ما عند الأمم ان ربك هو المشفق الكريم
- 3 خذ اللوح بقوة من عندنا ثم اقرأه بربوات اهل الفردوس ان ربك هو السامع العليم كذلك زيناً افق اللوح بشمس ذكر ربك المقتدر القدير ان اجهد فى ايام ربك ليظهر منك ما يجد منه

that whereby the sincere ones shall inhale the fragrance of the love of God, the Lord of all worlds. The Glory be upon thee and upon those who have attained unto this Wise Remembrance.

المخلصون عرف محبة الله رب العالمين البهاء عليك
وعلى الذين فازوا بهذا الذكر الحكيم

INBA44:100

BH06867

To: Muhammad Hasan Bulurfurush Ahdiyyih, in Hamadan

Date: 1301-01 [1883-Nov]

- 1 He is the Truth, the Knower of the Unseen! 1 هو الحق [علام] الغيوب
- 2 O Muhammad, who was before Hasan! The Supreme Pen hath at all times been occupied with the mention of the friends. 2 يا محمد قبل حسن قلم اعلى در جميع احيان بذكر دوستان مشغول
- 3 Praise be to God! The Light hath dawned, the Hidden hath become manifest, the Treasured hath appeared resplendent, the verses have been sent down, the river is flowing, and the heavenly table is visible. Nevertheless, few indeed are those perceptive souls who can comprehend the stations of God's favors. The abundance of bounty and blessing hath become the cause of heedlessness. 3 الحمد لله نور مشرق و مكنون ظاهر و مخزون باهر و آيات نازل و فرات جاري و مائده مشهود مع ذلك نفوس عارفة كه مقامات عنايات حق را ادراك نمايند قليل مشاهده ميشوند كثرت عنايت و نعمت سبب غفلت شده
- 4 We beseech God to set all ablaze with the fire of His love and to bestow upon all a portion from the ocean of awareness, that they may attain to the station of grace, mercy and loving-kindness of the One intended by all the worlds, and may become engaged in His mention and praise. Verily, He heareth and answereth, and He is the All-Hearing, the All-Seeing. 4 از حق بطلب كل را بنار محبتش مشتعل نمايد و از دريای آگاهی قسمت عطا فرمايد تا كل بمقام فضل و رحمت و شفقت مقصود عالميان اطلاع يابند و بذكر و ثنائش ناطق گردند انه يسمع و يجيب و هو السميع البصير
- 5 The honored Amin hath mentioned the friends of God who dwell in that land, and divine favors have been specially manifested for each one. We beseech the Almighty to assist you and aid you and grant you the good of this world and the next. Verily, He is the Munificent, the Generous. 5 جناب امين ذكر دوستان الهی را كه در آن ارض ساكنند نموده و مخصوص هر يك عنايت الهی ظاهر نسله تعالى بأن يوفقكم ويؤيدكم ويرزقكم خير الآخرة و الأولى انه هو الجواد الكريم
- 6 Praise be to God, the All-Knowing, the All-Wise. 6 الحمد لله العليم الحكيم

INBA51:025, BLIB_Or15697.242,
KB_620:018-019, LHKM2.105

BH06891*To: Yusuf, in Khusif**Date: 1301-01 [1883-Nov]*

1 In My Name, Most Mighty, Most Wise

1 بِسْمِ الْعَزِيزِ الْحَكِيمِ

2 O Yusuf! Say: Glorified be Thou, O Lord of the world and Goal of the nations, Who hast manifested Thyself through Thy Most Great Name! I beseech Thee by the outpourings of Thy grace, the emanations of Thy loving-kindness, and the evidences of Thy power and might, to make me in all conditions steadfast in Thy Cause and firm in Thy love. O my Lord! I see Thy servants turning away from Thee, arising to extinguish Thy light and to quench the fire of Thy divine Tree.

2 يا يوسف قل سبحانك يا مولى العالم ومقصود الأمم و الظاهر باسمك الأعظم استلک بظهورات فضلك و بروزات عنايتك و شئونات قدرتك و اقتدارك بأن تجعلنى فى كل الأحوال مستقيماً على امرک و ثابتاً فى حبك اى رب ارى عبادک معرضين عنک و قائمين على اطفاء نورک و اتحاد نار سدرتك

3 I beseech Thee by the power that hath encompassed all things, and by Thy command which dominateth all who are in earth and heaven, to send down from the heaven of Thy bounty upon Thy loved ones that which shall preserve them from the evil of Thine enemies. Then aid them to remain steadfast in Thy Cause in such wise that their feet shall not slip through the onslaught of the tyrannical among Thy servants nor through the oppression of those who have denied Thy proof, disbelieved in Thy sovereignty and disputed Thy signs. Then I beseech Thee, O God of Names and Creator of heaven, to ordain for me from Thy Most Exalted Pen that which shall profit me in all the worlds of Thy worlds. Verily Thou art powerful over whatsoever Thou willest, and Thou art the All-Encompassing, the All-Knowing, the All-Informed.

3 استلک بالقدرة التى احاطت الاشياء و بأمرک المهيمن على من فى الأرض و السماء بأن تنزل من سماء فضلك على اوليائك ما يحفظهم من شر اعدائك ثم ايدهم على الاستقامة على امرک على شأن لا تزل اقدامهم من سطوة طغاة عبادک ولا من ظلم الذين انكروا ببرهانک و كفروا بسلطانک و جادلوا بآياتک ثم استلک يا اله الاسماء و فاطر السماء بأن تقدر لى من قلبک الأعلى ما ينفعنى فى كل عالم من عوالمک انک انت المقتدر على ما تشاء و انک انت المهيمن العلم الخبير

INBA44:128a

BH07137*To: Muhammad Baqir Naraqi, in Hamadan**Date: 1301-01 [1883-Nov]*

1 He is the Most Ancient, the Most Great.

1 هو الأقدم الأعظم

2 God testifieth that there is none other God but Him. His are grandeur and power. He doeth what He willeth and ordaineth what He pleaseth, and He is the All-Knowing, the All-Informed. We make mention of him who was named Muhammad before

2 شهد الله انه لا اله الا هو له العظمة و الاقتدار يفعل ما يشاء و يحكم ما يريد و هو العلم الخبير انا نذكر من سمي بمحمد قبل باقر و نبشره بعناية الله

Baqir and give him the glad-tidings of God's loving-kindness and grace, that he may be of them that render thanks. We counsel him to remain steadfast in this Cause whereby the feet of the peoples have slipped save whom God, the Lord of all worlds, hath willed. Be thou thankful for that which hath been mentioned of thee from the Most Exalted Pen and that which hath been sent down for thee that beareth witness unto thee in all the worlds of thy Lord. He, verily, is the Almighty, the Powerful. The glory shining forth from the horizon of My loving-kindness be upon thee and upon them that have hearkened unto the call of God and have responded thereunto on a Day whereon every learned one turned aside, every knower objected, and every judge pronounced a remote judgment. Thus hath the Pen spoken before the face of the Ancient King through Whom all things have spoken. Dominion belongeth unto God, the Mighty, the All-Knowing.

و فضله ليكون من الشاكرين ونوصيه بالاستقامة
على هذا الأمر الذي به زلت اقدام الأمم الآ
من شاء الله رب العالمين ان اشكر ما ذكرت من
القلم الأعلى و نزل لك ما يشهد لك في كل
عالم من عوالم ربك أنه هو المقتدر القدير البهاء
المشرق من افق عنايتي عليك وعلى الذين سمعوا
نداء الله و فازوا بالجواب في يوم فيه اعرض كل
عالم واعترض كل عارف وافق كل قاض بعيد
كذلك نطق القلم تلقاء وجه مالک القدم الذي
به نطقت الأشياء الملك لله العزيز العليم

BLIB_Or15734.1.074a, TAH.189

BH07948

To: Zahra wife of Ahmad, in Sarchah

Date: 1301-01 [1883-Nov]

1 He is the Ever Forgiving, the Most Compassionate

1 هو الغفور الرحيم

2 O Zahra, praise be to the Lord of Names Who enabled thee to recognize Him and gave thee to one of His believers. Know thou His station and be among the thankful ones in My Mighty Tablet. The entire world cannot be compared to a single divine word. How many kings and subjects, sovereigns and queens awaited the Days of God, yet after the appearance of the Divine Day all were occupied with their own desires and veiled from Him. But thou hast attained the effulgences of the Sun of Truth and drunk from the ocean of His knowledge. Blessed art thou and blessed is every maidservant who hath attained this exalted station. O my handmaiden, grieve not over anything. Trust in all matters in God, the Lord of the worlds. The Glory be upon thee and upon My handmaidens in that place who heard and answered their Ancient Lord.

2 يا زهرا حمد كن مالک اسماء را که ترا بعرفانش
موفق فرمود و بيکی از موحدين بخشيد ان اعرفي
مقامه و کوئی من الشاكرات في لوحی العظيم
جميع عالم بکله الهی معادله غنيماید و چه مقدار
از ملوک و مملوک و مالک و ملکه که منتظر
ايام الله بودند و بعد از ظهور يوم الهی کل بهوى
خود مشغول و از او محجوب و تو باشراقات
انوار آفتاب حقیقی فائز شدی و از بحر عرفانش
آشامیدی طوبی لك و لكل امة فازت بهذا
المقام الرفيع يا امتی لا تحزنی عن شيء توکلی في
كل الامور على الله رب العالمين البهاء عليك و
على امائی في هناك اللائی سمعن واجبن مولين
القديم

INBA44:135a, BRL_DA#060

BH07888*To: Abul-Hasan who attained, in Sarchah**Date: 1301-01 [1883-Nov]*

1 In My Name, the Guardian over all names!

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 O Abu'l-Hasan! By My life! The gate of joy hath been opened through the key of My Name, the All-Forgiving, in days wherein the idolaters desired to extinguish the light of God, the Lord of all worlds. Say: No affair distracteth Him from another affair, nor do the veils of the world prevent Him from that which He desireth, nor do the doubts of the suspicious ones.

2 يَا أَبَا الْحَسَنِ لِعَمْرِي قَدْ فَتَحَ بَابَ السَّرُورِ بِمِفْتَاحِ اسْمِي الْغُفُورِ فِي أَيَّامٍ فِيهَا أَرَادَ الْمُشْرِكُونَ أَنْ يَطْفِئُوا نُورَ اللَّهِ رَبِّ الْعَالَمِينَ قُلْ إِنَّهُ لَا يَشْغَلُهُ شَأْنٌ عَنْ شَأْنٍ وَلَا تَمْنَعُهُ عَمَّا أَرَادَ سُبْحَاتِ الْعَالَمِ وَلَا حِجَابَاتِ الْمُرَيَّبِينَ

3 We have opened unto thy face and the face of thy father the gate of meeting. Blessed be God, the Lord of Names and Creator of heaven, Who aided you both until ye arrived at the luminous Spot wherein the Lord of all beings proclaimed: "The Kingdom belongeth unto God, the One, the Single, the All-Knowing, the All-Wise."

3 أَنَا فَتَحْنَا عَلَى وَجْهِكَ وَ وَجْهِ أَبِيكَ بَابَ الْإِقْدَاءِ تَبَارَكَ اللَّهُ مَوْلَى الْأَسْمَاءِ وَ فَاطِرُ السَّمَاءِ الَّذِي أَيْدِيكَمَا إِلَى أَنْ وَرَدْتُمَا فِي الْبَقْعَةِ النُّورَاءِ الْمَقَامِ الَّذِي نَطَقَ مَوْلَى الْوَرَى الْمَلِكُ اللَّهُ الْوَاحِدُ الْفَرْدُ الْعَلِيمُ الْحَكِيمُ

4 Convey My greetings unto My loved ones and give them the glad-tidings of My grace and mercy, for I am verily the All-Bountiful, the All-Generous. We have sent down for you from the Kingdom of utterance that which cannot be equaled by all that ye behold today. He in Whose possession is a perspicuous Book beareth witness unto this.

4 كَبَّرَ مِنْ قَبْلِي عَلَى وَجْهِهِ أَحِبَّائِي وَ بَشَّرَهُمْ بِعَنَائَتِي وَ رَحْمَتِي وَ أَنَا الْفَضَّلُ الْكَرِيمُ قَدْ أَنْزَلْنَا لَكُمْ مِنْ مَلَكُوتِ الْبَيَانِ مَا لَا يَعَادِلُهُ مَا تَرَوْنَهُ الْيَوْمَ يَشْهَدُ بِذَلِكَ مِنْ عِنْدِهِ كِتَابٌ مُبِينٌ

5 The glory be upon thee and upon them and upon those who have aided the religion of God, the Lord of this wondrous Day.

5 الْبَهَاءُ عَلَيْكَ وَ عَلَيْهِمْ وَ عَلَى الَّذِينَ نَصَرُوا دِينَ اللَّهِ مَالِكُ هَذَا الْيَوْمِ الْبَدِيعِ

INBA44:125, BRL_DA#062

BH08216*To: Ghulam-Husayn, in Sabzivār**Date: 1301-01 [1883-Nov]*

1 I am the All-Knowing Speaker.

1 أَنَا النَّاطِقُ الْعَلِيمُ

2 Your mention hath been made before the Countenance and We have made mention of thee in this Tablet, which is the Dawning-Place of God's remembrance amongst His creation, that it may be a treasure for thee with God, the Lord of the

2 ذَكَرْتُ لَدَى الْوَجْهِ مَذْكُورٍ وَ بَيْنَ لَوْحٍ كَمَا مَطْلَعُ ذَكَرَ حَقِّ مَا بَيْنَ خَلْقٍ اسْتَ تَرَا ذَكَرَ غُودِيمِ تَا كَنْزِي بَاشَدُ أَزْ بَرَايِ تُو لَدَى اللَّهِ رَبِّ الْعَالَمِينَ

worlds. Whosoever hath been adorned with the ornament of steadfastness and hath been honored by God's Word beholdeth that Word in all the worlds like unto a lamp shining and radiant before his face. Exalted is this most high station, which the pens are powerless to describe. We send greetings to sanctified and steadfast souls, and We bid them to that which beseemeth the days of God. All must hold fast to the cord of patience and resignation, though the heedless be in manifest error. God will assist His Cause and seize upon them even as He seized before. Verily He is the Strong, the Triumphant, the Almighty.

هر نفسی بطراز استقامت فائز شد و بکلمه الهی
مفتخر در جمیع عوالم مشاهده مینماید آنکله
بمثابه سراج امام وجهش منیر و روشن تعالی
هذا المقام الأعلى الذی عجزت عن ذکره الأقلام
نفوس مهذبه مستقیمه را تکبیر میرسانیم و به ما
ینبغی لایام الله امر مینمائیم کل باید بحبل صبر
و اضطبار متمسک باشند ولو ان الغافلین فی ظلم
مبین حق امر خود را نصرت مینماید و اخذ
میکند کما اخذ الله هو القوی الغالب القدير

BLIB_Or15726.026a

BH08578

To: Mulla Ghulam-Rida father of Mihdi, in Shahrud
Date: 1301-01 [1883-Nov]

1 He is the All-Conquering, the Almighty

1 بسمه الغالب القدير

2 O Ghulam-i-Rida! Let not that which hath appeared from the dayspring of tyranny frighten thee, and let not the clamor of every remote ignorant one sadden thee. God hath seized the liar who was named Sadiq, and after him He seized the other one. Verily, He is the Seizer, the Mighty. And soon will He seize him who led the people astray and barred them from the straight path of God. Convey My greetings to the faces of My loved ones and remind them of My Cause and what hath appeared in My days, lest the conditions of the powerful ones who have turned away from God, the Mighty, the Praiseworthy, weaken them. Hold fast unto the cord of wisdom in all circumstances, lest there appear that which would sadden the hearts of those who have turned towards God. The glory shining forth from the horizon of My will be upon thee and upon those who have attained unto that which they were promised in the sure Books of God, the Truth.

2 يا غلام قبل رضا اياک ان يخوفک ما ظهر
من مطلع الظلم و اياک ان يحزنک ضوضاء
کل جاهل بعيد قد اخذ الله الکاذب الذی سمی
بصادق و اخذ بعده الآخر انه هو الأخاذ الشدید و
سوف يأخذ من اغوى الناس و منهم عن صراط
الله المستقیم کبر من قبلی علی وجه احبائي و
ذکرهم بأمری و ما ظهر فی ایامی لثلاً تضعفهم
شئونات الأقویاء الذین عرضوا عن الله العزیز
الحمید تمسکوا بحبل الحکمة فی کل الأحوال لثلاً
یظهر ما یکدر به افئدة المقلین البهائم المشرق من
افق ارادتی علیک و علی الذین فازوا بما وعدوا به
فی کتب الله الحقّ الیقین

BLIB_Or15726.026b

BH08078

To: Aqa Mirza Abdullah from Ya, in Shahrud
Date: 1301-01 [1883-Nov]

1 He is the Protector over all names!

1 هو المهيمن على الأسماء

2 We have remembered thee and do remember thee at a time when sorrows have encompassed Us through that which the hands of the heedless have wrought. This is a day wherein the dwellers of Paradise lament because of the tyranny that hath appeared from the divines of the earth. They are indeed among the most lost in the Book of God, the Lord of the worlds. They have imprisoned and plundered and taken captive the friends of God with an injustice at which the rock hath cried out, the Divine Lote-Tree hath called aloud, and the Faithful Spirit hath struck his face in grief. Soon shall the evidences of wrath seize them from every direction, as testified by this mighty Book.

2 انا ذكرناك و نذكرك في حين فيه احاطتنا
الأحزان بما اكتسبت ايدي الغافلين هذا يوم فيه
ينوح اهل الفردوس من ظلم ظهر من علماء
الأرض الا أنهم من الأخسرين في كتاب الله
رب العالمين قد حبسوا و نهبوا و اسروا اولياء
الله بظلم صاحبت به الصخرة و نادت به السدرة
و لطم على وجهه الروح الأمين سوف يأخذهم
آثار القهر من كل الجهات يشهد بذلك هذا
الكتاب العظيم

3 Say: O people of Baha! Ye have attained unto tribulation in the path of God, the Lord of all names. We counsel you to patience and steadfastness. Verily your Lord, the All-Merciful, is the All-Wise Counsellor. Thus have the rains of My loving-kindness poured forth from the heaven of My bounty. Blessed are they that have attained, and joy be to them that have understood.

3 قل يا اهل البهاء قد فزتم بالبلاء في سبيل الله
مالك الأسماء و نوصيكم بالصبر و الاصطبار ان
ربكم الرحمن هو الناصح الحكيم كذلك هطلت
من سماء عنايتي امطار رحمتي طوبى للفائزين و
نعيماً للعارفين

BLIB_Or15726.027

BH08566

To: Mirza 'Ali, in Tabriz
Date: 1301-01 [1883-Nov]

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

1 هو الشاهد السميع

2 O 'Ali! The Wronged One desires to make mention of thee with that which will attract thee to the Most Exalted Horizon and [...] the Lord of all worlds. Say: My God, my God, my Lord, my Support, and the Desire of my heart! I beseech Thee by the waves of the ocean of Thy utterance and the lights of the sun of Thy grace to aid me in rending asunder the veils that have come between me and Thee and have prevented me from

2 يا علي ان المظلوم اراد ان يذكرك بما يجذبك الى
الأفق الأعلى و [...] رب العالمين قل الهى
الهى و سيدى و سدى و مقصود قلبى اسئلك
بامواج بحر بيانك و انوار شمس فضلك بان
تؤيدنى على خرق السجحات التى حالت بينى و
بينك و تمنعنى عن التوجه الى انوار وجهك

turning to the light of Thy countenance and from arriving at the shore of the ocean of Thy bounty. O Lord! Thou seest me turning toward Thee and hoping for that which lieth with Thee. I beseech Thee not to disappoint me of that which hath been ordained by the Most Exalted Pen for Thy chosen servants who have, through Thy power and might, shattered the idols of vain imaginings and idle fancies. Verily Thou art the One Who hath power over whatsoever He pleaseth, and in Thy grasp is the kingdom of creation. There is none other God but Thee, the Almighty, the All-Powerful.

و عن الورد في شاطئ بحر جودك اي رب
تراني مقبلاً اليك و راجياً ما عندك اسئلك
بان لا تخيبني عما قدرته من القلم الأعلى لعبادك
الأصفياء الذين كسروا اصنام الظنون والأوهام
بقدرتك وقوتك انك انت المقتدر على ما تشاء
وفي قبضتك ملكوت الانشاء لا اله الا انت
المقتدر القدير كلمات داخل براكت [] در متن
لوح ناخوانا می باشند

INBA41:372, BLIB_Or15730.092e

BH08760

Date: 1301-01 [1883-Nov]

He is the Expositor, the All-Knowing! Blessed be the Day wherein all things speak forth: "The Kingdom is God's, the Lord of all names!" Yet the people remain in evident obscurity. The Word of God hath attracted all created things, and from the horizon of immortality hath shone forth the Sun of My Most Glorious Name. Blessed is he who hath recognized and attained, and woe unto them that deny! The world hath been adorned with the ornament of the Most Great Name, yet most of the people remain heedless. We have commanded all to that whereby the Cause of God, the Lord of all worlds, may be exalted. How many a servant hath held fast to justice and acted according to that which was commanded by One mighty and faithful! And how many a servant hath acted in such wise as caused the Concourse on High to lament! For each is a portion ordained in the Book. He, verily, is the Reckoner, the All-Knowing. Blessed art thou for having fulfilled God's covenant and His testament. Be thou grateful unto thy Lord, the Bestower, the Bountiful.

هو المبين العليم تبارك اليوم الذي فيه تنطق
الأشياء الملك لله مالك الأسماء ولكن القوم
في حجاب مبين قد اجتذبت كلمة الله كل ما
سواه و اشرفت من افق البقاء شمس اسمي
الأبهي طوبى لمن اعترف و فاز و ويل للمنكرين
قد تزین العالم بطراز الاسم الأعظم ولكن الناس
اکثرهم من الغافلين انا امرنا الكل بما يرتفع به
امر الله رب العالمين كم من عبد تمسك بالعدل
و عمل بما امر من لدن قوى امين و كم من عبد
عمل بما ناح به الملائ الأعلى لكل نصيب في الكتاب
انه هو المحصى العليم نعيماً لك بما وفيت عهد الله
و ميثاقه ان اشكر ربك المعطي الكريم

BLIB_Or15696.147d

BH09520*To: Farajullah, in Kashan**Date: 1301-01 [1883-Nov]*

In the name of the all-knowing God. The Supreme Pen hath at all times been occupied with the praise and glorification of the Beloved of the worlds, yet the people remain engrossed in self and heedless of Him. Have they not heard the divine Call, or have they not perceived its sweetness? O servants! The dawn of the Day of Revelation hath broken and the Call of God hath been raised. Strive that ye may not be deprived of the outpourings of the All-Bountiful Lord nor be shut out from the ocean of wisdom. Hold fast unto truth and be detached from aught else. This is the straight path that hath been mentioned and recorded in all the Books. Blessed is he who hath heard the Call and hath attained unto the most great steadfastness in the Cause of God, the Lord of the throne on high and of earth below.

بنام خداوند دانا

قلم اعلی در جمیع احیان بذکر و ثنای محبوب
عالمیان مشغول ولکن خلق بخود مشغول و از
او غافل آیا ندای الهی را نشنیدند و یا حلاوت
آزاد ادراک نمودند ای بندگان فجر یوم ظهور
طالع و نداء الله مرتفع جهد نمائید تا از فیوضات
حضرت فیاض محروم نمانید و از دریای دانائی
ممنوع نگردید بحق تمسک نمائید و از دوش
منقطع اینست صراط مستقیم که ذکرش در
جمیع کتب مذکور و مسطور است طوبی لمن
سمع النداء و فاز بالاستقامة الكبرى فی امر الله
مالک العرش و الثری

BLIB_Or15715.048b

BH09233*To: Mirza Muhammad Taqi Afnan, in Yazd**Date: 1301-01 [1883-Nov]*

- 1 God is Most Glorious!
- 2 Verily the idolaters desired to extinguish the light of God with their hosts and arose to put out the fire of My Lote-Tree. Say: Perdition betide you, O heedless ones! How many afflictions through which God hath aided His Cause - verily He is the Powerful, the Mighty! Say: Away with thee, O oppressor! What hast thou to do with this Most Great Announcement? It behooveth thee to play with clay. Thus hath My Most Exalted Pen spoken unto thee that thou mayest rejoice and be of the thankful ones. We have ordained for thee a station unto which faces shall turn. Verily thy Lord is the Bearer of Glad-Tidings, the All-Wise. Rejoice in that We have related thee unto it. By

1 الله ابعی

2 انّ المشركين ارادوا ان يطفئوا نور الله بجنودهم
و قاموا على انحام نار سدرتی قل تبا لكم يا ملأ
الغافلین كم من بلاء نصر الله به امره انه هو القوی
القدير قل سحقاً لك يا ايها الظالم ما لك وهذا
النبا الأعظم لك ان تلعب بالطين كذلك نطق
لك قلبی الأعلى لتفرح و تكون من الشاكرين قد
قدّرنا لك مقاماً تتوجه اليه الوجه ان ربك هو
المبشر الحكيم ان افرح بما نسبك اليه لعمر الله لا
يعادلها شيء في الأرض و انا الشاهد العليم

AQA6#200 p.028a

the life of God! Nothing on earth can equal it, and I am the All-Knowing Witness.

BH11903

To: Ruqiyiyih mother of Yadullah Naddaf, in Qum

Date: 1301-01 [1883-Nov]

1 He is the One speaking from the horizon of utterance

2 This is a Book sent down in truth from God, the Mighty, the All-Knowing. It reminds the people of what was revealed from His presence and gives them glad tidings of this Manifestation, even as He gave them glad tidings before in His mighty Book. Blessed is the handmaiden who has attained to the lights of the Kingdom, and woe to every remote scholar. Verily she who has believed in her Lord is better than men in the Tablet of God, the Lord of the worlds. Give thanks to your Lord, then remember Him at all times. Verily He is the Hearing, the Seeing One. The glory shining from the horizon of grace be upon you and upon those women who have turned to and believed in this luminous horizon.

1 هو الناطق من افق البيان

2 كتاب نزل بالحق من لدى الله العزيز العليم ويذكر الناس بما نزل من عنده و يبشّرهم بهذا الظهور كما بشّرهم من قبل في كتابه العظيم طوبى لأمة فازت بأنوار الملكوت و ويل لكلّ عالم بعيد أنّ التي آمنت برّبها أنّها خير من الرجال في لوح الله ربّ العالمين ان اشكرى ربّك ثم اذكره في الليالى و الأيام أنّه هو السّامع البصير البهاء المشرق من افق الفضل عليك و على الالاء اقبلن وآمن بهذا الأفق المنير

QUM.068

BH09749

Date: 1301-01 [1883-Nov]

In the Name of Him Who is mentioned in the Tablets! Verily the clouds pour down rain, and the verses descend, and the light hastens before the Face, yet the people perceive not. Every day doth the Self-Subsisting call out, yet the people turn away from Him. Woe unto him who hath deprived himself of the presence of God in this Revelation! Say: By God! Ye were created for this blessed, promised Day, and were commanded to serve the Cause in the Revelation of God and His sovereignty which overshadoweth every witness and witnessed

بسمى المذكور فى الألواح

أنّ السّحاب بمطر و الآيات تنزل و النور يسعي بين يدي الوجه ولكن القوم هم لا يعرفون فيكلّ يوم ينادى القيوم و الناس هم عنه معرضون و يل لمن جعل نفسه محروماً عن لقاء الله فهذا الظهور قل تالله قد خلقتهم لهذا اليوم المبارك الموعود و امرتم بخدمة الأمر فى ظهور الله و سلطانه المهيمن على

thing. We make mention of him who hath turned unto God, and give him to drink of My choice sealed wine. Well is it with him who hath drunk and attained. He is of them who have perceived the fragrance of God and turned unto the Intended One.

كَلَّ شَاهِدٌ وَمَشْهُودٌ أَنَّا نَذْكُرُ مِنْ تَوَجُّهِ إِلَى اللَّهِ وَ
نَسْقِيهِ رَحِيقِي الْمَخْتُومِ هَنِيئًا لِمَنْ شَرِبَ وَفَازَ أَنَّهُ
مَنْ وَجَدَ عَرَفَ اللَّهَ وَاقْبَلَ إِلَى الْمَقْصُودِ

BLIB_Or15696.067b

BH10227

To: Aqa Muhammad Husayn Navvab, in Kashan

Date: 1301-01 [1883-Nov]

1 He is the One dawning from the horizon of certitude.

1 هو المشرق من افق الايقان

2 Thou hast been blessed by God's grace - praised be God! - and become aware of His path - the bounty be God's! Thy mention hath been made and the glance of loving-kindness is turned toward thee. God willing, thou shalt preserve this most exalted station through the Name of the Lord of Names, and shalt not be saddened or prevented by the clamor of the oppressors and the heedless. God shall soon seize them with justice from His presence and shall show thee what He hath ordained for thee in His perspicuous Book. The glory be upon thee and upon every steadfast, upright one.

2 بعناية حقٍّ فائزٍ شدى لله الحمد وبصراطش آگاه
گشتی لله الفضل ذکرت مذکور و لحاظ شفقت
بتو متوجه انشاء الله اين مقام بلند اعلی را باسم
مالک اسماء حفظ ثنائی و از ضوضاء ظالمین
و غافلین محزون نشوی و ممنوع نگردی سوف
یاخذهم الله بعدل من عنده و یریک ما قدر
لک فی کتابه المبین البهاء علیک و علی کلّ ثابت
مستقیم

INBA15:354a, INBA26:357a, AQA7#484
p.304b

BH10378

Date: 1301-01 [1883-Nov]

In the Name of the All-Knowing! This is a Book sent down in truth from the presence of the Truth, the Knower of the Unseen. It summons all in the Most Great Prison unto God, the All-Possessing, the Self-Subsisting. Say: By God! That which was hidden behind the veils of the Unseen hath appeared, and the Tongue hath spoken in the Kingdom of Utterance: "There is none other God but I, the Manifest, the Self-Evident." How many a Prophet hath lamented My separation, and how many

بِسْمِ الْعَلِيمِ
کتاب نزل بالحق من لدى الحقّ علام الغیوب و
یدع کلّ فی السّجن الأعظم الى الله المهیمن
القیوم قل تالله قد ظهر ما کان مستوراً فی حجب
الغیب و نطق اللسان فی ملکوت البیان انه لا اله
الا انا الظاهر المشهود کم من نبی ناح فی فراق

a Messenger hath yearned for My days. To this do the denizens of the realm of the Kingdom and of dominion bear witness. Blessed is he who hath turned his face unto My countenance, who hath spoken My praise, and who hath acted according to that which was enjoined in My Preserved Tablet.

و كم من رسول سئل أيامى يشهد بذلك اهل
الملك والمملوك طوبى لمن توجه الى وجهى و
نطق بثنائى وعمل بما امر به فى لوحى المحفوظ

BLIB_Or15715.264c, BLIB_Or15734.1.117a

BH10912

To: Afnan Jinab-i-Aqa Mirza Muhsin, in Beirut?

Date: 1301-01 [1883-Nov]

He is the Most Great.

O thou who lookest toward the horizon of grace! The very sinews of knowledge and understanding tremble at that which the All-Merciful hath revealed in the Furqan in His words – exalted be He – “They ask thee concerning the Great Announcement.”

The Wronged One beseecheth the Lord of the seen and the unseen to make known unto the servants what it is, for verily He is the Lord of creation and the Judge on the Day of Resurrection. And we entreat Him, exalted be He, to preserve thee and those who are with thee, and His sincere servants.

هو العظيم يا أيها الناظر الى افق الفضل ترتعد
فرائص العلم والعرفان بما انزله الرحمن فى الفرقان
بقوله تعالى يسئلونك عن النبأ العظيم يسئل المظلوم
مالك الغيب والشهود بان يعرف العباد ما هو الله
مالك الابد والحياد والحاكم فى يوم المعاد ونسئله تعالى
حفظك وحفظ من معك وعباده المخلصين

BLIB_Or15696.120d

BH11099

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Beirut?

Date: 1301-01 [1883-Nov]

¹ He is the One Who calleth from the Divine Lote-Tree.

¹ هو المنادى فى السدرة

² Thou hast attained unto the presence and heard the Call and drunk the choice wine of utterance from the hands of grace and bounty. Give thanks unto God, thy Lord. The Wronged One beseecheth Him to honor thee and grant thee the heavenly

² قد فزت بالحضور وسمعت النداء و شربت رحيق
البيان من ايدى الفضل والعطاء ان اشكر الله
ربك و يسئله المظلوم بأن يشرفك و يرزقك

table under all conditions. Verily, He is the All-Hearing, the Self-Sufficient, the Almighty, the Exalted, the Most High.

المائدة المنزلة في كلّ الأحوال أنّه هو السّميع الغنيّ
المقتدر العزيز المتعال

BLIB_Or15696.120b

BH11100

To: Muhammad Mustafa Baghdadi, in Beirut?

Date: 1301-01 [1883-Nov]

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

1 هو الشّاهد الخبير

2 Thou hast attained unto the presence and hast drunk the choice wine of reunion from the hand of bounty and bestowal. The Wronged One beseecheth God, his Lord, to ordain for you that which will draw you nigh unto Him and to decree for you the good of the world to come and of the first. Verily, He is the Lord of humanity and the Lord of the throne on high and of the dust below.

2 قد فزت باللقاء و شربت رحيق الوصال من يد
الفضل و العطاء أنّ المظلوم يسئل الله ربّه بأن
يقدر لكم ما يقربكم اليه و يكتب لكم خير الآخرة
و الأولى أنّه مولى الورى و ربّ العرش و الثرى

BLIB_Or15696.120a

BH11134

To: Aqa Ahmad, in Qazvin

Date: 1301-01 [1883-Nov]

1 He is the Near One, the Watchful.

1 هو القريب الرقيب

2 O Ahmad! Praise God for having created thee and nourished thee and reared thee and given thee to drink from the Kawthar of divine knowledge. We give thanks to God for this most great favor and beseech Him to assist thee in that which He loveth and is pleased with. There is no God but Him, the Lord of the throne and of the dust.

2 يا احمد ان احمد الله بما خلقك و رزقك و ربّاك
و سقاك كوثر العرفان انا نشكر الله بهذا الفضل
الأعظم و نسئله بأن يؤيّدك على ما يحبّ و يرضى
لا اله الا هو مالک العرش و الثرى

BLIB_Or15696.120c

BH11281*To: Haji Mirza Jani, in Kashan**Date: 1301-01 [1883-Nov]*

1 God is Most Glorious!

1 الله أبهى

2 We have sent unto thee a celestial sphere from this surging ocean, and it is My binding Word. Be thou grateful to God for this supreme bounty. Verily, His is whatsoever He willeth. Glorified be thy Lord, the Most Exalted!

2 قد ارسلنا اليك فلکاً من هذا البحر الزخار و هي كلمتي المطاعة ان اشكر الله بهذه العناية الكبرى ان له ما يشاء سبحان ربك الاعلى

BLIB_Or15696.085a

BH11285*To: Haji Muhammad Husayn from Kaf son of Sadiq (pilgrim), in Kashan**Date: 1301-01 [1883-Nov]*

1 God is Most Glorious!

1 الله أبهى

2 We have heard your call and witnessed your turning towards Us. We have turned towards you from this Most Exalted Horizon that you may thank your Lord for this bounty which the kingdom of creation cannot equal. Say: Glory be to my Most Glorious Lord!

2 قد سمعنا ندائك و رأينا اقبالك اقبلنا اليك من هذا الأفق الأعلى لتشكر ربك بهذا الفضل الذى لا يعادله ملكوت الانشاء قل سبحان ربى أبهى

BLIB_Or15696.084h, AQA6#205 p.036b

ADMS#004

BH11418*To: Mulla Rajab-Ali, in Ardistan**Date: 1301-01 [1883-Nov]*

Allah-u-Abha! We have sent unto thee a spirit from Our presence, and it is My Most Exalted Word, whereby the Bell hath pealed and the Peacock hath cried out and the mountains have

الله أبهى

passed away. The Command is in the hands of God, the Most High, the Most Exalted.

قد ارسلنا اليك روحاً من عندنا وهي كلمتي العليا
التي بها صاح الناقوس وتشهق الطاووس ومرت
الجبال الأمر بيد الله العلي الأعلى

BLIB_Or15696.070d

BH11425

To: Afnan Jinab-i-Aqa Siyyid 'Ali, in Beirut?

Date: 1301-01 [1883-Nov]

1 God is Most Glorious

1 الله ابيه

2 Say: By God! The Most Great Gate hath been opened [before the face of the nations in the name of the Lord of eternity]. Enter ye therein in the name of your Lord, the Lord of all beings and the Sovereign of the hereafter and of the first worlds.

2 قل تالله قد فتح الباب الأعظم [على وجه الأمم
باسم مالك القدم] ان ادخلوا فيه باسم ربكم مولى
الورى و مالك الآخرة والأولى

BLIB_Or15696.070f

BH00628

To: Aqa Ali Haydar, in Tihiran

Date: 1301-01-01 [1883-Nov-2]

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

1 بسم ربنا الأقدس الأعظم العلي الأبهى

2 At this hour, which is one hour and twenty minutes into the night of Thursday, the 22nd of Dhu'l-Hijjih, a call was raised from the Supreme Concourse, and this evanescent servant was summoned to His presence. After ascending and arriving and standing, these words were heard, blessed and exalted be His utterance:

2 این ساعت که یکساعت و بیست دقیقه از لیل
پنجمینبه ۲۲ شهر ذی الحجة الحرامست از ملا اعلی
ندا مرتفع و این خادم فانی بحضور احضار شد و
بعد از عروج و ورود و قیام اینکلمه استماع شد
قوله تبارک و تعالی

3 "O servant in attendance! At this hour as We were walking, Ali Haydar came to mind. Out of love for him and as a token of Our grace, We wished to make mention of him, that through the attraction of divine utterance and the fragrance of heavenly words he might arise to promote the Cause and set the horizons ablaze with the fire of love. Verily, whosoever in this day arises

3 یا عبد حاضر در اینساعت که مشی مینمودیم
جناب علی حیدر بنظر آمد حباً له و عنایة له
اراده نمودیم او را ذکر نمائیم تا از جذب بیان
الهی و نفعه کلام ربانی بر امر قیام نماید و بنار
محبت آفاق را مشتعل دارد هر نفسی الیوم لله و

to render assistance for the sake of God and in His path will assuredly be aided by the confirmations of God, exalted be His glory. And the victory is in teaching God's Cause and naught else.

فی سبیل الله اراده نصرت نماید البته تأییدات حق جل جلاله او را مدد فرماید و نصرت تبلیغ امر الهی است نه دون آن

- 4 O Ali-Qabl-Haydar! Harken unto the call of the Lord of Destiny, and like unto the artery in the body of creation, be thou in constant motion that all may be moved. Marvel not at this word which hath shone forth from the Dayspring of divine revelation. Through the grace of the Spirit, he who was but a fisher of men transcended the kingdom of earth and reached the most exalted heights. How many souls have drunk from the cup of life through his breath and been refreshed by the waters of his utterance.

4 یا علی قبل حیدر بشنو ندای مالک قدر را و چون رگ شریان در جسد امکان متحرک باش تا کلّ بحرکت آیند از اینکله که از مشرق وحی الهی اشراق نموده تعجب منما نفسیکه صید سمک مینمود بعنایت روح از ملک گذشت و بذروه علیا رسید چه مقدار از نفوس که از نفسیش کأس حیات نوشیدند و از ماء بیانش خرم و تازه گشتند

- 5 Today the buzzing of flies and the cawing of ravens are raised high. Thou must arise with complete steadfastness to promote the Cause of the Lord of all beings. This day is attributed to God and is mentioned and recorded in the Books of old and of later times as the Day of God. All must fix their gaze solely upon the Supreme Horizon. Whosoever attaineth unto this station shall find himself firmly established, steadfast and detached. Preserve this blessed word as thou wouldst thine eye, for within it are concealed oceans of meaning. This is the station of true unity. How blessed is the one who is illumined by its lights! Such a one is of the people of Baha, upon whom the Concourse on High and they who circle round the Throne in the morning and the evening do send their blessings.

5 امروز طنین ذباب و نعیق ناعقین مرتفع باید آنجناب باستقامت تمام بر امر مالک انام قیام نمایند امروز بحق منسوب و بیوم الله در کتب از قبل و بعد مذکور و مسطور باید کلّ بافق اعلی وحده ناظر باشند هر نفسی باین مقام فائز شد خود را ثابت و راسخ و فارغ مشاهده نماید اینکله مبارکه را بمثابه بصر حفظش نما چه که بحر معانی در او مستور اینست مقام توحید حقیقی نیکوست حال نفسیکه بانوارش منور شد اوست اهل بها یصلین علیه الملاء الاعلی و الذین یطوفون العرش فی العشی و الاشرق

- 6 The infidels and traitors, like the former people, have spread the nets of their vain imaginings. By the life of God! They have no share of this surging, billowing ocean, nor any portion of this chalice before which the seas have bowed down in adoration. Say: Cast away what the people possess and take what ye have been given by God, the Protector, the Self-Subsisting. Say: Be not like those who throughout ages and centuries stood in their mosques and upon their pulpits, believing themselves to be mentioning and praising God, exalted be His glory, beseeching and imploring His presence; yet when the morning breeze of His Revelation wafted and the blessed Tree grew forth, all the divines of that age arose to cut down that holy divine Tree. Both learned and ignorant engaged in cursing and execration. Ye have all heard with your own ears and seen with your own eyes. By the life of God! The eye of grandeur wept, and the denizens of the highest Paradise and the most exalted Garden were overcome with lamentation and wailing.

6 ملحدین و خائنین بمثابه حزب قبل دام اوهایم گسترده اند لعمرالله لیس لهم نصیب من هذا البحر الذخار الموج و لا لهم قسمة من هذه الکأس الّتی سبّحت لها البحار قل ضعوا ما عند القوم و خذوا ما اوتیتم من لدی الله المهیمن القیوم بگو نباشید از حزیکه در قرون و اعصار در مساجد بر منابر باعتقاد خود به ذکر و ثنای حق جل جلاله ذاکر و ناطق و به عجز و ابتهال لقائش را سائل و آمل و چون نسیم صبح ظهور دمید و سدره مبارکه روئید جمیع علمای عصر بر قطع آنشجره مبارکه الهیه قیام نمودند از عالم و جاهل به سب و لعن مشغول کلّ باذان شنیده اید و بچشم دیده اید لعمرالله عین عظمت گریست و اهل فردوس اعلی و جنت علیا به نوحه و ندبه مشغول

- 7 Such was the condition of those divines. Now again the people of the Bayan are engaged in the same vain imaginings. They

7 این شأن علمای آنحزب حال مجدد اهل بیان بهمان اوهامات مشغول بر عثممه افزوده اند و

have added to their turbans, and some have even mounted pulpits. God protect us and you from the evil of such people! Would that they had understood the foundation of the Cause! Verily, they are in grievous error and great delusion. In those days when all were veiled and in the time of oppression, when hearts were troubled and pillars trembled, this Wronged One arose alone before the faces of the world and raised His call. And when the fragrance of the garment of His Revelation was diffused and had appeared in certain lands, they emerged from behind the veil with swords of rancor and hatred, and said that which no oppressor had ever said before, and perpetrated that which no bloodthirsty one had ever wrought. Say: Die in your wrath! That which was due unto the Truth, exalted be His glory, He revealed. The equivalent of all the heavenly Books that were sent down before and after descended from the heaven of His Will, and now exists. Praise be to God! That which had to be said was said with supreme steadfastness, in such wise that neither the power of the world nor the commotion of nations could hinder it. All would bear witness to this, were they to be enabled to speak with truthfulness and fairness. They have not inhaled a breath of the Day of God, nor have they attained unto the hearing of a single word, even as the Shi'ih sect who for a thousand and two hundred years recited the Book of God, yet comprehended not a letter thereof. Take heed, O ye who are endued with discernment! Take heed, O ye who are endued with insight!

- 8 Is there anyone in the world who possesses eyes to behold the rays of the Sun of the All-Merciful's utterance, and is there anyone endowed with ears who can hear with their own ears the Call of God? Nay, by God! All are submerged in the ocean of vain imaginings and wandering in the wilderness of idle fancies, save those souls who see with their own eyes and hear with their own ears. These are they of whom He saith: "They are endowed with insight from God." In the days when the Sun of Truth was shining from the horizon of Iraq, He foretold the raising of the cawing of the ravens in divers lands, as well as in the Land of Mystery, and at the first arrival in this Most Great Prison, as it occurred some time ago in the Land of Ta, when the cawing was raised. The knowledge of this is with our Lord and the Lord of all who are in the heavens and on earth. He burneth with the fire of hatred while imagining he is rendering service to the Truth - exactly like the Shi'ih divines who, from all pulpits, have cursed and continue to curse the Truth. In the early years, not a single one of the divines of the age turned to the Truth. From the pulpits, they would first lament over the letters of the Qur'an, and at the end would revile and curse the Lord of the Letters. And you yourself

بعضی هم بر منبر صعود نموده و مینمایند اعاذنا الله و اياکم من شر هؤلاء ايکاش بر اصل امر مطلع و آگاه میشدند انهم في ضلال كبير و خطاء عظيم ايامیکه کلّ خلف حجاب مستور و از سطوت ظلم قلوب مضطرب و ارکان مرتعش اینظلوم وحده امام وجوه عالم قیام نمود و ندا فرمود و چون فی الجمله عرف قیص ظهور متضوع و در دیار معدودی ظاهر از خلف حجاب یا اسیاف ضغینه و بغضا بیرون آمدند و گفتند آنچه را که هیچ ظالمی از قبل نگفته و عامل شدند آنچه را که هیچ سقاکی بآن عمل ننموده قل موتوا بغيظکم آنچه بر حقّ جلّ جلاله بود ظاهر فرمود معادل کتب سماوی که از قبل و بعد نازل از سماء مشیّش نازل و حال موجود لله الحمد آنچه باید گفته شود باستقامت کبری گفته شد بشأنيکه سطوت عالم و ضوضاء امم قادر بر منع نه کلّ بر اینفقره گواهی دهند اگر به صدق و انصاف موفق شوند عرفی از یوم الله استشمام ننموده اند و باصغاء کلهائی فائز نشده اند بمثابه حزب شیعه هزار و دویست سال ککاب الهی را تلاوت نمودند و حرفی از آنرا ادراک ننمودند فاعتبروا یا اولی الأبصار فاعتبروا یا اولی الأنظار انتهی

8 آیا در عالم صاحب چشمی هست که انوار آفتاب بیان رحمن را مشاهده نماید و آیا صاحب اذنی یافت میشود که بأذن خود نداء الله را استماع نماید نه والله کلّ در بحر اوهام مستغرق و در هیماء ظنون سرگردان مگر نفوسیکه به چشم و گوش خود ببینند و بشنوند ایشانند از نفوسیکه میفرماید اوتوا بصائر من الله ايامیکه شمس حقیقت از افق عراق مشرق اخبار فرمودند بارتفاع نعیق ناعقین در بلاد و همچنین در ارض سر و اول ورود در این سجن اعظم چنانچه چندی قبل در ارض طا وارد شد و نعیق مرتفع گشت العلم عند ربنا و رب من فی السموات و الارضین از نار بغضا میسوزد و بگان خود نصرت حتی مینماید بعینه علمای شیعه که بر جمیع منابر حق را لعن نموده و مینمایند در سنن اولیه نفسی از علمای عصر بحق اقبال نمود بر منبر در اول بر حروفات فرقان نوحه مینمودند و در آخر بر سید حروفات سب و لعن

are witness to this. The people who considered themselves the most exalted of all mankind and the most distinguished of all nations were ultimately observed to be lower than all others.

- 9 This servant conveyeth greetings and praise to all the friends, and declareth that this is the Day of steadfastness. By the life of our Lord and your Lord and the Lord of the heavens and earth, these cawing ones have never had, nor do they now have, any understanding of the root of the Cause. We beseech God, exalted be He, to grant them success in returning. Verily, He is the Ever-Forgiving, and verily, He is the All-Bountiful. There is no God but Him, the Forgiving, the Merciful.

- 10 Moreover, I submit to them that all must manifest perfect unity and harmony. Should any differences arise, those trusted ones of God should arise to remove them. Souls are diverse: some drink from the pure water of certitude while being detached and independent of all other waters of the earth, while others drink from different springs, and these springs too are various. Consider the Companions of the Apostle of God - may the spirit of all else but Him be sacrificed for His sake. Some were at the highest pinnacle of faith and assurance, while others would at times ascend and at times descend. There are also souls who secretly cling to vain imaginings while outwardly professing certitude. One's gaze must be fixed upon the Truth itself, as hath been repeatedly stated in this Most Great Revelation that the gaze of all must be directed solely to the Most Exalted Horizon. Without this, it will surely lead to stumbling and heedlessness. Verily, He guideth the way and He is the Mighty, the Beautiful.

- 11 It is hoped that you will arise with the utmost resolve to assist the Cause, dealing with the strong with love and fellowship, and with the weak with kindness and forbearance. Two Most Holy, Most Exalted Tablets were revealed and sent, specifically for the two individuals who had requested them. I beseech God that they may attain unto the Tablet and drink from the ocean of His utterance - a draught that the veils and clouds of the people shall not prevent. Glory and remembrance and praise be upon you and upon those who have cast the world behind their backs, clinging to the cord of God's loving-kindness, the Lord of all nations. They are indeed the companions of this mighty, this glorious station. And praise be to God, the Lord of the mighty throne and the Lord of the exalted seat.

- 12 I beseech the True One to confirm them in His remembrance through wisdom and utterance, and to ignite them with such a fire that its traces may become manifest and evident throughout the world, and its heat may endure and persist throughout

میکردند و خود آنجناب شاهد و گواهند حزبی که خود را اعلی العالم و افضل الأمم میدانستند بالأخره از جمیع پستتر مشاهده گشتند

9 اینعبد خدمت جمیع دوستان سلام و تکبیر میرساند و عرض میکند یوم استقامتست لعمر ربنا و ربکم و رب السموات و الأرض ناعقین ابداً از اصل امر اطلاع نداشته و ندارد نسل الله تعالی ان یوقهم علی الرجوع انه هو التواب و انه هو الفضل لا اله الا هو الغفور الرحیم و

10 همچنین خدمت ایشان عرض مینمایم که کل باید بکمال اتحاد و اتفاق باشند اگر مابین احدائی شود آن اولیای الهی در رفع آن برآیند نفوس مختلفند بعضی از زلال ایقان مینوشند در حالتیکه از جمیع میاه ارض فارغ و مستغنیند و برخی از عیون دیگر درایچ این عیونهم مختلف است در اصحاب رسول الله روح ما سواه تفکر فرمائید بعضی در اعلی علو ایمان و اطمینان و برخی مرّة یصعد و اخری ینزل و همچنین نفوسی موجود که سرّاً باوهم متشبّث و ظاهراً بایقان باید نظر بنفس حق باشد چنانچه در اینظهور اعظم مکرّر فرموده اند که باید نظر کل باقی اعلی وحده باشد من دون آن البتّه سبب لغزش و غفلت شود انه هو یدّی السبیل و هو العزیز الجمیل

11 امید چنانکه آنجناب بکمال همت بر نصرت امر قیام نمایند با اقویا به محبت و وداد و با ضعفاً به رفق و مدارا رفتار فرمایند دو لوح اقدس نازل و ارسال شد مخصوص دو نفسیکه خواسته بودند از حق میطلب بلوح فائز شوند و از بحر بیانش بیاشامند آشامیدنیکه حجاب و سیحات قوم او را منع نماید البهاء و الذکر و الثناء علی جنابکم و علی الذین نبذوا العالم متمسکین بجبل عنایة الله مولی الأمم انهم من اصحاب هذا المقام العزیز المنیع و الحمد لله رب العرش العظيم و ربّ الكرسي الرقیع فرمودند

12 از حق میطلبم ایشانرا مؤید فرماید بر ذکرش به حکمت و بیان و مشتعل نماید باشتعالیکه آثارش در عالم ظاهر و هویدا گردد و حرارتش بدوام

the dominion of earth and heaven. This lowly one conveyeth greetings and salutations to them, and beseecheth assistance from the True One, exalted be His glory, on their behalf. They must at all times be mindful of wisdom, for this binding commandment hath repeatedly been revealed and sent down from the Supreme Pen. This lowly one offereth greetings, salutations and praise to each of the branches of the divine Tree, and seeketh for each that which is peerless. The command is in His grasp; He ordaineth for whomsoever He willeth whatsoever He willeth, and He, verily, is the Almighty, the Powerful. Glory and praise and peace be upon you, and upon those who are with you and who love you for the sake of God, the Lord of the worlds.

ملک و ملکوت باقی و پابنده ماند اینفانی
خدمت ایشان تکبیر و سلام میرساند و از حق
جلّ جلاله از برای ایشان مدد میطلبید باید در
هر حال بحکمت هم ناظر باشند چه که این
حکم محکم از قلم اعلی مکرر جاری و نازل اینفانی
خدمت هر یک از افنان سدره ربّانی سلام و
تکبیر و ثنا معروض میدارد و از برای هر یک
میطلبید آنچه را که لا مثل له است الامر بیده
یقدر لمن یشاء ما یشاء و هو المقتدر القدير البهاء
و الثناء و السلام علی حضرتکم و علی من معکم
و یحبکم لوجه الله رب العالمین

BLIB_Or15717.012

BH00042

To: *Mirza Siyyid Muhammad Afnan et al., in Abadih*

Date: 1301-01-04 [1883-Nov-5]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most High Lord!
- 2 Praise be to God Who hath sent down that which was hidden in the heaven of His Will, revealed that which was treasured in His knowledge, and sent Him Who was heralded in His Books, by His Messengers, His Chosen Ones and His Prophets - through Whom the ocean of knowledge surged in the world of being and the gates of Paradise were opened unto the people of faith. Exalted is the All-Merciful Who hath manifested Himself to guide creation to the straight path. Praise be to God Who hath established His Cause in such wise that neither tribulations can defeat it nor calamities weaken it. He hath, with the hands of power, planted the Tree of His Cause and watered it with the blood of the chosen ones and the righteous. Neither the clamor of the servants nor the hatred of those in the lands can frustrate Him. He doeth what He willeth through His sovereignty. He is, verily, the Almighty, the Glorious, the Unconstrained.
- 3 Glory be unto Thee, O Thou by Whose Face's light the horizons were illumined and in separation from Whom the lovers lamented! I beseech Thee by Thy Name through which the hearts of the sincere ones and the minds of the mystics were attracted, to assist the people of Thy realm to champion Thy

1 بسم ربنا الأقدس الأعظم العلیّ الأعلی

2 الحمد لله الذی انزل ما کان مکنوناً فی سماء مشیتته
واظهر ما کان مخزوناً فی علمه وارسل من بشر به
کتبه و رسله واصفائه و انبیائه الذی به ماج بحر
العرفان فی الامکان و فتحت ابواب الجنان لأهل
الایمان تعالی الرحمن الذی اظهر نفسه لهدایة الخلق
الی سواء الصراط و الحمد لله الذی جعل امره فی
مقام لا نصره البلیا ولا یضعفه الرزایا انه غرس
بأبادی الاقترار سدره امره و سقاها من دماء
الأخیار و الأبرار انه لا تعجزه ضوضاء العباد و
لا تمنعه ضغائن من فی البلاد یفعل بسلطانه ما
اراد انه هو المقتدر العزیز المختار

3 سبحانک یا من بنور وجهک انارت الآفاق و
فی هجرک ناه العشق اسئلک باسمک الذی به
انجذبت افئدة الموحدين و قلوب العارفين بأن تؤید
اهل مملکتک علی نصره امرک و وفقهم یا الهی

Cause and enable them, O my God, to achieve what Thou hast willed through Thy decree. O Lord! Thou seest Thy loved ones in prison. The oppressors have seized them, bound them, and imprisoned them because they believed in Thee and Thy verses and turned to Thy most exalted horizon in Thy days. They are those who, O my God, aided Thy Cause and clung to the hem of the robe of Thy grace, and broke not Thy Covenant and Testament. The utterance of Him Who conversed on Sinai so moved them that they spoke forth before all faces in days wherein the clouds of oppression had obscured the horizon of justice. O Lord! Thou hearest their sighing from the land of Ta and the cry of the oppressed ones in other lands. I beseech Thee, O Sovereign of existence and Educator of the seen and unseen, to protect Thy loved ones from the evil of Thine enemies. Then assist them through the manifestations of Thy power and might, and the dawning-places of Thy strength and will. Thou art He Whom nothing whatsoever can frustrate, nor can the tyranny of the divines or the oppression of princes prevent Thee. Gladden, O my God, the eyes of Thy chosen ones through the wonders of Thy grace. Thou art, verily, the Lord of the world and the Guardian of the nations.

- 4 I moreover beseech Thee, O my God, to enable me to make mention of those whom Thou hast related unto Thyself and made to be of the branches of the Tree of Thy Cause amidst Thy creatures, and of him whom Thou hast mentioned with Thy tongue on land and sea, in the valleys and mountains. O Lord! He is among those who have attained unto Thy grace and whom Thou hast given to drink the water of life of Thy love through the hands of Thy bounty. I beseech Thee to send down upon him that which will gladden his heart and solace his eyes in such wise that the sorrows of the world and whatsoever is with the nations touch him not. Thou art, verily, powerful over whatsoever Thou wilt, and in Thy grasp are the reins of all things. There is none other God but Thee, the All-Knowing, the All-Wise.

- 5 My spirit be a sacrifice for your steadfastness! Such is the lowliness of this evanescent one that both pen and ink fail to recount it, and the tongue falleth silent—a lowliness which, were it to emerge from the realm of the hidden into the world of manifestation, would cause the very eye of loving-kindness to weep, and would move to tumult the hearts and souls of all sincere ones. Yet God, exalted be His glory, beareth witness and is My testimony that at all times thy remembrance hath been present in My heart and manifest before My face in the Most Great Scene, while the Tongue of Grandeur hath spoken words from which the fragrance of loving-kindness and bounty hath been wafted. Well is it with thee, and blessed art thou!

علی ما اردته بمشیتک ای ربّ تری اولیائک
فی السّجن الظالمین قد اخذوهم و اوثقوهم و
حبسوهم بما آمنوا بک و بآیاتک و اقبلوا الی
افتک الاعلی فی ایامک هم الذّین یا الهی نصرُوا
امرک و تشبّثُوا بأذیال ردّاء فضلک و ما نقضُوا
میثاقک و عهدک و اخذهم بیان مکلم الطّور
علی شأن نطق امام الوجوه فی ایام فیها اخذ
غمام الاعتساف افق الانصاف ای ربّ تسمع
حنینهم من ارض الطّاء و صریخ المظلومین فی دیار
اخری اسئلك یا سلطان الوجود و مربی الغیب
و الشّهود بأن تحفظ اولیائک من شرّ اعدائک
ثمّ انصرهم بمظاهر قدرتک و اقتدارک و مطالع
قوتک و اختیارک انت الذّی لم تعجزک شیء
من الاشیاء و لا تمنعک ظلم العلّماء و سطوة
الأمرآء قریا الهی عیون اصفیائک بیدایع فضلک
انک انت مولی العالم و المهیمن علی الأمم

4 ثمّ اسئلك یا الهی بأن توقّفتی علی ذکر الذّین
نسبتهم الیک و جعلتهم من افنان سدره امرک
بین بریتک ثمّ الذّی ذکرته بلسانک فی برک و
بحرک فی الآکام و الجبال ای ربّ انه ممّن فاز
بعنایتک و سقیته کوثر محبتک بأیدی کرّمک
اسئلك بأن تنزل علیه ما یفرّج به قلبه و تقرّ
به عینه علی شأن لا تمسه احزان العالم و لا ما
عند الأمم انک انت المقتدر علی ما تشاء و فی
قبضتک زمام الاشیاء لا اله الا انت العلیم الحکیم

5 روحی لاستقامتکم الفداء تجلت اینفانی بمقامی
رسیده که هم قلم از ذکرش قاصر است و هم
مداد و لسان تجلّتی که اگر فی الحقیقه ظاهر شود
و از عالم سرّ بعالم شهود آید عین شفقت گریان
گردد و عنایات افتدیه و قلوب مخلصین در هیجان
آید و لکن حق جلّ جلاله شاهد و گواهست
که در جمیع اوقات در قلب حاضر و امام وجه
فانی ظاهر ذکر آنحضرت در منظر اکبر بوده و
لسان عظمت بکلماتیکه از هر یک عرف شفقت

و عنایت متضوّع ناطق هنیئاً لحضرتکم و مرثیاً
لجنابکم

6 The cause and reason for the delay is clear and evident. Let not thy honor imagine that there hath truly been any negligence, though in one respect the shortcomings of this evanescent one are established. Rather, the causes that have led to the postponement in responding to thy letters have been services to the Cause, and the King of the Cause hath reckoned thee among the branches of the Blessed Tree. Therefore, in one respect, this service returneth unto thee. Thus is it proven that I have stood in service to thy honor. In this case, thy honor will accept this valid excuse. Letters have been arriving continuously from all directions, and likewise petitions which this evanescent servant must write in His presence, and afterward make copies of the blessed Tablets and present responses to various quarters. The rest is clear and evident. In truth, were it not for divine bounty, this service could never be accomplished by this evanescent one. Praise be unto Him for having aided His servant in that which He commanded. So long as life remaineth in this body, I shall remain steadfast in service. Not for a moment have I been, nor shall I be, absent from thy vision. Though the mention, praise and service of this servant are not worthy of mention, the main purpose is that through His grace they are remembered in the Most Holy Court and are adorned through their connection to Him. This is the essence—naught else hath any mention or existence.

7 Thy letter dated the seventh of Jamadiyu'th-Thani refreshed the realm of the heart with the breezes of love. I beseech God, exalted be His glory, to preserve this blessing, for verily He hath power over all things. After perusal, I proceeded to the Most Exalted Station and presented it in the Most Holy and Most Glorious Court. This is what the Tongue of Grandeur spoke in the Kingdom of Utterance—glorified be His Name and exalted be His grandeur:

8 In My Name, the All-Evident, the All-Informed, the All-Wise

9 O Afnan! Upon thee be my glory! The children of this age have risen against the All-Glorious and All-Sufficient Lord and, with utmost wretchedness, have endeavored to extinguish the light and quench the fire of the Blessed Tree. "It behooveth them to play with clay." Reflect upon the lack of awareness among the ignorant ones of the earth who are known for their learning. The equivalent of all divine books now existing among different peoples hath been revealed, and they have known and do know that the Revealer is sanctified above all outward knowledge; yet still they have arisen in denial. By God's life! They are greater

6 سبب و علت تأخیر هم واضح و معلوم است آنحضرت همه چیه بگان نفرمایند که فی الحقیقه قصوری رفته اگرچه در یکمقام تقصیرات ایفائی ثابت است و لکن اسبابیکه سبب تعویق جواب دستخطهای آنحضرت شده خدمت امر بوده و سلطان امر آنحضرت را از افنان سدره مبارکه فرموده لذا در یکمقام این خدمت بآنحضرت راجع ادا یثبت بآنی کنت قائماً علی خدمه حضرتکم در اینصورت آنحضرت این عذر صحیح را قبول میفرمایند از جمیع جهات متواتراً نامه می رسید و همچنین عرایض باید اینعبد فانی در حضور تحریر نماید و بعد صورت الواح مبارکه را بردارد و همچنین جوابهای اطراف را معروض دارد باقی معلوم و واضح فی الحقیقه اگر عنایت حق نباشد ابداً از ایفائی این خدمت برنیاید له الحمد بما اید عبده علی ما امر به تا جان در بدن باقی بر خدمت قائم آتی از نظر غائب نبوده و نیستید اگرچه ذکر و ثناء و خدمت اینعبد لایق ذکر نه اصل مقصود آنکه بعنایت تعالی در ساحت اقدس مذکورند و بنسبتش مزین اصل اینست لیس لما دونه من ذکر ولا من وجود

7 دستخط آنحضرت که تاریخ آن هفتم ۷ جمادی الثانی بود عالم قلب را از نسایم محبت تازه نمود از حق جلّ جلاله سائل که این نعمت را باقی بدارد آنه علی ما یشاء قدیر و بعد از اطلاع قصد اعلی المقام نموده در ساحت اقدس عرض شد هذا ما نطق به لسان العظمة فی ملکوت البیان قوله عزّ اسمه و کبر کبریائه

8 بسمی المبین الخبیر الحکیم

9 یا افنانی علیک بهائی اطفال روزگار بر حضرت غنی متعال قیام نموده اند و بکمال شقاوت در صدد اطفاء نور و انهداد نار سدره مبارکه برآمده اند یبغی لهم ان یلعبوا بالطين در عدم شعور جهلای ارض که باسم علم معروفند تفکر نمائید معادل جمیع کتب الهیه که نزد امم مختلفه حال موجود است نازل و منزل را هم دانسته و میدانند که از علوم ظاهره مقدس بوده

in their denial than the deniers of the past. The Word itself beareth testimony to the loftiness and transcendence of Truth, but it increaseth not the wrongdoers save in loss.

- 10 Behold, then remember what the All-Merciful hath revealed in the Qur'an: "And the trumpet shall be blown, and whoever is in the heavens and whoever is on the earth shall swoon, except whom God pleaseth; then it shall be blown again, and lo! they shall stand up looking on." Today all are seen to have swooned from the Divine Word, save whom God pleaseth, for mighty is the Cause, and not every soul is worthy of understanding It, drawing nigh unto It, and standing firm in It. Today the Speaker of Sinai uttereth this word: "He" hath appeared in the garment of "I", and the Hidden One speaketh with "I am the Manifest One." Difficult it is for the infants of the world to attain unto this station. This blessed Word is the water of life for the people of steadfastness and truth, and a deadly poison for the heedless souls who have turned away.

- 11 The clouds of oppression have seized the horizon of justice, and the mists of tyranny have prevented the lights of equity from shining forth. Yet ere long shall the heedless souls who have turned away behold themselves in grievous loss. The tyranny of oppressors and the transgressions of the heedless have ever been and shall continue to be the cause of the exaltation of the Cause. That which causeth the lamentation of those near unto God are the deeds of souls who claim adherence to the Truth yet perpetrate that which hath been explicitly forbidden in all divine Books.

- 12 In the beginning, the government in the land of Ta (Tehran) acted with moderation, but such fear seized certain of those who had entered that they spoke words in utmost secrecy which caused the government to become convinced that they intended rebellion, although the speaker himself testifieth to the falsity of this statement. Would that the spies and investigators had been limited to those two who had departed, for they reported all that they saw and heard. Verily thy Lord is the All-Knowing, the All-Informed. My Name, the Concealer, hath concealed, and He is the Concealer, the All-Knowing. Repeatedly hath the Most Exalted Pen commanded all to wisdom and counseled that which would cause the elevation of the Cause. Beseech ye God that He may aid all to act, for if those who have turned to God would conduct themselves according to His will, they would find themselves victorious and triumphant. To this doth testify this Book that speaketh in this Most Great Prison. The glory be upon thee and upon the Friend and upon the Afans who are there.

مع ذلک بر انکار قیام نموده اند اعظم از منکرین
قبلی لعمیر الله نفس کله شهادت میدهد بر علو و
سمو حق ولكن لا یزید الظالمین الا خسارا

- 10 انظر ثم اذكر ما انزله الرحمن في الفرقان و نفخ في
الصّور فصعق من في السّموات و من في الأرض
الا من شاء الله ثم نفخ فيه اخرى فاذا هم
قيام ينظرون امروز کل از کلمه الهی منصعق
مشاهده میشوند الا من شاء الله چه که امر
عظیم است و هر نفسی لایق ادراک و تقرّب
و استقامت نبوده و نیست امروز مکلم طور
باینکه ناطق هو در قیص انا ظاهر و مکنون
بأنا المشهود ناطق گنجوارهای عالم مشکل
است باین مقام فائز شوند اینکلمه مبارکه کوثر
زندگانیست از برای اهل استقامت و حقیقت و
سم قاتل است از برای نفوس معرضه غافله

- 11 سحاب اعتساف افق انصاف را اخذ نموده و
غمام ظلم انوار عدل را منع کرده ولكن عنقریب
نفوس غافله معرضه خود را در خسران اعظم
مشاهده نمایند ظلم ظالمین و تعدّیات غافلین سبب
ارتقاع امر بوده و هست و آنچه که سبب نوحه
مقربین است اعمال نفوس نیست که خود را بحق
نسبت داده و میدهند و ارتکاب نموده و مینمایند
آنچه را که در جمیع کتب الهی نهی از آن بتصریح
نازل

- 12 در مقدمه ارض طا حکومت باعتماد حرکت
مینمود ولكن بعضی از داخلین را خوف بشأنی
اخذ نمود که در سرّ بکلماتی تکلم نمودند که
حکومت یقین نمود که حضرات اراده خروج
دارند مع آنکه خود گوینده شهادت میدهد بر
کذب اینکلمه کاش جاسوس و مفتش منحصر
بآن دو نفس خارجه بود چه که آنچه را دیده و
شنیده ذکر نموده اند ان ربک هو العليم الخبير اسمی
الستار ستر و هو الستار العليم مکرر قلم اعلی کل را
بحکمت امر فرمود و به ما یرفع به الأمر وصیت
نمود از حق بطلبید تا کل را بر عمل تأیید فرماید
چه اگر مقبلین بما اراده الله حرکت نمایند خود
را مظفر و منصور مشاهده کنند یشهد بذلک
هذا الکتاب الناطق في هذا السجن المبين البهائم
علیک و علی الخلیل و علی افنانی فی هناک انتهی

- 13 Praised be God! That which hath been revealed is such that were all the mirrors of existence to be placed before it, the blessed words "The Truth hath appeared" would be reflected in them all. The world is intoxicated with the wine of pride, and all are occupied with their own concerns. The tongue of exhortation and counsel speaketh unceasingly without pause or delay, yet none is aware. Wonder upon wonder! To such an extent have the veils of idle fancies and vain imaginings seized the people that they neither heed nor will heed any sign, proof or evidence.
- 13 لله الحمد نازل شد آنچه که فی الحقیقه اگر مرایای وجود کلها مقابل شوند کلمهء مبارکهء قد ظهر الحق در کلّ منطبع گردد عالم از خمر غرور بیهوش و کلّ بما عندهم مشغول لسان وعظ و پند عالم من دون تعطیل و تأخیر ناطق مع ذلک احدی شاعر نه حیرت اندر حیرت است بقسمی حجابت اوهام و ظنون ناس را اخذ نموده که بهیچ آیه و حجت و برهانی توجه بحق ننموده و ننمایند
- 14 They wrote from the land of Ta that His honor 'Ali-Qabli-Akbar, upon him be the glory of God, the Lord of Power, had recited the revealed Surahs before the Prince-Regent in several gatherings, including the blessed Surah of Ra'is and Paris which were replete with mention of events to come. Thereafter the Regent said: "How do we know these Surahs were not revealed after the events?" Indeed, even if God should bring every sign, they would not believe nor acknowledge. Ever have miracles been lost upon the heedless, and in every age and century when they appeared, they bore no fruit but rather increased animosity.
- 14 از ارض طا نوشته بودند جناب علی قبل اکبر علیه بهاء الله مالک القدر سور منزله را نزد شاهزاده نائب السلطنه در مجالس متعدده قرائت نموده حتی سورهء مبارکهء رئیس و پاریس که مشحون بذکر امورات واردهء از بعد بوده تلاوت نموده اند بعد سرکار نایب گفته از کجا بدانیم که این سور بعد از وقوع نازل نشده باری لو یأتی الله بكل آیه لن یؤمنوا ولن یعترفوا لازل خارق عادات از برای غافلین بوده و در هر عصر و قرنی که ظاهر شده ثمری حاصل نه بلکه سبب ازدیاد بغضا شده
- 15 Consider now that in those same days when Siyyid Sadiq, who was the instigator, was seized by God, yet they remained heedless and arose to perpetrate tyranny greater than before, until another person who spoke with utmost pride and rebellion and devised plans to extinguish the light was suddenly seized, yet no benefit resulted. The aforementioned Siyyid asked for respite, saying he would emerge after three days to personally undertake the martyrdom of the faithful souls. After three days his vile corpse was brought out, yet still no effect was manifest. Yes, they wrote that on the day the second one was seized, some awakening was evident, but after a day or two they returned to their former state. However, this much I say: all are giving their lives; soon will the lights of the Cause encompass the world. Consider how they who had no purpose save the reformation of the world, the unity of nations and the comfort of all have been subjected to such tyranny. Fie upon those who cling to falsehood, turn away from truth, and grasp the transient while heedless of the everlasting.
- 15 حال ملاحظه فرمائید در همان ایام مؤسس که سید صادق بود حقّ اخذش نمود مع ذلک متنبّه نشدند و بظلمی اعظم از قبل قیام نمودند تا آنکه بشخص آخر که بکمال غرور و طغیان تکلم نمود و در اطفاء نور تدبیرات ذکر کرد بعتّه اخذ شد و ثمری حاصل نگشت سید مذکور مهلت خواست که سه روز بعد بیرون میآیم و بنفسه مباشر شهادت نفوس موقنه میگردد و بعد از سه روز جسد خبیثش بیرون آمد مع ذلک اثری ظاهر نه بلی نوشته بودند همان روز که نفس دوم اخذ شد فی الجمله تنبّه ظاهر و بعد یوم او یومین رجعوا الی مقامهم الأوّل ولی اینقدر عرض میکنم که کلّ جان میکنند زود است که انوار آفتاب امر عالم را احاطه نماید نفوسیکه جز اصلاح عالم و اتحاد امم و راحت کلّ قصدی نداشته و ندارند ملاحظه فرمائید بچه ظلم مبتلا شده اند افّ للذین تمسکوا بالباطل و اعرضوا عن الحقّ و تشبّثوا بالفانی غافلین عن الباقی

- 16 Regarding the mention of the dream that was made, it was presented at the Most Holy and Most Exalted Court. He said: "This dream is evidence of divine exaltation, sublimity and favor, both outward and inward, concerning them. Verily, He is the All-Bountiful, the Generous." And concerning what they observed of bread and meat being present - these two are among God's greatest bounties, as the Messenger of God, may the spirit of all else be sacrificed for Him, said aforetime: "Upon you be the two red ones," meaning bread and meat. And in one instance it refers to "blessing" where He says "And they ask thee concerning the blessing." And that a portion of the meat was cleansed and bestowed upon them - this indicates their sincerity, by God's truth, and likewise manifests the bounty and generosity of God, glorified be His majesty. And in one station it is the true heavenly table sent down, which in its primary rank has been and is divine love. Whatever is said in this regard is pure truth. This dream indicates grace, mercy, favor, kindness and bounty, both outward and inward, from God. He should rejoice and thank God, his Lord, the Most High, the Most Great. And in the end of what We showed him and caused him to hear are signs for those who are discerning. The End.
- 17 His vision accords with outward reality and requires no interpretation or commentary. That which befits it hath flowed from the Supreme Pen. He is verily the Helper, the All-Knowing.
- 18 As for the mention of wisdom and the statement that "we have not yet understood what is meant by wisdom," this evanescent servant submits what was manifested in Iraq and elsewhere, that perchance the matter may become clear. Although there were and are explanations about wisdom from before and after, the time does not permit their mention. However, I shall submit what I witnessed myself:
- 19 When the Sun was shining from the horizon of Zawra, all people - whether scholars, mystics, or others - in Baghdad and its surroundings, even unto Basra, showed utmost love, humility and submissiveness. One day, Siyyid Davud, who was the Mufti of Basra, came to attain the presence along with a group, including the renowned Ibn-i-Alusi. They sat outside awaiting permission to enter. The aforementioned Siyyid mentioned to that group that His fame in those regions was tremendous, saying "I believe He Himself is unaware of it." The Cause had reached such a station that whenever He would leave His house in any direction, the Arabs would utter words they would not say even about their own saints.
- اینکه ذکر رؤیا فرموده بودند در ساحت امنع اقدس عرض شد فرمودند این رؤیا دلیل است بر علو و سمو و نعمت الهی از ظاهر و باطن در باره ایشان آنکه هو الفضل الکریم و اینکه ملاحظه نموده اند نان و گوشت حاضر شد این دو از نعمتهای بزرگ الهی است چنانچه رسول الله روح ما سواه فداه از قبل فرموده علیکم بالأحمرین و احمرین نان و گوشت است و در یک مقام نعیم است که میفرماید ویستلونک عن النعم و اینکه قدری از لحم را پاک نموده بایشان عنایت شد این دلیل بر خلوص ایشانست لله الحق و همچنین ظهور عنایت و مکرمات از حق جلّ جلاله و در مقامی مائده حقیقیه منزله سماءیه است که در رتبه اولیه محبت الهی بوده و هست آنچه در ایجاب مقام گفته شود حق محض است این رؤیا مدلّ است بر فضل و رحمت و عنایت و شفقت و نعمت ظاهره و باطنه من لدی الله له ان یفرح و یشکر الله ربّه العلیّ العظیم و فی آخر ما اریناه و اسمعناه لآیات للتفرّسین انتی
- این رؤیای آنحضرت مطابق است با ظاهر دیگر بتأویل و تفسیر محتاج نه قد ظهر من القلم الأعلی ما ینبغی له آنکه هو المؤید العظیم
- و اینکه ذکر حکمت فرموده بودند و مرقوم داشتند که مقصود از حکمت را هنوز نفهمیده ایم چه چیز است اینعبد فانی آنچه در عراق و دون آن ظاهر شده عرض مینماید انشاء الله مطلب واضح میگردد از برای حکمت اگرچه از قبل و بعد بیاناتی بوده و هست لا یسمع الوقت ولی ان اذکرها ولكن آنچه خود دیده ام عرض مینمایم
- اوقاتیکه شمس از افق زوراء مشرق جمیع ناس یعنی از علما و عرفا و غیرهم در بغداد و اطراف آن الی ان ینتہی الی البصره بکمال محبت و خضوع و خشوع ظاهر بودند یومی از ایام جناب سید داود که مفتی بصره بود آمد بشرف لقا فائز شود مع جمعی از جمله ابن آلوسی مشهور در بیرون نشستند تا اذن حضور ادراک نمایند جناب سید مذکور از برای آنجماعت ذکر مینمود که صیت حضرت در آنصفحات بسیار است و گمان میکنم که خود ایشان خبر ندارند و امر بمقامی بود که هر هنگام از بیت توجه بسمتی میفرمودند اعراب

20 For instance, one Friday as He was walking alone to the mosque near His house, someone about two hundred paces away, also heading to the mosque, said to his companion: "By God, the Cause of this Man is wondrous and mighty," pointing to the Ancient Beauty. That day, as it happened, He sat opposite the pulpit. After prayers, the preacher, who was one of Iraq's divines, told one of the believers: "His Holiness came today and sat opposite the pulpit. I could not deliver the sermon and felt great embarrassment." That divine is now secretly a believer.

21 During the days of departure and migration from Iraq, all witnessed what they had never seen before. By the Truth itself, those Arabs wept like spring clouds and lamented. On the day of transfer to the Ridvan Garden, throngs of townspeople, both learned and common, came saying: "Because we were assured of Your constant presence here, we were deprived of attaining Your presence. Now suddenly You are departing!"

22 And on the day of departure from Ridvan they brought a horse, whereupon such lamentation and wailing, such outcry and tumult, arose that the very steed was set in motion, in such wise that it could not be stilled, as though it were moving upon the heads of the people. At length He arrived and mounted; and after He had taken His seat, the multitude cast themselves upon the horse's fore-feet and stirrups. Were I to set forth the full account, a whole volume would needs be written. Most have heard these things with their own ears, and some were themselves present and beheld them; for during His sojourn in 'Iraq He held intercourse with divines and mystics, with the common people, and with men of diverse sects, and whatsoever was asked of Him He would answer.

23 Thereupon, in Muharram, the loved ones of that land, on the first day of the month—which was the birthday of the Primal Point (may our souls, and all else beside, be a sacrifice unto Him)—celebrated a festival, and, seated in boats upon the Tigris, occupied themselves with chanting and song. This became the cause wherefore Sunni and Shi'ah alike rose up to shun them; and assuredly thou hast heard what befell in that land. Yet the heedless knew not what this festival signified, nor

بکلهائی نطق مینمودند که در باره اولیای خود
قائل نبودند

20 از جمله یومی از ایام روز جمعه بجامع تشریف
میردند و آنجامع در حول بیت واقع و تنها
تشریف میردند شخصی بفاصله دوپست قدم او
هم بجامع میرفت بر فیک خود میگفت والله امر
هذا الرجل عجیب و عظیم و اشاره بجمال قدم
مینمود و آن یوم هم از اتفاق مقابل منبر جلوس
واقع خطیب که یکی از علمای عراق بود بعد
از اتمام صلوٰۃ بیکی از احباب گفت که حضرت
امروز تشریف آوردند و مقابل منبر نشستند و
توانستم خطبه بخوانم و بسیار نجلت کشیدم و
آنعام حال در سر مؤمن است

21 جمیع در ایام حرکت و هجرت از عراق دیدند
آنچه را که از قبل ندیده بودند و نفسہ الحق که
آن اعراب بمثابه سخاب ربیع میگریستند و ناله
مینمودند و یومیکه نقل مکان به رضوان واقع
فوج فوج از اهل مدینه از عالم و غیره میآمدند
و جمیع باینکله ناطق که ما نظر باطمینان که
همیشه در اینجا تشریف دارید از حضور محروم
بودیم حال بغتہ تشریف میرند

22 و در یوم حرکت از رضوان اسب حاضر کردند
بشأنی نوحه و ندبه و صریح و ضجیع مرتفع شد
که اسب بحرکت آمد بقسمیکه ساکن نمیشد و
مثل آنکه بر روی ناس حرکت میکند تا آنکه
تشریف آوردند و سوار شدند و بعد از رکوب
که ناس بر دست و پای اسب ریختند اگر بخوایم
تفصیل عرض نمایم یک کتاب باید تحریر شود
اکثری این امور را اصغا نموده اند و بعضی خود
بوده و دیده اند چه که در مدت توقف عراق
از علما و عرفا و عامه ناس و مذاهب مختلفه
مراوده مینمودند و از هرچه سؤال میشد جواب
میفردند

23 و بعد در محرم احبابی آن ارض اول ماه که یوم
مولود نقطه اولی روح ما سواه فداه بود عید
گرفتند و بر قایقها نشستند بر روی دجله بتصنیف
و تغنی مشغول و این سبب شد که اهل سنه
و شیعه طرفین بر اعراض قیام نمودند و البته
استماع فرموده اند که در آن ارض چه واقع شد
دیگر ناس غافل نمیدانستند که مقصود از این عید

what it was; but no sooner did they behold, outwardly, that which appeared to them contrary, than they committed those deeds whereof all have heard. Friends! This want of wisdom brought about a grievous harm. For, both before that time and after the Migration, the governor and his officials, and likewise the people of the city—whether divines or others—showed the utmost consideration unto the loved ones of God; so much so that Namiq Pasha, who was the governor, displayed the greatest kindness towards each one, and it was he who conveyed to the friends the tidings of the departure for Islambul and Adrianople.

- 24 Consider what happened in the Land of Ta. His Holiness Ismu'llah, upon him be all the most glorious Glory of God, set out for those parts with permission and authorization, and was instructed to acquire land there and deposit the Trust of God in that land. From the presence of the Truth, this was the main purpose of this great and momentous matter. After arrival, the friends associated and held feasts. His Holiness Ismu'llah himself wrote a letter to this servant, wherein he mentioned: "This servant is perplexed, for after arrival the friends of God have associated and continue to associate, and thus far they have held thirty-eight feasts, and at each gathering it has been observed that sixty or fifty persons are present." I said: "Have you not heard the decree of wisdom which states that gatherings should not exceed five to nine persons?" They said: "Yes, we have heard," and likewise they mentioned the instructions they had in mind and acknowledged them. Nevertheless, the next evening an even larger gathering was observed. And he wrote that "I am perplexed - if I do not go, there is fear they might think it is from fear, and this was not and is not befitting the Cause of God; and if I go, I see it is contrary to wisdom. In any case, I remain bewildered and perplexed. Nevertheless, most of the friends are mentioned, as I have not found opportunity to meet them all."

- 25 Now if they had acted according to the counsels of the Most Exalted Pen and the wisdom revealed in the Book, this sedition would not have outwardly ignited and arisen. I swear by the Sun of the heaven of utterance, had they acted according to that which God had revealed, now the lights of justice would have encompassed most. First, in these matters He had said that gatherings should not exceed five to nine persons, and even these should not be successive and continuous. And likewise He had said: "Believe not every speaker and trust not

چه بوده و چیست همینکه بر حسب ظاهر مغایر دیدند مرتکب شدند آنچه را که کلی شنیده‌اند یعنی دوستان این بی‌حکمتی سبب ضرر عظیم شد و قبل از آن و بعد از هجرت حاکم و مأمورین و همچنین اهل بلد از علما و غیرهم کمال رعایت را از احبابی الهی مینمودند حتی نامق پاشا که والی بود کمال ملاطفت را بهر یک اظهار مینمود و او خبر ورود اسلامیل و ادرنه را باصحاب داده بود

24 در ارض طا ملاحظه فرمائید حضرت اسم الله علیه منکلی بهاء ابهاه باذن و اجازه عازم آنجهات شدند و مأمور شدند باینکه در آن ارض ارضی اخذ نمایند و امانت الله را در آن ارض ودیعه گذارند من لدی الحق اصل مقصود این امر عظیم مهم بوده بعد از ورود دوستان مراوده نموده و ضیافت بمیان آوردند خود حضرت اسم الله دستخطی باینعبد مرقوم داشتند و در آن دستخط ذکر فرموده‌اند که اینعبد متحیر است چه که بعد از ورود دوستان حق مراوده نموده و مینماید و تا حال سی و هشت مجلس ضیافت نموده‌اند و در هر مجلس ملاحظه شده شصت نفر پنجاه نفر حاضرند گفتم مگر شما حکم حکمت را نشنیده‌اید که فرموده‌اند مجلس از پنج الی نه ۹ تجاوز ننماید گفتند چرا شنیده‌ایم و همچنین دستورالعمل آنچه در نظر داشتند ذکر نمودند و تصدیق مینمودند مع ذلک شب دیگر جمعیت زیاده‌تر مشاهده میشد و نوشته بودند که متحیرم اگر نرم بیم آنست که خیال خوف نمایم و این سزاوار امر الهی نبوده و نیست و اگر بروم میبینم مخالف حکمت است باری مانده‌ام مبهوت و متحیر مع ذلک اکثری از دوستان مذکورند چه که فرصت آنکه جمیع را ملاقات نمایم نیافته

25 حال اگر بنصایح قلم اعلی و حکمت منزله در کتاب عمل مینمودند این فتنه بر حسب ظاهر مشتعل نمیشد و برنمیخواست قسم بافتاب آسمان بیان اگر بما انزله الله عمل مینمودند حال انوار عدل اکثری را احاطه مینمود اول در این مقامات فرموده‌اند مجلس از پنج الی نه ۹ تجاوز ننماید و آنهم متتابع و متواتر نباشد و همچنین فرموده‌اند لا تصدقوا کل قائل و لا تطمئنوا کل وارد و همچنین در

every newcomer.” And likewise at first when meeting any soul they should regard him as a child and not give him heavy and thick foods. They should deal gently until the veils are rent asunder with the passing of hours and days and the lights of the Sun of knowledge illuminate existence. In the Tablet of Wisdom this most exalted Word was revealed from the Most Exalted Pen. His word, exalted be His majesty: “Say: The essence of utterance seeketh penetration and moderation. As for penetration, it dependeth upon refinement, and refinement is conditioned upon hearts which are detached and pure.”

اول مقام با هر نفسی ملاقات نمایند باید او را بمشابه طفل مشاهده کنند و غذاهای ثقیل غلیظ بپا نهند مدارا نمایند تا حجابات بمرور ساعات و ایام خرق شود و انوار شمس عرفان وجود را منور سازد در لوح حکمت اینکلمه علیا از قلم اعلی جاری و نازل قوله عزّ اجلاله قل انّ البیان جوهر یطلب النفوذ و الاعتدال اما النفوذ متعلق باللطافة و اللطافة منوط بالقلوب الفارقة الصافية و اما الاعتدال امتزاجه بالحکمة الّتی نزلناها فی الزّبر و الألواح انتهى

- 26 In all the grades and stages of Revelation there hath been sent down that which, if men but act thereon, hath been and will ever remain the means of their exaltation and ascension, of their drawing nigh unto God, and of their turning towards the horizon of the Cause. Wisdom is that which suffereth not the peoples to be debarred from approach, nor casteth man into the abyss of perdition. Yea, the matter resteth with God, glorified be His majesty, and destiny and decree are the ordained and commanding power.

26 در جمیع مراتب نازل شده آنچه که اگر بآن عمل شود سبب علو و سمو و تقرب ناس و توجههم الی افق الامر بوده و هست حکمت آنچیز است که ناس را از تقرب منع نماید و انسانرا در ورطهء هلاکت نیفکند بلی امر با حق جلّ جلاله است و قدر و قضا محکوم و مأمور

- 27 One of the friends of God visited a place to teach the Cause. The people of that town knew of his connection to this Most Great Announcement and this mighty Cause, and they associated with him that they might understand something. However, they secretly investigated to discover his deeds. As it happened, it was during the blessed month of Ramadan, and they were watching from a place until they saw him break the fast. Thereafter, they would not come near to ask anything or hear any response. This is the time for deeds, not words, for the deed made the distinction.

27 یکی از دوستان الهی محلّی تشریف بردند برای تبلیغ امر اهل آن بلد نسبت ایشان را باین نبأ اعظم و امر عظیم میدانستند و مراوده مینمودند که چیزی ادراک نمایند و لکن در سرّ تفحص مینمودند تا بر اعمال آگاه شوند از قضا ایام ماه مبارک رمضان بود و از محلّی — متوجه بودند تا آنکه دیدند روزه را افطار نمود و بعد ابدأ نزدیک نیامدند که چیزی سؤال نمایند و جواب بشنوند این مقام فصل عمل است نه فصل خطاب چه که عمل فصل نمود

- 28 Likewise, concerning the conditions of teachers, utterances have been sent down from the heaven of the All-Merciful's will such that any fair-minded person who hearkens would soar on wings of longing in the atmosphere of divine love. Yet praise be to God, despite the lack of means and of what is befitting, and despite the turning away and objection of those on earth, that which became the cause of gathering, dispersion and resurrection appeared in every land. This transient world, its ephemeral means and its temporal conditions have occupied all and prevented them from serving the Cause, save whom God wills. In truth, the Truth alone stands and is engaged in the victory of the Cause.

28 و همچنین در شرایط مبلغین بیاناتی از سماء مشیت رحمن نازل شده که هر منصفی اصغا نماید باجنحهء اشتیاق در هواء محبت الهی طیران کند و لکن لله الحمد مع عدم اسباب و عدم آنچه که سزاوار است و مع اعراض و اعتراض من علی الأرض ظاهر شد آنچه که در هر بلدی سبب حشر و نشر و بعث گشت این دنیای فانیه و اسباب فانیه و شئون فانیه همه را مشغول نموده و از خدمت امر منع کرده الا من شاء الله فی الحقیقه حق فرداً واحداً بنصرت امر قائم و مشغول است

- 29 His honor expressed amazement at the wisdom, but this servant is immersed in the ocean of wonderment, for it is observed

29 آنحضرت اظهار تحیر در حکمت فرموده اند و لکن اینعبد در بحر تحیر متغمس چه که

that never has such sweetness been raised up, and the rustling of the Divine Lote-Tree is manifest at every moment, and the melodies of the Supreme Pen have in truth encompassed the realms of dominion and kingdom. Nevertheless, the people are observed to be asleep, nay, thunderstruck, nay, dead. The first trumpet is established and all are thunderstruck, but if God should will it, from this latter trumpet "behold, they stand up and look around." The Euphrates flows and streams, but thirst is nowhere to be found. This evanescent one beseeches and hopes from the peerless Lord that He may awaken the people and not deprive them of this most great bounty. Verily, He has power over all things.

ملاحظه میشود ابداً باین حلاوت مرتفع و
حقیق سدره در هر حین ظاهر و ترمّات قلم
اعلی فی الحقیقه عوالم ملک و ملکوت را احاطه
نموده مع ذلک ناس نائم بل منصعق بل میت
مشاهده میشوند صور اول ثابت و کلّ منصعق
ولکن لو شاء الله از این صور آخر فاذا هم قیام
ینظرون مشاهده شوند و ظاهر گردند فرات
جاری و ساری و لکن عطش مفقود اینفانی
از یگا خداوند بیانند سائل و آمل است که
ناس را آگاه فرماید و از این فیض اعظم محروم
نسازد آنّه علی کلّشیء قدیر

30 In brief, the meaning of wisdom is that complete severance should not occur, for if severance reaches its ultimate degree, none would seek to draw near to hear the Word of God. His Holiness the Spirit (may the spirit of all else be sacrificed for Him), although He abrogated certain laws of the Torah such as divorce and the Sabbath, nevertheless continued to observe some Torah ordinances. Thus in His final days when His ascension drew near, He commanded Peter and John saying "Go and prepare the Passover," and afterward He observed the Passover, even though it was specific to the Jews. The way of the Prophets is different from that of the servants. Out of grace and favor They showed forbearance lest people be suddenly destroyed. At times They would impart the melodies of the Dove of Paradise, and at times the cry of the Peacock of the Throne. Sometimes They would speak from the realm of limitations and other times beyond it. This was due to Their grace, kindness and favor, for if the Torah had been openly and manifestly abrogated at first, what occurred at the end would have happened at the beginning before the seed was sown. The Command is in God's hand. He is the All-Wise, the All-Knowing, the All-Informed.

30 باری معنی حکمت آنکه فصل کلی نشود چه
اگر فصل بمقام خود منتهی شود دیگر کسی
تقرّب نجوید تا کلمه الله را اصفا نماید حضرت
روح ما سواه فداه مع آنکه بعضی احکام
توراة را نسخ فرمودند مثل حکم طلاق و سبت
مع ذلک در بعض امور احکام توراة را اجرا
میفرمودند چنانچه در آخر ایام که ارتقا نزدیک
شده بود به پطرس و یوحنا امر فرمودند بروید و
فصح را مهیا کنید و بعد فصیح را بحجری فرمودند
و حال آنکه مخصوص بهود بود مثنی انبیا غیر
مثنی عباد است نظر بعنایت و فضل مدارا
میفرمودند تا ناس یجاره هلاک نشوند گاهی از
ترنمات حمائم فردوس القا مینمودند و هنگامی
از تشبهات طاووس عرش وقتی از عالم حدود و
ساعتی بغیر آن تکلم میفرمودند و این نظر بعنایت
و شفقت و فضل بوده چه اگر در اول ظاهراً
باهرأ حکم توراة نسخ میشد آنچه در آخر واقع
شد در اول قبل از القاء بذر واقع میگشت
الأمر بید الله آنّه هو الحکیم العلیم الخیر

31 O beloved of My heart! By God, the Cause is mighty, mighty indeed. Although today those souls who have turned to God and are steadfast and firm are striving with utmost effort to carry out God's commandments, nevertheless one must seek confirmation and assistance from the Self-Sufficient One for their steadfastness, let alone for other people. I beseech God, exalted be His glory, to raise up men who will arise to serve the Cause with perfect power, might and steadfastness.

31 یا محبوب فؤادی لعمرالله انّ الأمر عظیم عظیم
اگرچه الیوم نفوسیکه مقبلند و مستقیم و ثابتند
بکمال جدّ و جهد در اجرای اوامر الله ساعیند
مع ذلک از غنی متعال باید در استقامت آن
نفوس هم تأیید طلبید و توفیق خواست تا چه
رسد بسایر ناس از حقّ جلّ جلاله میطلبم
رجالی مبعوث فرماید که بکمال قدرت و قوت
و استقامت بر خدمت امر قیام نمایند

32 Another matter: The petition from the honored lady, the Mother (upon her be My Most Glorious Glory), was received. Previously an exalted Tablet was revealed and sent especially for her. And when My beloved, Aqa Mirza 'Ali and his honored mother (upon them both be the Most Glorious Glory of God) were departing for the land of Sh, He graciously bestowed with His own blessed hand a ring engraved with the Greatest Name and a woolen veil especially for the Mother. Likewise, through Shaykh Salman (upon him be the Glory of God), multiple Tablets were revealed and sent especially for the honored sons. And again on this day, which is the third day of the month of Muharram, the petition of the son Aqa Mirza (upon him be the Glory of God and His favor) was presented in the Most Holy and Exalted Court, and an exalted Tablet was revealed from the heaven of merciful grace. God willing they will attain to it and be gladdened through God's favor, exalted be His glory. This is what was revealed from the Kingdom of might and power. His blessed and exalted Word:

33 He is the Expositor, the All-Wise

34 In the name of God, the Most Merciful. The Tongue of Mercy proclaims: O My friend and offspring of My Afnan! The robe of glory hath been fashioned and made ready to the measure of your temples, for that which hath been revealed from the Most Exalted Pen cannot be equaled by any thing among all things. Praise be to God! From early youth thou art associated with the Truth and art mentioned by His Name. The abasement of these days is the dawning-place of glory and the dayspring of favor. Soon will God manifest, in truth, a matter from His presence, the Lord of all worlds. Were the people to know, they would circle round about you. Soon will they know what hath escaped them on the day when mankind stood before the Lord of the worlds. Fleeting earthly conditions have prevented people from hearing and seeing; neither are their ears worthy to hear nor their eyes capable of beholding. By God's life! They are in manifest loss. The Perspicuous Book speaketh and the Mother Book is manifest, yet all are deprived and forbidden save whom God willeth. Blessed art thou, and joy be unto thee and unto thy brothers and unto those who are with you and who love you for the sake of God, the Mighty, the Praiseworthy. The glory shining from the horizon of My loving-kindness be upon thee and upon them and upon My Afnan who have quaffed the choice wine of utterance from the hands of My bounty. They are, verily, among the triumphant in a mighty Book.

32 عرض دیگر عریضه مخدّره معظّمه حضرت امّ علیها من کلّ بهاء ابها رسید از قبل لوح منیع مخصوص ایشان نازل و ارسال شد و هنگامیکه محبّوبی جناب آقا میرزا علی و مخدّره والده ایشان علیهما بهاء الله الابهی عازم ارض ش بودند مخصوص حضرت امّ یک حلقه خاتم اسم اعظم مع یک چهارقد صوف بدست مبارک عنایت فرمودند و همچنین با جناب شیخ سلمان علیه ۹ ۶۶ [بهاء الله] مخصوص آقازاده‌های عظام علیهم بهاء الله و عنایت الواح متعدّد نازل و ارسال شد و مجدّد در این یوم که یوم سوم شهر محرم الحرامست عریضه آقازاده جناب آقا میرزا علیه بهاء الله و عنایت در ساحت امنع اقدس عرض شد و لوح منیع از سماء رحمت رحمانی نازل انشاءالله بأن فائز شوند و از عنایت حقّ جلّ جلاله مسرور

33 هذا ما نزل من ملکوت القوّ و القدرة قوله تبارک و تعالی هو المبین الحکیم

34 لسان رحمت میفرماید ای دوست من و فرزند افنان من جامه عزّت باندازه هیاکل شما بریده و آماده شده چه که از قلم اعلی نازل شده آنچه که معادله ننماید باو شیئی از اشیاء لله الحمد در اوّل جوانی بحقّ منسوبی و باشمش مذکور ذلت وارده این ایام مطلع عزّت و مشرق عنایت است سوف یظهر بالحقّ امرأ من لدی الله ربّ العالمین لو عرف الناس تطافوا حولکم سوف یعلمون ما فات عنهم فی یوم قام الناس ربّ العالمین شئونات عرضیه فانیه ناس را از سماع و بصر منع نموده نه گوشها لایق اصغا و نه چشمها قابل مشاهده لعمرا الله انهم فی خسران مبین کتب مبین ناطق و امّ الکتاب ظاهر و لکن کلّ محروم و ممنوع الا من شاء الله طوبی لک و نعیماً لک و لاخوانک و لمن معکم و یحبّکم لوجه الله العزیز الحمید البهاء المشرق من افق عنایتی علیک و علیهم و علی افنانی الدین شربوا ریحیق البیان من ایادی عطائی الا انهم من الفائزین فی کتب عظیم انتهى

- 35 In every age and century, people have, through their vain imaginings, visited upon the friends of God that which is recorded in the books and mentioned by tongues. Yet whatsoever they have done, God hath made it a cause for the exaltation of His Most Exalted Word, despite themselves. He, verily, is the Strong, the Powerful. This Most Great Revelation and that which hath been ordained by the Pen of God through His pre-vailling Will need no mention or explanation. Soon will the sincere ones behold that which was hidden from them today, and the standards of the signs will be unfurled throughout all regions and districts, and every soul will testify that the Cause is God's, the Powerful, the Mighty, the Unconstrained.
- 36 Concerning what was written about the spiritual beloved, Jinab-i-Aqa Mirza Ashraf, upon him be the Glory of God, the Most Glorious, his petition was presented upon arrival, and at that very moment a Most Holy, Most Exalted Tablet was revealed specifically for him from the heaven of divine Will, though its dispatch was delayed. Likewise, another exalted Tablet - according to what was written, they have in these days directed their attention to those parts. God willing, may they be confirmed in service to the Cause. They have also sent correspondences to this servant from every direction, all of which have arrived, but this evanescent servant was not successful in responding, thinking that whenever the revealed Tablets would be sent, this servant would also send replies according to his capacity and station. Now suddenly the command has issued from the Dayspring of the Cause to send the Tablets and this letter, thus this servant found no opportunity. However, I submit this much: God willing, whatever has been missed shall be attended to. I beseech God for assistance and confirmation in all conditions. If they have arrived in that land, greetings and salutations from this evanescent servant are entrusted to your grace.
- 37 And concerning what was written about Jinab-i-Lutf'ali Khan, his petition was presented and attained the honor of being heard. One Most Holy, Most Exalted Tablet was revealed specifically for him and sent. His word, exalted be His majesty and greatness:
- 38 In the name of the One Incomparable, All-Powerful God
- 39 The whole world was created for this blessed Day, and all scriptures, books, psalms and tablets gave the servants glad tidings of this Revelation. Whatever has been created in the world of bounties and favors was, without doubt, created for the sake
- 35 در هر عصر و قرنی ناس باوهامات خود بر دوستان الهی وارد آوردند آنچه که در کتب مسطور و در السن مذکور است و لکن ما ورد منهم من شیء الا و قد جعله الله سبباً لاعلاء کلمته العلیا رغماً لأنفسهم انه هو القوى القدير امر این ظهور اعظم و ما قدر من قلم الله بمشیته النافذة لا يحتاج الى الذکر و البیان سوف یرى المخلصون ما ستر عنهم اليوم و تنتشر رایات الآیات فی الأفطار و الأطراف و یشهد کلنفس الأمر لله المقتدر العزیز المختار
- 36 اینکه در باره حبيب روحانی جناب آقا میرزا اشرف علیه بهاء الله الأبهی مرقوم داشتند عریضه ایشان حین ورود در حضور عرض شد و همانحین لوح اقدس مخصوص ایشان از سماء مشیت الهی نازل و لکن در ارسال آن تعویق رفت و همچنین لوح منیع دیگر از قراریکه مرقوم داشته اند این ایام بآنجهات توجه فرموده اند انشاء الله مؤید باشند بر خدمت امر و باینبعد هم از هر شطری مراسلات فرستاده اند جمیع رسیده و لکن این خادم فانی موفق بر جواب نشد بخيال آنکه الواح منزوله هر هنگام ارسال میشود اینبعد هم علی قدری و مقامی جواب ارسال میدارد حال بغتة از مشرق امر حکم صادر که الواح و اینکتوب ارسال شود لذا این خادم فرصت نیافت و لکن اینقدر عرض مینمایم که انشاء الله بر آنچه فوت شده قیام خواهد شد اسئل الله التوفیق و التأيید فی کل الأحوال اگر در آن ارض تشریف آورده اند تکبیر و سلام از قبل این خادم فانی منوط بعنایت آنحضرت است
- 37 و اینکه در باره جناب لطفعلی خان مرقوم داشتند عریضه ایشان عرض شد و باصفاً فائز یک لوح اقدس مخصوص ایشان نازل و ارسال شد قوله جلّ جلاله و عظم کبریائه
- 38 بنام یگا خداوند توانا
- 39 جمیع عالم از برای این یوم مبارک خلق شده و جمیع صحف و کتب و زیر و الواح عباد را باین ظهور بشارت داده و آنچه خلق شده در عالم از آلاء و نعمتها شکی نبوده و نیست که از برای حق

of Truth and brought from nothingness into being. Nevertheless, they have consigned Him to the most desolate of lands. Though at first the seat of the Wronged One was in the most exalted place, yet He dwelt in a house from whose ceiling earth continuously fell, and likewise its floor was covered with dust. The heedless had severely restricted Him from all directions, to such extent that sorrow encompassed those in the Kingdom. Nevertheless, We were patient. Verily thy Lord is the All-Patient, the Concealer, the Forgiving, the Generous.

- 40 Therefore you should not be saddened by the world's conflicts and its unpleasing conditions. By the life of God, had any worth been perceived in it, surely the Prophets, the chosen ones, and the saints of God would not have given themselves up to the oppressors. Commit all affairs to God and trust in Him, and ask Him to manifest whatever is best for you. Say: Glory be to Thee, O Thou by Whose Name the ocean of knowledge surged in creation and by Whose love the fire was kindled in hearts! I beseech Thee by the splendor of Thy Identity, the eternity of Thy Being, the ocean of Thy Will, and the sun of Thy Purpose, and by the cry of the sincere ones in Thy days and the lamentation of those near unto Thee in the prison of Thine enemies, to make me content with what Thy Most Exalted Pen hath ordained for me in the kingdom of creation. Then send down upon me from the heaven of Thy mercy that which will profit me, through Thy bounty and generosity. O my Lord! I have committed my affairs unto Thee and placed my trust in Thee. I beseech Thee to make firm my steps and grant me that which will draw me near unto Thee in all conditions. Verily Thou art the Self-Sufficient, the Most High. O my Lord! I beseech Thee by the lights of Thy countenance and the manifestations of Thy grandeur to aid me in Thy remembrance, Thy praise and the service of Thy Cause. Thou art He Who knoweth what is within me while I know not what is with Thee. Verily Thou art the Mighty, the Forgiving, the Generous. Praise be to Thee, O Thou in Whose grasp is the dominion of all who are in the heavens and on earth.

- 41 His bounty is such that whoever makes a supplication in whatever tongue will receive an answer, especially if the Afnan be the intermediary. God willing, the Khan will be blessed with a divine tablet and be confirmed in that which is the cause and reason for the manifestations of the bounties of God, exalted be His glory. Verily our Lord, the All-Merciful, heareth and answereth, and He is the All-Hearing, the All-Seeing.

- 42 Concerning what you wrote about Aqa Shukru'llah, upon him be the glory of God, and what the beloved Aqa Shaykh-'Ali Mirza, upon him be the Most Glorious Glory of God, sent from

خلق شده و از عدم بوجود آمده مع ذلک او را در انحراب بلاد محلّ داده‌اند و در اوّل ورود اگرچه اعلیٰ المقام مقرّ مظلوم واقع ولکن در یتیمکه متّصلاً از سقف خاک میریخت و همچنین ارضش در زیر تراب مستور ساکن و از جمیع جهات غافلین سخت گرفته بودند بشأنیکه حزن من فی الملکوت را احاطه نموده بود مع ذلک صبر نمودیم انّ ربّک لهُ الصّبار السّتر الغفور الکریم

40 لذا آنجناب نباید از اختلافات دنیا و شئونات غیرمرضیه آن مکدر باشید لعمرالله اگر شأنی در او مشاهده میشد هرآینه انبیا و اصفیا و اولیای الهی خود را بدست ظالمین نمیدادند امور را بحق تفویض نما و بر او توکل کن و از او بخواه آنچه مصلحت آنجناب است ظاهر فرماید قل سبحانک یا من باسّمک ماج بحر العرفان فی الامکان و بحبّک اشتعلت النار فی الأبدان اسئلک بهاء هویتک و بآء ابدیتک و بحر ارادتک و شمس مشیتک و بصریح المخلصین فی آیامک و ضحیح المقرّبین فی سجن اعدائک بأن تجعلی راضیاً بما قدّرت لی من قلبک الاعلیٰ فیملکوت الانشاء ثم انزل لی من سماء رحمتک ما ینفعنی ببجودک و کرمک ای ربّ قد فوّضت امری الیک و توکلت علیک اسئلک بأن تثبّت قدمی ثم ارزقنی ما یقرّبنی الیک فیکلّ الأحوال انّک انت الغنی المتعال ای ربّ اسئلک بأنوار وجهک و ظهورات عظمتک بأن تؤیّدنی علی ذکرک و ثنائک و خدمة امرک انّک انت الذی تعلم ما فی نفسی و لا اعلم ما عندک و انّک انت المقتدر الغفور الکریم الحمد لک یا من فی قبضتک زمام من فی السموات و الارضین انتهى

41 عنایت بمقامیست که هر نفسی بهر لسانی عرض نماید بجواب فائز میشود مخصوص اگر حضرت افنان واسطه باشند انشاءالله جناب خان بلوح الهی فائز شوند و مؤیّد گردند بر آنچه که سبب و علت ظهورات عنایات حق جلّ جلاله است انّ ربنا الرحمن یسمع و یشی و هو السّميع البصیر

42 اینکه در باره جناب آقا شکرالله علیه بهاء الله مرقوم داشتید و آنچه محبوبی جناب آقا شیخعلی

the land of Sh, and what you dispatched from that land - they and the aforementioned branches arrived in Port Said, but then the diverse winds of the world and newly arising matters prevented them from attaining the presence until now, the third of Muharram al-Haram, they remain in the aforementioned land. However, their news and letters have arrived and continue to arrive. God willing, they shall attain their goal and receive what God has willed. In truth, this small piece has caused trouble. We beseech God, exalted be His glory, to grant abundant reward. Verily He is the Generous Giver.

میرزا علیه بهاء الله الاهی از ارض ش و آنحضرت از آن ارض ارسال داشته‌اند ایشان و شاخه‌های مذکور وارد پورت سعید شدند و بعد اریاح مختلفه عالم و امورات محدثه در آن ایشانرا از حضور منع نمود تا این حین که سوم محرم الحرام است در ارض مذکوره تشریف دارند و لکن خبر و مکتوبشان رسیده و میرسد انشاء الله بمقصود فائز میشوند و بما اراده الله مرزوق فی الحقیقه این قطعه صغیره سبب زحمت شده از حق جل جلاله سائل و آمل که اجر جزیل عنایت فرماید انه هو المعطى الکرم

- 43 The second letter from Your Honor, dated the third of the month of Rajab, bestowed the joy of union and illumined the realm of love and unity. Praise be to God that Your Honor is blessed with good health and divine love. What can I say? God the One is witness that whenever a message has arrived from the Afnan of the Sacred Tree, it has been like water to the tree of humanity. It is abundantly clear what pure water does. After reading and perusing it, I turned toward the Most Exalted Horizon, and this supreme word flowed from the tongue of the Lord of Creation, exalted be His grandeur: "O My Afnan! Upon thee be My glory. The Book speaks, and that which is intended and written is manifest, yet souls remain heedless. God, exalted be His glory, has desired for His servants supreme joy, greatest comfort, and magnificent bounty, yet the servants have sought endless degradation and even aimed to shed holy blood, both before and after. Woe unto them for this grievous error." Your Honor and the loved ones of God should beseech that perhaps the doors of knowledge might be opened by the finger of power upon the faces of the heedless, that they may not remain deprived of the peerless station.

43 دستخط ثانی آنحضرت که بتاریخ سوم ۳ شهر رجب بود لذت وصل عنایت نمود و عالم محبت و اتحاد را روشنی بخشید لله الحمد آنحضرت بنعمت صحت و محبة الله فائز و مرزوقند چه عرض کنم خدای واحد شاهد که هر وقت اثری از افنان سدره رسیده شجر انسانی را بمنزله آب بوده این بسی واضح و معلوم است که آب زلال چه میکند و بعد از زیارت و اطلاع باقی اعلی توجه نموده و اینکلمه علیا از لسان مالک وری جاری و ظاهر قوله عز کبریائه یا افنانی علیک بهائی کتاب ناطق و ما هو المقصود و المسطور ظاهر و لکن نفوس غافل حق جل جلاله از برای عباد فرح اعظم و راحت کبری و نعمت عظمی خواسته و عباد ذلت بیهوشی بلکه سفک دم مطهر را از قبل و بعد اراده نموده‌اند و یل لهم من هذا الخطاء الکبیر آنجناب و اولیای حق مسئلت نمایند که شاید بر وجه غافلین ابواب دانائی باصبع قدرت مفتوح شود و از مقام لا مثل له محروم نمانند انتہی

- 44 Regarding the mention made of the honored gentleman the teacher and the esteemed Afnan of the Blessed Tree, this lowly one presents his utter nothingness to each one and seeks their benevolent prayers. In Your Honor's envelope there was a letter from Mulla Muhammad Shafi' (upon him be the Glory of God), which he had written to this lowly one, and the contents of that petition were presented to the Most Holy and Most Exalted Presence. It was presented, and wondrous and sublime verses were revealed from the Kingdom of the All-Merciful's utterance and sent forth. God willing, they will attain unto them. Thus has spoken He, exalted be His glory and supreme be His grandeur. He is the All-Seeing, the All-Informed.

44 اینکه ذکر آقای معظم حضرت مبلغ و آقایان عظام افنان سدره مبارکه فرموده بودند اینفانی خدمت هر یک عرض فنا و نیستی معروض میدارد و از کل طلب دعای خیر مینماید در پاکت آنحضرت مکتوبی از جناب ملا محمد شفیع علیه ۹۶۶ [بهاء الله] بود که باینفانی نوشته بودند و متن آن عربیحه بساحت امنع اقدس معروض داشته بودند عرض شد و از ملکوت بیان رحمن آیات بدیعہ متیعه نازل و ارسال شد انشاء الله بان فائز شوند هذا ما نطق به جل جلاله و عظم کبریائه هو الشاهد الخبیر

- 45 O Shafi'! The fragrances of the Kingdom have encompassed the realms, and the dove hath warbled upon the branch of divine might. The Book hath come, to which all the Books of God, the Protector, the Self-Subsisting, have testified. The servant who is present hath come before the Countenance and laid before the Wronged One that which the tongue of thy heart uttered on a day whereon the faces of those who disbelieved in God, the Lord of existence, were darkened. We have heard thy call and have answered thee through this Hidden Tablet, which was concealed in God's knowledge and inscribed in His Preserved Tablet. Glorify My loved ones on My behalf and give them the glad tidings of My remembrance of them from this praiseworthy station. We counsel them with that whereby God's Cause will be exalted amongst His servants. Blessed is he who acteth in accordance with what he hath been commanded in God's Book, the Lord of what was and what shall be.
- يا شافع قد احاط الملك نفحات الملكوت و سجع الحمام على غصن الجبروت قد اتى الكتاب الذى شهدت له كتب الله المهيمن القيوم قد حضر العبد الحاضر تلقاء الوجه و عرض لدى المظلوم ما نطق به لسان فؤادك فى يوم فيه اسودت وجوه الذين كفروا بالله مالک الوجود قد سمعنا ندائك و اجبتك بهذا اللوح المخزون الذى كان مكنوناً فى علم الله و مسطوراً فى لوحه المحفوظ كبر احبائى من قبلى و بشرهم بذكرى اياهم فى مقامى المحمود انا نوصيهم بما يرتفع به امر الله بين عباده طوبى لمن عمل بما امر به فى كتاب الله مالک ما كان و ما يكون
- 46 O My loved ones in that land! We counsel you to observe justice and fairness, trustworthiness and religiousness, chastity and fidelity. Your Lord, the Most Merciful, is verily the All-Knowing, the Mighty, the Loving. He hath created you, sustained you, aided you in His Cause, and made known unto you that which was hidden from most of the learned ones. He counseleth you with that which shall profit you in each world of His worlds. To this testifieth My Most Exalted Pen, and beyond it, He Who speaketh in every condition that there is none other God but Me, the Truth, the Knower of the unseen.
- يا احبائى فينالك انا نوصيكم بالعدل و الانصاف و بالأمانة و الديانة و العفة و الوفاء ان ربكم الرحمن هو المبين العزيز الودود قد خلقكم و رزقكم و ايدكم على امره و عرفكم ما احتجب عنه اكثر العلماء و يعظكم بما ينفعكم فى كل عالم من عوالمه يشهد بذلك قلبى الأعلى و عن ورائه من ينطق فيكل شأن انه لا اله الا انا الحق علام الغيوب
- 47 O Shafi'! Rejoice in that We made mention of thee before, whence the fragrance of My loving-kindness was wafted, and in this irrevocable Tablet. We make mention of 'Abdu'l-Husayn who was mentioned in thy letter and give him the glad tidings of Our remembrance of him, that he may rejoice in the days of his Lord, the Lord of the seen and unseen. And thy other son, who was named Muhammad-Husayn, We beseech God to aid them both to turn towards His most exalted horizon and to remain steadfast in this Cause whereby the feet of men have slipped save those whom God hath willed, the Lord of the elevated Throne. The glory be upon thee and upon them and upon thy wife and her mother, from God, the Powerful, the Kind, the Forgiving.
- يا شافع افرح بما ذكرناك من قبل بما تضح منه عرف عنايتى و فى هذا اللوح المحتوم و نذكر عبدالحسين الذى كان مذكوراً فى كتابك و نبشره بذكرى اياه ليفرح فى ايام ربه مالک الغيب و الشهود و ابك الآخر الذى سمي بمحمد قبل حسين و نسئل الله بأن يوفقهما على الاقبال الى افقه الأعلى و الاستقامة على هذا الأمر الذى زلت به اقدام الخلق الا من شاء الله رب الكرسى المرفوع البهاء عليك و عليهما و على ضلعك و امها من لدى الله المقتدر العطوف الغفور
- 48 We make mention of him who was named Jalal, who attained in the days of God and heard His sweetest call when most of the servants turned away. O Jalal! Dost thou know Who calleth thee and maketh mention of thee? Dost thou know Who is established upon the throne? Doth anyone hear His lamentation in His Most Great Prison? Hast thou recognized Him Who
- و نذكر من سمي بجلال الذى فاز فى ايام الله و سمع ندائه الأملى اذ اعرض عنه اكثر العباد يا جلال هل تعرف من يناديك و يذكرك و هل تعلم من استقر على العرش و هل يسمع احد ضجيجه فى سجنه الأعظم و هل عرفت نفس من ظهر فى

hath appeared at the final return? Say: By God! Through His appearance the kingdom of names was shaken, through His sovereignty the pillars of the learned were made to tremble. He hath spoken that whereby all things were attracted and the manifestations of idle fancies and vain imaginings were thunderstruck.

المآب قل تالله بظهوره اضطرب ملكوت الأسماء
وإسلاطانه تزلزلت أركان العلماء ونطق بما انجذبت
به الأشياء وانصعقت مظاهر الظنون والأوهام

- 49 We make mention from this station of him who was named Muhammad-Rahim and counsel him with that which shall be as a lamp unto him in the darkness of the earth and in every world of the worlds of his Lord, the Mighty, the Bestower. O Muhammad-Rahim! The Wronged One maketh mention of thee and commandeth thee with that which He commanded in His presence and with that which We commanded all in the Book. Say: O loved ones of God! Be not grieved by what hath befallen My name and My loved ones through that which the hands of every heedless doubter have wrought. God shall soon seize him who hath oppressed even as He seized the oppressors of old. Verily thy Lord is the Almighty, the All-Compelling. Nothing can frustrate Him and no affair can thwart Him. He doeth as He willeth and with Him is the Mother of the Book.

49 و نذكر من هذا المقام من سمي بمحمد قبل رحيم و
نوصيه بما يكون سراجاً له في ظلمات الأرض و
في كل عالم من عوالم ربه العزيز الوهاب يا محمد
قبل رحيم يذكرك المظلوم ويأمرك بما امرت به
في الحضور وبما امرنا به الكل في الكتاب قل يا
أحباء الله لا تحزنوا علي ما ورد علي اسمي وأوليائي
بما اكتسبت ايدي كل غافل مرتاب سوف يأخذ
الله من ظلم كما اخذ الظالمين من قبل ان ربك
لهو المقدر القهار لا يعجزه شيء ولا يمنعه امر
يفعل ما يشاء وعنده أم البيان

- 50 We make mention of Ahmad-'Ali on this day wherein the cry hath been raised in truth and the raven hath croaked. Be thou vocal in the remembrance of thy Lord, turn thy face toward the light of His countenance, and be steadfast in serving His loved ones at eventide and at dawn. We found thy turning unto Us, We turned unto thee from this most exalted station and made mention of thee with this remembrance before which all remembrances bow down. We glorify from this station the faces of My loved ones and handmaidens in that land and give them the glad tidings of My mercy which hath preceded all who are in earth and heaven.

50 و نذكر احمد قبل علي في هذا اليوم الذي فيه
ارتفعت الصيحة بالحق ونعب الغراب كن ناطقاً
بذكر ربك ومتوجهاً الى انوار وجهه قائماً علي
خدمة اوليائه في العشي والاشراق انا وجدنا
اقبالك اقبلنا اليك من هذا المقام الأعلى و
ذكرناك بهذا الذكر الذي خضعت له الأذكار و
تكبر من هذا المقام علي وجوه اوليائي وامائي
هناك ونبشركم برحمتي التي سبقت من في
الأرضين والسموات انتهى

- 51 Praise be to the Goal of all the worlds, Who through His grace bestowed favor upon all and deprived none save those who deprived themselves. The world hath deluded them and kept them back from the Lord of all beings in the hereafter.

51 حمد مقصود عالميان را كه جميع را بعنايت خود
فائز فرمود و احدى را محروم نساخت مگر
نفوسيكه خود خود را محروم نموده اند قد غرتهم
الدنيا و منعتهم عن مالك الرقاب في المعاد

- 52 As to what was written concerning Aqa Mirza Ahmad - today is the day of pure servitude, all must hold fast unto it. Blessed is the soul who truly attaineth thereunto. It behooveth us, and him, and those who have believed in God to hold fast unto this most exalted station and to think on ways to promote the Cause. Verily the servant beseecheth his Lord to protect him and His loved ones lest there appear from them that which seemeth not His days, His Revelation, His glory and His sovereignty. These passages should be sent by your honor along

52 و اينكه در باره جناب آقا ميرزا احمد نوشته
بودند امروز روز عبوديت صرفه است كل
بايد بأن متمسك باشند طوبى از براى نفسيكه
في الحقيقه بأن فائز شد لنا وله و لمن آمن بالله ان
تمسك بهذا المقام الأعلى و در فكر نصرت امر
باشيم ان الخادم يستل ربه بأن يحفظه و احبائه
لئلا يظهر منهم ما لا ينبغي لأيامه و ظهوره و
عزه و سلطانه اينفقرات را آنحضرت مع لوح

with the Tablet, and conveying greetings and praise to them is left to your honor's discretion.

ارسال فرمایند و تکبیر و سلام بایشان منوط
بعنایت آنحضرت است

- 53 Concerning what was written about the attention of the spiritual friend Aqa Mirza Ashraf, upon him be the Most Glorious Beauty of God, and Khan, upon him be [the Glory of God] - this was presented at the Most Holy and Most Exalted Court. Thus did the Tongue of Grandeur speak forth in the Kingdom of Utterance, glorified be His majesty:

53 اینکه در توجّه جناب حبیب روحانی آقا میرزا
اشرف علیه بهاء الله الأبهی و جناب خان علیه
۶۶۹ [بهاء الله] مرقوم داشته بودند در ساحت
امنع اقدس عرض شد هذا ما نطق به لسان
العظمة فی ملکوت البیان قوله جلّ جلاله

- 54 We beseech God to aid them to serve the Cause and teach that which the All-Bestowing hath revealed in the Book, in such wise that neither what is witnessed nor what is seen may become a veil or hindrance. God willing, may they be adorned with the robe of piety, the mantle of detachment, and the crown of severance. All that was mentioned is as a weapon for teachers, nay rather more piercing, more decisive and more penetrating.

54 از حقّ میطلبیم ایشانرا مؤید فرماید بر خدمت
امر و تبلیغ ما انزله الوهاب فی الکتاب بشأنیکه
ما یشهد و یری حجاب نشود و منع ننماید انشاء الله
بثوب تقوی و رداء زهد و اکلیل انقطاع مزین
شود آنچه ذکر شد بمثابه سلاح است از برای
مبلّغین بل احد و احکم و انفذ انتهی

- 55 Establish in that land a consultative assembly, for this is blessed. The purpose of this is that they may hold fast unto what hath been commanded and act upon whatsoever emergeth from consultation.

55 در آن ارض مجلس مشورتی منعقد نمائید و این
مبارک است مقصود از این آنکه بآنچه امر
فرموده اند تمسک جویند و آنچه از مشورت
ظاهر بآن عامل شوند

- 56 In this servant's view, it would appear that if our spiritual friend, his honor Aqa Mirza Ashraf, upon him be 966 [Baha'u'llah], were to direct his attention elsewhere - that is, after their inner agreement, if he were to engage in divine work in one location while Sarkar Khan did likewise in another - fruits would be achieved more quickly. If Sarkar Khan, upon him be Baha'u'llah, has proceeded in the manner of the Sunnis, then he should turn his attention to the Shi'ih and their clergy. There is no harm in initially mentioning the way of the dervishes, but the purpose should be mentioned according to the capacity of the people and the requirements of the time, that the fragrances of the Cause may be diffused. By the life of our Beloved and the Beloved of all who dwell in earth and heaven, from him who is detached unto God and who acts for God is diffused that which any soul possessed of the slightest insight and heart will discover and perceive, becoming suddenly enkindled by the fire of the Word. In any case, if they first meet with Sarkar Khan and consult together, and arise with wisdom and utterance to aid the divine Cause, it would be most excellent. But in whatever land each may be present, let the people perceive the fragrance of unity - let them be united in mention, utterance and word. This does not conflict with the first statement, for the path is one, and whichever of the two groups they may enter, the veil will be lifted and they will behold themselves in one mirror and

56 بنظر اینفانی چنان میآید که اگر حبیب روحانی
جناب آقا میرزا اشرف علیه ۶۶۹ [بهاء الله]
بجهت دیگر توجّه فرمایند یعنی بعد از اتفاق باطنیه
ایشان در محلی و سرکار خان در محلّ آخر و الله
مشغول شوند ثمره زودتر حاصل شود اگر سرکار
خان علیه بهاء الله بطرز اهل سنّه حرکت نموده اند
ایشان بشیعه و علمای آن توجّه نمایند ذکر درویشی
اگر در اول امر شود باسی نه ولكن مقصود
باید در ضمن باندازه خلق و مقتضای وقت ذکر
شود و نفحات امر متضوّع گردد لعمر محبوبنا و
محبوب من فی الأرض و السماء که منقطع الی
الله و عامل لله از او متضوّع است آنچه که هر
نفسی اقلّ من ان یحصی صاحب بصر و فؤاد باشد
مییابد و ادراک مینماید و بعتّه بنار کلمه مشتعل
میگردد باری در اول اگر با سرکار خان ملاقات
فرمایند و با هم مشورت نمایند و بحکمت و بیان
در نصرت امر الهی قیام کنند بسیار خوب است
ولکن در هر ارض هر کدام تشریف دارند ناس
عرف اتحاد را بیابند در ذکر و بیان و کلمه متحد
باشند و این با قول اول مخالف نیست چه که
شریعه واحد است و هر کدام از حزین که
وارد شوند حجاب رفع میشود و خود را در یک

see themselves dwelling in one house. The Command is in God's hands - our Lord and your Lord, our Purpose and your Purpose. He doeth what He willeth and ordaineth what He pleaseth, and He is the Strong, the Mighty, the Powerful.

مرآت مشاهده مینماید و در یک بیت ساکن
می بینند الأمر بيد الله ربنا و ربكم و مقصودنا و
مقصودكم يفعل ما يشاء و يحكم ما يريد و هو القوي
الغالب القدير

- 57 This Day is unlike all days, this age unlike all ages, and this Cause unlike all causes. Consider what the All-Merciful hath foretold in the Qur'an - blessed and exalted be His words: "The Day when men shall be as scattered moths, and the mountains shall be as carded wool." The learned and mystics of the earth, who are deprived of true knowledge and far from the straight path, are observed in just this state, while the rest are seen as moths. Concerning the greatness of this Day, such utterances have been heard from the Kingdom of divine knowledge as cause the limbs of the world to tremble. Were the souls who have accepted and stood firm to behold their stations, they would surely be struck with wonder and amazement at first. Just as this Day is great and this Cause is great, so too are those who are assured and have accepted it great in the sight of God.

این يوم غير ايام است و این عصر غير اعصار و
این امر غير امور ملاحظه فرمائید فيما اخبر به
الرحمن في الفرقان قوله تبارك و تعالى يوم يكون
الناس كالفراس المبعوث و تكون الجبال كالعهن
المنفوش علما و عرفای ارض که از عرفان
محرومند و از صراط بعيد همین قسم مشاهده
میشوند باقی هم مثل فراش ملاحظه میگردند
در عظمت این يوم بیاناتی از ملکوت علم الهی
شنیده شد که فرائض عالم از آن مرتعد است
اگر نفوس مقبله مستقیمه مقامات خود را
مشاهده نمایند البته در اول امر متحیر و مبهور
گردند همین قسم که يوم عظیم است و امر
عظیم موقنین و مقبلین هم لدی الله عظیمند

- 58 Another matter: your other letter dated the sixth of Sha'ban brought exceeding joy, for it spoke of the mention of God, exalted be His glory, and told of your excellent health. Praise be to God for making this servant happy on a day when the ocean of sorrows was in motion. One day the Tongue of God spoke this exalted word - exalted be His utterance:

58 عرض دیگر آنکه دستخط دیگر آنحضرت که
تاریخ آن ششم شعبان بود بهجت فوق العاده آورد
چه که بذکر حق جلّ جلاله ناطق بود و از
سلامتی مزاج عالی حاکی لله درکم بما جعلتم
الخادم مسروراً فی يوم فيه ماحج بحر الأحزان یومی
از ايام لسان الله باینکلمه علیا ناطق قوله تعالى

- 59 O servant in attendance! Although the ocean of sorrow is in motion and the causes of grief and anguish are manifest from every direction, yet these things do not prevent God nor hold Him back from what He hath willed. The friends of God who have drunk from the Kawthar of certitude and are turned toward the horizon of the All-Merciful - they too are not held back from God by the affairs of creation. His is the creation and the command. He taketh and He giveth, and He is the Ever-Living, the Manifest, the Resplendent, the Speaking, the Truthful, the Trustworthy.

59 یا عبد حاضر اگرچه بحر حزن موج و اسباب
هم و غم از هر جهت ظاهر ولکن این امور حق
را منع نمی نماید و از آنچه اراده نموده باز نمیدارد
دوستان الهی که از کوثر ايقان نوشیده اند و بافق
رحمن متوجهند ایشان را هم شئون خلق از
حق منع نمی نماید له الخلق و الأمر يأخذ و يعطی
و هو الحی الظاهر الباهر الناطق الصادق الأمين
انتهی

- 60 After reading the letter, I turned toward the Most Exalted Height and presented it before His countenance. These are His blessed and exalted words: "Verily We have mentioned thee once in the fortress, and again in a noble station, and yet again in the prison, and now in this exalted spot." May you be seen in the utmost joy and fragrance, with yearning and attraction and rapture. Be not grieved by any of the incidents that have occurred or by ephemeral conditions. I swear by the Sun of Utterance, which hath risen and shone forth from

60 باری بعد از قرائت دستخط قصد ذروه علیا
نموده امام وجه عرض شد قوله تبارك و تعالى
انا ذکرناک مرّة فی الحصن و اخرى فی مقام
کریم و تارة فی السّجن و طوراً فی هذا البقعة
الرقیع انشاء الله بکمال روح و ریحان و شوق و
اشتیاق و جذب و انجذاب مشاهده شوید از
بعضی امورات وارده و شئون عرضیه فانیه
محزون مباشید قسم بآفتاب بیان که از افق زندان

the horizon of the prison, that perpetual mention, enduring glory and lofty stations have been inscribed for you by the Most Exalted Pen in the Crimson Book, and these shall be manifested according to the requirements of times and seasons. Blessed are the branches of the Divine Lote-Tree, and joy be unto them, for they have attained from God that which most of the earth's inhabitants have failed to attain. To this beareth witness He with Whom is the Mother Book.

- 61 By the life of our Beloved and your Beloved! The Kingdom of Utterance is stirred by the words of the True One, exalted be His glory, and the ocean of meanings surgeth, encompassing the world. We beseech Him to manifest its effects in such wise that even the blind women may see, let alone men of insight. Wonder upon wonder at these coarse, dull, heedless, slumbering souls! In all conditions one must beseech bounty, grace and generosity from the Self-Sufficient, the Exalted. He is verily the Powerful, the Mighty over all things. May the glory that is manifest, resplendent and shining from the horizon of the heaven of our Lord's favor be upon you and upon those with you and upon those who love you for the sake of God, the Protecting, the Self-Subsisting.

- 62 Be it known that the dispatch of the petition was so delayed that another letter from your honor, dated the twenty-ninth of Muharram al-Haram, bestowed the water of reunion upon the thirsty one in the desert of separation. Indeed, the forces of joy gained such strength from its presence that the hosts of sorrows were put to flight. Praise be to God in all conditions! Glory be to God! Through one word the world's troubles are transformed to joy, and through another word its prosperity is afflicted with ruin. In any case, after experiencing joy and delight, I approached the Most Exalted Station and presented the entire letter, and likewise your honor's supplication was granted audience in the Most Holy Court. These are His words, exalted be His glory and universal be His bounty:

- 63 O thou who art present! Through divine confirmations, may they ever be occupied with the remembrance of the True One and hold fast to His cord. We have adorned him with the ornament of Our favor and the crown of Our mention, the Mighty, the Inaccessible. We make mention of him in this station and at this hour with My wondrous mention. We give him and those with him the glad tidings of My mercy, which hath preceded My servants, and My favor, which none have attained save those who have believed in God and His signs, who have detached themselves in His path and have arisen to serve His Cause, the Mighty.

مشرق و طالع است که ذکر دائم و عزّت باقیه و مقامات عالیّه از برای شما از قلم اعلی در صحیفهء حمرا ثبت شده و باقتضای اوقات و ایام ظاهر خواهد شد طوبی لأفنان السّدره و نعیماً لهم انهم فازوا من لدی الله بما لا فاز به اکثر من علی الأرض یشهد بذلك من عنده امّ الکتاب انتهى

- 61 لعمر محبوبنا و محبوبکم ملکوت بیان از بیان حقّ جلّ جلاله در اهتزاز و بحر معانی در امواج عالم را احاطه نموده از او میطلبیم که آثارش را ظاهر فرماید بشأنیکه نساء عمیا مشاهده نمایند تا چه رسد بابطال صاحبان ابصار حیرت اندر حیرت است از این نفوسهای خشنهء ثقیلهء غافلهء نائمّه در هر حال باید از غنی متعال عنایت و فضل و کرم مسئلت نمود اوست بر هر شیء قادر و توانا البهّاء الظاهر اللّاح المشرق من افق سماء فضل ربّنا علی حضرتکم و علی من معکم و علی من یحبّکم لأمر الله المهیمن القیوم ۱۵۲

- 62 عرض میشود ارسال عریضه بشأنی تأخیر شد که دستخط دیگر آنحضرت که بتاریخ بیست و نهم ۲۹ شهر محرم الحرام بود تشنهء بادیّه فراق را کوثر وصال بخشید فی الحقیقه وجودش جند فرح چنان قوّت اخذ نمود که حزب احزان هزیمت جست لله الحمد لكلّ الأحوال سبحان الله بیک کلمه کدورات عالم بسرور مبدّل و بکلمهء اخری عمار آن بخراب مبتلا باری بعد از فرح و ابتهاج قصد مقام اعلی نموده دستخط عالی بتمامه عرض شد و همچنین مناجات آنحضرت در ساحت امنع اقدس باصفا فائز قوله جلّ جلاله و عمّ نواله

- 63 یا عبد حاضر از تأییدات الهی لازال بذکر حقّ مشغول باشند و بجلبش متمسک انا زیناه بطراز عنایتی و اکلیل ذکرى العزیز المنیع و تذکره فی هذا المقام و فی هذا الحین بذکرى البدیع انا نبشّره و من معه برحمی الّتی سبقت عبادی و عنایتی الّتی مافاز بها الاّ الذّین آمنوا بالله و آیاته و انقطعوا فی سبیله و قاموا علی خدمه امره العزیز انتهى

- 64 Such bounty was witnessed from the Dawning-Place of grace that this servant is incapable and powerless to mention it, especially after the presentation of your honor's supplications. This evanescent servant beseecheth the True One, exalted be His glory, to grant your honor the blessing of attainment unto His presence and to ordain for you the good of the hereafter and of the former life - though the good of both worlds is already assured. The purpose of this petition is that He may bestow whatever He deemeth advisable, both outwardly and inwardly. Verily, He is powerful over all things.
- 65 Regarding what was written about the spiritual friend, Jinab-i-Aqa Mirza Ashraf, upon him be the Glory of God, the Most Glorious, and his arrival - God willing, it is blessed and auspicious. The honored Afnan, Jinab-i-Haji Siyyid Muhammad, upon him be all the most glorious Glory of God, had also written about his arrival and his mention of the tribulation of the Prince of Martyrs, may my spirit and all within the kingdom be sacrificed for him. This matter is most beloved and is coupled with perfect wisdom. After submission, He says, exalted be His glory: "Excellent is what he has done. Blessed is he! By My life, were all in the world to recite the mention of his tribulations from pulpits and hills and every lofty mountain, I would love to hear it with Mine own ears. He has spent in the path of God what he has spent and has witnessed in His love what no eye in all creation hath witnessed. The Tongue of the Wronged One testifieth to this in His exalted station."
- 66 This evanescent servant presents greetings and praise to him. I beseech the Most High to make him assisted in exalting His Word and successful in manifesting His Cause with wisdom and utterance. Verily, He is the Lord of all who are in the realm of possibility, and He is the Mighty, the Bestower. The details of his affairs were previously submitted. As commanded, they must consult and hold fast to whatever serves the divine Cause, for repeatedly this exalted word was heard from the blessed Tongue, saying that He inspires the hearts of those who gather for consultation for the sake of God and speak about what benefits His servants. Verily, He is the Guardian of the doers of good.
- 67 Praise and glorification are in truth specifically for the friends of God, glorified be His majesty - those souls who remain unchanged by worldly events and are not prevented from the truth by the oppression of the divines, princes and nobles. They are the monarchs of existence and the stars in the heaven of the power of the Lord of the seen and unseen. Upon them be God's mercy, His glory, His light, His peace, His praise, His blessing, His remembrance and His glorification.
- 64 از مشرق فضل بشأنی عنایت مشاهده شد که این عبد از ذکرش عاجز و قاصر است مخصوص بعد از عرض مناجاتهای آنحضرت از حق جلّ جلاله این خادم فانی سائل و آمل است که آنحضرت را فائز فرماید بلقا و مقدر فرماید خیر آخرت و اولی را اگرچه خیر آخرت و اولی محقق است مقصود از عرض آنکه آنچه مصلحت دانند در ظاهر و باطن عطا فرماید آنه علی کلشیء قدیر
- 65 و اینکه در باره حبیب روحانی جناب آقا میرزا اشرف علیه بهاء الله الاهی و ورود ایشان مرقوم داشتند انشاء الله مبارک و میمونس حضرت افنان جناب حاجی سید محمد علیه من کل بهاء اباه هم ذکر ورود ایشان و ذکر ذکر ایشان مصیبت حضرت سیدالشهداء روح من فی الملک فداه را مرقوم داشته بودند این فقره بسیار محبوب است و بحکمت کامله مقرون بعد از عرض قوله جلّ جلاله نعم ما عمل طوبی له لعمری لو یقرء من فی العالم ذکر مصائبه علی المنابر و الاکام و علی کل جبل رفیع احب ان اسمعه بأذنی انه انفق فی سبیل الله ما انفق و شهد فی حبه ما لا رأت عین الابداع یشهد بذلک لسان المظلوم فی مقامه المنیع انتهى
- 66 این عبد فانی خدمت ایشان تکبیر و سلام معروض میدارد استله تعالی ان یجعل مؤیداً علی اعلاء کلمته و موقفاً علی اظهار امره بالحکمة و البیان آنه مولی من فی الامکان و هو العزیز المنان تفصیل امور ایشان از قبل عرض شد حسب الامر باید مشورت فرماید و آنچه مصلحت امر الهی است بآن تمسک نمایند چه که مکرر اینکلمه علیا از لسان مبارک شنیده شد فرمودند الهام میفرماید در قلوب نفوسیکه لوجه الله در محل شوری جمع شوند و در مصالح عباد تکلم نمایند آنه ولی المحسنین
- 67 حمد و ثناء فی الحقیقه مخصوص اولیای حق جلّ جلاله است یعنی نفوسیکه از حوادث امکانیه تغیر نیابند و از ظلم علما و امرا و کبرا از حق منع نشوند ایشانند سلاطین وجود و انجم سماء قدرت مالک غیب و شهود علیهم رحمة الله و بهائه و نوره و سلامه و تکبیره و تهنّیه و ذکره و ثنائیه

68 His honor Mirza Haydar-'Ali, upon him be the Glory of God, the Most Glorious, is in truth a mighty pillar for the most great structure, namely the fortress of teaching God's Cause. With the utmost effort and striving, he has contributed to this matter what is evident and manifest to all the world. In these days he sent a letter requesting that certain petitions be submitted to the Most Holy, Most Exalted Presence, and they were submitted. Praise, bounty, grace and favor be unto Him, for all were granted acceptance. Among these was the request that the custodianship of the blessed shrine of the Most Exalted Leaf, upon her be all the most glorious Glory of God, as well as the resting place of the Great Afnan, that is, the honored Uncle, upon him be all the most glorious Glory of God, be entrusted to Jinab-i-Haji Mirza Fadlu'llah, upon him be the Glory of God, in partnership with several other friends of God who have made the same request. After the matter was presented, this blessed, holy, exalted word was revealed from the tongue of the Lord of creation. He says, mighty be His utterance and great His station:

68 حضرت میرزا حیدر علی علیہ بہاء اللہ الأبہی فی الحقیقہ رکن اعظمند از برای بنای اعظم یعنی حصن تبلیغ امر الہی بکمال جد و اجتناد در اینفقہ مبدول داشتند آنچه را کہ بر عالمیان ظاہر و ہوداست این ایام دستخطی ارسال فرمودند بعض عرایض ارادہ نمودہ اند در ساحت امنیع اقدس عرض شود و عرض شد لہ الحمد و المنة و العنايہ و الفضل چہ کہ کلّ باستجاب مقرون گشت از جملہ استدعا نمودہ اند کہ تولیت بقعہ مبارکہ حضرت ورقہ علیا علیہا من کلّ بہاء ابہاء و ہمچنین مقرر حضرت افنان کبیر یعنی حضرت خال علیہ من کلّ بہاء ابہاء بجناب حاجی میرزا فضل اللہ علیہ بہاء اللہ تفویض شود بشراکت چند نفس دیگر از اولیای حق کہ ایشانہم ہمین استدعا را نمودہ اند بعد از حضور و عرض مطلب اینکلمہ مبارکہ مقدسہ علیا از لسان مالک وری ظاہر قولہ عزّ بیانہ و عظم شأنہ

69 The affairs of the Greatest Holy Leaf are referred, by God, to his honor the Afnan, that is, Mirza Aqa. The Tablet that was sent down in this regard from the heaven of divine favor should be forwarded to your honor. You should review it, and if it accords with wisdom and the requirements of the time, send it forth. A copy of that blessed Tablet was written in Haji Mirza Haydar-'Ali's letter. According to the command, your honor should review the entire letter and then forward it to his honor the Afnan, Aqa Siyyid Ahmad—upon him be all the most glorious Glory—so that he may deliver it.

69 امور ورقہ علیا من لدی اللہ بجناب افنان یعنی میرزا آقا راجع است انتہی و لوحیکہ در اینقام از سماء عنایت نازل فرمودند نزد آنحضرت ارسال شود ملاحظہ فرمائید اگر بحکمت مطابق و مقتضیات وقت موافق ارسال دارند و صورت آن لوح مبارک در مکتوب حاجی میرزا حیدر علی نوشته شد حسب الامر مکتوب را آنحضرت تمام ملاحظہ فرمائید و بعد نزد حضرت افنان جناب آقا سید احمد علیہ من کلّ بہاء ابہاء ارسال دارند کہ ایشان برسانند

70 May the Glory shining from the horizon of the heaven of our Lord's mercy be renewed upon your honor and upon those who hold fast to His mighty cord. Praise be to God, the Lord of the worlds.

70 مجدّد البہاء اللّٰئح من افق سماء رحمۃ ربّنا علی حضرتکم و علی المتمسکین بحبلہ المتین الحمد للہ ربّ العالمین

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BH00221

To: Siyyid Mihdi Dahaji, in Tihiran

Date: 1301-01-14 [1883-Nov-15]

1 In the name of our Lord, the Most Invincible, the Most Holy, the Most Exalted, the Most High

1 بِسْمِ رَبِّنا الْأَمْنَعِ الْأَقْدَسِ الْعَلِيِّ الْأَعْلَى

2 Glorified art Thou, O Thou Who hearest the lamentations of them that are nigh unto Thee because of what hath befallen Thy loved ones and chosen ones, and Who beholdeth what hath come upon them at the hands of the oppressors among Thy creatures who have committed that from which the atoms have dissociated themselves and from which all created things have sought refuge. O Lord! There hath befallen Thy sincere loved ones that which hath transformed the joy of the Concourse on High into a sorrow none knoweth save Thy knowledge, O Fashioner of the heavens. Thou seest, O my God, how the ocean of tyranny hath surged through the winds of malice and hatred, and how the smoke of transgression hath seized all who dwell in the realm of creation. Thereby have ascended the sighs of the most exalted Paradise and descended the tears of the most sublime Heaven. Verily, those whom Thou didst manifest and send forth to reform the world have been seized by the idolaters with chains and fetters, who have done unto them that which hath caused the rocks to cry out and the mountains to wail. He Who beseeched Thee night and day for the reformation of Thy servants and the tranquility of the inhabitants of the earth - Thou beholdest Him, O God of the worlds, in manifest tribulation.

2 سَيِّحَانِكَ يَا مَنْ تَسْمَعُ حَنِينَ الْمُقَرَّبِينَ بِمَا وَرَدَ عَلَى أَوْلِيَائِكَ وَاصْفِيائِكَ وَتَرَى مَا وَرَدَ عَلَيْهِمْ مِنْ جَبَابَةِ خَلْقِكَ الَّذِينَ ارْتَكَبُوا مَا تَبَرَّ عَنْهُمْ الذَّرَاتُ وَاسْتَعَاذَ مِنْهُمْ الْكَائِنَاتُ أَيْ رَبِّ قَدْ وَرَدَ عَلَى الْمُخْلِصِينَ مِنْ احْتِبَاكَ مَا تَبَدَّلَ بِهِ سُرُورُ الْمَلَأِ الْأَعْلَى بِحُزْنٍ مَا أَطْلَعَ بِهِ إِلَّا عَلَيْكَ يَا فَاطِرَ السَّمَاءِ تَرَى يَا هِيَ بَأَنَّ بَحْرَ الظُّلَمِ قَدْ مَاجَ مِنْ أَرِيَاكِ الضَّغِينَةِ وَالبَغْضَاءِ وَدُخَانِ الْاِعْتِسَافِ قَدْ أَخَذَ مِنْ فِي نَاسُوتِ الْاِنْشَاءِ بِذَلِكَ صَبَعْتَ زَفَرَاتِ الْفَرْدُوسِ الْأَعْلَى وَنَزَلَتْ عِبْرَاتُ الْجَنَّةِ الْعَالِيَا أَنَّ الَّذِينَ أَظْهَرْتَهُمْ وَارْسَلْتَهُمْ لِاصْلَاحِ الْعَالَمِ قَدْ أَخَذَهُمُ الْمُشْرِكُونَ بِالسَّلَاسِلِ وَالْأَغْلَالِ وَعَمَلُوا بِهِمْ مَا صَاحَتْ بِهِ الصَّخْرَةُ وَنَاحَتْ بِهِ الْجِبَالُ أَنَّ الَّذِي سَتَلَكَ فِي اللَّيَالِي وَالْأَيَّامِ اصْلَاحِ الْعِبَادِ وَرَاحَةَ مَنْ فِي الْبِلَادِ تَرَاهُ يَا إِلَهَ الْعَالَمِينَ فِي عَذَابٍ مُبِينٍ

3 Thou seest, O my God, how sorrows have encompassed all possibility to such extent that hearts have melted thereby and the pillars of the word of unity have been shaken. Those who have denied Thee, turned away from Thy beauty, disputed Thy signs, and broken Thy Covenant have risen against Thy people in such wise that the heaven of justice hath been cleft asunder and the skin of Thy servants hath quivered. Can the pen enumerate the afflictions of Thy loved ones? Can knowledge encompass what hath befallen them in Thy days?

3 تَرَى يَا هِيَ أَنَّ الْأَحْزَانَ أَحَاطَتْ بِالْإِمْكَانِ عَلَى شَأْنِهَا بِهَا ذَابَتِ الْأَجَادُ وَتَزَعَزَعَتْ أَرْكَانُ كَلِمَةِ الْاِتِّحَادِ أَنَّ الَّذِينَ كَفَرُوا بِكَ وَاعْرَضُوا عَنْ جَمَالِكَ وَجَادَلُوا بِآيَاتِكَ وَنَقَضُوا مِيثَاقَكَ قَدْ قَامُوا عَلَى حَزْبِكَ عَلَى شَأْنِهَا بِهَ انْفَطَرَتْ سَمَاءُ الْعَدْلِ وَاقْشَعَرَّتْ جُلُودُ الْعِبَادِ هَلْ الْقَلَمُ يَقْدِرُ أَنْ يَحْصِيَ مُصِيبَةَ أَوْلِيَائِكَ هَلْ الْعِلْمُ يَسْتَطِيعُ أَنْ يَحِيطَ مَا وَرَدَ عَلَيْهِمْ فِي أَيَّامِكَ

4 I know not, O my God, my Lord, and my Hope, which tribulation I should mention that hath come upon Thy chosen ones and them that are nigh unto Thee in Thy love. Shall I mention him whom the idolaters tore limb from limb in the land of Sad because he turned to Thy most exalted horizon and clung to the hem of Thy knowledge, O Lord of all names? Or him who heard Thy call and beheld Thy beauty and whom Thou didst

4 لَمْ أَدْرِ يَا هِيَ وَسَيِّدِي وَرَجَائِي أَذْكَرُ أَيْ بَلَاءٍ وَرَدَ عَلَى صَفْوَتِكَ وَالمُقَرَّبِينَ مِنْ أَهْلِ مَحَبَّتِكَ أَمْ أَذْكَرُ الَّذِي جَعَلَهُ الْمُشْرِكُونَ أَرْبَاباً أَرْبَاباً فِي أَرْضِ الصَّادِقِ بِمَا أَقْبَلَ إِلَى أَفْقِكَ الْأَعْلَى وَتَشَبَّهَتْ بِذَيْلِ عَرْفَانِكَ يَا مَالِكِ الْأَسْمَاءِ أَمْ الَّذِي اسْمَعْتَهُ نَدَائِكَ وَارْتَهَ جَمَالِكَ وَاخْتَصَصْتَهُ

single out among Thy servants to exalt Thy word and manifest Thy Cause, and whom Thou didst name the King of Martyrs in the kingdom of Thy utterance? Or shall I mention him who was named the Beloved in the Crimson Tablet by Thy Most Exalted Pen? Or shall I recall the Wondrous One (Badi) who appeared from the horizon of Thy power and drank the cup of steadfastness in such wise that the pillars of Thine enemies were shaken? Or shall I mention those who were seized by the river of Thy knowledge in the land of Ta (Tehran) in such wise that they sacrificed their spirits, their bodies and all they possessed in their longing for the kingdom of Thy meeting and the heaven of Thy reunion? Or shall I mention, O my Beloved, what hath befallen Thy loved ones in the land of Za at the hands of those who transgressed against them with an oppression that hath caused hearts to lament and eyes to weep? Or shall I mention, O my God, what hath befallen Thy loved ones in Kha - every land, every pebble, dust, stone and clod beareth witness to the testimony of Thy loved ones and the oppression of Thine enemies.

- 5 Glorified art Thou, O King of Kings and the Merciful to the servant! Were I to mention Thy most great calamity and Thy most high tribulation which appeared in the land of Ta through that which the hands of the wretched ones acquired regarding the Glory (Baha), verily the Pen crieth out and saith: "Leave me, O Thou Who holdeth and seizeth me! I beseech Thee by Thy Lord to leave me [in my state]. Sufficient unto me is the sorrow of my heart, the lamentation of my soul, the sighing of my inner being and the screeching of my tongue." And the paper calleth out and saith: "I adjure thee by the One, the All-Informed, to leave me and let me be in my wretched state and the sorrow of my heart and my cry and my sighing. Dost thou wish to mention the calamity whereby the hem of the robe of grandeur was soiled amongst all creatures? Or dost thou wish me to explain what hath befallen the kingdom of the Spirit whom the hands of power, might and grace had reared to be sacrificed in this Day which cannot be compared with centuries and ages?"

- 6 O my Master, O Ali! Can any who would remember recount what befell thee in the path of God? Nay, by thy most exalted Self and thy Most Great Name! Though by thy tribulation the foundations of rest and tranquility were shaken, and the pillars of all that was and will be were made to tremble. Yet doth this servant give thanks unto God, the Lord of the Kingdom of immortality and Sovereign of earth and heaven, that He hath not caused thy blood and the blood of His loved ones to be spilt in vain, but hath expended it in His love and yearning and desire.

بين عبادك لاعلاء كلمتك و اظهار امرک و سميتہ بسلطان الشہداء في ملکوت بيانک ام اذکر من سمي بالحبيب في الصحيفة الحمراء من قلبک الأعلى او اذکر البديع الذي ظهر من افق اقتدارک و شرب كأس الاستقامة على شأن تنزلت به ارکان اعدائک ام اذکر الذين اخذهم کوثر عرفانک في ارض التاء على شأن انفقوا ارواحهم و اجسادهم و ما عندهم شوقاً للمکوت لقائک و جبروت وصالک او اذکر يا محبوبی ما ورد على احبابک في ارض الزاء من الذين اعتدوا عليهم باعتساف حنت به القلوب و ذرفت به الأبصار ام اذکر يا الهی ما ورد على اولیائک في الخاء يشهد کل ارض و کل حصاة و تراب و حجر و مدر بشهادة اولیائک و اعتساف اعدائک

5 سبحانک يا مالک الملوك و راحم المملوک لو ارید ان اذکر مصيبتک العظمی و رزيتک العليا التي ظهرت في ارض الطاء بما اکتسبت ایدای الأشقياء في البهاء الا ان القلم يصيح و يقول دعني يا قابضي و آخذی اسئلك بمولاک ان تدعني [بحالی] يكفيني حزن قلبي و حنين فؤادی و ضجيج سرى و صرير لسانی و القرطاس ينادی و يقول اقسّمک بالفرد الخبير بأن تتركني و تدعني بسوء حالی و حزن کبدی و صرینخي و ضجيجی هل تريد ان تذكر المصيبة التي بها تكدّرت اذیال رداء العظمة بين البریه ام تريد ان اتين ما ورد على ملکوت الروح الذي ربته ایدای القدرة والقوة و العناية لانفاقه في هذا اليوم الذي لا يقاس بالقرون و الأعصار

6 يا سيدي يا علي هل يقدر الذاکر ان يذكر ما ورد عليك في سبيل الله لا و نفسک العليا و اسمک الأعلى ولو ان بمصيبتک تزعزعت بنیان الراحة و السكون و تنزلت ارکان ما كان و ما يكون ولكن انخادم يشکر الله مالک ملکوت البقاء و سلطان الأرض و السماء بما لم يضع دمک و دمآء اولیائه و قد صرفها في حبه و عشقه و هوائه

7 This is a word spoken by my Lord, my Master, and my Protector. When it descended from the kingdom of His will, the veil was rent asunder and the covering was removed, and the faces of the exalted ones prostrated themselves before the light of His manifest countenance, saying: "Praise be unto Thee, O God of the worlds and Goal of them that know!" My spirit be a sacrifice for your exile, a ransom for your tribulation, your imprisonment, and your chains! By the life of the Desired One, the liver of every knowing one hath melted from grief for you, the spirit of every learned one hath been struck with thunder at your imprisonment, the springs of sorrow have burst forth at your exile, the sea of grief hath surged at your tribulations, and the Most Exalted Pen hath lamented what befell you in His path. Blessed are ye, and blessed the father who raised you, the mother who suckled you, the earth that was your resting place, every servant who hath wept for your tribulation, and every dwelling wherein your afflictions are remembered. This servant hath been blessed to visit the trace of your pen. When I saw and read and understood and knew, I approached the Most Great Shrine and presented myself before His presence, and verily the tongue of grandeur spoke that which caused all things to lament and grief to encompass all regions. I present unto your presence, with the knowledge of certainty, that all atoms cried out and were agitated by what was sent down from the Kingdom of the Divine Will and the Heaven of Purpose. And I, in that place, was like one bewildered and astounded, with blood flowing from mine eyes and sorrow ascending beyond my control.

8 In Persian I submit that this servant, after countless sorrows and griefs that were in truth bone-crushing, let alone to bodies, approached the Most Exalted Goal. Verses were revealed, all indicating and proclaiming victory and steadfastness and the call to teach God's Cause, and adorned with the good-pleasure of God, exalted be His glory, and His acceptance. And on another night He said: "O servant in attendance, this Wronged One beareth witness that they have aided God, exalted be His glory, with true aid, and this was the aid that was promised in the divine Books. Every person of insight beareth witness to that which the Truth hath witnessed, and every fair-minded one testifieth to that which hath flowed from the Most Exalted Pen and been recorded. But the oppressor hath transgressed and rebelled even as his predecessor rebelled when he proclaimed among his people saying: 'O my people! Does not the kingdom of Egypt belong to me, and these rivers flowing beneath me? Do you not see? Or am I not better than this one who is contemptible and can scarcely make himself clear?'"

7 هذه كلمة تكلم بها ربّي وسيدى ومولاي واذا
نزلت من ملكوت مشيئته كشف القناع وخرق
الحجاب وسجدت وجوه العالمين تلقاء نور وجهه
المبين وقالوا لك الحمد يا الله العالمين ومقصود
العارفين روحى لغريبتكم الفداء ولبلائكم الفداء و
حبسكم الفداء وسلاسلكم الفداء لعمر المقصود
قد ذاب كبد كل عارف لحزنكم وانصعق روح
كل عالم لسجنكم وانفجرت ينابيع الهموم لغريبتكم
وماج بحر الغموم لمصيباتكم وناح القلم الأعلى بما
ورد عليكم فى سبيله طوبى لكم ولأب ربّاكم و
لأم رضعتم ولأرض كانت مضجعكم ولكل
عبد ناح لبلائكم ولكل ديار يذكر فيها رزاياكم قد
فاز الخادم بزيارة اثر قلبكم فلما رأيت وقرأت و
عرفت وعلت قصدت المقام وعرضت تلقاء
الوجه ونفسه الحق قد نطق لسان العظمة بما
ناحت به الأشياء كلها واخذت الأحران كل
الجهات اعرض لحضرتكم على علم اليقين بأن كل
الذرات صاحت وضجت بما نزل من ملكوت
المشيئة وجبروت الارادة واتى فى ذاك المقام
كنت كالنحير الباهت وكان الدم جارياً من
العين والأسف متصاعداً من غير اختيارى

8 بلسان پارسی عرض میشود که اینبعد بعد از
احزان لاتحصی و غمومیکه فى الحقیقه قاصم عظام
بود تا چه رسد باجساد قصد مقصد اعلی نموده
آیاتی نازل که کل مدلل و مشعر بر نصرت و
استقامت ودعوت و تبلیغ امر الهی بود و مطرّز
بود برضای حقّ جلّ جلاله و قبولش و در ليله
اخری فرمودند یا عبد حاضر اینظلم شهادت
میدهد بر اینکه نصرت کردند حقّ جلّ جلاله را
حقّ نصرت و این نصرتی بود که در کتب الهی
موعود بود هر صاحب بصری شهادت میدهد
بر آنچه حقّ شهادت داده و هر منصفی گواهی
میدهد بر آنچه از قلم اعلی جاری شده و ثبت
گشته ولكن الظالم طغى و بغي كما طغى صاحبه
من قبل اذ نادى فى قومه قال يا قوم أليس لى
ملك مصر و هذه الأنهار تجري من تحتى أ فلا
تبصرون ام انا خير من هذا الذى هو مهين و لا
يكاد يبين

- 9 By God's life, the second one is more unjust and more astray and more rebellious than the one who came before. Heedlessness and pride have seized him to such extent that he spoke, unaware of his deed for which is prepared for him a punishment that cannot be described in words. By God's life, the Almighty doth witness and see, and He is ever watchful.
- 10 In these days there hath appeared from the Kingdom of Utterance that which hath verily set aflame the hearts of the world. That Beloved One hath Himself witnessed the waves of the Ocean of Utterance, and heard the rustling of the Sacred Tree. O what an utterance! Were it to be cast upon fire, it would transform it into light; and were it to fall upon rock, it would melt it, through the Word of God, the Lord of the visible and invisible. How well it hath been said:
- 11 Thou knowest how the sun in Aries Doth speak to flowers, both true and false; Thou knowest how the crystal stream Doth speak to flowers and saplings all.
- 12 By Thy life, O Beloved of my heart! Had I as many tongues as there are atoms, I would have proclaimed: "Would that I had been with you and found myself beneath chains and fetters!" I swear by the Orb of divine utterance that whatsoever hath befallen shall not be effaced, nor shall it vanish from the book of possibility. Its traces shall endure as long as the kingdom of earth and heaven endure, and its fruits are infinite.
- 13 The first word heard from His blessed tongue was this blessed utterance. He said: "O servant present! They have drunk from the cup of divine love to such degree that the entire Concourse on High exclaim 'Happy and welcome!'" The matter endeth here. A momentous cause hath appeared, and tyranny without reason or purpose hath come to pass in the world. Of a certainty shall the flames of this supreme oppression return upon its perpetrators. Although the investigators who were appointed and who, through deceit and artifice, showed submission, became the cause of this great sedition, yet certain ones who claimed adherence to the Truth uttered words that became the cause of the government's perturbation and fear, and they became convinced of intentions of rebellion. The curse of God be upon the liars and calumniators! Verily our Lord, the All-Merciful, is the All-Knowing, the All-Informed. And since they spoke out of fear for their lives and excess of terror, may God strengthen them to return and forgive them. Verily He is the Ever-Forgiving, the Merciful.
- 14 O Beloved of my heart and soul! The Cause is mighty, mighty indeed! From the Tongue of Grandeur we have ever heard, both this servant and that honoured one and other friends,
- 9 لعمري انّ الثاني اظلم و اضلّ و اطغى من الذي كان من قبل قد اخذته الغفلة و الغرور على شأن نطق غافلاً عن عمله الذي به استعد له العذاب الذي لا يذكر بالبيان لعمري انّ القادر يشهد و يرى و انه لبالمرصاد انتهى
- 10 اين ايام از ملكوت بيان ظاهر شد آنچه كه في الحقيقه اكباد عالم را محترق نموده خود آنجوب دیده اند امواج بحر بيان را و شنیده اند حفيف سدره مباركه را يا لها من بيان لو يلقى على النار يبدلها بالنور و لو على الصخرة لتلين من بيان الله مالک الغيب و الشهود نعم ما قال
- 11 خود تو دانی كآفتاب اندر حمل می چه گوید با ریاحین با دغل خود تو میدانی كه آن آب زلال می چه گوید با ریاحین با نهال
- 12 لعمري يا محبوب فوادی لو وجدت بعدد الذرات السنا ناطقة قد نطقت يا ليتني كنت مع حضرتكم و رأيت نفسي تحت السلاسل و الأغلال قسم بنیر آسمان بیان الهی كه آنچه وارد شده محو نمیشود و از دقت امکان زایل نخواهد شد آثارش بدوام ملك و ملكوت باقی و اثمارش لا یتناهی
- 13 اول كلمه كه از لسان مبارك استماع شد اينكلمه مباركه بود فرمودند يا عبد حاضر از كاس محبت الهی نوشیدند بشأنيكه اهل ملأ اعلی كلمهم به هنيئاً مرئياً ناطقند انتهى امر بزرگی ظاهر شده و ظلم بی سبب و جهتی در عالم آمده یقین است كه شراره این ظلم اعظم بمرتکبین آن راجع شود اگرچه مفتشینی كه گماشته بودند و بخدعه و حيله اظهار انقياد نمودند سبب این فتنه عظمی شدند ولكن بعضی هم كه خود را بحق نسبت میدادند بعضی سخنها گفته اند و آن سبب اضطراب و خوف دولت شده و یقین نمودند بر اراده خروج الا لعنة الله على الكاذبين و المفترين ان ربنا الرحمن هو العليم الخبير و چون بجهت حفظ جان و كثرت خوف گفته اند عسى ان يؤيدهم الله على الرجوع و يعفو عنهم انه هو التواب الرحيم
- 14 يا محبوب قلبي و فوادی الأمر عظيم عظيم از لسان عظمت لازال آنحضرت و اينعبد و ساير دوستان

these blessed words. Once these sublime words were heard from the Lord of the Kingdom of Names. He said: "O servant in attendance! This Cause hath no likeness to previous causes in its grandeur, neither had it nor hath it. A hundred thousand blessings upon the soul that hath attained unto steadfastness! Such a one is accounted before God among the jewels of existence." Peter, who was the focal point of the saints and source of the righteous, in the time of Jesus (may my soul be a sacrifice for Him), thrice denied Him on the night He was delivered up. And the Lord Himself had told him the night before that "thou shalt deny Me thrice before the cock crow." And after the denial and the crowing of the cock, the words of the Lord came to his mind, whereupon he immediately cried out and lamented until God forgave him and made him one of those near unto Him.

- 15 But O my master! How far is this station from the stations of those souls who regarded not the whole world as equal to the wing of a gnat! They arose and uttered that which was a sword and arrows to the enemies and a mercy and light to the friends. By God's life! The very breath of such souls is more delicate than the morning breeze and sweeter than the Water of Life! Glory be to God! How is it that whatsoever is spoken in truth and sincerity and reality is not accepted, while calumnies and lies and that which springeth from suspicion and fancy are accepted and heard? Have they not perceived from the divine verses, signs and tablets that conflict, contention and corruption are forbidden, and that the purpose is the reformation of the world through wisdom and utterance? The Book itself speaketh with these exalted words: "The appointed time hath come, and He Who revealeth the verses hath appeared for the reformation of the servants and the prosperity of the lands."

- 16 I swear by the Sun of Truth that the sighs of the oppressed are more potent in their effect than cannons and sharper than swords! Though consummate wisdom may require that some fruits of deeds be delayed for a limited time, such delay will not prevent the inevitable decree. Assuredly the oppressors have been and will be requited. What have they seen of justice and righteousness that they have clung to the cord of tyranny and held fast to the hem of oppression? This servant hath ever wished to submit numerous petitions, but delayed doing so out of wisdom, lest some ignorant one become aware and cause harm. That honoured one should keep this writing concealed, save from trustworthy and steadfast souls capable of preserving confidences, for if some become aware they will inform others and cause grief. Although, praise be to God, there hath been and is no deceit, cunning, artifice or ill intent. The sun beareth witness to the purity of the page and the morning

اینکلمه مبارکه را استماع نموده ایم وقتی از اوقات اینکلمه علیا از مالک ملکوت اسماء شنیده شد فرمودند یا عبد حاضر این امر عظمتش مشابهت بامور قبل نداشته و ندارد صدهزار طوی از برای نفسیکه باستقامت فائز شد او از جواهر وجود لدی الله مذکور و محسوب بطرس که مرجع اولیا و مصدر ابرار بود در زمان حضرت روح ما سواه فداه سه بار در شبی که آنحضرت تسلیم شد انکار نمود و این خبر را خود حضرت در لیلۀ قبل یابو فرمود که سه مرتبه مرا انکار میکنی قبل از آنکه دیک صدا نماید و بعد از انکار و صیحه دیک بیان حضرت بخاطرش آمد فوراً صیحه زد و ناله کرد الی ان عفی الله عنه و جعله من المقربین انتی

- 15 ولكن ای آقای من کجاست اینقام و مقامات نفوسیکه جمیع عالم نزدشان بمقدار جناح بعوضهئی وقر نداشته و ندارد قاموا و قالوا ما کان سیفاً و سهاماً للأعداء و رحمة و نوراً للأولیاء لعمر الله نفس آن نفوس ارق از نسیم و اعذب از کوثر حیوان است سبحان الله چه شده که آنچه راستی و صداقت و حقیقت گفته میشود مقبول نه و مفتریات و اکاذیب و ما یطلع من الظنون و الأوهام مقبول است و مسموع آیا از سور و آیات و الواح الهی اینقدر ادراک نموده اند که نزاع و جدال و فساد ممنوع و مقصود اصلاح عالم است بحکمت و بیان نفس کتاب باینکلمه علیا ناطق قد اتی المیقات و ظهر منزل الآیات لاصلاح العباد و عمار البلاد

- 16 قسم بآفتاب حقیقت که آه مظلومین اثرش از مدافع بیشتر و از سیوف تیزتر است اگر حکمتهای بالغه اقتضا نماید بعضی از اثمار اعمال ایام معدوده در عهده تعویق ماند این تأخیر منع قضایای محتومه ننماید البتۀ ظالمانرا کیفر داده و میدهد آیا از عدل و راستی چه دیده اند که بجبل ظلم متمسک شده اند و باذیال اعتساف متشبثند لازال اینعبد در صدد آن بوده که عرایض متعدده عرض نماید و ارسال دارد ولکن نظر بحکمت تأخیر شد که مباد جاهلی مطلع شود و ضرری وارد آورد آنحضرت باید این نوشته را مستور دارند مگر از نفوس امینه ثابتۀ که قابل حفظ امانت باشند چه اگر بعضی

breeze testifieth to the delicacy of the leaf. The treacherous one is fearful; the trustworthy one hath not been and is not afraid. Would that ears were cleansed of defilement that they might attain to hearing the Word of Truth and reach true tranquillity, and hearts were sanctified from veils that the imprint of the seal "Verily I am in manifest humility" might be impressed upon them. The first line of that honoured one's letter contained this verse:

مطلع شوند بعض دیگر اخبار دهند و سبب
حزن شوند اگر چه الحمد لله خدعه و مکر و حيله
و نیت بد در میان نبوده و نیست آفتاب شهادت
میدهد بر صفای صفحه و نسیم سحرگاهان گواهی
میدهد بر لطافت ورقه خائن خائف است امین
خائف نبوده و نیست ای کاش گوشها از
آلایش پاک میشد تا باصغای کلمه حق فائز
شود و باسایش حقیقی رسد و قلوب از حجاب
مقدس گردد تا نقش خاتم اتی علی خضوع
مبین بر او منطیع شود اول دستخط آنحضرت
این بیت مرقوم

- 17 "How can I raise my head in shame before the Friend, When no worthy service hath come from my hand?"

17 چگونه سر زنجالت بر آورم بر دوست که خدمتی
بسزا بر نیامد از دستم

- 18 After offering these words, this utterance hath appeared from the Kingdom of utterance: Praise be to God, thy turning unto Him is evident, thy love is radiant, thy words are eloquent, thy steps are firm, and thy deeds are acceptable and praiseworthy. Shame, regret and remorse are for those souls who attained not the light of justice and distinguished not between light and darkness, who bestowed upon the wolf the office of shepherd and gave the treacherous one the position of guardian, who took the ignorant for the learned. Where are the eyes to see and where are the ears to hear? I beseech God, exalted be His glory, to illumine all with the light of fairness and adorn them with the ornament of justice.

18 بعد از عرض اینکلمه از ملکوت بیان ظاهر لله
الحمد اقبال ظاهر و حبت مشرق و کلمات
ناطق و رجلت قائم و عملت مقبول و مشکور
نجلت و اسف و ندامت از برای نفوسی است
که بنور عدل فائز نشدند و مابین نور و ظلمت
فرق نگذاشتند ذنب را منصب شبانی بخشیدند و
خائن را نگهبانی دادند جهلا را علیا اخذ نمودند
این الأبصار و این الآذان از حق جلّ جلاله
میطلب کل را بنور انصاف منور دارد و بطراز
عدل مزین انتهی

- 19 In truth, this person hath been the cause of great tenderness in this servant and many others. One word that is fitly spoken is dearer in the sight of God than a hundred thousand merciless words. May the soul perish that harboureth evil thoughts about that honored one. What more can I say regarding that which hath befallen the chosen ones and pure ones of God? The knowledge of God, exalted be His glory, hath ever encompassed all things. This servant, and a hundred thousand like him, are powerless and incapable of reckoning it. The True Knower beareth witness that those holy, blessed and steadfast souls who are present in that spot have ever been and continue to be remembered by tongue, heart and pen. Their remembrances have soared, their traces have encompassed all, their steadfastness hath become manifest, and that which lay hidden in the treasuries of their souls and the repositories of their love hath become evident. God will soon adorn the world with their mention, their praise, and their deeds in the path of God, their Creator, their Fashioner and their Originator. God is witness that this servant considereth himself unworthy to move in this field and unfit to draw breath. I am unable to

19 فی الحقیقه اینفرد بسیار سبب رقت اینعبد و جمعی
شد یک حرف که بجا واقع میشود عندالله
احبست از صد هزار کلمه بیرحم نفسیکه در
حق آنحضرت گمان سوء نماید دیگر چه عرض
کنم از آنچه بر اولیا و اصفیای حق وارد شده
علم حق جلّ جلاله محیط بوده و هست اینعبد
و صد هزار مثل اینعبد از احصا عاجز و قاصر
است دانای حقیقی شاهد و گواهیست که
آن نفوس مقدسه مبارکه ثابتی که در آنمقر
حاضرند لازال از لسان و قلب و قلم مذکور
بوده و هستند قد طارت اذکارهم و احاطت
آثارهم و ظهرت استقامتهم و برز ما کان مکنوناً
فی خزائن نفوسهم و کائنات حبه سوف یزین
الله العالم بذكرهم و ثنائهم و اعمالهم فی سبیل
الله بارئهم و خالقهم و موجدهم حق شاهد و
گواهیست که اینعبد خود را در این میدان قابل

mention what I have known and recognized. I beseech God, exalted be He, to ordain for His chosen ones and His loved ones that which lay treasured with Him. Verily He knoweth, and He is the All-Knowing, the All-Informed.

- 20 Another submission is that yesterday the delight of the eyes of the sincere ones, Husayn Effendi and the Leaf of Paradise, upon them both be the glory of God, were in the blessed presence, and a group was also present. Mention was made of your honor who, like a true spiritual cupbearer, was engaged in giving drink. Praise be to God, they are blessed with perfect health and well-being, and are honored and at rest beneath the shade of the unlimited, all-encompassing mercy. Whenever this servant thinks of the masters and what befell them in that prison in such detail, he dies a hundred thousand regrets. How blessed is the dust they walk upon and the air they breathe! Would that I were with the friends of God and His chosen ones! What is being submitted is mostly involuntary, for at every moment the heart is aflame: verily the heart is gladdened by your mention, the heart is enkindled with your praise, the eye weeps at separation from you, and the spirit laments what has befallen you. May God grant patience beautiful to all the friends and bestow bountiful reward. And according to the Arabs regarding fine handwriting, on the day your honor's letter arrived, at that very moment an extended, detailed visitation took place which in truth until that time had not been performed, and it was carried out. Praise be to God, and thanks and glory be unto Him in the watches of the night and the ends of the day. My spirit be a sacrifice for your remembrance! This petition was submitted the same day your letter arrived, but since it was written in the letter that details would be sent in a few days, in view of this statement there was a delay in sending until the night of the 24th of Dhi'l-Hajja when another letter from your honor dated the 11th of Dhi'l-Qa'da brought light to the eyes and excitement to the soul. Oceans upon oceans of joy were attained and heavens upon heavens of delight were manifest, for it brought glad tidings of health and bestowed the good news of favor. And it was submitted before the Presence at a time when the night before, a Tablet had been revealed in mention of your honor to one of the companions in outlying regions. Copy that exactly, and here it is:

- 21 He is the Unique Herald

حرکت نمیداند و لایق تنفس نمیشمرد لا اقدر ان اذكر ما علمت و عرفت استل الله تعالى بأن يكتب لاصفيائه و اوليائه ما كان مخزونا عنده انه يعلم و هو العليم الخبير

20 عرض دیگر آنکه یوم گذشته قره عیون مخلصین جناب حسین افندی و ورقه ورقائیہ علیہما بہاء اللہ در حضور مبارک بودند و جمعی ہم در حضور موجود و ذکر آنحضرت بمثابہء ساقی حقیقی روحانی بسقاییہ مشغول الحمد للہ بکمال صحت و عافیت مرزوقند و در ظل رحمت منبسطہ غیر محذودہ معزز و مستریح اینعبد ہر ہنگام کہ خیال آقایان مینماید کہ در آنسجن بآن تفصیل برایشان گذشت صدہزار افسوس میرد نیکوست حال آن ترائیکہ بر آن ساکنند و آن ہوائی کہ آترا استنشاق میفرمایند یا لیتی کنت مع اولیاء اللہ و اصفیائہ آنچه عرض میشود اکثر آن من غیر اختیار است چہ کہ ہر حین قلب بشعلہائی ظاہر ان الفؤاد آنس بذکرکم و القلب مشعل بتائکم و العین تذرف لفرائکم و الروح یوح بما ورد علیکم حق جمیع دوستان را صبر جمیل عطا فرماید و اجر جزیل بخشد و بقول اعراب از حسن خط یومیکہ دستخط آنحضرت وارد شد همان حین زیارت مفصل مطولی کہ فی الحقیقہ تا آنحین چنین زیارت بعمل نیامدہ واقع شد و عمل گردید للہ الحمد ولہ الشکر و الثناء فی آناء اللیل و اطراف النہار روحی لذکرکم الفداء این عریضہ همان یوم ورود دستخط عرض شد ولکن چون در دستخط مرقوم بود کہ چند یوم بعد احوالات را بتفصیل ارسال میدارند نظر باینکہ در ارسال توقف رفت تا آنکہ شب بیست و چہارم ۲۴ شہر ذی الحجۃ الحرام دستخط دیگر آنحضرت کہ بتاریخ یازدہم ذی القعدہ بود بصر را نور و جانرا شور آورد دریا دریا سرور حاصل و آسمان آسمان بہجت باہر چہ کہ مژدہء صحت آورد و بشارت عنایت بخشید و در وقتی تلقاء وجہ عرض شد کہ شب قبل آن لوحی در ذکر آنحضرت بیک از اصحاب اطراف نازل فرمودند همان را عیناً بنویس و ہو هذا

- 21 هو الصّاحّ الفريد

22 Verily the lamp before the Face laments like the bereaved for My loved ones and says: O Name of God! I know not at what time they seized you, in what place they bound you, and at what hour they imprisoned you. Do we hear your cry from the dark pit, or do we see you under chains and shackles through what the hands of the enemies have wrought? Would that I knew who is with you, who consoles you, and who befriends you in your tribulation. We have heard all that he has uttered and We have been patient, for verily We are the All-Patient, the All-Forbearing. We have detailed for you what has befallen the friends of God in the land who hastened with their hearts to a station which God has made the Dawning-Place of His signs and the Dayspring of His mighty Cause. By God! The attentive ear hears from all things their lamentation and their cry at what has befallen the Manifestation of the All-Merciful through sorrows, but most of the people are heedless. Counsel the servants to patience and fortitude lest there appear from them what they have been forbidden in the Book of God, the Lord of the worlds. The glory shining from the horizon of My Kingdom be upon you and upon those whom nothing whatsoever has prevented from God, the All-Knowing, the All-Wise.

23 From the revealed passages in the Tablet, the kindness, compassion, mercy, and the grief, anguish and sorrows of the Intended One, may our spirits be sacrificed for Him, are evident and clear. And praise be to God, your honor's last letter became the cause of joy and delight for those who circle round.

24 As to mentioning the beloved of heart and soul, His Holiness 'Ali-Qabli-Akbar, upon him be the glory of God, the Lord of Power - it is clear and evident that he is mentioned in the most exalted station with words that "his sun shall never set from the highest horizon." Furthermore, considering that the honored mother of His Honor 'A.T., upon them both be the glory of God, has borne the hardships of His Holiness and is engaged in service, one day from the blessed tongue she was named "Mother of the Near Ones." He said that since they are engaged in service to the Cause, they were therefore given this blessed name. A hundred thousand praises upon them and upon their children. His Honor 'A.T., upon him be the grace of God, has borne so many hardships. He said: "Verily He hath pardoned them and forgiven them through His bounty and generosity and sovereignty." And He said: "My all-encompassing grace and My pre-existent mercy shall aid them both."

25 If it be deemed advisable, mention should be made that would bring about their joy and gladness. Otherwise, the greatest concealment must be very firm. And after consideration, if

22 انّ السراج قدّام الوجه ينوح كنوح الثكلى لأوليائي ويقول يا اسم الله لم ادر في أيّ وقت اخذوك و في أيّ مكان اوثقوك وفي أيّ ساعة حبسوك أ نسمع ضجيجك من البئر الظلمات او نراك تحت السلاسل والأغلال بما اكتسبت ايادي الأعداء ليت شعري من يكون معك و من يسليك و من يؤانسك في بلائك انا سمعنا كل ما نطق به و صبرنا و انا الصّبار الحليم انا فضّلنا لك ما ورد على اولياء الله في الأرض الذين سرعوا بقلوبهم الى مقام جعله الله مشرق آياته و مطلع امره العظيم لعمر الله انّ الأذن الواعية تسمع من كلّ الأشياء ضجيجها و صريرها بما ورد على مظهر نفس الرّحمن من الأحران ولكنّ القوم اكثرهم من الغافلين و صّ العباد بالصّبر والاصطبار لئلا يظهر منهم ما نهوا عنه في كتاب الله ربّ العالمين البهاء المشرق من افق ملكوتي عليك و على الذين ما منعهم شيء من الأشياء عن الله العليم الحكيم انتهى

23 از فقرات منزله در لوح عنایت و شفقت و رحمت و هموم و غموم و احزان حضرت مقصود روح ما سواه فداه معلوم و واضح است و لله الحمد دستخط آخر آنحضرت سبب و علت سرور و بهجت طائفین شد

24 اینکه ذکر محبوب دل و جان حضرت علی قبل اکبر علیه بهاء الله مالک القدر را فرموده بودند بسی واضح و معلوم است ذکرشان در اعلی مقام مذکور بذکر لا تغرب شمس من الأفق الأعلى و دیگر نظر باینکه مخدّره امّ جناب ع ط علیهما بهاء الله زحمات آنحضرت را حمل نموده اند و بخدمت مشغولند یومی از ایام بلسان مبارک بامّ الاولیا نامیده شدند فرمودند چون بخدمت امر مشغولند لذا باین اسم مبارک موسوم گشتند صدهزار آفرین بر ایشان و بر اولاد ایشان جناب ع ط علیه عنایة الله چه مقدار حمل زحمت نموده اند فرمودند انه عفا عنهم و غفرهم بجوده و کرمه و سلطانه و فرمودند ایدهما فضلی المحيط و رحمتی السابقة انتهى

25 اگر مصلحت باشد ذکرى بفرماید که سبب سرور و بهجتشان شود والا ستر اکبر امر ستر

there be a secure place outside the prison where it may be deposited, this would seem better and most appropriate. I have no other petition save to beseech from God, exalted be His glory, for protection, wellbeing, and the meeting and presence of His Holiness. May God through His boundless grace grant the day when eyes shall be brightened, hearts gladdened and breasts expanded. This is not difficult for God. This time too, praise be to God, the letter arrived at the beginning of night. It was read in its proper place, and then ascended and was present before His countenance. After permission was granted, it was visited and adorned with the ornament of acceptance. The glory that is manifest, evident, brilliant and gleaming from the horizon of the heaven of the generosity of our Lord, the Possessor of all existence, be upon you and upon those who have not broken the covenant of God, the Forgiving, the Generous.

باید بسیار محکم باشد و بعد از ملاحظه اگر در غیر سخن محلّ امنی باشد و در آنجا ودیعه گذاشته شود بنظر اولی و احسن میآید دیگر عرضی جز استدعای از حقّ جلّ جلاله حفظ و سلامتی و لقا و حضور آنحضرت نبوده و نیست انشاءالله از فضل یمینها روزی فرماید که عین از او روشن و قلب مسرور و صدر مبسوط شود لیس ذلک علی الله بعزیز این کَره هم الحمد لله در اوّل شب دستخطّ رسید در محلّ خود بقرائت فائز و بعد قصد صعود نموده تلقاء وجه حاضر و بعد از اذن زیارت بعمل آمد و بطراز قبول مزین گشت البهاء المشرق الظاهر الاّشعّ المتلألأ من افق سماء جود ربنا مالک الوجود علی حضرتکم و علی الدّین ما نقضوا عهد الله الغفور الکریم

26 The servant 14th of Muharram al-Haram, 1301

26 خادام ۱۴ شهر محرم الحرام سنه ۱۳۰۱

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BH00284

To: Muhammad Karim Attar et al., in Tihiran

Date: 1301-01-14 [1883-Nov-15]

- 1 In the name of our Most Holy, Most Great, Most Exalted, Most High Lord.
- 2 Praise be to God Who assisted His loved ones to serve His chosen ones and confirmed them through His grace to remain steadfast in His Cause. And praise be to God Who sent the Messengers and revealed the Books that there is none other God but Him, the Protector, the Self-Subsisting. He is the One Who caused all things to speak of His unity and singleness, and to acknowledge that which the Tongue of Grandeur spoke before the creation of humanity - that there is none other God but Him, the Mighty, the Powerful, the All-Loving.
- 3 Glorified art Thou, O my God and the God of the world, my Goal and the Goal of the nations! I beseech Thee, O Lord of existence, by Thy sovereignty which hath encompassed the seen and unseen, to transform oppression into justice and tyranny into equity. O Lord! Cleanse all eyes from the ophthalmia of

1 بسم ربنا الأقدس الأعظم العلیّ الأعلى

2 الحمد لله الذی اید احبائه علی خدمة اصفیائه و وقّهم بفضلہ علی الاستقامة علی امره و الحمد لله الذی ارسل الرّسل و انزل الکتاب علی انه لا اله الا هو المهیمن القیوم هو الذی انطق الاشیاء بوحدانیته و فردانیته و الاعتراف بما نطق به لسان العظمة قبل خلق البریة انه لا اله الا هو المقتر العزیز الودود

3 سبحانک یا الهی و اله العالم و مقصودی و مقصود الأمم استلک یا مالک الوجود بسلطانک الذی احاط الغیب و الشّهود بأن تبدل الظلم بالعدل و الاعتساف بالانصاف ای ربّ طهر الأبصار عن

desire that they may turn unto Thee and acknowledge that which Thou hast commanded them in Thy Book and Thy Tablets. O Lord! Thou seest them heedless of turning unto Thee. Make known unto them, O my God, Thy path, Thy balance, and Thy straight way. Deprive them not, O my God, through Thy bounty and grace. Draw those on earth near unto the ocean of Thy oneness and illumine their hearts with the lights of Thy knowledge. O Lord! Thou seest Thy loved ones beneath the claws of the heedless. By Thy glory! I do not wish to call down evil upon them, for I am certain that Thy mercy embraceth all things and Thy loving-kindness encompasseth all things. I beseech Thee, O God of Names and Creator of heaven, to transform enmity into love, wickedness into virtue, and rancor into kindness. Thou art He in Whose grasp are the reins of all things and the control of adversity and hardship. There is none other God but Thee, the Strong, the Powerful.

- 4 And further: your letter was received time after time, and from each wafted the fragrance of the love of the Beloved of the worlds. After perusal and reading it attained the Most Holy, Most Exalted Presence and was presented. This is what the Tongue of Utterance spoke in the Kingdom of knowledge. His mighty word states:

- 5 In the name of God, the Lord of what was and what will be!

- 6 K. the Wronged One makes mention of thee and gives thee glad tidings of that which was ordained for thee in the Book of God, the Lord of the worlds. Praise be to God that thou hast attained to acceptance, to turning unto Him and to serving the friends of God. Thou hast been confirmed in a great blessing whose mention is adorned with the ornament of immortality. The recompense for good deeds rests with God, exalted be His glory, and it will surely become manifest. Blessed art thou and blessed is thy brother who attained the presence of God and thy other brother who was honored to attain His presence. Verily He hath forgiven you all, for He is the Ever-Forgiving, the All-Merciful. Praise the Goal of all the worlds Who in these days hath favored you with His special grace. Blessed is thy mother from whom steadfastness was manifested in the days of fear and agitation. She is mentioned in the presence of the Wronged One and a Most Holy, Most Exalted Tablet was revealed specifically for her. We have made mention of her with a mention that is enduring and everlasting. Convey on behalf of the Wronged One greetings unto her and give her the glad tidings of that which hath been revealed for her from the heaven of the bounty of her Lord, the All-Knowing, the All-Wise. The glory shining forth from the horizon of the heaven of My mercy be upon you from the Ancient Bestower.

رمد الهوى ليتوجهوا اليك ويعترفوا بما امرتهم به فى كتابك والواحد اى ربّ تريهم غافلين عن التوجه اليك عرفهم يا الهى صراطك و ميزانك و سبيلك المستقيم لا تحرمهم يا الهى بجودك وفضلك قرب من على الأرض الى بحر توحيدك و نور قلوبهم بأنوار معرفتك اى ربّ ترى اولياك تحت محالب الغافلين فوعزتك لا احب ان ادعو عليهم لا يقانى بأن رحمتك وسعت كلشيء و عنايتك احاطت كلشيء اسئلك يا اله الاسماء و فاطر السماء بأن تبدل العداوة بالحبّة و الشقاوة بالعفة و الضغينة بالعناية انت الذي في قبضتك زمام الأشياء و ازمة البأساء و الضراء لا اله الا انت القوى القدير

- 4 و بعد نامه آنجناب مرّة بعد مرّة رسيد و هر يك عرف محبت محبوب عالميان از او متضوع بعد از اطلاع و قرائت بساحت امع اقدس فائز و عرض شد هذا ما نطق به لسان البيان فى ملكوت العرفان قوله عزّ اعزازه

- 5 بسم الله ربّ ما كان و ما يكون

- 6 ك ر يذكر المظلوم و يشرك بما قدر لك فى كتاب الله ربّ العالمين الحمد لله فائز شدى باقبال و توجه و خدمت اولياى حق بنعمت بزرگى موفق گشتى كه ذكرش بطراز بقا مزين است مكافات عمل نيك با حق جلّ جلاله است و البتّه ظاهر ميشود طوبى لك و لأخيک الذى حضر تلقاء الوجه و لأخيک الآخر الذى فاز بالحضور انه غفركم انه هو التواب الغفور الرحيم حمد كن مقصود عالميان را كه شما را در اين ايام بعنايت مخصوصه فائز فرموده طوبى لأمك التى ظهرت منها الاستقامة فى ايام الخوف و الاضطراب او لدى المظلوم المذكور است و لوح امع اقدس مخصوص او نازل ذكر كرديم او را بذكرىكه باقى و دائم است از قبل مظلوم تكبير برسان او را بشارت ده بما نزل لها من سماء عناية ربها العليم الحكيم البهاء المشرق من افق سماء رحمى عليكم من لدى الفضال القديم انتهى

- 7 The grace of the True One, exalted be His glory, has no need of mention by this servant, neither now nor before. This evanescent one, with both outer and inner tongue, praises the Peerless Beloved for having confirmed that honored one in service to the Cause. What you wrote was acceptable in the sight of God. God willing, its reward shall soon be manifest. O My loved one! Exercise utmost discretion in sending correspondence. Mention it not to anyone, whether from within or without, for if it were discovered it would not be good for you, and it may well be that its harm would reach the very Root of the Tree and likewise His trusted ones. Among the friends are those who give daily accounts to certain others. This is not new - it existed before and has now emerged again. In any case, discretion is necessary and obligatory. The servant speaks what he heard from the Tongue of Grandeur. Under these circumstances, great caution is most beloved.
- 8 As for what one of the friends told you about someone writing to government officials claiming to have gone to 'Akka and attained the presence - this is an absolute falsehood. No such person ever came to 'Akka, as the people of this city, both within and without, can testify. Moreover, the Iranian officials know he never came to 'Akka. And even assuming what he said were true, it would be clear proof of the Truth, exalted be His glory. First, smoking the water pipe is not permitted in the Most Holy and Most Exalted Presence, so he wished for it and took it, but to no avail. This resembles the deeds of certain heedless ones who will ultimately find their actions fruitless and indeed suffer great loss.
- 9 As for the matter of food, where he claimed many covered dishes were brought but when uncovered contained nothing - the speaker was either a believer or a hypocrite. If a believer, he would never utter such words, for lying is among the traits of hypocrites and the heedless. Thus it is clear and evident that he was a hypocrite. Certainly he was not worthy to partake of the food served in the Supreme Presence, so though he desired it, he was not blessed to eat of it. For whatever is presented in the Most Holy Court is the true feast and heavenly sustenance. The Copts have no share of the water of the Israelites, let alone of that station which is sanctified above the mention and description of all the worlds. In any case, outwardly no such things occurred - perhaps he saw it in a dream. The friends of the True One, exalted be His glory, must not today become disturbed by what they hear. For if they pay proper
- عنايت حقّ جلّ جلاله معلوم احتیاج بذکر اینبعد نداشته و ندارد اینفانی بلسان ظاهر و باطن حمد مینماید محبوب یگانه را که آنجناب را مؤید فرموده بر خدمت امر و آنچه مرقوم داشتید لدی الحقّ مقبول افتاد انشاءالله مکافات آن عنقریب میشود یا حبیبی ارسال مراسلات را بسیار ستر نمائید باحدی از داخل و خارج ذکر ننمائید چه اگر کشف شود از برای آنجناب خوب نیست و بسا میشود که ضررش باصل شجره راجع گردد و همچنین باولیای او در بین احباب هستند نفوسیکه وقایع یومیّه را ببعضی میدهند اینفقره تازه نیست از قبل بوده در این ایام هم مجدداً احداث شد باری ستر لازم و واجب آن الخادم تکلم ما سمع من لسان العظمة در اینصورت حفظ بسیار محبوبست
- 8 و اینکه یکی از دوستان بآنجناب گفته که شخصی باولیای دولت نوشته که من به عکا رفته‌ام و مشرف شده‌ام هذا کذب صراح ابدأ چنین کسی به عکا نیامده و اهل این بلد از داخل و خارج گواهاند و از این گذشته اولیای دولت ایران هم میدانند که او به عکا نیامده و بر فرض تصدیق آنچه گفته جحّی است واضح بر اثبات حقّ جلّ جلاله اولاً شرب قلیان در حضور اقدس جایز نه لذا بگمان خود خواست و گرفت ولكن من غیر ثمر این مشابه است باعمال بعضی از غافلین که عاقبت بی ثمر و اثر مشاهده کنند بلکه خسران عظیم
- 9 و اما فقرهء طعام که گفته ظروف بسیاری حاضر شد و جمیع با سرپوش و بعد که سرپوش برداشتم چیزی نبود شخص گوینده یا موافق بود یا منافق اگر موافق باشد هرگز یحنین کلمه تکلم نمینماید چه که کذب از بجایای منافقین و غافلین بوده و هست پس معلوم و واضح است که منافق بوده و البته اطعمهء حضور که در منظر اکبر حاضر شود او لایق اکل آن نبوده لذا خواسته ولكن باکل طعام فائز نشده چه که آنچه در ساحت اقدس حاضر شود آن مائدهء حقیقی و اطعمهء سماوی است قبطیان را از ماء سبطی نصیب نه تا چه رسد بمقامیکه مقدّس از ذکر و بیان عالمیان است باری بر حسب ظاهر چنین امور واقع نشده شاید در عالم رؤیا دیده باشد

attention and reflect upon what they hear, they will find every word to be a proof and evidence for the Cause. Once these supreme words were heard from the Tongue of the Lord of Names: "Every word uttered by the enemies becomes itself a herald of this Most Great Announcement and a guide to this Straight Path."

دوستان حقّ جلّ جلاله امروز باید آنچه بشنوند
مکدر نشوند چه اگر درست توجه نمایند و در آنچه
میشنوند تفکر کنند هر کلمه‌ای را دلیل و برهان
مشاهده مینمایند از برای امر وقتی از اوقات
اینکلمه علیاً از لسان مالک اسماء شنیده شد کلّ
کلمه تکلم بها الأعداء آنها تکنون بنفسها منادیة لهذا
النبا الأعظم و هادیه لهذا الصراط المستقیم انتهى

- 10 The people of the earth know not what hath come to pass. The religious leaders have prevented the hapless souls from the straight path and deprived them of the ocean of utterance. A hundred thousand blessings be upon the mother of that honored one, who is mentioned before the Divine Presence and hath attained His special favors. All that they have endured in the path of God in these days is recorded at the Most Holy Court. Verily, He doth not suffer to be lost the reward of the righteous, be they men or women. In this great upheaval, several of the leaves have indeed moved like steadfast and firm men, and have engaged in service to the oppressed ones. In these days, truth is distinguished from all else, and the straight path from other paths is clear and evident. Blessed are the men who have attained, and the leaves who have succeeded. Praise be to God that ye have attained with tongue, pen and utterance to the truth. This is a great bounty and a mighty favor.

10 اهل ارض نمیدانند چه واقع شده پیشوایان دین
نفوس بیچاره را از صراط مستقیم منع نموده‌اند
و از بحر بیان محروم ساخته‌اند صد هزار طوبی
از برای امّ آنجناب که لدی الوجه مذکورند و
بعنايت مخصوصه فائز آنچه فی سبیل الله در این
ایام زحمت کشیده‌اند کلّ در ساحت اقدس
مذکور انه لا یضیع اجر المحسنین و المحسنات
چند نفر از ورقات در این فتنه کبری فی الحقیقه
بمثابه ثابتین و راسخین از رجال حرکت نموده‌اند
و بخدمت مظلومین مشغول گشته‌اند در این ایام
حقّ از دوش و مستقیم از غیرش واضح و آشکار
میشود هینئاً لرجال فایزوا و لورقات فزن الحمد لله
بلسان و قلم و بیان حق فائز شدید این نعمتی است
بزرگ و فضلی است عظیم و

- 11 All the souls mentioned in your letter are remembered in the Most Holy and Most Exalted Court, but due to wisdom, it is not permissible at this time to mention names one by one. God beareth witness that all have been illumined by the rays of the Sun of Providence, and God willing, in future all shall be done according to the requirements of wisdom. For there is fear that if the friends mentioned become aware of the sending of the letter, the news would spread, as the oppressor is ever waiting in ambush that he might find some pretext to object against the friends of God and His chosen ones. Keep hidden from all the sending of letters. This matter hath been mentioned repeatedly that it be not forgotten.

11 نفسیه که در نامه آنجناب مذکور بودند کلّ در
ساحت امنع اقدس مذکور ولكن نظر بحکمت
ذکر اسامی واحداً بعد واحد حال جایز نه حقّ
شهادت میدهد که کلّ بانوار آفتاب عنایت فائز
شدند و انشاء الله از بعد بمقتضیات حکمت عمل
میشود چه که بیم آنست که اگر دوستان مذکوره
از ارسال نامه مطلع شوند خبر منتشر گردد چه
که ظالم بر مرصد منتظر است لیتمسک بشیء و
يعترض به علی اولیاء الله و اصفیائه از کلّ ارسال
رسائل را مستور دارید مکرراً این فقره ذکر شد که
فراموش نشود

- 12 It is essential and obligatory to exercise the utmost caution and protection regarding those who associate with the great calamity and her relatives. Verily, they are among the enemies of God and His friends. Previously these matters were concealed and all were forbidden to speak or reveal anything about Mirza Rida-Quli. However, this year some of the comprehensive malevolence hidden in their hearts has been revealed

12 نفسیه که با داهیه دهماء و منتسبین او مراوده
دارند کمال ستر و صیانت لازم و واجب آنها
من اعداء الله و اولیائه از قبل این امور مستور
بود و کلّ را نهی فرمودند که در باره میرزا
رضا قلی کلمه‌ای نگویند و مستور دارند ولكن
در این سنه از داهیه دهماء دجاله و از محرمهای
میرزا رضا قلی که یکی میرزا محمود باشد بعض

through the great calamity, that impostor, and from the confidants of Mirza Rida-Quli, one of whom is Mirza Mahmud. All the friends must avoid and shun them. Whatever they learn they spread abroad. What benefit can divine friends derive from association with such malicious, lying and calumnious souls? God's grace protected until last year, but this year a matter hath appeared from them the concealment of which is forbidden. And if visiting Thamirih (upon her be the Glory of God) becomes cause for meeting those veiled souls, that too is not permitted.

- 13 Say: O friends! You have suffered hardships and endured so many trials. Preserve your reward and station. By the life of God! Naught is found in that place save the world and whatsoever pertaineth unto it. Thus hath my Lord, the True One, the Trustworthy, informed Me. Some of the helpless ones have imagined that some of them are good, meaning they are among the devoted ones. Nay, by the Lord of the worlds! Never have they been aware of this Cause. Always these souls were concealed. After the migration from the Land of Ta, they heard certain words and for a while clung to them, but afterwards remained deprived. They have returned to the world and become occupied with it. They consume usury and commit what is unseemly, and say that from which the Concourse on High would dissociate itself. Today those souls inwardly feel the utmost joy at what hath transpired. Those who oppose the friends of God are themselves souls who have never been worthy of mention - like bats they have dwelt and continue to dwell in their holes. In any case, in these days and during this tribulation that has befallen us, some were made fearful and others were made steadfast, while that vile band was made joyful. Light becomes distinguished from darkness in days such as these. Those souls who in these days are engaged in service to the Cause, whether men or women, occupy such a station that the Concourse on High point to them with their fingers.

- 14 O beloved, honoured and revered Ibn-i-Abhar, upon whom be the Glory of God and His grace! Some steadfast and upright souls have been mentioned, including your esteemed mother, upon whom be the Glory of God. May you be confirmed and assisted at all times, and may you remain constant in praise, glorification and service, ever-mindful and speaking. Multiple letters have been received from you, and though the lack of response has caused this evanescent one grief, yet due to the wisdom which we are all commanded to observe, there was delay in sending replies. Convey on my behalf greetings, salutations, remembrance and glory to them.

خیانت‌های کلیه که در قلوبشان بود ظاهر شد بر کل احباً اجتناب و احتراز لازم و آنچه را مطلع شوند انتشار میدهند دوستان الهی را چه حاصل از معاشرت انفس خبیثه کاذبه مفتریه عنایت حق تا سنه قبل حفظ فرمود و لکن در این سنه امری از ایشان ظاهر شد که ستر آن حرامست و اگر رفتن نزد ثمره علیها بهاء الله سبب ملاقات آن نفوس محتجبه میشود آنهم جایز نه

13 بگوئید ای دوستان شما زحمتهای کشیدید چه مقدار بلایا دیدید اجر و مقام خود را حفظ نمائید لعمر الله جز دنیا و ما يتعلق بها در آنخلی یافت نمیشود کذلک اخبرنی ربی الصادق الامین بعضی از پیچاره‌ها گمان نموده‌اند که بعضی از آنها خوبند یعنی از اهل اقبالند لا ورب العالمین ابدلاً از این امر مطلع نبوده‌اند لازال از آن نفوس ستر میشد بعد از هجرت از ارض طا بعضی کلمات استماع نمودند و چندی بآن متشبث بعد از آنهم محروم ماندند قد رجعوا الى الدنيا و اشتغلوا بها یا کلون الربا و یرتکبون الفحشاء و یقولون ما یتبرء منهم الملاء الاعلی الیوم آن نفوس در باطن کمال مسرت را دارند به ما ورد علی اولیاء الله خود آن نفوس که هیچوقت قابل ذکر نبوده‌اند بمثابه خفایشها در سوراخها مأوی داشته و دارند باری این ایام و این فتنه وارده بعضی را خائف نمود و برخی را مستقیم و آن شرمزه خبیثه را مسرور نور از ظلمت در مثل این ایام ممتاز میشود نفوسیکه این ایام بخدمت امر مشغول شده‌اند چه از رجال و چه از نساء ایشان در مقامی هستند که یشارون بأنامل الملاء الاعلی

14 محبوب مکرم معظم جناب ابن ابهر علیه بهاء الله و عنایت بعضی از نفوس ثابته مستقیمه را ذکر نموده‌اند از جمله مخدیره جناب والده محترمه آنجناب علیها بهاء الله را انشاء الله در جمیع اوقات مؤید باشید و موفق باشند و بر ذکر و ثناء و خدمت قائم و ناطق و ذاکر و دستخطهای متعدده از ایشان رسید و عدم ارسال جواب اگرچه سبب حزن ایفانی شده و لکن نظر بحکمیه کل بآن مأموریم در ارسال آن توقف رفت از جانب ایفانی خدمت ایشان تکبیر و سلام و ذکر و بها برسانید

- 15 Truly, what his honor Ismullah, upon whom be all the Most Glorious Glory, has written is correct and appropriate. I beseech the True One, exalted be His glory, to protect them from the deception, trickery and schemes of certain satanic ones. Today deceit and trickery have prevailed; often the hypocrite presents himself in the guise of the faithful and mentions truth, yet his purpose is to find opportunity to insinuate some word. You and they and other friends - that is, the steadfast friends - must protect the weak ones through wisdom and utterance. Verily God forgives all sins.
- 16 God willing, may the loved ones of the Cause arise to serve the Cause with perfect detachment and trust, and turn to the reformation of the world. The buzzing of flies, croaking of frogs, and clamor of hypocrites shall not extinguish the fire of the Divine Lote-Tree nor put out the celestial light. Whatever has transpired has been and is the cause of victory, as witnessed before and after. With perfect submission and contentment, this servant and [those souls] must beseech the Exalted Truth to preserve us from discord. Whatever occurs from others becomes the cause of exaltation, but harm to the Cause comes from those who call people to truth in name only. Such souls are many and will soon become manifest. The pure ones must reach such a station that they consider such souls as non-existent.
- 17 In the days when I was writing the reply to the beloved Ibn-i-Abhar's letter, upon whom be the Glory and praise of God, He commanded: Write to him: "O Ibn-i-Abhar! The Wronged One remembers thee from the direction of His Most Great Prison and gives thee glad tidings of God's grace and mercy. Verily He is the Forgiving, the Generous. Soar by the power of the Most Great Name above the world, that thou mayest see the reins of all possibilities in the grasp of thy Lord's power, the Strong, the Dominant, the Mighty. Counsel the servants to patience and calm regarding what befalls them in the path of God, the Lord of the worlds." God willing, may you ever speak in the name of Truth and remain firm in His Cause. Verily He is the Witness, the Hearing One.
- 18 We counsel patience, prudence and protection of the Cause. Previously this exalted word was revealed from the Supreme Pen: "Believe not every speaker, nor trust every newcomer." For a long time this word has issued from the Tongue of Grandeur, yet until now its effects have not been manifested from anyone. What has transpired was not caused by the government alone, nor were the investigator and informer
- 15 في الحقيقة آنچه آقائی حضرت اسم الله عليه منكل بهاء ابهاه مرقوم داشته اند صحيح و بموقع است از حق جلّ جلاله ميطلب ايشانرا از خدعه و فريب و مكر بعضی از شياطين حفظ فرمايد اليوم خدعه و مكر رواجی داشته و دارد بسا ميشود كه منافق باسم موافق خود را جلوه ميدهد و حق را هم ذكر مينمايد ولكن مقصودش آنكه فرصت پيابد و كلمه ئی القا نمايد بايد آنجناب و ايشان و ساير دوستان يعنى دوستان مستقيم ضعفا را بحكمت و بيان حفظ فرمايند ان الله غفر الذنوب جميعا
- 16 انشاء الله اولياى امر بكمال توكل و انقطاع بر امر قيام نمايند و باصلاح عالم توجه كنند بطنين ذباب و نغتنق ضفدع و وضوء منافقين نار سدره محمود نشود و نور الهى اطفاء نپذيرد آنچه وارد شده سبب و علت نصرت بوده و هست چنانچه از قبل و بعد ديده شد بكمال تسليم و رضا بايد از حق منيع ايعبد و [آنجنابان] بخاهيم كه ما را از اختلاف حفظ فرمايد هرچه از غير واقع شود سبب اعلاء است ولكن ضرر امر از ناعقبنى است كه باسم حق ناس را دعوت مينمايند امثال آن نفوس بسيارند و زود است كه ظاهر شوند بايد اصفيا بمقامى باشند كه امثال آن نفوس را معدوم شمردند
- 17 در اياميكه جواب دستخط محبوبي جناب ابن ابر عليه بهاء الله و ثنائيه را مينوشتم فرمودند بنويس باو يا ابن ابر يذرك المظلوم من شطر منظره الأكربر و يبشرك بعناية الله و رحمته انه لهو الغفور الكريم طر بقوة الاسم الأعظم فوق العالم ترى ازمة الممكنات فى قبضة قدرة ربك القوى الغالب القدير و ص العباد بالصبر و السكون فيما ورد عليهم فى سبيل الله رب العالمين انشاء الله لازال باسم حق ناطق باشي و بر امرش قائم انه لهو الشاهد السميع
- 18 وصيت ميكنم بصبر و ستر و حفظ امر از قبل اينكلمه عليا از قلم اعلى نازل لا تصدقوا كل قائل و لا تطمئنوا من كل وارد مدتهاست اينكلمه از لسان عظمت ظاهر ولكن آثارش تا حين از احدى ظاهر نشده انتهى آنچه وارد شده علت و سبب آن حكومت تنها نبوده و نيست و مفتش

limited to those two. Knowledge of this is with my Lord, the All-Informed. Be vigilant and consider not everyone a confidant. God willing, may the unified and sincere ones strive with utmost effort to reform the condition of the people of the world and heal the disease of the ungodly with the antidote of the word of unity.

- 19 The beloved letter of his honor Ibn-i-Abhar, upon him be the Glory of God, the Lord of the Worlds, was seen. Praise be to God, they are confirmed. The numbered letters arrived and each, after being read and reviewed, was presented at the Most Holy, Most Exalted Court at its appointed time. Whatever emanated from the Source of Command and Dawning-place of Divine Revelation was conveyed and expressed in response to their letters. However, there was a delay in sending them, and this was due solely to wisdom. Due to wisdom and the ignorance and unawareness of heedless souls, they were not sent. God willing, they will be sent henceforth. Some time ago, these words were heard from the Tongue of Truth, exalted be His glory. He said: "It would be closer to righteousness and more beloved in the sight of God if Ibn-i-Abhar were not to remain in the Land of Ta for some time." And on another occasion He said: "His stay in the Land of Ta is not permitted. He must proceed to other lands." This matter requires haste, as his presence in that land for any time is not permitted. He should proceed, detached from all else and relying upon the Ancient Lord. Surely he will act according to what has been written as commanded.

- 20 And regarding the mention made of the beloved one, his honor Aqa Siyyid Abu'l-Fadl, upon him be the Most Glorious Glory of God - his mention was made in the Most Holy, Most Exalted Court. Praise be to God, he has received his portion from the fruits of the eternal Tree, such that the preface of the Book of existence shall be adorned with his mention. Obliteration shall not touch it, nor shall the vicissitudes of time and ages and centuries alter it. Blessed is he, blessed is he.

- 21 Mention was made of the honored friend, his honor Aqa Mirza Ayyub, upon him be the Glory of God and His favors. Praise be to God, he is adorned with the ornament of love. I beseech God, exalted be His glory, to grant success to him and this servant, that we may become wholly detached from ourselves and all else, become entirely captivated by the Peerless Friend, cling unto Him, and arise to that which will exalt His Cause. At the beginning of this month, a special visitation was performed on his behalf. I convey greetings and salutations to him, and give him this great glad-tidings that praise be to God, his brothers

و مخبر هم منحصر بآن دو نبوده علم ذلک عند ربی الخیر آگاه باشید و هر نفسی را محرم بدانید انشاء الله بکمال سعی و همت موحّدین و مخلصین بر اصلاح وجود اهل عالم توجه نمایند و مرض مشرکین را بدریاق کلمه توحید شفا بخشند

- 19 خطّ محبوب فؤاد جناب ابن ابهر علیه بهاء الله ربّ العالمین دیده شد الحمد لله موفّقند نمره‌های مرسله رسید و هریک بعد از قرائت و اطلاع در ساحت امنع اقدس اعلی وقت مخصوص عرض شد و جواب هم آنچه از مصدر امر و مشرق وحی الهی صادر گشت در جواب نامه‌های ایشان عرض و اظهار شد و لکن در ارسال تأخیر رفت و سبب آن حکمت بوده لاغیر نظر بحکمت و جهالت و نادانی نفوس غافله ارسال نشد لو شاء الله از بعد ارسال میشود چندی قبل از لسان حق جل جلاله اینکلمه شنیده شد فرمودند جناب ابن ابهر اگر چندی در ارض طا نباشند اقرب بتقوی و احب است عندالله و در کوه آخری فرمودند توقّفشان در ارض طا جایز نه له ان توجه الی دیار آخری انتهی در اینفقره تعجیل لازم کون ایشان چندی در آن ارض جایز نه منقطعاً عن العالم و متوکلاً علی مالک القدم حرکت کنند البتّه آنچه حسب الامر نوشته شد عمل فرمایند

- 20 و اینکه ذکر محبوبی جناب آقا سید ابوالفضل علیه بهاء الله الأبهی فرموده بودند ذکرشان در ساحت امنع اقدس اعلی مذکور الحمد لله از اثمار سدره باقیه قسمت بردند بشأنیکه دیباج کتب وجود بذکرش مزین خواهد شد محو او را نبیند و اختلافات زمان و قرون و اعصار تغییر ندهد طوبی له طوبی له

- 21 ذکر دوست مکرم جناب آقا میرزا ایوب علیه بهاء الله و عنایت نموده بودند الله الحمد ایشان بطراز محبت مزینند از حق جل جلاله میطلم توفیق باشند و اینبعد عطا فرماید تا بکلی از خود و غیر فارغ شده بکلی گرفتار دوست یگما گردیم و باو تشبث نمائیم و به ما یرتفع به امره قیام کنیم در اول اینشهر بنیابت ایشان یک زیارت مخصوص بعمل آمد تکبیر و سلام خدمت ایشان میرسانم و باین بشارت عظیم بشارت میدهم الحمد لله اخوان

too have been and are being illumined by his light. I beseech God, exalted be His glory, for assistance on their behalf.

- 22 Mention was made of the honored lady, daughter of the Most Truthful Name of God, upon her be the Glory of God, and the honored Hudhud, as well as the light of the eyes, upon them be the Glory of God. Praise be to God, all have been and are recipients of God's favors. The Glory that is manifest, evident and shining from the horizon of the heaven of grace be upon those who have been patient and have spoken that which they were commanded by God, the Lord of the Worlds.

- 23 The servant 14 Muharram 1301

ایشانهم از نور ایشان منور شده و میشوند از برای ایشان استمداد از حق جلّ جلاله طلب مینمایم

22 ذکر محذره بنت حضرت اسم الله الأصدق عليها بهاء الله و محذره هدهد و همچنين نور چشمان عليهم ٦٦٩ [بهاء الله] الحمد لله كل بعنايت حق فائز بوده و هستند البهاء الظاهر للألح المشرق من افق سماء الفضل على الذين صبروا و نطقوا بما امروا به من لدى الله رب العالمين

23 خادم في ١٤ محرم سنة ١٣٠١

INBA18:408, ASAT3.234x, YIA.188-190x

BH00993

To: Muhammad Javad Qazvini

Date: 1301-01-15 [1883-Nov-16]

- 1 He is God - exalted be His station, the Grandeur and the Power!
- 2 Praise be to God, and peace and blessings be upon the Prophets and Messengers, whom God made the manifestations of His Self, the dawning-places of His revelation, the recipients of His knowledge, the treasuries of the pearls of His recognition, and the repositories of His precious trusts; and upon their friends, their loved ones, and their children. Then effulgent, radiant, resplendent and brilliant blessings be upon their Lord, their Source, their Seal, their First and their Last, and upon His children and companions who forsook the world for the Cause of God, the Lord of all worlds.
- 3 And then - my spirit be a sacrifice to your remembrance - the letter of that loved one was a lamp, bright and luminous to the heart, and through its contents joy and gladness were attained. After its reading and perusal it was presented before His presence. Likewise the letter of the beloved heart, his honor S.M., upon him be the Most Glorious Glory of God, and also the letter of his honor Aqa Mirza Huda, upon him be [the Glory of God], which they had sent, were honored to be heard. May he, through divine grace, be blessed and may the Euphrates of

1 هو الله تعالى شأنه العظمة والاقترار

2 الحمد لله والصلوة والسلام على الأنبياء والمرسلين الذين جعلهم الله مظاهر نفسه و مشارق وحيه و مهابط علمه و مخازن لآلى عرفانه و مكامن نفايس اماناته و على اوليائهم و احبائهم و ابنائهم ثم الصلوة الظاهرة الباهرة المتشعشة المتألثة على سيدهم و مبدئهم و خاتمهم و اولهم و آخرهم و على اولاده و صحبه الذين نبذوا العالم لأمر الله رب العالمين

3 و بعد روحى لذكركم الفداء مكتوب آتخوب از برای قلب سراجى بود روشن و منير و بما فيه مسرت و بهجت حاصل و بعد از قرائت و اطلاع لدى الوجه عرض شد و همچنين نامه محبوب فؤاد حضرت س م عليه بهاء الله الأبهى و همچنين مكتوب جناب آقا ميرزا هدى عليه ٦٦٩ [بهاء الله] را كه ارسال داشته بودند بشرف اصغا فائز فرمودند انشاء الله بعنايت الهى فائز باشد و فرائد ذكر و بيان در ثنائى محبوب عالميان از مطلع كلامشان جارى و سارى شود

mention and utterance in praise of the Beloved of the worlds flow and stream forth from the dawning-place of his words.

- 4 How many souls there are from whom whatever is imparted unto them is seen to be like an impenetrable rock, without effect or fruit; and how many souls there are who, upon merely hearing the rustling of the Divine Tree, are observed with sighs ascending and tears flowing. This is why He says: The companions of the right hand and the companions of the left hand are all seen today struck down by the blast of the trumpet, save whom God willeth. The effect of the trumpet has encompassed the world and all are observed as hollow palm-trunks. Beseech ye God that the Israfil of the spirit may breathe into the prostrate, lifeless temples a breathing whereby all may be adorned with the new and wondrous garment of life and may speak forth "The Kingdom is God's, the Lord of all worlds."

- 5 This is the day when intoxication hath seized all. Blessed is the soul whom human conditions have not deprived of the Most Sublime Vision. Say: Remember thou Huda on behalf of the Wronged One and say: Blessed art thou in that thou hast turned unto the Most Sublime Horizon, and hast sought the Ultimate Goal and the Most Exalted Summit, and the hosts of the heedless and the clamor of the turn-aways did not prevent thee. Give thanks unto God for this most great favor and say: O my God! By Thy might and Thy majesty and Thy beauty and Thy tenderness and Thy mercy and Thy sovereignty, wert Thou to be mine I would be independent of the world, and were Thy glance to turn toward Thy servant I would ward off from me the oppression of the peoples. Thou art He Who created me and provided for me and made me manifest and nurtured me until Thou didst give me to drink, by the hands of Thy bounty, the cups of Thy recognition, in such wise that I turned unto Thee with my heart and my tongue spoke Thy praise and my face was set toward the horizon of Thy manifestation. O my Lord! Thou seest me cast out for Thy Name's sake and wandering through the lands in Thy path. I beseech Thee to confirm me in all conditions upon that which I have been, O Thou Possessor of Glory and Majesty, and Sovereign of Power and Grandeur! There is no God but Thee, the Mighty, the All-Conquering, the Powerful, the Omnipotent. End.

- 6 Praise be to God, they have attained His grace - glorified be His majesty - and have been mentioned at His threshold with such mention that every letter thereof testifies to His bounty, mercy and grace. God willing, may they attain unto this and be quickened by a new spirit from its breezes. Verily, He is powerful over all things.

4 چه مقدار از نفوس که آنچه بر ایشان القا میشود بمثابه صخره صمّابی اثر و ثمر مشاهده میگردد و چه مقدار از نفوس که بجزرد اصغاء حقیف سدره الهی زفرائش متصاعد و عبراتش نازل ملاحظه میشود این است که میفرماید اصحاب الیمین و اصحاب الشمال امروز کل از نفخه صور صرعی دیده میشوند الا من شاء الله اثر صور عالم را احاطه نموده و کل کاعجاز نخل خاویه ملاحظه میشوند از حق بطلید که اسرافیل روح در هیاکل مطروحه میتة بدمد دمیدنیکه کل بقمیص حیات جدید بدیع فائز گردند و به الملک لله رب العالمین ناطق شوند

5 امروز است که سکر کلا اخذ نموده طوبی از برای نفسی که شئون بشر او را از منظر اکبر محروم نساخت قل ان اذکر الهدی من قبل المظلوم و قل طوبی لک بما اقبلت الی الأفق الأعلى و قصدت المقصد الأقصى و الذروة العليا و ما منعتک جنود الغافلین و وضوء المعرضین ان احمد الله بهذا الفضل الأعظم و قل یا الهی و عزّتک و جلالک و جمالک و رأفتک و رحمتک و سلطانتک لو تکنون لی لأکون مستغنیاً عن العالم ولو یتوجه الی عبدک طرفک لأدفع عنی ظلم الأمم انت الذی خلقتنی و رزقتنی و اظهرتنی و ربیتنی الی ان سقیتنی بأیادی الطافک کؤوس عرفانتک علی شأن اقبلت الیک بقلبی و نطق بذکرک لسانی و توجه الی افق ظهورک وجهی ای رب ترانی مطروداً لاسمک و سائراً فی البلاد فی سبیلک اسئلك بأن تؤیّدنی فی کل الأحوال علی ما کنت علیه یا مالک العزة و الجلال و سلطان القدرة و الاجلال لا اله الا انت القوى الغالب المقتدر القدير انتهى

6 لله الحمد بعنايت حقّ جلّ جلاله فائز شدند و در ساحتش مذکور آمدند بذکری که هر حرفی از آن شهادت میدهد بر فضل و رحمت و عنایتش انشاء الله بأن فائز شوند و از نسایمش بروح جدید فائز گردند انه علی کل شیء قدیر

- 7 The beloved verses from the heart and soul of His Honor Shaykh, upon him be the Most Glorious Glory of God, were presented at the Most Holy and Most Exalted Threshold. He said: "We have heard his prose in praise and remembrance of God, and likewise his poetry." The true lover hath at all times a state whose mention transcendeth the utterances of the people of the mortal realm. Praise be to God, the Euphrates of remembrance floweth from him and the nightingale of utterance warbleth upon the Lote-Tree of his heart. Verily We have remembered him with gracious mention and have sent down for him that which cooleth the eyes of the mystics. From this station We pronounce Our glorification upon him and send Our blessings upon those who have attained in the days of God and have held fast to His firm cord.
- 7 اشعار محبوب قلب و فؤاد جناب شیخ علیه بهاء الله الأبهی در ساحت امانع اقدس عرض شد فرمودند قد سمعنا نثره فی ثناء الله و ذکره و كذلك نظمه عاشق صادق را در هر حین حالتی است که ذکرش فوق اذکار اهل ناسوت است الحمد لله فرات ذکر از ایشان جاری و عندلیب بیان بر سدره فؤادش مغرد انا ذکرناه بذکر جمیل و انزلنا له ما قرئت به عیون العارفين نکتیر من هذا المقام علیه و نصلى على الذين فازوا فی ایام الله و تمسکوا بحبله المتین انتهى
- 8 The poetry of my beloved, His Honor Haji Shaykh - upon him be the Glory of God and His grace - was in truth adorned with perfect joy and fragrance. It is as though the servant perceived from it the sweet-scented perfume of his sincerity unto God, our Lord and the Lord of all who are in the heavens and the earth. He beseecheth God for his assistance and success in the affairs of this world and the next. Verily He is powerful over all things. Blessed be he and joy be unto him.
- 8 نظم ایشان یعنی محبوبی جناب حاجی شیخ علیه بهاء الله و عنایتیه فی الحقیقه بکمال روح و ریحان مزین بود کأن الخادم وجد منه عرف خلوصه لله ربنا و رب من فی السموات و الأرض و یرجو من الله تأییده و توفیقه فی امور الدنیا و الآخرة انه على کل شیء قدير هنیئاً له و مرثیاً له
- 9 Another matter to present is that there is a sum written somewhere which according to His command must reach His Honor S.M. - upon him be the Most Glorious Glory of God - that they may deliver thirty (30) thereof to His Honor A., upon him be the Glory of God and His grace, and twenty (20) to His Honor Aqa Muhammad-Taqi [upon him be the Glory of God] to deliver to his father, making fifty tumans in total. Whenever received, let it be delivered.
- 9 عرض دیگر آنکه وجهی در جائی نوشته‌اند موجود است حسب الأمر باید بحضرت س م علیه بهاء الله الأبهی برسد که ایشان مبلغ سی ۳۰ آنرا بجناب ع علیه بهاء الله و عنایتیه برسانند و بیست ۲۰ بجناب آقا محمد تقی علیه ۶۶۹ [بهاء الله] که بجناب والد خود برسانند که کل پنجاه تومان میشود هر هنگام رسید برسانند
- 10 The mention of His Honor A. and the loved ones - upon them be the peace [of God] - who are imprisoned for God and in His path, was made during nights and days at the Most Holy and Most Exalted Threshold. This servant conveyeth his glorification and greetings unto them with the utmost humility and reverence. For God's sake is their essence, and for God's sake their acceptance, and for God's countenance their imprisonment. Blessed are they and blessed is he who remembereth them and loveth them in the path of God, the Lord of the worlds.
- 10 ذکر حضرت ع و اولیا سلام ۶۶ [الله] علیهم که در سجن لله و فی سبیل الله مسجونند در لیالی و ایام در ساحت امانع اقدس مذکور اینجعد خدمت ایشان تکبیر و سلام بکمال خضوع و خشوع میرساند لله درهم و لله اقبالهم و لوجه الله حبسهم طوبی لهم و لمن یدکرهم و یحبهم فی سبیل الله رب العالمین
- 11 In this blessed year, whosoever hath been subjected to hardship and tribulation hath been reckoned among the imprisoned ones. From this matter the divine favors toward the imprisoned ones are evident and manifest. Blessed are they that perceive and
- 11 در این سنه مبارکه هر نفسی که محلّ بأسا و ضرأ واقع او از اهل سجن محسوب شده از اینفقره عنایات الهیه نسبت باهل سجن معلوم و واضحست طوبی للعارفين و طوبی للمتفرسين و الحمد لله رب العالمین

blessed are they that discern, and praise be to God, the Lord of the worlds.

- 12 If answers to some of the loved ones have been or are delayed, there is no harm, for that eminent one is present and aware of the multitude of occupations, and above all is the consideration of wisdom according to the command of God, the All-Knowing, the All-Wise. God willing, in these days that which is as antimony of jewels for the eye of the world and as a heart for its temple shall be sent. The command is God's, the Lord of creation.
- 13 The servant 17th of Muharram al-Haram 1301

12 اگر جواب بعضی از اولیا تأخیر شده و یا بشود باسی نه چه که آنحضرت حاضرند و بر کثرت اشغال آگاه و فوق کلّ ملاحظه حکمت حسب امر الله العليم الحكيم انشاءالله این ایام ارسال میشود آنچه از برای بصر عالم بمثابه کحل جواهر است و از برای هیكلش بمنزله فؤاد الأمر لله مالک الایجاد

13 خادم فی ۱۷ شهر محرم الحرام سنة ۱۳۰۱

MJAN.181, AYBY.265, AQMJ2.136x

BH02131

To: *Shaykh Kazim Samandar*

Date: 1301-01-16 [1883-Nov-17]

- 1 In the Name of our Most Holy, Most Great, Most Exalted Lord!
- 2 Praise be to God, the tongue of Whose grandeur speaks in all conditions that which was spoken before the creation of the heavens and earth - that there is no God but Him, the One, the Bestower. He sent down the Book as a grace from His presence and ordained therein what befits man. Exalted is the All-Merciful, the Master of the Day of Return. And blessings and peace be upon those who, through their blood, aided God's Cause, raised up His law, and spread His signs throughout the realms and lands.
- 3 That which that beloved one sent was received. Its expression was the dawning-place of a new utterance and its mention was the source of joy and gladness. After presenting this, this most exalted Word was revealed from the highest horizon - His blessed and exalted Word: "Grieve not over anything. Trust in all matters in God, the Protecting, the Self-Subsisting. Then consider them with wisdom and utterance. He will assist you and teach you what He desires and will deliver you as a grace from His presence. He is the Powerful, the All-Bountiful. We have heard your mention and praise and humility and submissiveness and supplication, and We have remembered you with that which cannot be described by pens. We beseech God not

1 بسم ربنا الأقدس الأعظم العلی الأعلى

2 الحمد لله الذی ينطق لسان عظمته فيكلّ الأحوال بما نطق قبل خلق السموات والأرض انه لا اله الا هو الواحد الوهاب و انزل الكتاب فضلاً من عنده و شرع فيه ما ينبغي للانسان تعالى الرحمن مالک يوم المآب و الصلوة و السلام على الذين بدمائهم نصر الله امره و رفع حكمه و انتشر آثاره في الممالك و البلدان

3 و بعد آنچه آنجوب ارسال فرمودند رسید بیانش مطلع بیان جدید و ذکرش مهبط سرور و ابتهاج و بعد از عرض اینکلمه علیا از افق اعلى نازل قوله تبارک و تعالى لا تحزن من شيء توکل فی الأمور على الله المهيمن القيوم ثم انظر فيها بالحكمة و البيان انه يؤيدک و يعلبک ما اراد و ينجيك فضلاً من عنده و هو المقتدر الفضل قد سمعنا ذکرک و ثنائک و خضوعک و خشوعک و ابتهاک و ذکرناک بما لا يوصف بالأقلام نسل الله بأن لا يمنع عنکم فرات رحمته التي سبقت الکائنات البهائم علیک و علی اولیائی فییناک الذين ما حرکتهم

to withhold from you the stream of His mercy which has preceded all created things. Glory be upon you and upon My friends in those parts who were not stirred by the tempests of the heedless and their words and deeds in the days of God, the Lord of all men."

عواصف الغافلین و اقوالهم و اعمالهم فی ایام الله
مالک الرقاب انتهى

- 4 When His Holiness's letter arrived, an answer was hastened with utmost speed, that perhaps news might reach His Holiness Ism'ullah, as it has been some time since any outward token of favor has been shown to them from the Most Holy Court, although all that is revealed is replete with mention of them. However, due to wisdom, nothing has yet been sent to the prison. Therefore now, briefly, several Tablets have been revealed from the heaven of favor and sent to them and also to those souls mentioned in their letter - let them deliver these to them. A detailed letter from this servant bearing divine utterances was sent from another direction - God willing that too will arrive. However, that beloved one must exercise great discretion, that is, regarding the companions in the land of Ta, for if it spreads in that land there is danger of harm to the prisoners and others. Several Tablets were also revealed specifically for the friends of that land - God willing they will be sent. And the gentlemen who were mentioned in that beloved one's letter have all been blessed with mention by the True One, glorified be His majesty. Perfect favor has been shown to each one, manifest and evident. God willing its effects will become visible and apparent in the land like standards.

4 دستخط آنحضرت چنانکه رسید در جواب
فوق العاده تعجیل رفت که شاید خبری بحضرت
اسم ۶۶ [الله] برسد چه که مدتهاست از ساحت
اقدس بایشان ذکر عنایتی بر حسب ظاهر اظهار
نشده اگرچه آنچه نازل میشود مشحونست
بذکر ایشان ولکن نظر بحکمت تا حال بسجن
چیزی ارسال نشده لذا حال باختصار بایشان
و همچنین نفوسیکه در دستخط ایشان مذکور
بودند چند لوحی از سماء عنایت نازل و ارسال
شد بایشان برسانند و مکتوب مفصل از اینبعد
که حامل بیانات الهیه بود از شطر دیگر ارسال
شد انشاءالله آنهم میرسد ولکن آنجبوب باید
بسیار ستر نمایند یعنی از اصحاب ارض طاء چه
اگر در آن ارض منتشر شود بیم ضراست از
برای مسجونین و غیرهم چند لوح هم مخصوص
دوستان آن ارض نازل انشاءالله ارسال میشود
و آقاییان که در دستخط آنجبوب ذکر شده بود
کل بذکر حق جل جلاله فائز شدند کمال عنایت
نسبت بهر یک ظاهر و مشهود انشاءالله آثارش
در ارض بمثابه اعلام ظاهر و هویدا گردد

- 5 This evanescent one also expresses nothingness and evanescence in service to all, especially in service to the honored gentleman, the illustrious Nabil, upon him be the Most Glorious Baha. The Glory shining from the horizon of grace be upon your honor and upon God's loved ones and chosen ones who remember Him at eventide and dawn. And praise be to God, the Master of the Day of Separation.

5 اینفانیهم خدمت کل اظهار نیستی و فنا مینماید
مخصوص خدمت آقای مکرم جناب نبیل جلیل
علیه بهاء الله الأبهی البهاء المشرق من افق الفضل
علی حضرتکم و علی اولیاء الله و اصفیائه الذین
یزکرونه فی العشی و الاشرق و الحمد لله مالک
یوم الطلاق

- 6 The servant 15th of Muharram al-Haram 1301

6 خادم ۱۵ شهر محرم الحرام سنة ۱۳۰۱

MJAN.185, AYBY.268

BH10909*To: Ismullah**Date: 1301-01-16 [1883-Nov-17]*¹ God is Most Glorious

² O thou who art wronged and estranged! The Most Exalted Pen maketh mention of thee and consoleth thee in what hath befallen thee in the path of God, the Lord of all mankind. We have remembered thee at eventide and at dawn with that which hath caused the fragrance of My loving-kindness to be wafted to all regions. Upon thee be My peace and My glory and My mercy which hath preceded all who are in the heavens and on earth.

¹ الله ابيه

² يا ايها المظلوم الغريب يذكرك قلبى الأعلى و يعزبك فيما ورد عليك فى سبيل الله مولى الورى قد ذكرناك فى العشى و الاشرار بما توضع به عرف عنايتى فى الآفاق عليك سلامى و بهائى و رحمتى التى سبقت من فى السموات و الأرضين

BLIB_Or15696.087f, BLIB_Or15738.041a

BH11283*To: Jinab-i-Shahidzadih Muhammadi Mirza**Date: 1301-01-16 [1883-Nov-17]*

He is the Most High, the Most Exalted.

We have sent down upon thee, from the heaven of the Bayan, the showers of wisdom and divine knowledge, that in the hearts there may spring up the ears of certitude, and that each grain thereof may cry aloud:

هو العلى الاعلى قد انزلنا عليك من سماء البيان امطار الحكمة والعرفان لتثبت فى القلوب سنبلات الايقان وتنطق كل حبة منها تالله انى يوم المآب وظهر فيه المكنون وفصل امر الكتاب

BLIB_Or15696.070g

By God! The Day of Return hath come; therein hath the hidden been disclosed, and the decree of the Book made plain.

BH00234

To: Muhammad Husayn Khan Ba'i Bahai et al., in Shiraz

Date: 1301-01-19 [1883-Nov-20]

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

¹ بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

² Praise be to God Who hath aided His Cause through the enemies who have seated themselves upon the thrones of tyranny in the realm of creation and have perpetrated that which hath caused the Concourse on High and the dwellers of the Most Exalted Paradise to lament. Praise be to God Who hath made all that appeareth on earth a cause for the exaltation of His Word, the advancement of His Cause, and the manifestation of His grandeur amongst His servants. He is the One Whom neither tribulation hath deterred from that which He hath purposed, nor calamity and affliction from that which He hath willed. He hath uttered a Word whereby the heavens of religions were rent asunder, the earth of knowledge were cleft, and the traces of those who denied the All-Merciful were obliterated. Exalted is He Who hath exposed the falsehood of every turban-wearing soul who hath clung to vain imaginings. He is the One Whom neither the hosts of the world nor the multitudes of nations can frustrate. Soon shall they behold their stations in the fire and what hath escaped them in the days of God, the Lord of what was and what shall be.

² الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ أَمْرَهُ بِالْأَعْدَاءِ الَّذِينَ اسْتَقَرُّوا عَلَى سُرُرِ الظُّلُمِ فِي نَاسُوتِ الْأَنْشَاءِ وَارْتَكَبُوا مَا نَاحَ بِهِ الْمَلَأُ الْأَعْلَى وَاهْلُ الْجَنَّةِ الْعُلْيَا الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ كُلَّ مَا يَظْهَرُ فِي الْأَرْضِ سَبَبًا لِأَعْلَاءِ كَلِمَتِهِ وَارْتِفَاعِ أَمْرِهِ وَظُهُورِ عَظَمَتِهِ بَيْنَ عِبَادِهِ أَنَّهُ هُوَ الَّذِي مَنَعَهُ الْبَلَاءُ عَمَّا أَرَادَ وَلَا الْبَأْسَاءُ وَالضَّرَاءُ عَمَّا شَاءَ قَدْ نَطَقَ بِكَلِمَةٍ وَانْفَطَرَتْ مِنْهَا سَمَوَاتُ الْأَدْيَانِ وَانْشَقَّتْ أَرْضِي الْعُرْفَانِ وَحُتِ آثَارُ الَّذِينَ كَفَرُوا بِنَفْسِهِ الرَّحْمَنِ تَعَالَى مِنْ أَظْهَرَ كَذِبِ كُلِّ ذِي عِمَامَةٍ تَمَسَّكَ بِالْأَوْهَامِ أَنَّهُ هُوَ الَّذِي لَا تَعْجِزُهُ صُفُوفُ الْعَالَمِ وَلَا الْوَفُ الْأُمَمِ سَوْفَ يَرَوْنَ مَقَامَاتِهِمْ فِي النَّيرانِ وَمَا فَاتَ عَنْهُمْ فِي أَيَّامِ اللَّهِ رَبِّ مَا يَكُونُ وَمَا قَدْ كَانَ

³ May salutations and peace, shining forth and dawning from the horizon of the Abode of Peace, rest upon those whom the veils of the heedless have not prevented from turning unto God, the Lord of all worlds, and whom the swords of the oppressors have not deterred from the Great Announcement. They arose and said: "O concourse of divines! For what sin have ye risen against us, and for what crime have ye pronounced judgment against the companions of the Crimson Ark, whose praise hath been sung by the Tongue of Grandeur in the Most Exalted Horizon, and whose recognition hath been testified to by the Lote-Tree beyond which there is no passing, which speaketh betwixt earth and heaven that there is none other God but He, the Lord of all men, the Lord of the Throne above and of the earth below?"

³ وَالصَّلَاةُ وَالسَّلَامُ الظَّاهِرُ الْمَشْرِقُ مِنَ افقِ دَارِالسَّلَامِ عَلَى الَّذِينَ مَا مَنَعَتْهُمْ حُجُبَاتِ الْغَافِلِينَ عَنْ التَّوَجُّهِ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ وَمَا خَوَّفَتْهُمْ سِیُوفُ الظَّالِمِينَ عَنِ النَّبِيَّ الْعَظِيمِ قَامُوا وَقَالُوا يَا مَعْشَرَ الْعُلَمَاءِ بَأَى ذَنْبٍ قَتَمَ عَلَيْنَا وَبَأَى جَرَمِ افْتِتَمَ عَلَى أَصْحَابِ السَّفِينَةِ الْحُمْرَاءِ الَّذِينَ نَطَقَ بِثَنَائِهِمْ لِسَانُ الْكِبَرِيَاءِ فِي الْأَفْقِ الْأَعْلَى وَشَهِدَ بِعَرَفَانِهِمْ سِدْرَةَ الْمُنْتَهَى الَّتِي تَنْطِقُ بَيْنَ الْأَرْضِ وَالسَّمَاءِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ مَالِكُ الْوَرَى وَرَبُّ الْعَرْشِ وَالْثَرَى

⁴ Glory be unto Thee, O Thou through Whose Name the ocean of knowledge hath surged and its pearls have appeared among the servants, and the breezes of Thy Revelation have wafted throughout all lands. I beseech Thee to aid Thy chosen ones

⁴ سُبْحَانَكَ يَا مَنْ بِاسْمِكَ مَاجَ بَحْرِ الْعِلْمِ وَظَهَرَتْ لَأَثْنُهُ بَيْنَ الْعِبَادِ وَسُرَتْ نَسَائِمُ ظُهُورِكَ فِي الْبِلَادِ أَسْأَلُكَ بِأَنْ تُؤَيِّدَ أَصْفِيَائِكَ الَّذِينَ شَرِبُوا مِنْ يَدِ عَطَائِكَ مَا انْقَطَعَتْ عَنْهُ السَّنُ الْأَوْصَافُ

who have quaffed from the hand of Thy bounty that which transcendeth all description and mention, to serve Thy Cause in such wise as to cause the backs of the idols to tremble. Verily, Thou art the Protector of all people and the Sovereign of all days. O Lord! Thou seest Thy chosen ones scattered throughout Thy lands and dispersed throughout Thy realms. O Lord! Scatter the gatherings of those who have scattered their gatherings and seized what was in their possession, and who have committed that from which the denizens of Thy most exalted Paradise and the inmates of Thy sacred precincts have disassociated themselves, O Thou Who art the Lord of all names! O Lord! I beseech Thee by the lights of Thy countenance and the manifestations of Thy grandeur to pour forth upon them patience from Thy presence and to make firm their feet in such wise that the doings of Thy creation and the tyranny of Thy servants shall not cause them to slip. O Lord! Thou seest how the clouds of oppression have darkened the horizon of justice and equity, and how the dust of tyranny hath prevented the lights of Thy justice and the manifestations of Thy bounty from shining forth. I beseech Thee to aid the oppressed among Thy chosen ones whose sighs Thou hearest from the prison of Ta and other lands. Verily, Thou art He to Whose power and might every possessor of knowledge hath testified, and to Whose strength, grandeur and ascendancy every possessor of insight hath borne witness. There is none other God but Thee, the Almighty, the All-Compelling, the Most Powerful, the All-Subduing.

- 5 And further, the servant has attained thy letter which called out and cried aloud and testified to thy love, thy affection, thy acceptance, thy humility, thy reverence, thy teaching work, thy steadfastness, thy remembrance and thy praise of the Cause of God, our Lord and your Lord, our Goal and your Goal. When the fragrance of thy words enveloped me and the wine of thy exposition intoxicated me, and thy inner secret and confidences in God and His Cause became apparent to me, I turned to Him from Whose knowledge nothing is hidden. And after I attained His presence and made my submission, the Tongue of the Desired One spoke verses which none knoweth save Him and none can mention save Him, and from them wafted the fragrance of His loving-kindness in such wise that all regions were perfumed thereby. I confess and acknowledge my powerlessness to mention and reveal them, but I shall mention for thee what was impressed upon the mirror of my heart according to my capacity.

- 6 He said, exalted be His utterance: "O Haydar! The Wronged One hath heard thy call in the Cause of God, thy joy in His love, and thy sorrow at what hath befallen His loved ones. By

والأذكار على خدمة امرئ على شأن يرتعد به
ظهر الأصنام أنك انت مولى الأنام و مالك
الأيام اى رب ترى اصفياك متشتتين فى
بلادك و متفرقين فى ديارك اى رب شئت
شمل الذين شئتوا شملهم و اخذوا ما عندهم و
عملوا ما تبرأ منه اهل فردوسك الأعلى و حظائر
قدسك يا مولى الأسماء اى رب اسألك بأنوار
وجهك و ظهورات عظمتك بأن تفرغ عليهم
صبراً من عندك و ثبت اقدامهم على شأن لا
تزلهم شؤونات خلقك و اعتساف عبادك اى
رب ترى سحاب الاعتساف تكدر افق العدل و
الانصاف و غبرة الظلم منعت انوار عدلك و
ظهورات كرمك اسألك بأن تنصر المظلومين
من اصفياك الذين تسمع حنينهم من بين الطاء
و ديار اخرى أنك انت الذى شهد كل ذى علم
بقدرتك و اقتدارك و كل ذى بصر بقوتك و
عظمتك و استعلائك لا اله الا انت المقتدر
المهيمن العزيز الجبار

5 و بعد قد فاز الخادم بكابكم الذى كان ينادى و
يصيح ويشهد بحجكم و ودكم و اقبالكم و خضوعكم
و خشوعكم و تبليغكم و استقامتكم و ذكركم و ثنائكم
لأمر الله ربنا و ربكم و مقصودنا و مقصودكم فلما
اخذنى عرف بيانكم و سكر رحيق تبيانكم و ظهر لى
سرّكم و نجواكم فى الله و فى امره قصدت من لا
يعزب عن علمه شئ و بعدما حضرت و عرضت
نطق لسان المقصود بآيات لا يعرفها احد الا هو
ولا يقدر ان يذكرها الا هو و تضرع منها عرف
عنايته على شأن تعظرت منه الآفاق و اتى اقر و
اعترف بعجزى عن ذكرها و اظهارها ولكن اذكر
لحضرتكم ما انطبع فى مرآة قلبى على قدرى

6 قال عزّ بيانه يا حيدر قد سمع المظلوم ندائك فى
امر الله و سرورك فى حبه و حزنك بما ورد على

the life of the All-Merciful! Sorrows have encompassed all possibility and the people are in doubt and hypocrisy. The enemies have surrounded the party of God, the Lord of Names, in such wise that the Most Exalted Paradise hath lamented, and the dwellers of the highest Heaven and those who circle round the Throne at eventide and at dawn. O Ali! Sorrows have not prevented thy Lord, the All-Merciful. He hath arisen to promote the Cause in such wise that neither the might of the world nor the oppression of the nations hath frightened Him. He calleth out with the most exalted call between earth and heaven saying: 'The Day of the Promise hath come, and the Lord of Creation proclaimeth: There is none other God but Me, the Mighty, the Munificent.'

- 7 "O Ali! The children have desired to extinguish the light of God with their mouths and to quench the fire of the Divine Lote-Tree by their deeds. Say: Shame upon you, O manifestations of vain imaginings! Fear God and deny not this bounty whereby the horizons have been illumined. Say: The Dawning-Place of the Hidden Name hath appeared, did ye but know it. He Who was promised in the Books of God hath come, did ye but recognize it. The horizon of the world hath been illumined by this Most Great Revelation - turn unto it with radiant hearts and be not of the heedless ones. The Hour hath come, and We see the people struck down - to this do honored servants testify.

- 8 "O Haydar-'Ali! By God! The trumpet of the Bayan hath been sounded by the command of thy Lord, the All-Merciful, and all in earth and heaven were thunderstruck save those who have detached themselves from the world, clinging to the cord of God, the Lord of mankind. This is the Day wherein the earth shineth with the light of thy Lord, yet the people are in heedlessness and behind a veil. We desired the life of the people of the world, yet they desired My death - thus did their souls delude them on this Day which hath been illumined by the lights of the countenance of its Lord, the Mighty, the Exalted, the Self-Subsisting. The Mother Book speaketh, yet the people hear not; and the Preserved Tablet hath appeared in truth, yet most people read it not. They have denied God's favor after its descent and turned away from the Truth, the Knower of things unseen. They have clung to the hem of idle fancies, turning aside from God's Hidden Name.

- 9 "Say: O concourse of divines! Be fair, by God, then bring forth what proof and evidence ye possess, if ye be of those who have attained this praiseworthy station. Say: Turn ye toward the Dayspring of God's Revelation, that We may show you the

أوليائه لعمر الرحمن أنّ الأحران اخذت الامكان و الناس في مرية و نفاق قد احاط الأعداء حزب الله مالک السماء على شأن ناح به الفردوس الأعلى و سکن الجنة العليا و الذين طافوا العرش في العشي و الاشرار يا على أنّ الأحران ما منع ربك الرحمن انه قام على الأمر على شأن ما خوفته سطوة العالم و لا ظلم الأمم ينادى بأعلى النداء بين الأرض و السماء و يقول قد اتى يوم الميعاد و مالک الایجاد ينطق انه لا اله الا انا العزيز الوهاب

7 يا على أنّ الصبيان ارادوا ان يطفئوا نور الله بأفواههم و يخمدوا نار السدرة بأعمالهم قل سحقاً لكم يا مظاهر الأوهام اتقوا الله و لا تتكروا هذا الفضل الذي به اضاءت الآفاق قل قد ظهر مطلع الاسم المكنون ان انتم تعلمون قد اتى من كان موعوداً في كتب الله ان انتم تعرفون قد اثار افق العالم بهذا الظهور الأعظم ان اقبلوا بقلوب نوراء و لا تكونوا من الذينهم لا يشعرون قد اتت الساعة و نرى الناس صرعى يشهد بذلك عباد مكرمون

8 يا حيدر قبل على تالله قد نفخ في صور البيان امراً من لدن ربك الرحمن و انصعق به من في الأرض و السماء الا الذين انقطعوا عن العالم متمسكين بجبل الله مولى الأنام هذا يوم فيه اشرفت الأرض بنور ربك ولكن القوم في غفلة و حجاب انا اردنا حياة اهل العالم و هم ارادوا قتلي كذلك سولت لهم انفسهم في هذا اليوم الذي تنور بأنوار وجهه ربه المقتدر العزيز المختار ام الكتاب ينطق و القوم هم لا يسمعون و اللوح المحفوظ قد ظهر بالحق و الناس اكثرهم لا يقرؤون اولئك كفروا بنعمة الله بعد انزالها و اعرضوا عن الحق علام الغيوب قد تشبثوا بأذيال الظنون معرضين عن اسم الله المكنون

9 قل يا معشر العلماء ان انصفوا بالله ثم اتوا بما عندكم من الحجّة و البرهان ان انتم من اهل هذا المقام المحمود قل ان اقبلوا الى مشرق وحى الله لتريكم معادل ما عندكم و عند الأحزاب من آيات الله و

equivalent of whatsoever ye possess, and whatsoever the peoples possess, of the signs of God, and His clear tokens, and His proofs, and His testimony. Fear God and be not of them upon whom the chastisement from God, the Lord of existence, hath been decreed. This is the Day wherein the ocean of knowledge calleth aloud and revealeth its pearls, if ye but knew it, and the heaven of utterance is upraised in truth from God, the Help in Peril, the Self-Subsisting. By God! The Essence of knowledge proclaimeth and saith: The Promised One hath come, He by Whom the Books of God, the Mighty, the Loving, have been adorned. Through Him every grace and bounty hath appeared and unto Him shall all return. Fear God, O concourse of the ignorant, and wrong not them who desire naught save that which God hath desired, and follow not your selfish desires, if ye be of them that hearken. Soon shall all that ye behold to-day perish and ye shall weep for that wherein ye failed in the Cause of God. To this testifieth this inscribed Tablet.

- 10 “Be thou joyful for how We have remembered thee before and at this time with that whose fragrance shall never be cut off nor shall it change throughout the eternity of God’s names, the Lord of all worlds. We have accepted thy remembrance and praise and promotion and service in this Great Announcement and We have heard what thy tongue hath uttered in the gatherings and assemblies. Verily thy Lord is the All-Hearing, the All-Seeing. We have adorned thee with the ornament of My good-pleasure in My kingdom and have called thee from the right side of the vale in the luminous spot behind the crimson sea from the divine Lote-Tree: Verily there is none other God but Me, the All-Knowing, the All-Wise. We have created thee for My service and the exaltation of My Word and the manifestation of My Cause. Hold fast unto that for which thou wast created by the command of the Ancient Ordainer.

- 11 “And We make mention of My loved ones at this time and give them the glad-tidings of God’s favors and what hath been ordained for them in My perspicuous Book. Ye have heard the derision of the enemies in My love and have witnessed the oppression of the wicked in My path, and I am the All-Knowing Witness. How many lands have been adorned with your blood in the path of God, and how many cities wherein your cries and lamentations were raised, and how many prisons whereunto the hosts of the oppressors led you. Know ye with certainty that He will aid you and exalt you in the world and make manifest your stations among the nations. Verily He doth not suffer the reward of them that are nigh unto Him to be lost. Beware lest the deeds of the daysprings of idle fancies and what every remote oppressor hath wrought cause you to grieve. Take ye the cup of steadfastness in the name

بيناته و حججه و برهانه اتقوا الله و لا تكونوا من الذين حقت عليهم العذاب من لدى الله مالک الوجود هذا يوم فيه ينادى بحر العلم و اظهر لآلته ان انتم تعرفون و سماء البيان ارتفعت بالحق من لدى الله المهيمن القيوم لعمر الله كينونة العلم تتادى و تقول قد اتى المعلوم الذى تزيت به كتب الله العزيز الودود قد ظهر منه كل فضل و خير و اليه يعود اتقوا الله يا معشر الجهلاء و لا تظلموا على الذين ما ارادوا الا ما اراده الله و لا تتبعوا اهوائكم ان انتم تسمعون سيفنى ما ترونه اليوم و تتوحون على ما فرطتم فى جنب الله يشهد بذلك هذا اللوح المسطور

- 10 ان افرح بما ذكرناك من قبل و فى هذا الحين بما لا ينقطع عرفه و لا يتغير بدوام اسماء الله رب العالمين انا قبلنا ذكرك و ثنائك و تبليغك و خدمتك فى هذا النبأ العظيم و سمعنا ما نطق به لسانك فى المجالس و المحافل ان ربك هو السميع البصير انا زيناك بطراز رضائى فى ملكوتى و ناديناك من شاطئ الواد الايمن فى البقعة النوراء خلف قلزم الكبرياء من سدرة المنتهى انه لا اله الا انا الله العليم الحكيم قد خلقناك لخدمتى و اعلاء كلمتى و اظهار امرى تمسك بما خلقت له من لدن امر قديم

- 11 و نذكر اوليائى فى هذا الحين و نبشرهم بعنايات الله و ما قدر لهم فى كتابى المبين قد سمعتم شماتة الأعداء فى حبى و رأيتم ظلم الأشقياء فى سبيلى و انا الشاهد العليم كم من ارض تزيت بدمائكم فى سبيل الله و كم من مدينة ارتفع فيها ضجيجكم و حينئذكم و كم من سجن ساقم اليه جنود الظالمين فاعلموا باليقين انه ينصركم و يرفعكم فى العالم و يظهر مقاماتكم بين الأمم انه لا يضيع اجر المقرين اياكم ان تحزنكم اعمال مطالع الأوهام و ما ارتكب كل ظالم بعيد خذوا كوب الاستقامة باسم الله ثم اشربوا منه بسلطانه القوى القدير كذلك لاحت

of God, then drink ye thereof through His strong and mighty sovereignty. Thus hath shone forth from the horizon of the heaven of the Tablet the sun of My compassion and loving-kindness that ye may give thanks unto your Lord, the Mighty, the Generous. The splendor that hath shone forth from the horizon of the kingdom of My utterance be upon thee and upon them who have turned unto thee and have heard what thy tongue hath spoken in this mighty and great Cause.

- 12 "Praise be to God! The rustling of the Divine Lote-Tree hath been raised in such wise that were the hearts of the people of the world to incline even slightly they would be attracted and set ablaze, nay all things, but the conditions of self and passion have veiled all the people of the world from the Lord of mankind. Fie upon them whom their selves and desires have debarred from God, the Lord of all worlds. This evanescent servant must render thanks and praise to the true Beloved by the number of all created things, for from the Supreme Pen the decree of His good-pleasure hath been revealed specifically for that spiritual beloved. All good is unto him who hath attained unto this most exalted station and supreme rank. Verily our Lord, the Most Merciful, is the All-Bountiful, the Generous. In these days mention of that beloved hath repeatedly proceeded and appeared from the tongue of grandeur. God willing, ye shall attain unto the presence of each one."

- 13 Regarding those gentlemen, friends, and chosen ones of the land of Sh whom you mentioned, praise be to God they are adorned with the ornament of the love of God and are remembered and known by His Name in the Supreme Concourse. When this matter was specifically presented before the Most Holy, Most Exalted Presence, each one was blessed with the mention of the Beloved of the worlds, and these exalted words were revealed from the Dayspring of the Cause, the Revealer of verses and the Manifestor of clear proofs - His blessed and exalted Word:

- 14 He is the All-Remembering, the All-Knowing, the All-Wise

- 15 O Haydar-'Ali! The friends in that land have attained the remembrance of the Wronged One of the world and are mentioned in the Most Holy and Most Exalted Court. We have made mention of Ha and Sin in numerous Tablets and in the Crimson Book which none has comprehended save God, the Lord of lords, and We have revealed for him that before which verses bow down - the Mother Book bears witness to this. And We have made mention of 'Ali with such remembrance as has enraptured all things, and beyond them all who possess hearing have inhaled the fragrances of these days. O 'Ali! Be thou

من افق سماء اللوح شمس شفقتی و عنایتی لتشکروا ربکم العزیز الکریم البهاء المشرق من افق ملکوت بیانی علیک و علی الذین اقبلوا الیک و سمعوا ما نطق به لسانک فی هذا الامر العزیز العظیم انتہی

- 12 الحمد لله حقیف سدره منتهی بشأنی مرتفع که قلوب اهل عالم اگر فی الجمله اقبال نمایند منجذب و مشتعل شوند بلکه کلّ اشیاء و لکن شئونات نفس و هوای عموم اهل عالم را از مالک وری محجوب نموده افّ للذین منعتهم انفسهم و اهوائهم عن الله رب العالمین این خادم فانی باید بعدد کلّ اشیاء شکر و حمد نماید محبوب حقیقی را چه که از قلم اعلی حکم رضا مخصوص آن محبوب روحانی نازل کلّ الخیر لمن فاز بهذا المقام الأعلی و الرتبة العلیا ان ربنا الرحمن لهو الباذل الکریم در این ایام مکرر ذکر آن محبوب از لسان عظمت جاری و ظاهر انشاء الله زیارت هریک فائز میشود

- 13 اینکه ذکر آقایان و دوستان و اولیای ارض ش را فرمودید الله الحمد بطراز حبّ الله مزینند و باسمش در ملا اعلی مذکور و معروف این فقره وقتی مخصوص در ساحت امنع اقدس اعلی عرض شد و هریک بذکر محبوب عالمیان فائز گشتند و این کلمات عالیات از مطلع امر منزل آیات و مظهر بینات نازل قوله تبارک و تعالی

- 14 هو الذّاکر العلیم الحکیم

- 15 یا حیدر قبل علی دوستان آن ارض بذکر مظلوم عالم فائز شدند و در ساحت امنع اقدس مذکورند قد ذکرنا الحاء و السین فی الواح شتی و فی الصّحیفة الحمراء الّتی ما اطلع بها الا الله ربّ الارباب و ازلنا له ما خضعت له الآیات یشهد بذلك امّ الکتاب و ذکرنا العلی بذکر انجذبت منه الاشیاء و عن ورائها کلّ ذی اذن فاز بنفحات هذه الايام یا علی کن علی شأن لا تحزنک نعیق الذین کفروا بالله و لا نعیب الذین انکروا هذا

of such constancy that neither the cawing of those who have denied God nor the croaking of those who have rejected this Cause - whereby feet have slipped - shall sadden thee. We have made mention time and again of him who was named Ghulam-Husayn - He Who speaks at this hour bears witness that there is none other God but Me, the Mighty, the All-Forgiving. Blessed art thou and blessed is thy name from which the sincere perceive the fragrance of thy sincerity towards God, the Lord of all beings. We counsel thee to perform pure deeds for God alone and that whereby His Cause may be exalted amongst His servants.

الأمر الذي به زلت الأقدام و ذكرنا من سمي بغلام قبل حسين مرة بعد مرة يشهد بذلك من ينطق في هذا الحين أنه لا اله الا انا العزيز الغفار طوبى لك ولاسمك الذي يجد منه المخلصون عرف خلوصك لله مالک الرقاب انا نوصيك بالعمل الخالص لله وحده و بما يرتفع به الأمر بين العباد

- 16 We have made mention of him who was named Muhammad-Baqir and give him the glad-tidings of God's loving-kindness and of what hath been sent down for him from this station. Rejoice, O My loved ones, in My days. We have previously sent you that which shall testify for you in private and in public. Hold fast unto God's cord and His strong rope, then assist His Cause in your days through the hosts of wisdom and utterance. We send Our greetings to Our loved ones there and counsel them regarding deeds and character, and that which hath been revealed from My Most Exalted Pen at all times. We have made God's utterance, the Lord of the Day of Mutual Calling, the weapon of those near unto Him. Take hold of it in the name of your Lord. By the life of God! Through it shall they who are in all regions be subdued. Thus have We lit the lamp of knowledge within the niche of utterance, and I am verily the Powerful, the Mighty, the Bestower.

16 و ذكرنا من سمي بمحمد قبل باقر و نبشره بعناية الله و بما نزل له في هذا المقام ان افرحوا يا احبائي في ايامي قد ارسلنا اليكم من قبل ما يشهد لكم في السر و الاجهار تمسكوا بعروة الله و حبله ثم انصروه في ايامكم بجنود الحكمة و البيان انا نكبر على اوليائي في هناك و نوصيهم بالأعمال و الأخلاق و بما نزل من قلبي الأعلى في الليالي و الأيام انا جعلنا سلاح المقرين بيان الله مالک يوم التناد خذوه باسم ربكم لعمر الله به يستخر من في الآفاق كذلك اوقدنا سراج العرفان في مشكاة البيان و انا المقتدر العزيز المتان

- 17 O My loved ones! Upon you be My glory, My mercy and My loving-kindness. Ye have seen what no eye hath seen and have heard in My path what the ears of the world have not heard - to this testify the Dayspring of Revelation and the Dawningplace of evidence. Ye have heard the roaring of the enemies in their hatred for Me; hearken now unto My most sweet call. Nothing in all creation can compare with it - He Who summons the world to the most exalted station bears witness to this.

17 يا اوليائي عليكم بهائي و رحمتي و عنايتي قد رأيتم ما لا رأت عين و سمعتم في سبيلي ما لا سمعت آذان العالم يشهد بذلك مشرق الوحي و مطلع البرهان قد سمعتم زماجير الأعداء في حيي ان استمعوا في هذا الحين ندائي الأعلى أنه لا يعادله شيء من الأشياء يشهد بذلك من يدع العالم الى أعلى المقام انتهى

- 18 In truth, they have attained that of which others are deprived, save whom God willeth. God willing, may they all arise to serve the Cause and speak that which is the magnet for attracting the world - and that is the utterances of God, exalted be His glory. I swear by the Beloved of the world that if people would hearken to the divine utterances for but a few brief moments, they would surely become sanctified from the world and all who dwell therein and would arise to serve His Cause in such wise that no tribulations would hinder them or deprive them. In this Most Great Revelation He says that the weapons of the divine hosts have been and shall ever be praiseworthy

18 في الحقيقة فائزند بأنچه که ناس از آن محرومند الا من شاء الله انشاء الله بکلهم بر خدمت امر قیام نمایند و تکلم کنند بأنچه که مقناطیس است از برای جذب عالم و آن بیانات حق جل جلاله است قسم محبوب عالم اگر ناس در دقائق معدوده محدود بیانات الهی را اصغا نمایند البته از عالم و عالمیان مقدس شده بر خدمت امرش قیام کنند بشأنی که حوادث ایشان را منع نمایند و محروم نسازد در این ظهور اعظم

character, goodly deeds and pure words. This weapon never grows dull nor needs polishing. This is what the servant heard from the tongue of his Lord, the All-Wise, the All-Knowing.

- 19 This evanescent servant offers greetings and glorification to his honored, esteemed and beloved, His Holiness Anis, whom the idolaters made a captive and paraded through the lands. God the One is witness that he has ever been and shall remain before mine eyes, and in all conditions this evanescent servant beseeches confirmations for him. Likewise the aforementioned gentlemen - may God's peace be upon them - this evanescent servant offers greetings and salutations to each one, and is utterly abashed, for his eminence Shaykh S-L - upon him be 966 [Baha'u'llah] - was departing and this servant was not successful in offering any mention, praise, expression of devotion, love or affection. God is witness that this evanescent one was so occupied with writing that sleep nearly lost its way to my eyes. But since this service pertains to God, exalted be His glory, and its fruits are for all, surely the excuse of this evanescent one is acceptable and valid. I beseech God, exalted be His station, for confirmation that He may enable this evanescent one to make up for what was missed, for verily our Lord, the All-Merciful, is the Mighty, the Powerful.

- 20 As to the mention of His Holiness the Afnan, Aqa Mirza Ibrahim - upon him be the Most Glorious Beauty of God - made at a special time in the presence of Him from Whose knowledge nothing escapes, thereupon the Tongue of Utterance smiled and spoke that which creation is powerless to recount. The servant mentions according to a known measure. His word, magnified be His utterance and mighty His proof:

- 21 In My Name, the Dawning Place from the Horizon of Grace

- 22 This is a Book sent down by the Wronged One from the prison to him who hath believed in God, the Protector, the Self-Subsisting. Verily it calleth all unto God and guideth them to His extended path. The Promise hath come to pass, the mountains have been scattered, the heaven hath been cleft asunder, the earth hath been split, and the Speaker of Sinai proclaimeth upon the branch of utterance: O My Afnan! Upon thee be My glory! We make mention of thee and of those who have held fast to the Sure Handle, and We counsel them with that which beseemeth this Cause which was hidden in God's knowledge and inscribed in His Preserved Tablet. Blessed art thou and blessed is he who hath drunk the choice wine of understanding

میفرماید سلاح جنود الهی اخلاق مرضیه و اعمال شایسته و کلمه طیبیه بوده و هست این سلاح هرگز کند نشود و بصیقل محتاج نگردد
 هذا ما سمع الخادم من لسان ربه المبين الحكيم

19 این خادم فانی خدمت محبوب مکرم معظم حضرت انیس الذی جعله المشرکون اسیراً و داروا به الدیار سلام و تکبیر عرض مینماید حق واحد شاهد که لازال امام عین بوده و هستند و در هر حال از برای ایشان این خادم فانی تأیید میطلبد و همچنین آقایان مذکور سلام الله علیهم خدمت هریک این خادم فانی تکبیر و سلام عرض مینماید و منتها نجلت از برای این عبد حاصل چه که جناب شیخ سل علیه ۶۶۹ [بهاء الله] عازم بودند و این عبد موفق نشد بر ذکر و یا ثنائی و اظهار خلوصی و حی و ودادی حق شاهد و گواهست بشأنی این فانی بتحریر مشغول کاد ان یضل النوم سبیل عینی و چون این خدمت راجع بحق جل جلاله است و اثمارش از برای کل لذا البتہ عذر فانی مقبول و مجری است و از حق تعالی شأنه تأیید میطلبم که فانی را موفق فرماید بر تدارک آنچه فوت شد ان ربنا الرحمن لهو المقتدر القدير

20 اینکه ذکر حضرت افنان جناب آقا میرزا ابراهیم علیه بهاء الله الأبهی فرمودند وقتی مخصوص در حضور من لا یعزب عن علمه من شیء عرض شد اذا افتّر ثغر البیان و نطق بما عجز عن ذکره الامکان ان الخادم یذكر علی قدر معلوم قوله عظم بیانه و عز برهانه

21 بسمی المشرق من افق الفضل

22 کتاب انزله المظلوم من شطر السجن لمن آمن بالله المهيمن القيوم انه يدع الكل الى الله و يهديهم الى صراطه الممدود قد اتى الوعد و نسفت الجبال و انفطرت السماء و انشقت الأرض و ينطق على غصن البیان مکلم الطور يا افنانی عليك بهائی انا نذكرک و الذين تمسکوا بالعروة الوثقی و نصيهم بما ينبغی لهذا الأمر الذی کان مستوراً فی علم الله و مسطوراً فی لوحه المحفوظ طوبی لک و لمن شرب رحيق العرفان من ایدى عطاء ربه الغفور

from the hands of the bounty of his Lord, the Forgiving. Say: O people of the earth! Fear God and follow not the desires of those who understand not. Take what ye are commanded by God and follow not every ignorant rejected one. Say: God commandeth you to righteousness and godliness. Act according to what ye are commanded and be not of those who are heedless. Be steadfast in the Cause in such wise that neither the veils of earth nor the clamor of every heedless one shut out from God shall prevent thee.

قل يا ملاء الأرض اتقوا الله و لا تتبعوا أهواء
الذينهم لا يفقهون خذوا ما امرتم به من لدى الله
ولا تتبعوا كل جاهل مردود قل يوصيكم الله بالبر
و التقوى ان تعملوا ما امرتم به و لا تكونوا من
الذينهم لا يشعرون كن قائماً على الأمر على شأن
لا تحجبك حجابات الأرض و لا تمنعك ضوضاء
كل غافل محبوب

- 23 We have adorned thee with My kinship - this is a bounty that equals not what hath been created on earth, whereunto testify sincere servants. We send Our greetings upon thee and upon My loved ones there who have turned to the Face when Its lights shone forth from the horizon of the world, and who responded when the Call was raised from Its praiseworthy station. O party of God in that place! Harken unto the waves of this ocean: Verily there is no God but Me, the Mighty, the Loving. Aid your Lord through the sword of utterance, with the wisdom wherewith ye were commanded in My inscribed Tablet. Grieve not for those who have wronged, nor feel secure from those who claim to believe. How many a heedless one hath made his confession a means to his desires, and how many a wretched one confesseth to discover your station. Thus hath God counseled you aforetime. Verily He is the Truth, the Knower of things unseen. The glory shining from the horizon of the heaven of My grace be upon thee and upon My friends there, and upon those who have not broken God's Covenant and His Testament, and upon My handmaidens who have believed in God, the Lord of what was and what shall be. End.

23 انا زينتك بنسبتى هذا من فضل لا يعادله ما
خالق فى الأرض يشهد بذلك عباد مخلصون انا
نكبر عليك و على احبائى فى هناك الذين توجهوا
الى الوجه اذ اشرفت انواره من افق العالم و اجابوا
اذ ارتفع النداء من مقامه المحمود يا حزب الله فى
هناك ان اسمعوا من امواج هذا البحر انه لا اله
الا انا العزيز الودود ان انصروا ربكم بسلامح البيان
بالحكمة التى امرتم بها فى لوحى المسطور لا تحزنوا
عن الذين ظلموا و لا تطمئنوا من الذين يدعون
الايمان كم من غافل جعل الاقرار شركاً لآماله و
كم من شقى يعترف ليعرف ما انتم عليه كذلك
وصاكم الله من قبل انه لهو الحق علام الغيوب
البهاء المشرق من افق سماء فضلى عليك و على
اوليائى فى هناك و على الذين ما نقضوا ميثاق الله
وعهده و على امانى اللائى آمن بالله رب ما كان
و ما يكون انتهى

- 24 Praise be to God! That honored one hath attained, through God's favor - exalted be His glory - to His grace. This evanescent one expresseth utter evanescence and nothingness before him, and beseecheth God to increase at every moment his stations as an Afnan. Verily He hath power over whatsoever He willeth.

24 لله الحمد آن حضرت بعنايت حق جلّ جلاله فائز
گشتند اين فائى خدمت ايشان اظهار فنا و نيستى
مينمايد و از حق ميطلبدر هر آن بر مقامات
افنايش بيفزايد انه على ما يشاء قدير

- 25 As to what was written about attention being directed to the Land of Verdure and its environs, this matter was submitted, and it was commanded that at this time attention to those regions is not permissible. At one time, this most exalted Word was heard from the Tongue of Grandeur, saying: "O servant present! Those souls who have been favored by God's grace and who take precedence over all others have been and are counted as few in number. These souls must conceal those persons of note and keep hidden their acceptance and belief. Whatever becomes manifest from them in the Cause of God

25 اينكه در توجه بارض خضرا و آن اطراف مرقوم
داشتند اين فقره عرض شد فرمودند حال توجه
بآن اطراف جايز نه وقتى از اوقات اين كلمه
عليا از لسان عظمت شنیده شد فرمودند يا عبد
حاضر نفسى كه بعنايت حق فائزند و مقدمند
بر كل معدود بوده و هستند و بايد ايشان نفوس
معروفه را ستر نمايند و اقبال و ايمانسان را مستور
دارند و آنچه از ايشان در امر الله ظاهر شود نظر
بحكمت بايد مستور باشد از اعين و ممنوع باشد از
آذان انتهى

must, out of wisdom, be kept veiled from eyes and withheld from ears."

26 Indeed, this is a most important matter requiring careful thought, for it can become the cause of great tribulations and universal harm. For example, if an honored and well-known person observes that mention of him has spread abroad, and this would cause the degradation and lowering of his station, he might arise with utmost oppression to prevent any diminution of his rank, station and honor. In truth, observance of this matter is essential. May God, exalted be His glory, inspire that which is beneficial for all.

27 Mention was made of his honor Aqa Mirza 'Abdu'l-Karim, upon him be the Glory of God. His petition was presented at the Most Holy and Most Exalted Threshold, and a Tablet was revealed for him specifically from the heaven of divine will. God willing, he will attain unto it and through its fragrance perfume the people of that land. This is what the Tongue of Grandeur uttered on a dark night. His word, exalted be His utterance and glorified be His majesty: He is the One Who gazeth from His most exalted horizon.

28 By God! The Mother Book hath appeared, calling all unto God, the Lord of the worlds. The seas cry out: "The Most Great Ocean hath appeared, from whose waves is heard: 'There is none other God but Me, the Single, the All-Informed!'" The trees exclaim: "O peoples of the earth! The rustling of the Lote-Tree beyond which there is no passing hath been raised, and the shrill voice of the Supreme Pen. Harken ye, and be not of the heedless!" The sun proclaimeth: "O concourse of divines! The heaven of religions is cleft asunder, the moon is split, and all are gathered unto a wondrous resurrection. Fear ye God, and follow not your idle fancies. Follow Him Whom the Books of God, the All-Knowing, the All-Wise, bear witness unto." The story of the Mount hath returned in this Revelation, and He Who conversed upon it proclaimeth: "The Desired One hath come, seated upon the throne of certitude, if ye be of them that understand." He hath counseled all concerning that which will exalt the Cause of God and guide all to His Straight Path. How many a bondsman hath been entranced by the Call of God, and how many a ruler hath risen in tyranny such that the dwellers of the highest Paradise and the people of this glorious station have lamented! How many a poor one hath quaffed the wine of divine revelation, and how many a rich one hath turned away and denied, even to the point of disbelieving in God, the Lord of this blessed and wondrous Day! Say: Fear ye God,

26 في الحقيقة این فقره مهم است تفکر در آن لازم چه که میشود سبب فتنه های عظیمه و ضرر کلی شود مثلاً شخص معزز معروفی اگر مشاهده نماید ذکرش انتشار یافته و این سبب ذلت و پستی مقامش میگردد بکمال ظلم قیام نماید تا بر رتبه و مقام و عرش نقصی راه نیابد فی الحقیقه مراعات این فقره لازم حق جلّ جلاله الهام فرماید آنچه را که مصلحت کل است

27 ذکر جناب آقا میرزا عبدالکریم علیه بهاء الله نموده بودند عریضه ایشان در ساحت امنیع اقدس عرض شد و یک لوح از سماء مشیت الهی مخصوص ایشان نازل انشاء الله بآن فائز شوند و از عرفش اهل آن دیار را معطر نمایند هذا ما نطق به لسان العظمة فی لیلۃ دلماء قوله عزّ بیانه و جلّ کبریائه هو الناظر من افقه الاعلی

28 تالله قد ظهر امّ الکتاب و یدع کلّ الی الله ربّ العالمین و البحار تنادی قد ظهر البحر الأعظم الذی یسمع من امواجه انه لا اله الا انا الفرد الخبیر و الأشجار تصیح و تقول یا ملأ الأرض قد ارتفع حقیف سدرۃ المنتهی و صریر القلم الاعلی ان استمعوا و لا تكونوا من الغافلین و الشمس تنادی یا معشر العلماء قد انفطرت سماء الأدیان و انشق القمر و کلّ فی حشر بدیع اتقوا الله و لا تبغوا هواکم ان اتبعوا من شهد له کتب الله العلیم الحکیم قد رجع حدیث الطور فی هذا الظهور و المکلم یقول قد اتی المقصود و استقرّ علی عرش الایقان ان انتم من العارفین و وصی کلّ بما یرتفع به امر الله و یرتفع کلّ الی صراطه المستقیم کم من مملوک المجذب من نداء الله و کم من مالک قام علی الظلم علی شأن ناح به سکان الفردوس الاعلی و اهل هذا المقام الکریم کم من فقیر شرب ریحق الوحی و کم من غنی اعرض و انکر الی ان کفر بالله مالک هذا الیوم المبارک البدیع قل خافوا الله ثمّ انصفوا فی هذا التبیّ الذی اذا ظهر خضع له کلّ نبی عظیم

then judge fairly concerning this News, before which, when it appeared, every momentous news hath bowed down.

29 Say: O company of the ignorant! By what proof would ye justify your belief in God's previous Messengers and in that which hath been sent down from His mighty and impregnable kingdom, were ye to deny Him? Will that which ye possess profit you? Will your riches protect you? Nay, by the Self of God, the Sovereign over all who are in the heavens and on earth! Cast away what ye have composed with the hands of fancy and idle imagination, and take fast hold of the Book of God which hath been sent down by His binding and mighty command.

30 Thy letter hath come before the Wronged One, and He hath revealed for thee this Tablet, from which the fragrance of thy Lord's loving kindness, the Compassionate, the Bountiful, is diffused. We beseech God to make thee a standard in the city of His remembrance, and to exalt thy station in this Cause, beneath whose shadow the sincere ones behold all the tribes of the earth. Thy Lord, verily, is the All-Knowing, the All-Informed. We beseech Him to grant thee the best of what is in His Book. He, verily, is the Hearer, the Answerer. Be thou steadfast in helping His Cause through the hosts of wisdom and utterance. Thus hath the matter been decreed from before God, the Mighty, the Praised. Blessed is he who hath turned towards Him this Day, and steadfast is he whom the hosts of the oppressors have not frightened. The Glory shining resplendent from the horizon of the kingdom of utterance be upon thee and upon those who have quaffed His sealed wine in His Name, the Self-Subsisting, and have drunk thereof despite those who have disbelieved in Him in Whom they had believed, and denied this News whereunto God Himself hath testified in His mighty and ancient Book. We make mention of those among thy kindred who have believed, and give them the glad-tidings of God's favor and mercy, which have preceded all who are in the heavens and on earth.

31 Praise be to the Goal of all worlds, for the waves of the ocean of His bounty follow one upon another and the winds of His grace succeed each other. O beloved of my heart! Although sorrows have encompassed from all directions, the Supreme Pen moves and is occupied in both night and day. May the spirit of all in the world be a sacrifice for the traces of His Pen. This evanescent servant also conveys greetings to that mentioned one. It is hoped that they may attain the fragrance of divine verses which have descended from the heaven of will especially for them, attaining that which neither diminishes nor changes. The Command is in God's hands - He doeth

29 قل يا معشر الجهلاء ان تتكروه بأى برهان يثبت ايمانكم برسول الله من قبل و بما نزل من ملكوته العزيز المنيع هل يغنيكم ما عندكم و هل يحفظكم اموالكم لا ونفس الله المهيمنة على من في السموات و الأرضين ضعوا ما القتموه بأيادي الظنون و الأوهام و خذوا كتاب الله الذى نزل بأمره المبرم المتين

30 قد حضر كتابك لدى المظلوم و انزل لك هذا اللوح الذى تضوع منه عرف عناية ربك المشفق الكريم نسال الله بأن يجعلك علماً فى مدينة ذكره و يرفع مقامك فى هذا الأمر الذى يرى المخلصون قبائل الأرض فى ظله ان ربك هو العليم الخبير و نساله بأن يرزقك خير ما فى كتابه انه هو السامع المجيب كن قائماً على نصرة امره بجنود الحكمة و البيان كذلك قضى الأمر من لدى الله العزيز الحميد طوبى لمقبل اقبل اليوم و لمستقيم ما خوفته جنود الظالمين البهء الظاهر اللأخ من افق ملكوت البيان عليك و على الذين اخذوا رحيقه المختوم باسمه القيوم و شربوا منه رغماً للذين كفروا بالذى آمنوا به و انكروا هذا النبأ الذى شهد له الله فى كتابه العزيز القديم و نذكر الذين آمنوا من ذوى قرابتك و نبشّرههم بفضل الله و رحمته التى سبقت من فى السموات و الأرضين انتهى

31 حمد مقصود عالميان را چه كه امواج بحر عنايتش متتابع و ارياح فضلش مترادف يا محبوب فؤادى مع آنكه احزان از كل جهات احاطه نموده قلم اعلى در ليالى و ايام متحرّك و مشغول روح من فى العالمين لأثر قلبه الفداء اين خادم فانى هم خدمت جناب مذكور تكبير ميرساند از عرف آيات الهى كه از سماء مشيت مخصوص ايشان نازل اميد هست فائز شوند بأنچه كه نفاذ او را اخذ نمايد و تغيير راه نيابد الأمر بيد الله يفعل ما يشاء و يحكم ما يريد و هو المقتدر القدير

what He willeth and decreeth what He desireth, and He is the Mighty, the Powerful.

- 32 A Tablet was also revealed and sent in the name of Shaykh S-L. They had mentioned Jinab-i-Yusuf Kh-A, upon him be the Glory of God. Praise be to God, they have attained to the bounty of the True One, exalted be His glory. This evanescent one conveys greetings to them. Multiple Tablets have been revealed and sent especially for them. God willing, may they attain to the traces of the Supreme Pen and act according to what befits His days. Their mention has been and is in the Most Holy Court. This is glad tidings from the servant to him.

32 مع جناب شیخ س ل هم لوحی باسم ایشان نازل و ارسال شد ذکر جناب یوسف خا علیه بهاء الله نموده بودند الحمد لله بعنایت حق جلّ جلاله فائزند این فانی خدمت ایشان تکبیر میرساند مخصوص ایشان الواح متعدده نازل و ارسال شده انشاء الله بآثار قلم اعلی فائز شوند و به ما ینبغی لایامه عامل گردند ذکرشان در ساحت امنع اقدس بوده و هست هذه بشارة من الخادم الیه

- 33 Regarding the mention they made of Jinab-i-Aqa Muhammad Husayn (Ba), upon him be the Glory of God, after it was presented in the Most Holy Court, pearls of mention appeared from the ever-flowing sea of utterance in the form of these words. His blessed and exalted Word:

33 اینکه ذکر جناب آقا محمد حسین (با) علیه بهاء الله فرموده بودند بعد از عرض در ساحت امنع اقدس لآی ذکر بر شکل این کلمات از بحر بیان لایزالی ظاهر قوله تبارک و تعالی

- 34 In His Name, the Remembering, the All-Knowing

34 بسمه الذّاکر العلیم

- 35 O Muhammad-Husayn! Be prepared for the descent of God's bounty, the Lord of all worlds. Verily the All-Merciful desires to cast upon thee the pearls of divine knowledge from the ocean of His mighty, exalted grace. Is there any possessed of sight who will witness and see? Is there any possessed of hearing who will hear My sweetest call from the highest horizon? Is there any possessed of heart who will turn to the Ultimate Tree in such wise that neither the might of kings nor the clamor of subjects will weaken him? He speaks with wisdom and utterance throughout all possibility and testifies to that which God hath testified: that there is no God but Him, the Strong, the Triumphant, the Mighty, the All-Knowing, the All-Wise.

35 یا محمد قبل حسین کن مستعداً لنزول عنایة الله ربّ العالمین انّ الرحمن اراد ان یقذف لک لآئ العرفان من بحر فضله العزیز المتین هل من ذی بصیر یشهد و یری و هل من ذی سمع یرسم ندائی الأهل من الأفق الأعلى و هل من ذی قلب یقبل الی سدرة المنتهی علی شأن لا تضعفه سطوة الملوک و لا ضوضاء المملوک ینطق بالحکمة و البیان فی الامکان و یشهد بما شهد الله انه لا اله الا هو القوى الغالب المقتدر العلیم الحکیم

- 36 O Husayn! Thy mention hath been made before the Wronged One in the Most Great Prison, and there hath been revealed for thee that which all the books of the world cannot equal. To this beareth witness the Lord of Eternity, but most of the people are heedless. We have called out from the horizon of proof to all who are in the realm of possibility. Among them are those who have been so attracted by the fragrance of their Lord's utterance that they have cast away all that people possess out of longing to attain the presence of God, the Lord of the mighty throne. Among them are those who were perplexed and hesitated, those who hastened and soared and answered their Ancient Lord, those who turned away and denied until they disbelieved in God, the Mighty, the Praiseworthy, and those who pronounced judgment against Him with such tyranny as caused every discerning one to lament. We called them to the

36 یا حسین قد ذکر ذکرک لدی المظلوم فی السّجن الأعظم و انزل لک ما لا تعادله کتب العالم یشهد بذلك مالک القدم ولكنّ الناس اکثرهم من الغافلین انا نادینا من افق البرهان من فی الامکان منهم من اخذه عرف بیان ربّه علی شأن نبذ ما عند الناس شوقاً للقاء الله ربّ العرش العظیم و منهم من تحیر و توقّف و منهم من سرع و طار و اجاب مولاه القديم و منهم من اعرض و انکر الی ان کفر بالله العزیز الحمید و منهم من افقی علیه بظلم ناح به کلّ عارف بصیر انا دعوناهم الی کوثر الحیوان و هم حکموا علی سفک دمی بظلم مبین کذلک اشرقت شمس التّبیان من افق

living waters while they ruled to shed My blood with manifest injustice. Thus hath the sun of explanation dawned from the horizon of thy Lord's utterance, the All-Merciful. When thou attainest unto its lights, glorify thy Lord's praise and say: Praise be unto Thee, O God of all worlds! Blessed art thou and those whom neither the world nor its ornaments have prevented from this luminous horizon. Convey My greetings to My loved ones. We counsel them with the wisdom whose decree We have sent down in My wondrous Book.

37 And likewise mention was made of Jinab-i-Aqa Darab and Mashhadi Baqir, upon them both be the Glory of God. This is what was revealed for them from the kingdom of the grace of our Lord, the Merciful, the Compassionate. His mighty word, exalted be His grandeur:

38 In My Name, the Wronged One, the Stranger

39 O Most Exalted Pen! Let not the oppression of the divines, nor the tyranny of the rulers, nor the clamor of every vain and worthless soul grieve thee. The more intense the tribulations, the more We have commanded thee to raise a greater call than that which thou didst raise before. Verily thy Lord is the All-Commanding, the Unconstrained. Leave the children to play with dust - thus doth the All-Bestowing command thee at this moment wherein He maketh mention of His servant Darab. Run once to the right and say: O people of the right hand! Your eyes are solaced by the rising of the Sun of Manifestation! And again to the left and say: O people of the left hand! Die in your wrath! The Hidden One hath come, and the Treasured One hath appeared, and before Him speaketh the Mother Book. O people of Baha! Let not the doings of the enemies prevent you from the Lord of Names. Soon shall all that ye behold today perish, and there shall remain unto you that which God hath sent down in the final end. This is a day wherein the Dove of Utterance warbleth upon the branch of divine knowledge, the Path hath appeared, and eyes are dazzled. Thus have the heavens of utterance revolved through the movement of the finger of thy Lord's will, the All-Merciful, and the Crimson Ark hath sailed upon the sea of grandeur by the command of God, the Lord of Lords.

40 We make mention of him who is named Baqir and those with him, that they may rejoice in God's loving-kindness and mercy. He, verily, is the Compassionate, the Mighty, the All-Bestowing.

41 O My loved ones! We counsel you regarding what befitteth your stations and this Cause which God hath made sanctified above all mention. Take hold of God's Tablet with the strength

سماء بيان ربك الرحمن انك اذا فزت بانوارها
سبح بحمد ربك و قل لك الحمد يا اله العالمين
طوبى لك وللذين ما منعهم الدنيا وزخارفها عن
هذا الأفق المنير كبر احبائي من قبلي انا نوصيهم
بالحكمة التي انزلنا حكمها في كتابي البديع انتهى

37 و همچنين ذكر جناب آقا داراب و مشهدی باقر
عليهما ٩ ٦٦ [بهاء الله] نموده بودند هذا ما نزل
لهما من ملكوت فضل ربنا الرحمن الرحيم قوله
عز بيانه و جلّت عظمته

38 بسمي المظلوم الغريب

39 ان يا قلم الأعلى اياك ان يحزنك ظلم العلماء
او سطوة الأمراء او ضوضاء كل همج رعاع
كلما زاد البلاء امرناك بالتداء اعظم عما ناديت
من قبل ان ربك هو الأمر المختار دع الأطفال
ليعبوا بالتراب كذلك يأمرك الوهاب في هذا
الحين الذي يذكر عبده داراب كن راكضاً مرة
الى اليمين و قل يا اصحاب اليمين قد قرت عيونكم
بما اشرقت شمس الظهور و اخرى الى الشمال
و قل يا اصحاب الشمال موتوا بغيطكم قد اتى
المكنون و ظهر المخزون و ينطق امامه ام الكتاب
يا اهل البهاء اياكم ان تمنعكم شؤونات الأعداء
عن مالک الأسماء سوف يفنى ما ترونه اليوم
و يبقى لكم ما نزل من لدى الله في المآب هذا
يوم فيه تغردت حمامة البيان على غصن العرفان و
ظهر الصراط و سكرت الأبصار كذلك دارت
افلاك البيان بحركة اصبع ارادة ربك الرحمن و
سرت السفينة الحمراء على قلزم الكبرياء امراً من
لدى الله رب الأرباب

40 و نذكر من سمي بباقر و الذين معه ليفرحوا بعناية
الله و رحمته انه هو المشفق العزيز الوهاب

41 يا اوليائي نوصيكم بما ينبغي لمقاماتكم و لهذا الأمر
الذي جعله الله مقدساً عن الأذكار خذوا لوح الله

that proceedeth from Him, then remember Him in the night season and in the days, at eventide and at dawn. Blessed is he who hath rent asunder the greatest veil and heard the rustling of the Divine Lote-Tree from the direction of the Most Great Scene. He is assuredly among the denizens of the Most Exalted Paradise in the Books and Tablets. Glory be upon you and upon those who have cast behind them the vain imaginings of men, clinging to the hem of the robe of their Lord, the Possessor of all creation.

- 42 O My beloved! The world's desires have prevented it from recognizing its ultimate end, and wealth hath veiled it from its highest purpose. They cling to a drop while heedless of the ocean; they hold fast to the book while deprived of the Mother Book. What intoxication is this that hath encompassed the world, such that they truly cannot distinguish between the sun and its shadow? Greatness belongeth unto God, power belongeth unto God! In truth, this evanescent servant beholdeth himself in the utmost wonderment, for he observeth that a Cause whose truth is more evident and manifest than the sun, the sea, the heaven and the earth - from this are all veiled and deprived. This evanescent servant beseecheth the True One, exalted be His glory, to bestow by His blessed hand from the ocean of His bounty upon the dead that which shall cause all to live, that all may taste the sweetness of life, the sweetness of the All-Merciful's utterance, and the sweetness of His bounty, and may move throughout the world like unto the spirit. Verily, He is the Hearing, the Answering, the Forgiving, the Generous.

- 43 And concerning what you wrote about the friends in those parts having set aside a certain sum for the prisoners in the land of Ta, the servant thanketh his Lord that He hath assisted them in that which beseemeth them in such days and circumstances.

- 44 And as to what you wrote regarding their having kept back some funds so that no hardship would befall that honored personage (AF), upon him be all the Most Glorious Glory, this matter, after being presented at the Most Holy and Most Exalted Court, was accepted, to such a degree that He said: "Blessed is he and joy be unto him, for he hath regard in all matters for the glory of God's Cause, His sovereignty, the exaltation of His Word and the promotion of His wisdom. O thou who art present! Beseech God that the teachers may in all conditions have regard for that which causeth the fragrance of sanctity to be diffused among His servants. Blessed is Haydar-'Ali! We have truly testified to Our good-pleasure with him, and to this My Most Exalted Pen hath borne witness in this station and other stations. The teachers should accept from

بقوة من عنده ثم اذكروه في الليالي والأيام وفي العشي والاشراق طوبى لمن خرق الحجاب الأكبر وسمع حفيف السدرة من شطر المنظر الأكبر أنه من اهل الفردوس الأعلى في الزبر والألواح البهاء عليكم وعلى الذين نبذوا اوهام الناس عن ورائهم متشبثين بأذيال رداء ربهم مالک الایجاد انتهى

42 یا محبوبی عالم را آمال از عرفان مآل منع نموده و اموال از غایة قصوی محبوب ساخته بقطره متمسک و از بحر غافل و بکتاب متشبث و از ام الکتاب محروم آیا چه سکری است که عالم را احاطه نموده بشأنی که فی الحقیقه شمس را از ظل تمیز نمیدهند العظمة لله القدرة لله فی الحقیقه این خادم فانی خود را در منتها درجه تحیر مشاهده مینماید چه که ملاحظه میشود امری که حقیقتش از ظهور آفتاب و بحر و سماء و ارض واضحت و لا تحتراست کل از آن محبوب و محروم از حق جل جلاله این خادم فانی طلب مینماید که بید مبارک از بحر عنایت بر مردگان مبذول فرماید آنچه که سبب حیات کل است تا کل لذت حیات و لذت بیان رحمن و لذت عنایتش را بیابد و بمثابه روح در عالم حرکت نمایند آنه هو السميع الجیب و هو الغفور الکریم

43 و اینکه مرقوم داشتید در آن سمتها دوستان الهی وجهی معین نموده اند مخصوص اهل سخن ارض ط یشکر الخادم ربّه انه ایدهم علی ما ینبغی لهم فی مثل هذه الأيام و هذه الحوادث

44 و اینکه مرقوم فرمودید قدری را نگاه داشتند تا در حرکت زحمت بر حضرت مذکور (اف) علیه من کل بهاء ابهاه وارد نیاید این فقره بعد از عرض در ساحت امنع اقدس مقبول افتاد بشأنی که فرمودند طوبی له و نعیماً له بما یکون ناظراً فی الأمور الی عزّ امر الله و سلطانه و ارتفاع کلمته و اعلاء حکمه یا عبد حاضر از حق بطلب مبلّغین در جمیع احوال ناظر باشند بآنچه که سبب و علت تصوّع عرف تقدیس است بین عباد طوبی لحیدر قبل علی انا اعترفنا برضائنا عنه و شهد بذلک قلبی الأعلى فی هذا المقام و مقامات

the Huquq only what is necessary, and that too if it be offered in a spirit of joy and radiance."

- 45 Although sufficient conditions for teachers have been revealed from the Most Exalted Pen, in these days, while this servant was writing a petition to one of the Afnan of the Sacred Tree, this supreme utterance was heard from the Tongue of Grandeur - exalted be His glory and sublime be His station: "We beseech God to aid them to serve His Cause and to teach what the All-Bountiful hath revealed in the Book, in such wise that neither what is witnessed nor what is seen may become a veil or obstacle. God willing, may they be adorned with the robe of piety, the mantle of detachment and the crown of severance. What hath been mentioned is like unto weapons for the teachers, nay rather, more penetrating, more decisive and more effective."

- 46 The beloved of the heart, Aqa Mirza Asadu'llah, upon him be the Most Glorious Glory of God, had also written last year concerning this matter, and his purpose was that any teacher who is divinely assisted and commissioned for this mighty task should have with him only what suffices for his needs, and in whatever land he entereth, perfect detachment should be manifest from him. In truth, this matter is the greatest ladder for the ascent, rise, acceptance and attention of the peoples. Detachment and severance are two wings for the flight of those who are captives of self and passion to the atmosphere of nearness and the presence of God. Praise be to God that His Honor hath acted in accordance with what is acceptable before God. This is a great station and a mighty rank.

- 47 His Honor the Afnan (Alif Ha), upon him be all the Most Glorious Glory, and some others have labored greatly. In truth, they have acted upon whatever lay within their power and have not fallen short in exalting the Word, promoting the Cause and spending. Since His Honor was not content with their hardship, he should inform the loved ones of God with utmost joy and delight, that perchance hereafter the honored Afnan, upon them be all the Most Glorious Glory, might find rest. Although God, exalted be His glory, bestoweth whatever is befitting, yet since in these days their business affairs have suffered some loss, therefore it is more conducive to piety that they be relieved for a while. O beloved of my heart! Great favor hath been shown to them. Although at present this matter is hidden as it should be from them and others, yet God our Lord, the Mighty, the All-Knowing, the All-Wise, will make it manifest.

اخری باید مبلغین بقدر ضرورت از حقوق اخذ نمایند و انهم اگر بروح و ریحان واقع شود انتهی

- 45 اگرچه در شرایط مبلغین از قلم اعلی جاری شد آنچه که کافیت و لکن در این ایام در عریضه‌ئی که این عبد خدمت یکی از افنان سدره عرض مینمود این کلمه علیا از لسان عظمت استماع شد قوله عز کبریائه و جل شأنه از حق میطلبیم ایشان را مؤید فرماید بر خدمت امر و تبلیغ ما انزله الوهاب فی الکتاب بشأنی که ما یشهد و یری حجاب نشود و منع ننماید انشاءالله بثوب تقوی و رداء زهد و اکیلل انقطاع مزین شود آنچه ذکر شد بمثابه سلاحست از برای مبلغین بل احد و احکم و انفذ انتهی

- 46 جناب محبوب فؤاد آقا میرزا اسدالله علیه بهاء الله الأبهی هم سنه قبل در این فقره مرقوم داشته بودند و مقصودشان آنکه هر مبلغی که من عند الله موفق و مأمور است باین امر عظیم باید بقدر کفاف با او باشد و در هر ارض که وارد میشود کمال انقطاع از او ظاهر باشد و فی الحقیقه این فقره مرقاة اعظم است از برای ارتقا و صعود و اقبال و توجه امم زهد و انقطاع دو جناحند از برای صعود اسیرهای نفس و هوی الی هوآء القرب و اللقاء لله الحمد آن حضرت عمل فرموده آنچه را که عندالله مقبول بوده این مقامیست بزرگ و شایسته عظیم

- 47 حضرت افنان اح علیه من کل بهاء ابهاه و بعضی از ایشان بسیار زحمت کشیده‌اند فی الحقیقه آنچه از ایشان برآمد عامل شده‌اند و در اعلاء کلمه و ارتفاع امر و انفاق کوتاهی ننموده‌اند آن حضرت خود چون راضی بزحمت ایشان نشده‌اند باید احباء الهی را هم بکمال روح و ریحان آگاه نمایند که شاید از بعد آقایان افنان علیم من کل بهاء ابهاه مستریح شوند اگرچه حق جل جلاله عطا میفرماید آنچه را که سزاوار است و لکن چون در این ایام دستگاه تجارت ایشان را خسارتی رسیده لذا چندی فارغ باشند اقرب بتقوی است یا محبوب فؤادی عنایت بزرگی در باره ایشان شده اگرچه حال از ایشان و غیر ایشان این فقره کما هو حقّه مستور است و لکن یظهره الله ربنا المقتدر العلیم الحکیم

48 That you wrote mentioning your presence at the home of Haji Mirza Fadlu'llah, upon him be the Glory of God, together with the friends of God, upon them be the Glory of God - this was presented at the Most Holy Court. These are the words uttered by the Beloved of the worlds and the One mentioned in the hearts of the Prophets and Messengers, exalted be His glory: "O Fadlu'llah! The grace of God, exalted be His majesty, is manifest and evident in thy behalf, for thou hast been blessed with His mention and thy name hath been revealed by the Most Exalted Pen in the Most Great Prison. All the Prophets, saints and chosen ones have testified and do testify to the greatness of this bounty. Rejoice thou in this manifest grace. We have mentioned each of the beloved of God who were present in that gathering, and the name of each hath been recorded by the Most Exalted Pen in God's Book. Blessed are they. We, from this station, send Our greetings upon them and upon My chosen ones and loved ones there and in other lands, and We counsel all to patience and forbearance in what hath befallen the righteous and in that which will exalt the Cause of God, the All-Knowing, the All-Wise."

49 And regarding what you wrote about the handmaiden of God [name], sister of Muhammad, who hath ascended to the Most Exalted Horizon - this was presented before the Throne, as was her petition, and these are the words uttered by the Tongue of Grandeur in response, exalted be His utterance and His mention:

50 "He is the Hearer, the Answerer. O My handmaiden and My leaf! Rejoice that thy cry hath ascended to the Divine Lote-Tree and it hath answered thee from the Most Exalted Horizon. Verily, there is no God but I, the Wronged One, the Stranger. We have appeared and made manifest the Cause, and guided all to the Straight Path of God. We have ordained the laws and commanded all to that which will profit them in the Hereafter and in this world. Yet they have pronounced death upon Me. By this the Maiden of Heaven hath lamented, the Mount of Sinai hath cried out, and the Faithful Spirit hath wept. They have deprived themselves of the outpourings of these days by following every ignorant remote one. They have cast the ocean of knowledge behind their backs, turning to the ignorant ones who claim knowledge without any proof from God, the Lord of all worlds. Blessed art thou for having cast aside idle fancies and held fast to the cord of God, the Strong.

51 "Consider the grace of God, exalted be His glory. How many kings and queens of the world, after seeking and yearning and waiting, remained deprived of the Goal of the world's inhabitants, while thou hast attained unto it. God willing, thou shalt

48 اینکه مرقوم فرمودند در منزل جناب حاجی میرزا فضل الله عليه بهاء الله تشریف داشتند مع دوستان الهی عليهم بهاء الله ذکرش در ساحت اقدس عرض شد هذا ما نطق به محبوب العالمين والمذكور في افتدة التبيين والمرسلين قوله عز كبريائه يا فضل الله فضل حق جل جلاله در بارهات مشهود و ظاهر چه که بذکرش فائز شدی و در سجن اعظم از قلم اعلی اسمت نازل جميع انبيا و اوليا و اصفيا باعظمية اين فضل گواهی داده و میدهند ان افرح بهذا الفضل المبين احبای الهی که در آن مجمع حاضر بودند هریک را ذکر نمودیم و در کتاب الهی از قلم اعلی اسم هریک ثبت شده طوبی لهم انا نکبر من هذا المقام عليهم و علی اصفیائی و اولیائی هناك و فی دیار اخری و نوصی الكل بالصبر و الاصطبار فيما ورد علی الأبرار و بما يرتفع به امر الله العليم الحكيم انتهى

49 و اینکه مرقوم داشتید ورقه عليها ٦٦٩ [بهاء الله] اخت محمد ق ا خ ا بافق اعلی توجه نموده لدی العرش عرض شد و همچنین عریضه اش معروض و هذا ما نطق به لسان الکبریاء فی الجواب قوله عز بیانه و جل ذکره

50 هو السامع المحیب یا امتی و ورقتی ان افرحی بما صعد ندائک الی سدرۃ المنتهی و انہا اجابتک من الأفق الأعلى انه لا اله الا انا المظلوم الغریب قد ظهروا و اظهروا الأمر و هدینا کلّ الی صراط الله المستقیم و شرعنا الشرایع و امرنا کلّ بما ینفعهم فی الآخرة و الأولى و هم افتوا علی سفک دمی بذلک ناحت الحور و صاح الطور و بکی الروح الأمین قد منعوا انفسهم عن فیوضات الأيام بما اتبعوا کلّ جاهل بعید قد نبذوا بحر العلم عن ورائهم متوجهین الی الجهلاء الذین یدعون العلم من دون ینبئة من الله رب العالمین طوبی لک بما نبذت الأوہام و تمسکت بجبل الله المتین

51 در فضل حق جلّ جلاله ملاحظه نما چه بسیار از ملوک و ملکه های عالم بعد از طلب و آمال و انتظار از مقصود عالمان محروم ماندند و تو بآن فائز شدی انشاء الله فائز شوی بعملی که عرفش

succeed in performing such deeds whose fragrance shall endure throughout the eternity of God's names, exalted be His glory. By God's life! All that is visible on earth cannot equal the words 'O My handmaiden.' Soon shall the eyes of the world be illumined by what hath been revealed from the Most Exalted Pen. Blessed art thou and blessed is the mother who nursed thee.

بدوام اسماء حقّ جلّ جلاله باقی و پاینده ماند
لعمریه الله بکلهء یا امّی معادله نمینماید آنچه در
ارض مشهود است زود است چشمهای عالم
بمشاهدهء آنچه از قلم اعلی نازل شده روشن و
منیر گردد طوبی لک و لأم رضعتک

- 52 "Know thou the value of this station and arise to serve the Cause in such wise that the doubts and intimations of the suspicious ones may not hold thee back from standing firm. The sun of certitude is shining while people cling to vain imaginings; the ocean of knowledge is surging while the people hold fast to the hem of the ignorant. These chronic diseases can be cured only through the grace of God, exalted be His glory. Convey My greetings to the handmaidens in that land and give them the glad-tidings of God's grace and mercy. We have desired for thee a station - therefore praise and thank thy Lord, the All-Bountiful, the All-Generous. Praise be to God, the Most Exalted, the Most Great."

52 قدر این مقام را بدان و بایست بر خدمت
امر بشائی که شبهات و اشارات مرئیین ترا
از قیام باز ندارد آفتاب یقین مشرق و ناس
بظنون متمسک بحر علم موج و قوم بذیل جهلا
متشبث این امراض مزمنه را دریاق رفع ننماید
مگر بعنایت حقّ جلّ جلاله اماء آن ارض را
تکبیر برسان و بفضل و رحمت الهی بشارت ده
اَنَا اردنا لک مقاماً ان احمدي ثم اشکری ربّک
الفضال الکريم

- 53 Praise be to God for His bounties and favors! The showers of the divine springtime have been and continue to be the portion of those who seek, those who yearn, and the faithful handmaidens. The rays of the Sun of generosity are so manifest that should all created things together turn towards Him, they would attain to the ocean of His grace. We beseech His seas of generosity and bounty to adorn all with the lights of guidance and deprive none from this peerless favor. Verily, He is the All-Bountiful, the Most Generous.

53 الحمد لله العلیّ العظیم انتهى لله الحمد بما انعم و
اکرم امطار ربيع رحمانی نصیب قاصدين و طالبين
و قاتنات صادقات بوده و هست اشعهء آفتاب
کرم بشائی دیده میشود که اگر جمیع کائنات
فی الجمله اقبال نمایند بحر عنایتش فائز شوند از
دریاهای کرم و جودش سائل و آمل که کل
را بانوار هدایت مزین فرماید و از این فضل لا
مثل له محروم نسازد انه هو الفضال الکريم

- 54 Your other letter dated the 15th of Dhi'l-Qa'dah brought boundless joy to the world and bestowed gladness. May you ever be gladdened through the grace of God, exalted be His glory.

54 و دستخط دیگر آن محبوب که بتاريخ ۱۵ شهر
ذی القعدة الحرام بود عالم عالم فرح بخشید و
مسیرت عنایت نمود انشاء الله لازال بعنایت حقّ
جلّ جلاله مسرور باشید

- 55 Regarding what you wrote about J.M.Sh., upon him be the Glory of God, some time ago a Most Holy, Most Exalted Tablet was sent specifically for him in the company of Shaykh S.L., upon him be the Glory of God. God willing, may he be assisted to serve the Cause. Although grievous errors were manifested from him, yet God has pardoned him through His grace. Now the gaze of favor is turned toward him, and it is hoped that through God's infinite bounty, exalted be His glory, whatever is beneficial for him will descend from the heaven of grace and be ordained by the Pen of Destiny. Man knoweth not what harmeth him or profiteth him. He knoweth and doeth what befitteth His loving-kindness toward His loved ones. However, what this evanescent servant has beseeched for him is that in

55 و اینکه در بارهء جناب م ش علیه بهاء الله مرقوم
[داشتید] چندی قبل لوح اقدس مخصوص
ایشان بصحابت جناب شیخ سل علیه ۹ ۶۶
[بهاء الله] ارسال شد انشاء الله مؤید باشند بر
خدمت امر اگرچه خطاهای کبیره از ایشان
ظاهر ولكن عفا الله عنه فضلاً من عنده حال
لحاظ عنایت بایشان متوجه و امید هست از فضل
بینتهای حقّ جلّ جلاله آنچه مصلحت ایشانست
از سماء عنایت نازل فرماید و از قلم تقدیر مقدر
نماید لا يعلم الانسان ما یضره و ما ینفعه هو یعلم
و یعمل ما ینبغی لعنایتیه لأجابه لکن آنچه این

these days he may act for God and in the path of God in such wise that the fragrance of immortality may forever waft from it throughout all kingdoms. In any case, I beseech from God that which is for the good of His servants.

خادم فانی از برای ایشان طلب نموده اینست که در این ایام عامل شوند لله و فی سبیل الله آنچه را که بدوام ملک و ملکوت عرف بقا از او متضوع باشد باری در هر حال از حق میطلبم آنچه را که خیر عباد در اوست

- 56 Regarding what you wrote about his having departed out of respect for God's Cause without informing others - this matter was highly acceptable before the Throne. Thus did the Tongue of Grandeur speak, exalted be His glory: "It behooveth one like him to do as he hath done, and it beseemeth one like him to teach his Lord's Cause."

56 و اینکه مرقوم فرموده بودند اجلالاً لأمر الله من غیر اطلاع حرکت فرمودند این فقره لدی العرش بسیار مقبول افتاد هذا ما نطق به لسان العظمة قوله جلّ اجلاله و مثله ینبغی ان یعمل ما عمل و مثله یلیق ان یتبع امر ربّه انتی

- 57 At one time this exalted word was heard from the tongue of the Lord of all being and the Lord of the throne on high and of earth below, exalted be His glory: "Detachment and severance are as the two greatest luminaries for the heaven of teaching. Blessed is he who hath attained unto this most great station and this most pure and most mighty habitation."

57 و وقتی از اوقات این کلمه علیاً از لسان مالک وری و ربّ عرش و ثری شنیده شد قوله عزّ کبریائه زهد و انقطاع بمثابه نیرین اعظمینند از برای سماء تبلیغ طوبی لمن فاز بهذا المقام الأكبر و المقرّ الأطهر الأعظم انتی

- 58 As for the Tablets that were requested, they have been sent both with and without names. Likewise, wondrous and exalted Tablets have been revealed and sent from the heaven of divine Will specifically for the friends in Abadih, upon them be the Glory of God, the Lord of Oneness. Blessed are they, blessed are they! Theirs is a goodly beginning and end.

58 اینکه الواح خواسته بودند باسم و بی اسم ارسال شد و همچنین مخصوص اولیای آباده علیهم بهاء الله مالک الأحدیة الواح بدیعه منیعه از سماء مشیت الهیه نازل و ارسال شد طوبی لهم طوبی لهم و لهم حسن المبدأ و المآب

- 59 Regarding what you wrote about Haji Mirza Sh.K. (T.R.), upon him be the Glory of God, praise be to God that he has attained to the grace of God, exalted be His glory. He has been mentioned repeatedly in the Most Holy Court, and a Most Holy, Most Exalted Tablet was sent specifically for him as well. The servant beseecheth his Lord to make him steadfast in this Most Great Cause in such wise that he may be pointed to with fingers of recognition. His movement and attention at present would be unwise. Should God will, He will write for him from His Most Exalted Pen the reward of attaining His presence. These are words the servant heard from the tongue of his Lord, the Compassionate, the Generous. The Glory be upon him.

59 اینکه در باره جناب حاجی میرزا ش ک (ت ر) علیه ۶۶ ۹ [بهاء الله] مرقوم داشتید لله الحمد بعنایت حقّ جلّ جلاله فائز شدند و مکرّر ذکرشان در ساحت اقدس شده و لوح امانع اقدس هم مخصوص ایشان ارسال گشت یسأل الخادم ربّه بأن یجعل مستقیماً علی هذا الأمر الأعظم علی شأن بشار الیه بالبنان حرکت و توجهشان حال از حکمت خارج لو شاء الله یکتب له من قلمه الاعلی اجر لقاء هذه کلمة سمعها الخادم من لسان ربّه المشفق الکریم البهاء علیه

- 60 As to what was written concerning the passages specifically sent for his honor Khan, upon him be the glory of Baha'u'llah - to explain in detail, those passages did not belong to Khan himself but were requested by another, thus they were sent. And now it is not permissible to give them to him; according to the command they must reach that honored one - let him request them. When mention was made of the beloved of the heart, his honor Shaykh 'Ali, who attained in the earliest days

60 اینکه در باره قطعاتی که مخصوص جناب خان علیه بهاء الله ارسال شده مرقوم داشتند تفصیل آنکه آن قطعات مال سرکار خان نبوده شخصی خواسته بود لذا ارسال شد و حال دادن باو هم جایز نه حسب الامر باید بآن جناب برسد مطالبه فرمایند حیثی که ذکر محبوب فؤاد حضرت شیخ عل الذی فاز فی أول الايام قبل اکثر الأنام و

before most others, and likewise mention of the honored Afnans, upon them be all His most glorious glory, at the Most Holy, Most Exalted Threshold according to that beloved one's letter, these exalted words shone forth from the Dayspring of the Cause - exalted be His grandeur: "O Haydar-'Ali! The fire of the Divine Lote-Tree is ablaze and the Interlocutor of the Mount is manifest and speaking. By the life of God! If the friends of God were to turn even slightly, the sweetness of the All-Merciful's utterance would so attract them that its effects would encompass the earth. And likewise they would become so enkindled by the fire of the Lote-Tree that the effect of its heat would become evident in all things. This enkindlement and attraction, in relation to its means, is sometimes manifest and sometimes hidden - that is, at times manifest under the shadow of the Name 'the Manifest' and at times concealed under the shadow of the Name 'the Hidden.'

- 61 Upon 'Ali be My glory, and likewise upon the Afnans, upon them be My glory - from their acceptance and orientation and enkindlement, hearts and souls are set ablaze and the effects of that enkindlement exist in the world, though now hidden. Soon will the world witness their attraction and their enkindlement and the effects of what they have wrought in the path of God, the Lord of the worlds. They must give thanks to God for this bounty, the like of which exists not in the world and which no people have ever attained." A hundred thousand regrets and losses for those souls who remained veiled and who, through false and slanderous words, were deprived of the supreme horizon and the most exalted summit. Thus have We adorned the heaven of Our bounty with the sun of Our utterance for My friends, upon whom there has befallen in My path that whose reward is treasured in the knowledge of God, the All-Knowing, the All-Informed.

- 62 Praise be to God! The beloved of the heart, his honor Shaykh 'Ali, upon him be the Most Glorious Glory of God, attained in days when the horizon of the Sun of Truth was not free from clouds, and the river of divine mercy was flowing in the innermost mystery, and the face of the Cause was hidden from all eyes and sight. A hundred thousand blessings upon them, for in such days they reached the Most Great Ocean and received their portion from the lights of the Sun of Truth. And likewise the honored ones, their honors the Afnans, upon them be all His most glorious glory, have attained to a station which this servant is powerless to mention, for God, exalted be His glory, has adorned them with the honor of relation to Himself. The entire world cannot equal one utterance of "O My Afnan!" Let alone the verses that have been specifically revealed for them

همچنین ذکر آقایان اف علیهم من کل بهاء ابهه در ساحت امنع اقدس اعلی مطابق دستخط آن محبوب عرض شد این کلمات عالیات از مشرق امر مشرق قوله عز کبریائه یا حیدر قبل علی نار سدره مشتعل و مکلم طور ظاهر و ناطق لعمر الله اگر دوستان الهی فی الجمله توجه نمایند حلاوت بیان رحمن ایشان را بشأنی جذب نماید که آثارش ارض را احاطه کند و همچنین از نار سدره بشأنی مشتعل شوند که اثر حرارت در کل ظاهر گردد و این اشتعال و جذب نظر باسباب گاهی ظاهر و هنگامی مستور یعنی وقتی در ظل اسم ظاهر ظاهر و زمانی در ظل اسم باطن باطن

- 61 علی علیه بهائی و همچنین افنانی علیهم بهائی از اقبال و توجه و اشتعالشان افتده و قلوب مشتعل و آثار آن اشتعال در عالم موجود و لکن حال مستور سوف یری العالم جذبه و اشتعالهم و آثار ما عملوا فی سبیل الله رب العالمین لهم ان یشکروا الله بهذا الفضل الذی لیس له مثل فی العالم و ما ادرکه الأمم صدهزار حسرت و خسارت از برای نفوسی که محبوب مانده اند و باقوال کذبیه مفتریه از افق اعلی و ذروه علیا ممنوع گشته اند کذلک زیبا سماء عنایتی بنیر بیانی لأولیائی الذین ورد علیهم فی سبیلی ما تخرن اجره فی علم الله العلیم الخبیر انتهى

- 62 الحمد لله حضرت محبوب فؤاد جناب شیخ علی علیه بهاء الله الأبهی در ایامی فائز شدند که افق آفتاب حقیقت از سیاح خالی نه و فرات رحمت الهی در سر سر جاری و وجه امر از ابصار و عیون مستور صدهزار طوبی از برای ایشان که در مثل آن ایام بحر اعظم رسیدند و از انوار آفتاب حقیقت قسمت بردند و همچنین آقایان عظام حضرات اف علیهم من کل بهاء ابهه فائزند بمقامی که این عبد از ذکر آن عاجز است چه که حق جل جلاله ایشان را بشفاف نسبت خود مزین داشته جمیع عالم بیک کلمه یا افنانی معادله نمینماید دیگر آیاتی که مخصوص

which testify in most eloquent terms to their station before the faces of the world. Blessed are they and joy be unto them!

63 And likewise those honored ones, and the saints of the one true God—glorified be His majesty—whose names had been mentioned: each one hath again and again been vouchsafed the grace of the divine favour; the recompense of all is with God, and shall neither be lost nor diminished. I swear by the Sun of Revelation! a single soul, raised up in the love of God, is remembered in the sight of God, and is inscribed, by the Most Exalted Pen, in the Crimson Scroll. Were I to recount them one by one, and to set forth their station, I should needs occupy myself with many registers and the compilation of numerous books. God Himself will make manifest His Truth. This servant beseecheth God to confirm them, at all times and under all conditions, in steadfastness, in service, and in that sincerity whereunto all things bear witness, and whose fruits may be made manifest and apparent in the world. And as to the mention that had been made of Jinab-i-Muhammad—before (kh-a)—and of Jinab-i-Mirza Abu—may the glory of God rest upon them—namely that, praised be God, in the earliest days of youth they had turned their faces towards the Most Exalted Horizon: this matter was submitted in the Most Great Presence. This is what hath been sent down for them from God, the Most High, the Most Great—His word, blessed and exalted be He.

64 In the Name of the Wronged One!

65 The All-Merciful hath revealed this Book from the Kingdom of Utterance unto all who dwell within the realm of possibility. Blessed is he who hath heard and responded, and woe betide every heedless doubter. This is the Day illumined by the lights of the Countenance, wherein the Tongue of Grandeur proclaimeth: “The Kingdom belongeth unto God, the Lord of the Final Return!” Thy mention hath been made in this station, and We have revealed for thee that which the tongues of creation are powerless to recount. Rejoice thou in that thou hast been remembered in the Most Great Prison, and the Face of the Ancient of Days hath turned towards thee from the Most Exalted Station. We have revealed the verses and manifested the clear proofs, and We have called all to the Straight Path. Among the people are those who have turned away and denied, and among them are those who have pronounced judgment against Us without clear proof or evidence. The first to turn away from Us were the divines of the earth in this age, who call upon My name by night and day while reclining upon their lofty cushions, yet when I manifested Myself, they rose

ایشان نازل شده بأفصح البیان تشهد لهم امام وجوه العالم هنيئاً لهم و مریئاً لهم

63 و همچنین آقایان و اولیای حق جلّ جلاله که ذکرشان را فرموده بودند هر یک مکرر بعنایت الهیه فائز گشته اجر کل عندالله ضایع نشده و نمیشود قسم بافتاب ظهور یک نفس که در محبت الهی برآورده اند عندالله مذکور و در صحیفهء حمرا از قلم اعلی مسطور است اگر هر یک را بخواهم ذکر نمایم و مقامش را اظهار دارم باید بدفاتر متعدده و تألیف کتب عدیده مشغول شوم حقّ خود ظاهر میفرماید این خادم از حقّ میطلبد ایشان را در جمیع احوال تأیید فرماید بر استقامت و خدمت و خلوصی که جمیع اشیاء بر آن گواهی دهد و آثارش در عالم ظاهر و هویدا گردد اینکه ذکر جناب محمد قبل با (خا) و جناب میرزا ابوعلیما بهاء الله نموده بودند که الحمد لله در اول شباب بافق اعلی توجه نموده اند این فقره در منظر اکبر عرض شد هذا ما نزل لهما من لدی الله العلیّ العظیم قوله تبارک و تعالی

64 بسمی المظلوم

65 کتاب انزله الرحمن من ملکوت البیان لمن فی الامکان طوبی لمن سمع و اجاب و ویل لكل غافل مرتاب هذا يوم تتور بانوار الوجه و فيه ینادی لسان العظمة الملك لله مالک يوم المآب قد ذکر ذکرک فی هذا المقام انزلنا لک ما عجزت عن ذکره السن الانام ان افرح بما ذکرک فی السجن الأعظم و توجه الیک وجه القدم من اعلی المقام انا انزلنا الآيات و اظهرنا البينات و دعونا الكل الى سواء الصراط من الناس من اعرض وانکر و منهم من افقی علينا من دون بینة و برهان و اول من اعرض عنا علماء الأرض فی هذا العصر الذین یدعوننی فی اللیالی و الايام باسمی یتکئون علی الوسائد العلیا و اذا اظهرت نفسی قاموا علیّ علی شأن صاحبت به الحصة طوبی لک بما سمعت النداء و اقبلت الیه و اجبت مولاک اذ اتی بقدره و سلطان

against Me in such wise as caused the very pebbles to cry out. Blessed art thou for having heard the Call and turned unto it, and for having answered thy Lord when He came with power and sovereignty.

66 And this is what was revealed for the other one. He, exalted be His glory, saith:

67 In My Name, the One manifest from the horizon of utterance

68 Glorified be He Who hath appeared and manifested His Cause in such wise that all things have spoken. The Promise hath come, and the Promised One hath appeared, to Whom all atoms testify that there is none other God but Him, the Protector, the Self-Subsisting. The eyes of those near unto God have been gladdened by this Revelation, whereby the Tree of Sinai hath spoken, the darkness hath been illumined, and the Dove of the Cause hath cooed upon the branches of the Tree of Utterance that there is none other God but Him, the Mighty, the Loving. How many a servant hath turned toward the Most Exalted Horizon, and how many a king hath turned away from God, the Lord of all kings. Blessed is the heart that hath turned, and the face that hath been directed, and the ear that hath heard this Call which hath been raised from this praiseworthy station. Grieve thou not over anything, but place thy trust in God in all matters. Say: Praise be unto Thee, O my God, for having remembered me in the Prison and for having taught me that which lay hidden in Thy knowledge and inscribed in Thy Books. I beseech Thee to make me steadfast in Thy Cause and to cling to the hem of Thy grace. Verily, Thou art the Almighty, the Mighty, the All-Forgiving.

69 And as to the mention made of the Leaf, the sister of Jinab-i-Aqa Ghulam-Husayn—upon them both rest the glory of God—this was laid before the Most Holy, the Most Inaccessible Threshold. This is what hath been revealed for her, and for those leaves who have turned unto God and believed in Him, the Incomparable, the All-Informed—His word, exalted be His glory, and mighty His utterance.

70 He is the Dayspring that hath risen from the horizon of Revelation.

71 O My handmaiden and My leaf! Praise thou the Best-Beloved of the worlds, that thou hast been made to attain this most great bounty in days when most of the divines and notables of the earth are deprived thereof. We have made mention of thee by the name of "Leaf," that thou mayest, even as the leaves, be stirred by the winds of the Will of God, exalted be His glory, even as the leaves of the trees of the earth are stirred by the blowing of the winds. Be thou thankful unto thy

66 و هذا ما نزل للآخر قوله عزّ كبريائه

67 بسمي الظاهر من افق البيان

68 سبحان الذي ظهر و اظهر امره على شأن نطقت
الاشياء قد جاء الوعد و اتى الموعد الذي شهد
الذرات انه لا اله الا هو المهيمن القيوم قد قرت
عيون المقربين من هذا الظهور الذي به نطقت
سدرة الطور و انار الديجور و هدرت حمامة الامر
على اغصان دوحه البيان انه لا اله الا هو العزيز
الودود كم من عبد اقبل الى الافق الاعلى و كم
من ملك اعرض عن الله مالک الملوك طوبى
لقلب اقبل و لوجه توجه و لأذن سمعت هذا النداء
الذي ارتفع من هذا المقام المحمود انك لا تحزن
من شيء توكل على الله في كل الأمور قل لك
الحمد يا الهى بما ذكرتني في السجن و عرفتنى ما كان
مكوناً في علمك و مسطوراً في كتبك اسألك
بأن تجعلني مستقيماً على امرک و متشبثاً بذيل
عنايتك انك انت المقتدر العزيز الغفور انتهى

69 و اينکه ذکر ورقه اخت جناب آقا غلامحسين
عليهما بهاء الله نموده بودند در ساحت امنع
اقدس عرض شد هذا ما نزل لها و للأوراق التي
اقبلن و آمن بالله الفرد الخبير قوله جلّ كبريائه
و عزّ بيانه

70 هو المشرق من افق الظهور

71 يا امتي و يا ورقتي حمد كن محبوب عالميان را که
باين فيض اعظم فائز شدی در ایامی که اکثر
علما و رجال ارض از آن محرومند ترا باسم ورقه
ذکر نمودیم تا بمثابه اوراق از ارياح اراده حق
جلّ جلاله متحرک باشی چنانچه اوراق اشجار
ارض از هبوب ارياح ان اشکری ربک بهذا

Lord for this clear remembrance. Shouldst thou discover the sweetness of the words "O My handmaiden," thou wouldst find thyself detached from all the worlds, occupied day and night with the remembrance of the one intended Lord. We have mentioned each of the leaves and handmaidens who have drunk from the waters of the Most Merciful's mercy and who are turned toward the Court of God, in most wondrous utterance. Blessed are they and joy be unto them. God shall soon reveal their station in a place that cannot be described by mention nor characterized by attributes. We counsel thee to that which will cause the exaltation of God's Cause amongst His servants and handmaidens. He heareth the call of His loved ones and beholdeth their deeds. Verily, He is the All-Hearing, the All-Seeing. The glory be upon thee and upon them from God, the Almighty, the All-Knowing, the All-Wise.

72 And as for the mention made of the Greater Lady (upon her be 96 [Baha'u'llah]) who is known as Hajjiyyih, it was submitted and one Most Holy, Most Exalted Tablet was revealed especially for her:

73 O beloved of My heart! The waves of the divine ocean of bounty are such that no one can comprehend them or adequately render thanks. The very essence of praise, glorification and thanksgiving finds itself evanescent and wanting in this arena. In days when the arrows of tribulation rain down more abundantly than showers from the heaven of hatred, and when the darkness of malice encompasses all directions, the Supreme Pen speaks in such wise that a hundred thousand essences of spirit are found thunderstruck. With a hundred thousand expressions of humility and supplication do I beseech Him to awaken the heedless and give them to drink from the ocean of knowledge. He is the Bestower, He is the Giver, He is the Munificent, He is the Generous, He is the Mighty, the All-Seeing. I have strayed from the subject. This is what was revealed for her, His words, exalted be His glory:

74 He is the One Who gazeth from His most exalted horizon

75 O handmaiden of God! Harken unto the call of the Lord of Names, Who hath turned toward thee from the prison and maketh mention of thee. He hath aided every seeker, answered every call, and guided every wayfarer. Today the straight path is manifest, the balance of justice is set up, and the lights of the sun of bounty are shining. However, the darkness of oppressive souls hath become as clouds between the sun of bounty and the people of the world, becoming a veil and barrier. Blessed is the one who hath rent asunder the veil and become illumined by the lights of the Sun of Revelation. How many souls who counted themselves among the wise and learned were, on the

الذكر المبين اگر حلاوت کلهء یا امتی را بیابی
از عالمیان خود را فارغ مشاهده نمائی و در لیلی
و ایام بذکر مقصود یکتا مشغول شوی اوراق و
امائی که از فرات رحمت رحمانی آشامیدند و
بشطر الله ناظرند هریک را بابدع بیان ذکر نمودیم
طوبی لمن و نعیماً لمن سوف یظهر الله مقامه
فی مقام لا یذكر بالأذکار ولا یوصف بالأوصاف
و ترا وصیت مینمائیم بآنچه سبب ارتفاع امر الله
است مابین عباد و اماء ندای دوستان را میشنود
و اعمال را مشاهده میفرماید آنه هو السميع البصیر
البهاء علیک و علیهن من لدی الله المقتدر العليم
الحکیم انتهى

72 و اینکه ذکر سیدهء کبیره علیها ۹۶ [بهاء الله]
که به حاجیه معروفند نموده بودند عرض شد و
یک لوح اقدس مخصوص او نازل

73 یا محبوب فؤادی امواج بحر فضل الهی نه
بشأنیست که انسان بتواند تعقل نماید و یا از
عهدهء شکر برآید کینونت حمد و ثنا و شکر
در این عرصه خود را فانی مشاهده مینماید و
عاجز و قاصر می بیند در ایامی که از سماء بغضا
سها م بلا اغزر از امطار نازل و ظلمت ضغینه
از جمیع جهات محیط قلم اعلی بشأنی ناطق که
صد هزار جوهر روح منصعق مشاهده میگردد
بصد هزار عجز و ابتهال عرض مینمایم غافلین را
آگاه فرماید و از دریای دانائی بنوشاند اوست
بازل اوست معطی اوست بخشنده اوست کریم
اوست توانا و بینا از مطلب دور افتادم هذا ما
نزل لها قوله جل جلاله

74 هو الناظر من افقه الأعلی

75 ای کنیز خدا بشنودای مالک اسماء را که در
سجن بتو توجه نموده و ترا ذکر مینماید هر قاصدی
را اعانت نموده و هر ندائی را جواب عطا فرموده
و هر طالبی را راه داده امروز سبیل مستقیم
ظاهر و میزان عدل منصوب و انوار آفتاب فضل
مشرق ولكن ظلمت انفس ظالمه بمثابة غمام
مابین آفتاب فضل و اهل عالم حجاب شده و
حایل گشته طوبی از برای کسی که حجاب را
خرق نمود و بانوار آفتاب ظهور منور گشت چه
بسیار از نفوس که خود را از عقلا و اهل دانش

Day of God, deprived and forbidden from all bounties. O My leaf! O My handmaiden! Know thou the value of this bounty, and likewise the mercy that hath preceded thee and guided thee to the highest horizon. Convey the greetings of the Wronged One to the steadfast handmaidens and gladden them with His favors.

میشمردند و در یوم الهی از جمیع فیوضات محروم و ممنوع گشتند یا ورقتی یا امتی قدر این فضل را بدان و همچنین رحمتی که بر تو سبقت گرفت و ترا باقی اعلی هدایت نمود اماء قانتات را از لسان مظلوم تکبیر برسان و بعنایتش مسرور دار انتهی

76 And this is what was revealed for the spouse of His Honor Anis, upon them both be the glory of God:

76 و هذا ما نزل لصلح جناب الأنیس علیهما بهاء الله

77 He is the All-Witnessing, the All-Knowing

77 هو الشاهد العليم

78 O My Leaf! Harken unto My call from the precincts of My prison. Verily, there is none other God but Him, the True One, the Knower of things unseen. We have sent down from the heaven of Revelation that whereby faces are illumined and eyes are gladdened. The Promise hath come, yet the people perceive not. The Promised One hath appeared, yet they understand not. He hath come unto Whom the world hath submitted and the pillars of the nations have been shaken - they who have violated the Covenant and the Testament. He Whom they remember by night and by day hath come unto them, yet they have turned away from Him and pronounced judgment against Him with such tyranny as hath caused the Spirit of the Cause to lament and the Throne to cry out from its exalted station. Be thou thankful unto thy Lord for having chosen thee for His servant who was for numbered years a captive in the hands of the idolaters, and delivered him by a command from His presence - and He is the Ordainer of what was and what will be.

78 یا ورقتی ان اسمعی ندائی من شطر سجنی انه لا اله الا هو الحق علام الغیوب انا انزلنا من سماء الظهور ما انارت به الوجوه و قرّت به العیون قد اتی الوعد و القوم لا یسعون قد ظهر الموعد و هم لا یفقهون قد اتی من خضع له العالم و تزعزعت ارکان الأمم الذین نقضوا الميثاق و العهود قد اتاهم من یدکونه فی اللیالی و الايام و هم اعرضوا عنه و افتوا علیه بظلم ناح به روح الامر و صاح العرش فی مقام مرفوع ان اشکری ربک بما اختارک لعبده الذی کان اسیراً بأیدی المشرکین فی سنین معدودات و نجاه امرأ من عنده و هو المقتدر علی ما کان و ما یکون

79 O My Leaf! Praise be to the Goal of the world Who hath illumined thine eyes with the light of His knowledge and caused thine ears to harken unto His most sweet call - a call that is raised at all times, at eve and at morn. The Hand of Grace took thy hand and brought thee from the darkness of idle fancies to the dawning-place of certitude. We beseech God to aid thee in that which befiteth this lofty station. He, verily, hath forgiven thee and thy mother. Thy Lord is indeed the All-Bountiful, the Generous. We give thee and her the glad-tidings of My mercy and My favor, and We make mention of thy brother's wife and give her the glad-tidings of My grace that hath encompassed all who are in the heavens and on earth. Praise be to God, the Lord of the worlds.

79 یا ورقتی حمد کن مقصود عالم را که چشمت را روشن نمود بنور معرفت خود و اذنت را فائز فرمود باصغاء ندائه الأحلی ندائی که در لیلی و ایام و عشی و اشراق مرتفع است ید فضل دست را گرفت و از ظلمات اوهام بمشرق یقینت آورد از حق میطیلم ترا مؤید فرماید بر آنچه که لایق این مقام بلند است انه غفرک و امک ان ربک لهو الفضال الکريم انا نبشرك و ایاها برحمتی و عنایتی و نذکر ضلع اخیک و نبشرها بفضلی الذی احاط من فی السموات و الارضین الحمد لله رب العالمین انتهی

80 The effulgences of the Sun of Truth have so seized upon the chosen ones, the loved ones, the steadfast women and the leaves that, by the life of our Beloved and the Beloved of all who are in the heavens and earth, were they to hear the divine verses

80 اشراقات انوار آفتاب حقیقت اولیا و احباً و قانتات و ورقات را اخذ نموده لعمر محبوبنا و محبوب من فی السموات و الارض اگر بگوش حقیقت آیات الهی را اصغا نمایند کل مشتعل

with the ear of truth, they would all become so enkindled as to set the world aflame - meaning that every soul in whom remaineth a trace of spirit would attain unto true life. Verily, He is powerful over all things.

- 81 At this moment, having turned toward the Most Exalted Horizon, until entering the Station, the Tongue of Grandeur spoke, and His most sweet utterance is this: "O servant! What wert thou occupied with?" It was submitted: "With writing replies to the letters of his honor Mirza and making mention of the chosen ones." At that moment this supreme word was revealed from the tongue of the Lord of creation - exalted be His glory and mighty His power: "We desire to make mention once again of the stars of the heaven of knowledge and to counsel them with that whereby the Cause of God, the Supreme, the Self-Subsisting, may be exalted. Blessed are they in that they have turned, hearkened, responded, and attained unto that which the learned and wise ones of the earth have been heedless of, save whom God hath willed, the Lord of the worlds. They must hold fast unto unity and concord in such wise that the differences of the world may not cause division and separation. They must arise with utmost dedication to reform the world, and must at all times guide heedless souls to the ocean of wisdom through wisdom and utterance, that perchance they may become aware and be freed and detached from all else but God. And We command Our loved ones to preserve their stations. By My life! For each one a station is ordained that the pens of the world are powerless to describe. Blessed are they! Blessed are they!"

- 82 In truth, this is the Day of deeds, actions, wisdom and utterance. In one of the Tablets this exalted Word hath been revealed from the Most Exalted Pen - exalted be His utterance: "In all matters be ye guided by wisdom. Wisdom is the greatest remedy. How often it transformeth the denier into a believer, and the enemy into a friend. Adherence unto it is binding, for in most of the Tablets this theme hath been revealed from the heaven of the Will of Him Who is the Dawning-Place of the Light of Unity. Well is it with them that act accordingly." At all times hold fast unto that which will lead to the exaltation of the Word of God. Goodly deeds and a praiseworthy character are the hosts of God in this Most Great Revelation, and likewise are blessed and sanctified words. These hosts attract hearts and unlock doors. This weapon is mightier than any weapon in the world. I beseech God to assist all to act in accordance with what hath been revealed by His Most Exalted Pen in the Books and Tablets.

شوند بشأنی که عالم را مشتعل نمایند یعنی هر نفسی که در او بقیه روح باقی بزندگانی حقیقی فائز میشود آنه علی کل شیء قدیر

81 در این وقت بمنظر اعلی توجه نموده الی ان دخلت المقام اذا نطق لسان العظمة قال و قوله الأهل یا خادم بچه مشغول بودی عرض شد بتحریر جواب مراسلات جناب میرزا و ذکر اولیا در آن حین این کلمه علیا از لسان مالک وری نازل قوله جل کبریائه و عظم اقتداره انا نحب ان نذكر النجم سماء العرفان مرة اخرى ونوصيهم بما يرتفع به امر الله المهيم القیوم طوبی لهم بما اقبلوا و سمعوا و اجابوا و فازوا بما غفل عنه علماء الأرض و عرفائها الا من شاء الله رب العالمین باید باتحاد و اتفاق تثبت نمایند بشأنی که اختلافات عالم سبب تشتت نشود و فصل ننماید بکمال همت بر اصلاح عالم قیام کنند و در جمیع اوقات بحکمت و بیان ناس غافل را بجر دانائی هدایت نمایند که شاید آگاه شوند و از ما سوی الله فارغ و آزاد گردند و امر مینمائیم دوستان خود را بحفظ مقامات خود لعمری از برای هر یک مقامی مقدر که اقلام عالم از ذکرش عاجز است طوبی لهم طوبی لهم انتهى

82 فی الحقیقه امروز روز اعمال و افعال و حکمت و بیان است در لوحی از الواح این کلمه علیا از قلم اعلی نازل قوله عزّ بیان در جمیع امور بحکمت ناظر باشید حکمت دریاق اعظم است بسا میشود معرض را مقبل مینماید و دشمن را دوست تمسک باو لازم چه که در اکثری از الواح این فقره از سماء مشیت مطلع نور احدیه نازل طوبی للعالمین در کلّ حین متمسک باشید بامری که سبب اعلاء کلمة الله گردد اعمال طیبه و اخلاق مرضیه جند اللهند در این ظهور اعظم و همچنین کلمه طیبه مبارکه این جنود جذّاب قلوبند و فاتح ابواب این سلاح احد از سلاح عالم است فاسأل الله بأن يؤید الكلّ علی ما نزل من قلبه الأعلی فی الزبر و الألواح انتهى

- 83 In all conditions I implore the Truth, exalted be His glory, for assistance. Without His bounties, no thing among all things hath borne or beareth fruit. His is the grace, the bounty and the generosity, and His is that which the nations are powerless to describe.
- 83 در جمیع احوال از حقّ جلّ جلاله تأیید میطلبم
بنی عنایاتش هیچ شیء از اشیاء ثمری نداشته و
ندارد له الفضل والجلود والکرم وله ما یعجز
عن ذکره الأمم
- 84 That beloved one's other letter dated the 23rd of the revered month of Sha'ban was indeed as water of the bow for the thirsty heart of the Lion. Praise be to God, it brought complete joy. Whenever a sweet fragrance wafteth from the direction of that beloved one's love, it is truly like a musk-laden breeze for this evanescent servant. It perfumeth the nostrils of the soul and manifesteth the heart with renewed strength, for it is entirely adorned with mention, praise, service and love of the Beloved of the world. Therein was recorded what befell the people of God in the land of M and A. Exalted, exalted is the deed of 'Ali, the mention of 'Ali, the utterance of 'Ali, the steadfastness of 'Ali, the martyrdom of 'Ali, the effacement of 'Ali, the sobriety of 'Ali, the ascension of 'Ali, and the loftiness of 'Ali! By the life of our Beloved and your Beloved, our Goal and your Goal, there hath been manifested from him such steadfastness as hath adorned the heaven of power, and such oppression as hath caused the Maids of Paradise in their chambers and the dwellers of the Most Exalted Paradise in their lofty stations to lament.
- 84 دستخط دیگر آن محبوب که بتاریخ ۲۳ شهر
شعبان المعظم بود فی الحقیقه آب قوس بود از
برای تشنه قلب الأسد لله الحمد مسرت کلی
حاصل هر هنگام نفحه‌ئی از شطر محبت آن
محبوب متضوع میشود فی الحقیقه نافه مشکی
است از برای این خادم فانی دماغ جان معطر و
قلب با قوت جدید ظاهر چه که تمام آن مزین
است بذكر و ثنا و خدمت و محبت محبوب عالم و
در آن مرقوم آنچه که برحزب الله در ارض میم
و الف وارد شده تعالی تعالی عمل العلی و ذکر
العلی و بیان العلی و استقامه العلی و شهادة العلی
و محو العلی و صحو العلی و صعود العلی و علو العلی
لعمر محبوبنا و محبوبکم و مقصودنا و مقصودکم
قد ظهر منه من الاستقامه ما تزینت به سماء
الاعتدار و من المظلومیة ما ناحت الحوریات فی
الغرفات و اهل الفردوس الأعلى فی مقامات
عالیات
- 85 In truth, it would be a pity for such blood to be shed in vain and freeze upon the ground. The excellence of his deed was that none of them saw any opposition, and nothing contrary to wisdom occurred. Purely for the sake of God did he sacrifice the most precious and noble things of the world. Blessed is he, a whole world of blessedness is his! The words, utterance and mention of this servant are not worthy of this station, but there hath been revealed from the Most Exalted Pen that which is befitting. His is the praise in all conditions.
- 85 فی الحقیقه همه دمی حیف بود هدر برود و در
بساط منجمد شود حسن کار این بود که احدی
از ایشان مغایری ندید و خلاف حکمتی واقع نه
خالصاً لوجه الله اعلی و اعزّ اشیاء عالم را انفاق
کرد هنیئاً له یک عالم هنیئاً از برای او لفظ و
بیان و ذکر این عبد قابل این مقام نه و لکن از قلم
اعلی نازل آنچه که سزاوار است له الحمد فی کلّ
الأحوال
- 86 In these days it is not advisable for that honored one to turn towards those regions, and especially regarding the captives of that land who have arrived at the prison of Ta, magnificent and glorious verses have been revealed and sent. The mention of that land, its captives and its martyrs hath been and is present before the Most Holy Court. Journey to the land of Ta is also not permissible this year, as complete trust cannot be placed even in those within. Verily our Lord, the All-Merciful, is the Concealer, the Generous.
- 86 این ایام هم توجه آن حضرت بآن اطراف جایز
نه و مخصوص اسرای آن ارض که بسجن طاء
وارد شدند آیات بدیعه منیعه نازل و ارسال شد
ذکر آن دیار و اسرای آن دیار و شهیدای آن دیار
در ساحت اقدس بوده و هست توجه بارض طاء
هم این سنه جایز نه چه که از داخل هم اطمینان
کامل حاصل نه ان ربنا الرحمن هو الستار الکرم
- 87 اینکه ذکر جناب مشهدی حسین علیه بهاء الله
فرموده [بودند] آنچه اراده نموده‌اند در ساحت

- 87 With regard to the mention of Jinab-i-Mashhadi Husayn, upon him be the Glory of God, what they had intended was presented before the Most Holy and Most Exalted Presence and was accepted. However, they stated that mention of him is not permitted at this time, as the corruptors of the earth are in motion and seeking pretexts. They also stated that his services in this path have been and are remembered, and for some time a Most Holy and Most Exalted Tablet has been specifically revealed for him but not yet sent. It will be sent in these days, and another Tablet was also revealed in these two days. God willing, he will attain to both of them.
- 88 Regarding what you wrote about Jinab-i-Haji Ali and his wife, upon them both be the Glory of God, it was presented before the Most Holy and Most Exalted Presence. This is what the Speaker of Sinai uttered, exalted be His grandeur and glorified be His majesty: "This matter was accepted before the Divine Presence. Yes, what the aforementioned Haji has done, meaning in the marriage of the daughter of Dhabih, upon him and her be the Glory of God. We have mentioned him before and on this day with that which brings joy to the eyes and causes spirits to soar. Give him My glad-tidings and remind him from the Wronged One of what hath been sent down from God, the Lord of all beings. God willing, may they spend their days with joy and fragrance and unity and harmony, and be occupied with the mention and praise of the Goal of all the worlds in the evening and at dawn." End quote.
- 89 In truth, remaining in the Land of Ta at this time yields no fruit. God willing, the son of His Holiness Dhabih, upon them both be the Glory of God, will hold fast to what is right and will not cause division. Even if only for a change of air, their turning toward the land of Jinab-i-Haji is beloved. The servant beseeches his Lord to assist all to that which He loves and with which He is pleased. And peace be upon those who follow guidance.
- 90 Another submission: Jinab-i-Mahbubi-Amin, upon him be the Glory of God, has repeatedly mentioned your honor. In truth, they are focused on truth and speak the truth. They have not let go of what is right and God willing will not do so. In any case, good mention of your honor has been repeatedly heard from them. May God grant success so that all may be enabled to do what befits this blessed Day.
- 91 The souls mentioned in your letter have truly drunk from the ocean of love and are gazing toward the horizon of grace. This evanescent non-entity bears witness to this regarding them and begs God, glorified be His majesty, for their success. Some time
- امنع اقدس عرض شد و مقبول افتاد ولكن فرمودند ذکرش حال جایز نه چه که مفسدین ارض در حرکتند و مترصد دست آویز و همچنین فرمودند خدمات او در این سبیل در نظر بوده و هست و مدتهاست یک لوح اقدس مخصوص او نازل ولكن ارسال نشده این ایام ارسال میشود و یک لوح دیگر هم این دو یوم نازل شد انشاء الله بهر دو فائز میشوند
- اینکه در باره جناب حاجی علی و ضلع ایشان علیهما بهاء الله مرقوم داشتید در ساحت اقدس اعلی عرض شد هذا ما تکلم به مکلم الطور قوله عز کبریائه و جلّ جلاله این فقره لدی الوجه مقبول افتاد نعم ما عمل به الحاج المذکور یعنی در تزویج بنت ذبیح علیه و علیها بهاء الله انا ذکرناه من قبل و فی هذا الیوم بما قرّت به العیون و طارت به الأرواح بشره من قبلی و ذکره من لدی المظلوم بما نزل من لدی الله مالک الرقاب انشاء الله بروح و ریحان و الفت و اتحاد ایام بگذرانند و بذکر و ثناء مقصود عالمیان در عشی و اشراق مشغول باشند انتهى
- فی الحقیقه مانند در ارض طاء در این ایام مثمر ثمری نه انشاء الله ابن حضرت ذبیح علیهما بهاء الله بمعروف تمسک مینمایند و سیب تفریق نمیشوند اگر محض تفرج هم باشد توجه بارض جناب حاجی نمایند محبوبست یسأل الخادم ربّه بأن يؤید الكل علی ما یحبّ و یرضی و السلام علی من اتبع الهدی
- عرض دیگر آنکه جناب محبوبی امین علیه بهاء الله ذکر آن حضرت را مکرر نموده فی الحقیقه بحق ناظرند و بحق ناطق معروف را از دست نداده و انشاء الله نمیدهند باری ذکر خیر آن حضرت مکرر از ایشان شنیده شد حقّ توفیق عنایت فرماید تا کل موفق شوند بآنچه که لایق این یوم مبارک است
- نفوس مذکوره در دستخط آن حضرت فی الحقیقه از بحر محبت آشامیده اند و بافی عنایت ناظرند این معدوم فانی شهادت میدهد در حق

ago, Holy and Exalted Tablets were specifically revealed for all from the heaven of Divine Will and God willing they will be sent. I beseech and hope from the Exalted Truth that all may attain to the fragrances of the verses of our Goal and the Goal of all who are in the world.

ایشان و از حقّ جلّ جلاله توفیق میطلبد چندی قبل مخصوص کلّ الواح مقدسه منیع از سماء مشیت الهیه نازل و انشاء الله ارسال میشود از حق منیع سائل و آمل که کلّ بنفحات آیات مقصودنا و مقصود من فی العالم فائز شوند

- 92 Regarding what you wrote about the Huquq, that the aforementioned Haji intends to pay it, this is from God's grace which He bestows on whomever He wishes. Praise be to God, they were assisted to act according to what was revealed in the Book. The amount they agreed to give this year was divided according to command. The details will be presented. I beseech God to assist them to mighty deeds and bestow blessings from the heaven of grace. Verily our Lord, the Most Merciful, is the Mighty, the Powerful.

92 اینکه در باره حقوق مرقوم داشتند که جناب حاجی مذکور اراده ادای آن دارند هذا من فضل الله یؤتیه من یشاء لله الحمد مؤید گشتند به عمل بما نزل فی الکتاب وجهی که قرار شد در این سنه بدهند حسب الامر قسمت شد صورت آن بنظر میرسد از حقّ میطلبم ایشان را بر اعمال عظیمه موفق فرماید و از سماء فضل برکت عطا نماید ان ربنا الرحمن هو المقتدر القدیر

- 93 Concerning what you wrote about the Sacred Resting Places of the Most Exalted Leaf and the Greatest Holy Leaf and His Holiness the Afnan, the Most Great Uncle - upon them both be all the Most Glorious Glory - and the petition of him who attained and other souls, upon them be the Glory of God, it was presented at the Most Holy, Most Exalted Threshold of the Lord of all beings and was granted acceptance. In truth, this is a most exalted bounty, for no obliteration can reach it and no removal can affect it. That such a bounty should be manifested from the Supreme Pen in the days of the Revelation indicates its station and rank. In truth, they have attained unto an everlasting robe and an eternal adornment. Blessed are they, happy are they, and joy be unto them. This mention shall be immortalized in the Book of God and its fragrance shall be diffused amongst the servants. This beginning is sanctified from ending and conclusion. In this regard, utterances were heard from the Tongue of Grandeur, including these exalted words - His glory be exalted: "The Sun of divine utterance shall never set, and no sunset shall follow it." Thus is the station of immortality, to which our Lord, the Mighty, the Loving, bears witness. And specifically, the Most Holy, Most Exalted Tablet was revealed in this regard, namely concerning the conferral of custodianship of the specific Sacred Resting Places therein to his eminence Fadl, who attained the presence of God in prison, and other souls whose names were revealed in the Tablet, as a command from the All-Knowing Commander. This is what was revealed from the Kingdom of Command - exalted be His utterance:

93 و اینکه در باره بقعه مبارکه حضرت ورقه علیا و مخدّره کبری و حضرت افنان حضرت خال معظم علیهما من کلّ بهاء اباه مرقوم داشتید و رجای جناب من فاز و نفوس انخری علیهم بهاء الله در ساحت امّنع اقدس مالک الوری عرض شد و باجابت مقرون فی الحقیقه این عنایت بسیار عالیست چه که محو باو راه ندارد عزل باو نمیرسد از قلم اعلی در آیام ظهور چنین عنایتی ظاهر شود معلوم است شأن و مقام آن فی الحقیقه بخلع باقیه و طراز دائمه فائز شدند نعیماً لهم و مریتاً لهم و طوبی لهم این ذکر در کتاب الهی مخدّد و عرفش مابین عباد متضوّع این بدء مقدّس از ختم و نهایت است در این مقام بیاناتی از لسان عظمت شنیده شد از جمله این کلمه علیا قوله عزّ کبریائه آفتاب بیان الهی را افول اخذ نمایند و غروب از پی در نیاید انهی اینست مقام خلود یشهد بذلک ربنا العزیز الودود و مخصوص لوح امّنع اقدس هم در این مقام نازل یعنی در تفویض تولیت بقاع مبارکه مخصوصه در آن بقعه الی جناب الفضل الذی فاز بقاء الله فی السجن و نفوس انخری الذین نزّلت اسمائهم فی اللوح امرأ من لدن آمر علیهم هذه صورة ما نزل من ملکوت الامر قوله عزّ بیان

- 94 He is the Commander, the All-Wise

94 هو الامر الحکیم

- 95 O Fadlu'llah! We have appointed thee and the four known ones mentioned before the Face as custodians of the Resting Place

of the Most Exalted Leaf and the Shrines associated with Us there, and We have placed the custodianship in your hands as a glory for you and your descendants, for as long as the earthly and heavenly kingdoms endure. Be thankful to God for this everlasting dominion and perpetual bounty. Verily, He doeth what He willeth and ordaineth what He desireth, and He is the Protector, the Self-Subsisting. Arise with firm and steadfast determination to serve that which has been entrusted to you by God, the Possessor of all that was and shall be.

95 یا فضل الله انا ولیناک و الأربعة المعروفة المذكورة لدى الوجه على البقعة الورقة العليا و البقاع المنسوبة الينا هناك و جعلنا التولية في كفكم عزراً لكم و لذرياتكم بدوام الملك و الملكوت ان اشكروا الله بهذه الدولة الباقية و العناية الدائمة انه يفعل ما يشاء و يحكم ما يريد و هو المهيمن القيوم قوموا بقيام ثابت راسخ على خدمة قوّضت اليكم من لدى الله مالک ما كان و ما يكون انتهى

96 Likewise, a Tablet was revealed from the heaven of bounty regarding the acceptance of the house and garden of his eminence H and S, upon him be the Glory of God. His majesty be exalted and His grandeur be magnified:

96 و همچنين لوحی از سماء عنایت در ذکر قبول بیت و بستان جناب حاء و سین علیه بهاء الله نازل قوله جلّ اجلاله و عظم کبریائه

97 He is the Truth, there is no God but Him

97 هو الحق لا اله الا هو

98 O Husayn! We have accepted thy house and thy garden and have adorned them with the ornament of acceptance, and We have designated them as a dwelling place for the friends who travel and journey through the lands for the promotion of the Cause and the exaltation of God's binding Word. We have appointed thee as their custodian and servant, and We have ordained them as an enduring, eternal remembrance for thee, that thou mayest thank thy Lord, the Hearing, the Responding.

98 یا حسین انا قبلنا بیتک و بستانک و زینتاهما بطراز القبول و قررناهما مقراً للأولياء الذين يسافرون و يدورون البلاد لتبليغ الأمر و اعلاء كلمة الله المطاعة و جعلناک موكلاً عليهما و خادماً لهما و قدرناهما لک ذكراً باقياً دائماً لتشکر ربک السامع المجيب انتهى

99 Praise be to God! Two suns have appeared from the horizon of the grace of the Ancient Lord - meaning two Tablets have been revealed from the heaven of the Will of the Desired One of the worlds. Each speaks with the most eloquent utterance through the bounty of God, exalted be His glory. God willing, may they attain unto them and act upon that which they are commanded. Likewise, the Huququ'llah which Haji 'Ali, upon him be the glory of God, was enabled to pay has all been accepted, and this blessed word was revealed from the Kingdom of the utterance of the All-Merciful. He says, blessed and exalted be He: "We have accepted what he offered in the path of God. Blessed is he who hath succeeded in discharging the rights of his Lord." After acceptance, as commanded, it was divided: fifty designated for the prisoners of Ra and Shin, forty designated for the prisoners of the land of Ta, and fifty from Shaykh S.L. was taken for certain travelers - this amount should reach them. And fifty should be sent to the Most Holy Court, and one year's worth was bestowed upon Haji 'Ali himself - meaning it was gifted to him. This is truly a great bounty and mighty favor for one who is assisted today in serving the

99 لله الحمد دو آفتاب از افق کرم مالک قدم ظاهر و مشرق یعنی دو لوح از سماء مشیت مقصود عالمیان نازل و هر یک بافصح بیان عنایت حق جلّ جلاله ناطق انشاءالله بآن فائز شوند و بآنچه مأمورند عامل گردند و همچنین حقوق الهی که جناب حاجی عل علیه بهاء الله بادای آن موفق شدند کل بطراز قبول فائز و این کلمه مبارکه از ملکوت بیان رحمن نازل قوله تبارک و تعالی انا قبلنا ما اراده فی سبیل الله طوبی لمن فاز بأداء ما علیه من حقوق ربه و بعد از قبول حسب الأمر قسمت شد عدد خمسين مخصوص محبوسین راء و شین و اربعین مخصوص محبوسین ارض طاء و خمسين هم از جناب شیخ سل مخصوص بعضی از مسافرين اخذ شد باید از آن وجه بایشان برسد و خمسين هم بساحت اقدس ارسال دارند و یک سنه را هم بخود جناب حاجی عل علیه ۹۶۶ [بهاء الله] عطا فرمودند یعنی بخشیدند فی الحقیقه این عنایتی است بزرگ و فضلی است عظیم از برای نفسی که الیوم مؤید شود بر خدمت امر

Cause and paying the rights of God, for its effects and fruits endure throughout the kingdom of earth and heaven.

و ادای حقوق الهی چه که اثر و ثمرش بدوام ملک و ملکوت باقی است

- 100 We beseech God to enable us to remember and praise Him, to perform good deeds, to speak goodly words, to manifest pleasing and acceptable character, and to arise to serve His firm and mighty Cause. This evanescent servant beseeches and hopes from God, exalted be His station, that He may inspire all to recognize the greatness of this time and station, that all may know the value of this day and arise as befits it. Verily He is the Helper, the Almighty, the Powerful. May the glory shining from the horizon of the heaven of bounty be upon you and upon the companion and upon God's loved ones and chosen ones there who have not broken God's Covenant and His Testament and whom the ranks and hosts have not frightened. Praise be to God, the Lord of this Promised Day.

100 نسأل الله بأن يوفقنا على ذكره و ثنائه و على العمل الصالح و الکلم الطيب و الأخلاق الطيبة الراضية المرضية و القيام على خدمة امره المبرم المتين این خادم فانی از حق تعالی شأنه سائل و آمل که عظمت وقت و مقام آن را الهام فرماید تا کل قدر وقت را بدانند و بما ینبغی قیام نمایند انه لهو المؤید المقتدر القدیر البهاء المشرق من افق سماء العناية على حضرتکم و حضرة الأنیس و على اولیاء الله و اصفیائه فی هناک الذین ما نقضوا میثاق الله و عهده و ما خوفهم الصفوف و الجنود و الحمد لله مالک هذا اليوم الموعود

- 101 Praise be to God once again! I have attained unto your hand-writing. Regarding what you wrote about the beloved companion and the honored ones Aqa Mirza Siyyid 'Ali, Aqa Ghulam-Husayn, and Aqa Mirza Muhammad-Baqir, upon them be the glory of God and His favors - on the seventh night of the month of Safar, one hour and twenty-five minutes after sunset, intending the supreme heights and the seat of the Throne, what you wrote was presented before the countenance of the Ancient Lord. He recited the blessed verse revealed in the Most Holy Book, His mighty utterance and exalted remembrance: "Marry, O people, that from you may appear one who will make mention of Me amid My servants. This is My command unto you; hold fast to it as an assistance to yourselves." Then this supreme word appeared from the Most Exalted Kingdom, exalted be His majesty: "O servant in attendance! All matters have been and are in the grasp of divine power, and whatever He commands is beloved. We have mentioned each of the souls mentioned in such wise that all things are attracted by the wine of remembrance and speak in praise of the One remembered. This is of God's grace which He bestoweth upon whomsoever He willeth. Write to them that poverty itself seeks glory. By the life of God! True poverty is like an ocean and the glory of the world like a drop, but the glory of the Friend ever gazeth with humility and submissiveness upon the friends, is turned toward them and is seated with them." Thus ended His words.

101 الحمد لله مرّه اخرى بدستخط آن حضرت فائز اینکه در باره محبوبي جناب انیس و آقايان جناب آقا میرزا سید علی و آقا غلامحسین و آقا میرزا محمد باقر علیهم بهاء الله و عنایاته مرقوم داشتید در لیلۀ هفتم شهر صفر یک ساعت و بیست و پنج دقیقه از شب گذشته قصد ذروه علیا و مقر عرش نمودۀ آنچه مرقوم فرمودند امام وجه مالک قدم عرض شد آیۀ مبارکۀ منزلۀ در کتاب اقدس را قرائت فرمودند قوله عزّ بیانه و جلّ ذکره تزوجوا یا قوم لیظهر منکم من یدکرني بین عبادي هذا من امری علیکم ان اتخذوه لأنفسکم معینا و بعد این کلمه علیا از ملکوت اعلی ظاهر قوله عزّ اجلاله یا عبد حاضر جمیع امور در قبضه قدرت الهی بوده و هست و آنچه امر نماید او محبوبست هریک از نفوس مذکوره را ذکر نمودیم بشأنی که جمیع اشیاء از باده ذکر مجذوب و بنای مذکور ناطق هذا من فضل الله یؤتیه من یشاء بنویس بایشان فقر بنفسه احتشام میطلبد لعمر الله فقر حقیقی بمثابه بحر است و احتشام عالم مانند قطره و لکن احتشام دوست لازال بخضوع و خشوع دوستان ناظر و بایشان متوجه و با ایشان جالس انتهى

- 102 After mention of poetry and the Covenant by his honor Aqa Mirza Siyyid 'Ali and likewise the requests of other gentlemen, the Tongue of Grandeur spoke these blessed words, exalted be His glory: They must act according to what hath been revealed in the Most Holy Book from the Kingdom of God's Will. The Supreme Pen inscribeth the reward of attainment unto His

102 بعد از عرض شعر و ذکر عهد جناب آقا میرزا سید علی و همچنین رجای آقایان دیگر لسان عظمته باین کلمه مبارکه ناطق قوله جل کبریائه باید آنچه در کتاب اقدس از ملکوت مشیت الهی نازل شده عمل نمایند و قلم اعلی اجر لقا از برای

presence for each one in the Crimson Book. He raiseth up the banner of "He doeth what He willeth" and ordaineth whatsoever He desireth. None can say "why" or "wherefore." This evanescent servant beseecheth God, exalted be His glory, that after bestowing the supreme bounty - namely, the reward of attainment unto His presence - circumstances may arise whereby they may outwardly attain His presence and drink from the Kawthar of reunion. When this bounty will be made manifest and the Sun of permission will shine forth dependeth on His will. Yet praise be to the Goal of all existence Who, through His infinite grace, hath bestowed that which no thing among all things can equal. The reward of attaining His presence is a mighty blessing and it is the everlasting heavenly feast. Praise be to God that they have attained it. A hundred thousand regrets for those souls who remain heedless of today's bounty and are veiled and unaware of the lights of the Sun of Truth.

- 103 As for what you wrote regarding spending the night at the holy and sanctified resting place of His Holiness the King of Martyrs and the Beloved of Martyrs - may my spirit be a sacrifice for them both - in the land of Sad: By the life of our Beloved and your Beloved, His Holiness performed what is among the most excellent of deeds. How can this poor nothing adequately render thanks for this, or the other friends who dwell in that land? This servant, on behalf of himself and them, confesseth to powerlessness and shortcoming. When utmost bewilderment had overtaken me and I was immersed in the sea of contemplation, it occurred to me to visit, on their behalf, the Spot that "God was, and there was nothing else besides Him." This is a deed for which a hundred thousand million worlds would constitute profit upon profit. Immediately I engaged in praise and thanksgiving to the Peerless Beloved and sought permission. After the Sun of permission rose from the horizon of His Will, I presented myself and attained the visitation, which was adorned with the ornament of acceptance. This is a deed for which no likeness or peer hath been or can be imagined. His is the praise and the bounty, His the grace and generosity and mercy.

- 104 As for the mention of the family - upon them be His most glorious splendor - and the bounties and love they showed to you: In truth, they are worthy of this station. They have ever been engaged in service to the Truth and have shown the utmost love toward His loved ones. Whatever befell them through the oppression of the oppressors - namely the Wolf and the She-Serpent - did not prevent them from the love of God. They are steadfast, and this is a most exalted station. I

هر یک در صحیفهء حمرا ثبت میفرماید به نصبت رایة یفعل ما یشاء و هر چه اراده فرماید جاری مینماید لیس لأحد ان یقول لم و بم انتهى این خادم فانی از حقّ جلّ جلاله مسئلت مینماید که بعد از عنایت کبری یعنی اجر لقا اسبابی ظاهر شود که در ظاهر هم ایشان بشرف لقا فائز شوند و از کوثر وصال بیاشامند دیگر تا کی این عنایت ظاهر شود و شمس اذن اشراق فرماید ولیکن حمد مقصود عالمیان را که از فضل بیهتایش عنایت فرمود آنچه را که هیچ شیء از اشیاء باو معادله ننماید اجر لقا نعمتی است عظیم و اوست مائدهء دائمهء باقیه لله الحمد بآن فائز شدند صد هزار حسرت از برای نفوسی که از عنایت امروز غافلند و از انوار آفتاب حقیقت محجوب و یخبر

- 103 و اینکه مرقوم داشتید در ارض ص در مضجع مطهر مقدّس حضرت سلطان الشهداء و محبوب الشهداء روحی لهما القداء بیتوته بعمل آمد لعمر محبوبنا و محبوبکم آن حضرت عمل فرمودند آنچه را که از سید اعمال است و این فقیر لاشیء چگونه از عهدهء این شکر براید و یا اولیای دیگر که در این ارض ساکنند این عبد از قبل خود و ایشان بعجز و قصور اعتراف مینماید و در حینی که کمال تحیر دست داده بود و در بحر فکر متغمّس بنظر آمد که مقرر کان الله و لم یکن معه من شیء را بوکالت ایشان زیارت نمایم و این عملی است که صد هزار عالم ریح فوق ریح از برای آن محبوبست فوراً بحمد و ثنای محبوب یگا مشغول گشتم و طلب اذن نموده بعد از اشراق آفتاب اذن از افق اراده امام وجه حاضر و زیارت فائز و بطراز قبول مزین اینست عملی که از برای او شبه و نظیر تصور نشده و نمیشود له الحمد و المنّة و له العناية و الکرم و الرحمة

- 104 و اینکه ذکر اهل بیت علیهم من کلّ بهاء ابهه را نموده بودند و عنایات و محبتشان که نسبت بآن جناب ظاهر شد فی الحقیقه سزاوار این مقامند لازال بخدمت حق مشغول بوده اند و کمال محبت را در بارهء اولیانش اظهار مینمودند آنچه از ظلم ظالمین یعنی ذنب و رقشا بر ایشان وارد شد از محبت الهی ممنوع نشدند باستقامت فائزند و این مقامیست بسیار بزرگ از حقّ جلّ جلاله میطلبم

beseech God, exalted be His glory, to keep them assisted and confirmed. Verily, He hath power over all things.

- 105 Concerning what you wrote about Jinab-i-Haji Muhammad-Sadiq, upon him be the Glory of God - a most holy and exalted Tablet hath been revealed from the heaven of bounty specifically for him and hath been sent. God willing, he shall attain unto it and drink from the Kawthar of the utterance of the All-Merciful - a draught whose ultimate bounds are sanctified and exalted. Let him drink thereof and give others to drink. Such souls, if they conduct themselves with wisdom and remain firm and steadfast in the love of God, shall receive the confirmations of God, exalted be His glory. They must engage in teaching with the utmost wisdom, that perchance the people of those regions may catch the fragrance of the Revelation and hearken unto the call of the Friend, and act in accordance with that which shall profit them. This is what hath been sent down from the heaven of the will of our Lord, the All-Merciful, for His honor, upon him be the Glory of God. These are His blessed and exalted words:

- 106 In My Name, the Manifest One, Who speaketh from the Supreme Horizon

- 107 The Wronged One makes mention of him who has turned to the All-Knowing, the One, and has recognized His unity even as the Supreme Pen hath recognized it when it moved within the arena of utterance. Blessed is the soul that hath attained unto the recognition of its Lord, and woe betide every heedless doubter. Man is like unto a tree. If he be adorned with fruit, he hath been and will ever be worthy of praise and commendation. Otherwise, a fruitless tree is but fit for fire. The fruits of the tree of man are exquisite and highly desired and beloved - praiseworthy character, goodly deeds, and pleasing words are accounted as the fruits of this tree. The spring season of trees is witnessed each year, but the springtime of human trees is the Days of the Manifestation of God, exalted be His glory. If in this divine springtime the trees of human existence become adorned with the aforementioned fruits, then verily the light of the Sun of Justice shall encompass all who dwell on earth, and all shall find themselves at rest and content beneath the shade of Him Who is the Desired One.

- 108 The water for these trees is the Kawthar of utterance of the Beloved of all creation. In one moment they are planted, and in another, through the showers of the mercy of the All-Merciful, their branches are seen reaching toward heaven. A withered tree is not and hath never been worthy of mention. Blessed is he who hath adorned himself with the ornament of endeavor

ایشان را موفق و مؤید دارد آنه علی کل شیء قدیر

- 105 و اینکه در باره جناب حاجی محمد صادق خا علیه بهاء الله مرقوم داشتید یک لوح اقدس از سماء عنایت مخصوص ایشان نازل و ارسال شد انشاءالله بان فائز شوند و از کوثر بیان رحمن بیاشامند آشامیدنی که انتهای آن از حدود مقدس و منزه هی بیاشامند و بنوشانند امثال آن نفوس اگر بحکمت رفتار نمایند و در حبّ الهی ثابت و مستقیم شوند تأیید حقّ جلّ جلاله بایشان میرسد باید بکمال حکمت تبلیغ مشغول شوند که شاید اهل آن جهات عرف ظهور را بیابند و ندای دوست را بشنوند و به ما ینفعهم عامل گردند هذا ما نزل من سماء مشیة ربنا الرحمن لجناب خا علیه بهاء الله قوله تبارک و تعالی

- 106 بسمی الظاهر الناطق من الأفق الأعلى

- 107 أنّ المظلوم يذكر من اقبل الى الفرد الخبير واعترف بوحدايته كما اعترف به القلم الأعلى اذ جال في مضمار البيان طوبى لنفس فازت بعرفان ربها و ويل لكل غافل مريب انسان بمثابه شجر است اگر باثمار مزین گشت لایق مدح و ثنا بوده و هست و الا شجر بی ثمر قابل نار است اثمار سدره انسانی بسیار لطیف و پسندیده و محبوب اخلاق مرضیه و اعمال حسنه و کلهه طیبه از اثمار این شجره محسوب ربیع اشجار ظاهره در هر سنه ظاهر و مشهود ولكن ربیع اشجار انسانیه ایام ظهور حقّ جلّ جلاله بوده اگر در این ربیع الهی سدره های وجود باثمار مذکوره مزین شوند البتّه انوار آفتاب عدل من علی الأرض را احاطه نماید و کل خود را فارغ و مستریح در ظلّ حضرت مقصود مشاهده کنند

- 108 آب این اشجار کوثر بیان محبوب امکان است در یک آن غرس میشود و در آن دیگر از امطار رحمت رحمانی فرعش در سماء مشاهده میگردد شجره یابسه قابل ذکر نبوده و نیست طوبی از برای مقبلی که بطراز همت مزین شد و بر خدمت امر

and hath arisen to serve the Cause. He hath attained unto his purpose and hath recognized that for which he was created.

- 109 Alas, a hundred thousand times alas, for the heedless souls who are in truth like unto dried leaves scattered upon the ground. Ere long shall the wind of death return each one to their appointed place. Heedless did they come, heedless did they live, and heedless did they return to their abode. At all times doth the world cry out with its loudest voice, saying: "I am evanescent, and my appearances and colors are evanescent. Take warning from the differences and changes that occur within me and be ye admonished." Nevertheless, there is no eye to see and no ear to hear.

- 110 The true ear proclaimeth this day and saith: "Happy am I, for this is my Day, inasmuch as the Voice of God is raised." And the essence of sight declareth: "Blessed am I, happy am I, for this is my Day, since the Ancient Beauty is shining resplendent from the Most Exalted Horizon." The people of Baha must at all times beseech and supplicate the Lord of Names that perchance the people of creation may not be deprived of the effusions of these days.

- 111 All the divines were wont to utter these words, and I repeatedly heard them say in the days of My childhood: "O what is that Word at which even the holy ones take flight?" Say: That Word is now made manifest, and ye fled before hearing it, and ye perceive it not. And that blessed, hidden, treasured and concealed Word is this: "He" hath appeared in the garment of "I," and the "Self-Subsisting" speaketh forth with "I am the One Who is manifest." This is that Word at which the limbs of the disbelievers have quaked.

- 112 Glory be to God! In all the Books of old mention hath been made of the greatness of this Day, the greatness of this Revelation, the greatness of its signs, the greatness of its Word, the greatness of its steadfastness, the greatness of its station and rank. Yet despite this, the people remain heedless and veiled therefrom. The Prophets yearned to attain unto this Day. David saith: "Who will bring me into the strong city?" The strong city is Akka, and its fortress is firmly established, and the Wronged One is imprisoned therein. And likewise in the Qur'an He saith: "Lead forth the people from darkness into light and announce to them the days of God." In most of the divine scriptures and books, mention of this Day hath been recorded and inscribed with utmost clarity. The divines of the age have forbidden the people from this most exalted station, this sublime summit and ultimate goal. Blessed art

قیام نمود او بمقصود فائز و بآنچه از برای او خلق شده عارف

- 109 صد هزار افسوس از برای نفوس غافله فی الحقیقه ایشان بمثابه اوراق یابسه مطروحه بر ارضند عنقریب باد اجل هر یک را بمقر خود راجع نماید غافل آمدند و غافل زیستند و غافل بمقام خود رجوع نمودند عالم در هر حین بأعلی النداء ندا مینماید و میگوید من فانیم و ظهورات والوان من فانی از اختلافات و تغییرات محدثه در من پند گیرید و متنبه شوید مع ذلک بصر موجود نه تا ملاحظه کند و سمع مشهود نه تا بشنود

- 110 سمع حقیقی امروز ندا مینماید و میگوید هنیئاً لی امروز روز من است چه که نداء الله مرتفع است و کینونت بصر میگوید مرثیاً لی روز روز من است چه که جمال قدم از افق اعلی مشرق و لائح باید اهل بهاء از مالک اسماء در کلّ احیان سائل و آمل شوند که شاید اهل انشاء از فیوضات ایامش محروم نمانند

- 111 جمیع علما باین کلمه ناطق بودند و مکرر در زمان طفولیت نفس حق اصفا نموده میگفتند آیا آن کلمه قائم چه کلمه ایست که نقبا از آن فرار اختیار مینمایند بگو آن کلمه حال ظاهر و شما قبل از استماع فرار نموده اید و ملتفت نیستید و آن کلمه مبارکه مکنونه مخزونه مصونه اینست هو در قیص انا ظاهر و مکنون به انا المشهود ناطق اینست آن کلمه ای که فرائص مشرکین از آن مرتعد شده

- 112 سبحان الله در جمیع کتب قبل عظمت این یوم و عظمت ظهور و عظمت آیات و عظمت کلمه و عظمت استقامت و عظمت شأن و مقام ذکر شده مع ذلک خلق از او غافل و محتجب انبیا لقای این یوم را آمل بودند داود میفرماید من یقودنی الی المدینه المحصنه مدینه محصنه عکاست و حصنش بسیار محکم و مظلوم در او مسجون و همچنین در فرقان میفرماید ان اخرج القوم من الظلمات الی النور و بشرهم بأیام الله در اکثری از صحف و کتب الهی ذکر این یوم بکمال تصریح مذکور و مسطور علمای عصر ناس را از این مقام اعلی و ذروه علیا و غایه قصوی منع نموده اند طوبی از برای آن جناب که ظلمت او هام از نور

thou, who hast not allowed the darkness of vain imaginings to prevent thee from the light of certitude, and whom the might of days hath not withheld from the Lord of all names. Know thou the value of this station and beseech its protection from God, exalted be His glory. In all conditions, the eternal dominion hath been and shall ever be His and His loved ones. The glory shining forth from the horizon of eternity be upon thee and upon those who have held fast to God's mighty cord.

یقین منعت نفوذ و سطوت ایام شما را از مالک
انام باز نداشت قدر این مقام را بدان و از حق
جلّ جلاله حفظش را بخواه در هر حال دولت
باقیه مخصوص حق و اولیائش بوده و خواهد بود
البهاء المشرق من افق البقاء علیک و علی الدّین
تمسکوا بجبل الله المتین انتهى

113 Praise be to God that the effulgent rays of the Sun of favor have encompassed all, and such bounty hath appeared that every novel mention hath confessed its powerlessness to describe it. This evanescent one beseecheth God, exalted be His glory, to protect all - namely the friends and the masters - from the evil of the deceitful ones, the treacherous ones and the crafty ones. He is the Protector of all, the Powerful over all, and the Encompasser of all.

113 الحمد لله اشراقات انوار آفتاب عنایت کل را
فرا گرفته و بخششی ظاهر که هر ذکر بدیعی از
ذکرش اظهار عجز نموده از حقّ جلّ جلاله این
فانی سائل و امیل که کل را یعنی دوستان و
آقایان را از شرّ خادعین و خائنین و ماکرین
محفوظ دارد اوست مهیمن بر کل و قادر بر کل
و محیط بر کل

114 And concerning what thou didst write about Aqa Mirza 'Abbas, upon him be the glory of God, that in his early days he is aflame with the fire of love and engaged in service - this matter too was presented at the Most Holy and Most Exalted Court. This is what the Tongue of the All-Merciful spoke, exalted and mighty be His Word:

114 و اینکه در باره آقا میرزا عباس علیه بهاء الله
مرقوم داشتید که در اول ایام عمر بنار محبت
مشتعند و بخدمت قائم این فقره هم در ساحت
امنع اقدس عرض شد هذا ما نطق به لسان
الرحمن قوله جلّ و عزّ

115 He is the All-Knowing, the All-Seeing.

115 هو العلیم البصیر

116 God willing, may the new saplings, through the rains of divine mercy, be adorned with wondrous and delightful leaves and fruits. Today the rays of the sun of grace have encompassed the world. Blessed is the soul that hath attained unto it, and woe unto every doubting heedless one. Joy unto the trees that move by the winds of God's will, exalted be His glory. In thy early days thou didst attain unto the recognition of God and service to His loved ones. God willing, throughout all conditions and days of life, mayest thou remain focused on the supreme horizon, enkindled with the fire of His love and illumined by the lights of His countenance. The Command is in the hands of God, the All-Knowing, the All-Informed. The glory be upon thee.

116 انشاء الله نهالهای جدید از امطار رحمت الهی
یاوراق و اثمار بدیعه جنبه فائز شوند امروز پرتو
آفتاب فضل عالم را احاطه نموده طوبی از برای
نفسی که باو فائز شد و ویل لکل غافل مرتاب
نعیم از برای اشتجاری که از اریاح اراده حق
جلّ جلاله حرکت نمایند در اول ایام بعرفان
حق و خدمت دوستانش فائز شدی انشاء الله در
جمع احوال و ایام حیات بافق اعلی ناظر باشی و
بنار حبش مشتعل و از انوار وجهش منیر الامر
بید الله العلیم الخبیر البهاء علیک انتهى

117 This evanescent servant also conveyeth his pure greetings to all, again and again. I am now ashamed to write further, for I have caused much trouble. Would that each minute of these days were a thousand minutes, and each hour a thousand hours, and this servant were enabled to occupy himself with the mention and praise of God's loved ones. Though even then he could not properly fulfill this task, yet there is hope that this wish may find expression and become established in deeds. Verily our Lord, the All-Merciful, is the Powerful, the Mighty. The

117 این عبد فانی هم خدمت کل مرّة بعد مرّة
عرض خلوص میرساند دیگر از تحریر نخلت
میریم چه که بسیار مزاحم شدم ای کاش هر
دقیقه از دقائق این ایام هزار دقیقه و هر ساعتی
هزار ساعت میشد و این عبد هم مؤید میگشت
و بذکر و ثنای اولیای حقّ مشغول میشد اگرچه
باز کما ینبغی از عهده برنمیآمد و لکن امید هست
که این رجا مقام عمل ظاهر شود و مقرر گیرد

glory shining forth from the heaven of our Lord's favor be upon your honor and upon those who are with you, who love you, who hearken to your words, who aid you and who support you for the sake of God, the Lord of the throne and earth, and the Sovereign of the hereafter and of the former days.

اِنَّ رَبَّنَا الرَّحْمَنُ لَهُ الْمَقْتَدِرُ الْقَدِيرُ الْبَهَاءُ الْمَشْرِقُ
مَنْ افق سَمَاءٍ عَنَاءِ رَبَّنَا عَلَى حَضْرَتِكُمْ وَعَلَى مَنْ
مَعَكُمْ وَيَجِبُكُمْ وَيَسْمَعُ قَوْلَكُمْ وَيَعِينُكُمْ وَيَنْصَرِّكُمْ
فِي اللَّهِ رَبِّ الْعَرْشِ وَالْثَرَى وَمَالِكِ الْآخِرَةِ وَالْأُولَى

- 118 Another submission is that for each and every one of the friends of God - both men and women - who were mentioned in your letters, a most sublime, most mighty and most holy Tablet was sent down from the heaven of bounty and dispatched. This servant recorded these both in the original letter and separately wrote and sent each Tablet. Praise be to God, they were mentioned repeatedly. As for that which is not in the form of a Tablet, meaning certain revealed passages, that beloved one should send copies thereof to their intended recipients. Likewise, one most mighty, most holy, most glorious and most luminous Tablet was revealed specifically for that beloved one and was sent, as a bounty beyond what was revealed in the letter. God willing, they will attain unto it. And according to that honored one's request, Tablets numbering the Greatest Name were sent without names.

118 عرض دیگر آنکه جمیع اولیاء الهی از عباد و امام
که در دستخطهای آن حضرت مذکور بودند
مخصوص هر یک لوح ابداع اقدس از سماء
عنایت نازل و ارسال شد هم این عبد در اصل
مکتوب ثبت نموده و هم علیحده لوح نوشته
ارسال گشت لله الحمد مکرر مذکور گشتند
و آنچه بطرز لوح نیست یعنی بعضی فقرات
منزله است باید آن محبوب سواد آن را از برای
صاحبان آن ارسال فرمایند و همچنین یک لوح
امنع اقدس اعترابی مخصوص آن محبوب
نازل فضلاً علی ما نزل فی المکتوب ارسال
شد انشاءالله بآن فائز گردند و عدد اسم اعظم
الواح بدیعه منیعه بلا اسم ارسال شد حسب
الاستدعای آن حضرت

- 119 As for the Tablets revealed specifically for the friends in the land of Sh, these were sent to the spiritual beloved, his honor Anis, upon him be the Most Glorious Beauty of God, that he may deliver them. And those specifically for the friends in Abadih were sent to his honor Afnan, Aqa Mirza Aqa, upon him be all the most glorious Glory, that he may forward them. God willing, may the fragrance of the divine verses and holy words that have emerged from the treasuries of knowledge embrace them all and confirm them in that which He loves and is pleased with. Verily, He has power over all things. Praise be to God, the One, the Mighty, the Peerless.

119 و آنچه الواح مخصوص اولیای ارض ش نازل نزد
محبوب روحانی جناب انیس علیه بهاء الله الأبهی
ارسال شد که رسانند و آنچه مخصوص اولیای
آبادیه است نزد آقائی حضرت افنان جناب آقا
میرزا آقا علیه من کل بهاء ابهه ارسال شد که
ارسال دارند انشاءالله عرف آیات الهیه و کلمات
قدسیه که از خزائن علم ظاهر شده جمیع را اخذ
نماید و به ما یحب و یرضی مؤید فرماید انه علی
کل شیء قدیر

- 120 The servant 19th of Muharram al-Haram 1301

120 الحمد لله الواحد العزيز الفريد خادماً في ١٩ شهر
محرم الحرام سنة ١٣٠١

TB#17ix, BRL_ATBH#03x, BSW#03.17x, BSW#07.13x, LTDT.059x,
COC#1134x

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KB_620:212-213x, KB_620:126-128x,
BRL_DA#478, LHKM2.094x, UAB.012bx,
QT108.059x, PYB#114 p.04x, ANDA#64
p.08-33x, TBP#17ix, YMM.309x,
YMM.341x

BH08453

To: Aqa Rida Quli Tabrizi, in Badkubih

Date: 1301-02 [1883-Dec]

1 He is the One Who speaks between earth and heaven.

2 Thy call hath been heard and thy turning unto God is evident. We beseech God that He may aid thee in a matter that shall endure and abide and never be effaced from the pages of time. This Day was promised in the divine Books and all were awaiting it, yet when it dawned from the horizon of God's Will, all were found heedless save a few who turned with faces illumined unto thy Lord, the Almighty, the Powerful. The ones who have turned unto God must know their worth and recognize their station. Blessed is the soul that heard the blessed words "Am I not your Lord?" and attained unto "Yea." Blessed art thou for having turned unto God and hearkened unto the call of the Wronged One from the precincts of this mighty Prison. The glory of God, proceeding from God, the All-Knowing, the All-Wise, be upon thee.

1 هو الناطق بين الأرض والسّماء

2 ندایت باصفا فائز و اقبال مشهود از حقّ میطلبیم
ترا تأیید فرماید بر امریکه باقی و پاینده بماند و از
صفحه روزگار محو نشود این روز در کتب الهی
موعود بوده و کل منتظر آن ولكن چون از افق
مشیت الهی طالع شد کل غافل مشاهده گشتند
الآءة احرف وجه ربّک المقتدر القدير مقبلین
باید قدر خود را بدانند و مقام خود را بشناسند
طوبی از برای نفسی که کلمه مبارکه اُ لست
بربکم را شنید و بلی فائز گشت طوبی لک بما
توجّهت و اقبلت و سمعت نداء المظلوم عن شطر
هذا السّجن المتین البهاء عليك من لدی الله العليم
الحکیم

ANDA#79 p.10

BH08335

To: Mir Allam, in Badkubih

Date: 1301-02 [1883-Dec]

1 He is the One Who calleth betwixt earth and heaven

2 That which thou didst send hath been received, and the servant in attendance before the Wronged One hath presented it. We have heard it and respond to thee through this conspicuous Tablet. Say: Glory be unto Thee, O Thou before Whom the learned have confessed their powerlessness to soar into the atmosphere of Thy knowledge, and the mystics have acknowledged their inability to befittingly praise Thee!

3 I beseech Thee by the Dawning-Place of Thy Revelation, and the Dayspring of Thy Most Great Signs, and the Manifestation of Thy Most Exalted Attributes, to make me in all conditions steadfast in Thy love. O my Lord! I am he who hath turned to Thy most exalted horizon when he heard Thy sweetest call. I

1 هو المنادی بين الأرض والسّماء

2 قد حضر ما ارسلته و عرضه العبد الحاضر لدى
المظلوم انا سمعناه و اجبتناک بهذا اللّوح المبين
قل سبحانک يا من اعترف العلماء بعجزهم عن
الطّيران الى هواء معرفتك و اقرّ العرفاء بقصورهم
عن حقّ ثنائک

3 اسئلك بمشرق وحیک و مطلع آیاتک الکبری
و مظهر صفاتک العلیا بأن تجعلی فی کلّ الأحوال
مستقیماً علی حبک ای ربّ انا الذی اقبلت الى
افتک الأعلى اذ سمعت ندائک الأحلی اسئلك

beseech Thee not to disappoint me of that which is with Thee and which Thou hast ordained for Thy chosen ones through the hands of Thy Command.

بأن لا تخيبي عماً عندك و قدرته لأصفياك
بأيادي امرک

- 4 Verily Thou art He Whom the conditions of the world cannot frustrate, nor can the clamor of the nations prevent Thee. Thou doest what Thou wilt through Thy power and ordainest what Thou pleasest through Thy will. There is none other God but Thee, the Almighty, the All-Conquering, the All-Powerful, the All-Wise.

4 انک انت الذی لا تعجزک شئون العالم ولا
ضوضاء الأمم تفعل ما تشاء بقدرتک و تحکم
ما تريد بارادتك لا اله الا انت القوى الغالب
المقتدر القدير

YIK.284

BH01089

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

Date: 1301-02-01 [1883-Dec-2]

- 1 Glorified be His Most Exalted Station, His Grandeur and His Power!
- 2 Praise be to God Who hath sent down the verses and manifested the clear evidences and caused the Supreme Pen to speak forth betwixt earth and heaven. Verily, there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. And blessings and peace be upon Him Who is the source and end of existence, the Ultimate Goal and Refuge, through Whom the Morn of Revelation sang and the Nightingale trilled upon the Mount, and upon His family and companions through whom the horizon of the world was illumined and the Temple of the Cause was established upon the Most Great Throne - they who strove in the path of God with their wealth and their souls until the valley flowed with their might and the Zawra smiled through their benevolence.
- 3 To continue: O My loved one! Thy missive hath arrived, and manifest is the effect it hath produced. By the life of God, it was spirit itself, adorned with the remembrance of Him Who is the Goal of all creation and embellished with the praise of the Best-Beloved of all the worlds. Your reward is with God.
- 4 God willing, be occupied at all times with the remembrance and praise of God, exalted be His glory. Give out the Tablets according to the requirements of the time, for in these days some are fearful, some are anxious, and for others, due to wisdom, it is not permissible to give them. Ye must wait until

1 هو الله تعالى شأنه العظمة والاقدار

2 الحمد لله الذی انزل الآيات و اظهر البينات و انطق
القلم الأعلى بین الأرض و السماء انه لا اله الا
هو الفرد الواحد العليم الحكيم و الصلوة و السلام
على مبدء الوجود و منتهاه و غاية المقصود و ملجأه
الذی به تدندن صبح الظهور و ترتّم العندليب على
الطور و على آله و اصحابه الذین بهم انار افق العالم و
استقر هيكل الأمر على العرش الأعظم هم الذین
جاهدوا فی سبيل الله بأموالهم و انفسهم الى ان
سالت البطحاء بقوتهم و ابتسم الزوراء بعنايتهم

3 و بعد يا حبيبي دستخط عالي رسيد معلوم است
که چه اثر بخشيد لعمر الله اثر روح چه که بذکر
مقصود عالميان مزین بود و بثناء محبوب امکان
مطرز اجرکم على الله

4 انشاء الله در جميع احوال بذکر و ثناء حق جلّ
جلاله مشغول باشيد الواح را بمقتضای وقت
بدهيد چه ميشود اين ايام بعضی خائف و بعضی
مضطرب و بعضیهم نظراً الى الحکمة اعطاء آن

the time is ripe, and time arriveth more swiftly than lightning. The intention is that until ye are informed of the conditions of the friends, make no mention of the Tablets. Every sapling in the Garden of Utterance that deserveth the water of mercy, bestow upon it the water of inner meanings, and God, exalted be His glory, saith "Well is it with him." This matter should be before the eyes of that loved one according to the command.

- 5 Counsel all the friends to patience, calm and dignity, and say: O friends of God in the earth! Ye are honored in all the divine worlds through the name of the True One, but in this transient world which will end more quickly than aught else, ye have been afflicted with abasement. In the path of the one true God ye have heard taunts and witnessed tribulation, ye have been imprisoned and have laid down your lives, but because of the tyranny of a few heedless ones, ye must not transgress the bounds of God – that is, ye must not molest any soul. All that hath befallen you hath been for God's sake, this is the truth, no doubt lieth therein. And now too refer all matters unto Him, trust in Him and commit all unto Him. Assuredly He will not abandon you, of this too there is no doubt. No father delivereth his child to the lion, and no shepherd entrusteth his sheep to the wolf. Surely he exerteth his utmost in their protection. If for a few days, in accordance with consummate wisdom, outward affairs proceed contrary to one's desire, there is and was no harm in this.

- 6 The intention is that all should fix their gaze upon the Supreme Horizon and hold fast to that which hath been revealed in the Tablets. They should not step into the realm of corruption, nor place their feet in the arena of contention and conflict. They should assist God, exalted be His glory, through the hosts of patience and resignation, through goodly deeds and character, and through wondrous and sublime words. In these days, in one of the Tablets, this exalted word hath flowed from the Most Exalted Pen – glorified be His utterance: "At all times, hold fast to that which will cause the exaltation of the Word of God. Goodly deeds and a praiseworthy character are the hosts of God in this supreme Revelation, and likewise are blessed and goodly words. These hosts attract hearts and unlock the gates of cities. This weapon is sharper than the weapons of the world." Ask God to assist all to fulfill that which hath flowed from His Most Exalted Pen in the Scriptures and Tablets.

- 7 By the Day-Star of the heaven of inner meanings! If the friends were to act, or had acted, according to that which was revealed,

جائز نه بايد توقف نمائيد تا وقت آن برسد و وقت هم اسرّع از برق ميرسد مقصود آنکه تا بر احوالات دوستان مطلع نشويد ذکر الواح نمائيد هر نهالیکه در رضوان بيان مستحق فرات رحمت است ماء معانی بر او مبذول داريد و حق جلّ جلاله هنيئا له ميفرمايد اينفقره حسب الامر در نظر آنخوب باشد

- 5 جميع دوستان را بصبر و سکون و وقار وصيت نمائيد و بگوئيد يا اولياء الله في الارض باسم حقّ در جميع عوالم الهی معزّيد و لكن در اين دنياي فانيه که اقرب از آن منتهي ميشود بذلت مبتلا در سبيل خداوند يگا شتمات شنيديد و اذيت ديديد بچس رفتيد جان داديد و لكن بجهت ظلم چند نفس غافل نبايد از حدود الله تجاوز نمائيد يعني نبايد بنفسی تعرض کنيد آنچه بر شما وارد الله بوده هذا حق لا ريب فيه و حال هم جميع امور را باو راجع نمائيد و بر او توکل کنيد و تفويض نمائيد البته او هم شما را وانميگذارد اينهم لا ريب فيه هيچ پدري اولاد را بسع نميدهد و هيچ صاحب غنمی اغنام خود را بگرگ نميسپارد البته در حفظش سعی بليغ مبذول ميدارد اگر چند يومی بمقتضای حکمت بالغه امور ظاهره بر خلاف مراد جاری شود باسی نبوده و نيست

- 6 مقصود آنکه کلّ باق اعلى ناظر باشند و بآنچه در الواح نازل شده متمسک در اقليم فساد پا نگذارند و در عرصه جدال و نزاع قدم نهند بجنود صبر و تسليم و اخلاق و اعمال طيبه و کلمات بديعه منيعه حقّ جلّ جلاله را نصرت نمايند در اين ايام در لوحی از الواح اينکلمهء عليا از قلم اعلى جاری قوله عزّ بيايه در کلّ حين متمسک [باشيد] بامر يکه سبب اعلاء کلمه الله گردد اعمال طيبه و اخلاق مرضيه جند اللهند در اينظهور اعظم و همچنين کلمهء طيبهء مبارکه اين جنود جذّاب قلوبند و فاتح ابواب مدائن اين سلاح احدّ از سلاح عالم است فاسئل الله بأن يؤيد الكلّ على ما نزل من قلبه الاعلى في الزّبر و الألواح انتهى

- 7 قسم بنير آسمان معانی که اگر دوستان بآنچه نازل شده عمل نمايند و يا مينمودند جميع عالم بمثابه

the whole world would guard them as the pupils of their eyes, and the hosts of the unseen would protect them from behind. All things have been and are among the hosts of God. The winds are reckoned among His troops, the mountains among His armies. Moses with but a staff threw the world into turmoil, for it appeared through God's command and arose to serve Him. God willing, it is hoped that the hidden staff will part asunder the sea of self and passion, and guide all unto God. Verily, He hath power over all things and is worthy to answer prayer.

عیون ایشان را حفظ و حراست میکردند و عن ورائهم جنود الغیب جمیع اشیاء جند الهی بوده و هستند اریاح از جندش محسوب جبال از عسکرش محسوب موسی با یک عصا عالم را بر هم زد چه که بامر الله ظاهر و بر خدمتش قائم انشاء الله امید هست که عصای غیبی بحور نفس و هوای را بشکافد و کل را الی الله راه نماید آنه علی کلتی قدیر و بالاجابة جدیر

- 8 According to His blessed command, in the Land of K thou shouldst convey greetings to the mother of the sanctuary – upon her be the Most Glorious Glory of God – and likewise to the paternal aunt and the daughters of the paternal aunt and all the kindred, one and all, and give them the glad-tidings of God's favors and the mention of the Wronged One. In truth they have suffered greatly in the path of God. They have not been, nor will they be, forgotten, and are mentioned in the Tablets from the Supreme Pen. Some time ago, a Tablet was specifically revealed and sent to each one; therefore, this time there was a pause. We convey greetings to each one of the men and women, and give them glad-tidings of God's special favors. And likewise, gladden the rest of the friends in that land with the mention of the Most Great Scene. The honored cotton-carders are truly engaged in service. Blessed are they both. Verily, We make mention of them and give them glad-tidings of God's favors and mercy. Convey greetings from the Wronged One to the kindred of Muhammad-Sadiq – upon them be My Glory. God willing, may they manifest that which God loveth and act according to that which hath been revealed in the Book, and with the hosts of deeds and character rout the ranks of the devils. God willing, may all attain unto the hearing of the Call of God and hold fast unto His path. End.

8 حسب الأمر مبارک آتجناب باید در ارض ک امّ حرم علیها بهاء الله الأبهی و همچنین عمّه و دختر عمه‌ها و منتسبین کلهم اجمعین را تکبیر برسانند و بعنایات حق و ذکر مظلوم بشارت دهند فی الحقیقه در سبیل الهی بسیار زحمت کشیده‌اند از نظر نرفته و نمیروند و در الواح از قلم اعلی مذکورند چندی قبل مخصوص هریک لوح نازل و ارسال شد لذا این کرّه توقّف رفت هریک را از رجال و نساء تکبیر میرسانیم و بعنایات مخصوصه الهیه بشارت میدهم و همچنین سایر دوستان آن ارض را بذکر منظر اکبر مسرور دار جنابان ندّافها فی الحقیقه بخدمت فائزند طوبی لهما انا نذکرهما و نبشّرهما بعنایات الله و رحمته منتسبین جناب محمد صادق علیهم بهائی را از جانب مظلوم تکبیر برسان انشاء الله به ما یحبّه الله ظاهر شوند و به ما نزل فی الکتاب عامل و بجنود اعمال و اخلاق صفوف شیاطین را بردردند انشاء الله کل باصغای نداء الله فائز شوند و بصراطش متمسک انتهی

- 9 This evanescent one begs that greetings and salutations be conveyed to each of the gentlemen and friends who are present in that land. Peace be upon you, and the mercy of God, and His blessings.

9 عرض این فانی آنکه خدمت هریک از آقایان و دوستان که در آن ارض تشریف دارند تکبیر و سلام برسانید السلام علیکم و رحمه الله و برکاته

- 10 The servant, in the first of the month of Safar, 1301.

10 خادم غرّه شهر صفر سنه ۱۳۰۱

BRL_FIRE_BH#05x, COC#0334x

INBA28:436, BRL_DA#786, NANU_BH#09x, AYI2.228x, AYI2.229x

BH11075*To: Mirza Ali Rida**Date: 1301-02-01 [1883-Dec-2]*

...Glorified art Thou, O God of all beings and Desire of all created things! I beseech Thee, by the effulgences of the lights of the Sun of Truth, to aid Thy loved ones and chosen ones to do that which Thou lovest and with which Thou art well-pleased. Then send down upon him who hath turned unto Thee the rain of Thy bounty and Thy mercy, and ordain for him, through Thy grace, the good of both this world and the next. Verily, Thou art the Omnipotent over whatsoever Thou willest, and within Thy grasp lie the reins of all things. There is none other God but Thee, the Mighty, the Wise.

JHT_S#168x

...سبحانک یا اله الکائنات و مقصود الممکات
اسئلك باشرافات انوار شمس الحقيقة بأن تؤيد
احبابک و اولیائک علی ما تحب و ترضی ثم انزل
علی من اقبل الیک امطار فضلک و رحمتک و
قدر له بفضلک خیر الآخرة و الأولى انک انت
المقتدر علی ما تشاء و فی قبضتک زمام الأشياء
لا اله الا انت العزيز الحكيم

ADM3#109 p.130x

BH00866*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Beirut**Date: 1301-02-05 [1883-Dec-6]*

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful!
- 2 Praise be to God Who hath sent down the laws and made them a stronghold for His servants and a cause for the preservation of His creation. Blessed is he who hath clung to the Book of God and acted according to what He hath commanded, and woe unto the heedless. And prayers and peace be upon the Lord of both worlds and the Purpose of all who are in the heavens and the earth, through Whom the Kingdom of Names was illumined and the standard of "He doeth whatsoever He willeth" was raised, and upon His family and companions, the manifestations and repositories of knowledge and wisdom, through whom cities and villages were subdued and the law of God, the Lord of all creation, was spread, and upon every steadfast, firm and trustworthy follower.
- 3 And now, your letter arrived and the correspondences were received and given to their owners who will send their own replies. Your deeds are, God willing, accepted. Praise be to God, they are remembered in all conditions and are occupied in

1 هو الله تعالى شأنه العظمة و الاقتدار

2 الحمد لله الذى انزل الأحكام و جعلها حصناً لعباده
و علّة لحفظ بريته طوبى لمن تمسك بكتاب الله و
عمل بما امر به و ويل للغافلين و الصلوة و السلام
علی سید الكونین و مقصود من فی السموات و
الأرضین الذى به انار ملکوت الأسماء و نصب
علم يفعل ما يشاء و علی آله و اصحابه مظاهر العلم و
الحكمة و مهابطهما و بهم تنفرت المدائن و القرى
و انتشر حکم الله مالک الوری و علی کلّ تابع
راسخ ثابت امين

3 و بعد دستخط آنجناب رسید و مراسلات رسید
و بصاحبان آن داده شد خود جواب ارسال
میدارند عمل شما انشاء الله مبرور لله الحمد در جميع

service. His Holiness Afnan (may all glory be upon him) sent a letter to this lowly one. Among other matters, he had written about Jinab-i-Aqa Mirza Ali-Rida (may the glory of God be upon him). It is hoped that a reply will be sent. I beseech God to assist him in that which He loveth and is pleased with. In truth, he is engaged in service.

احوال مذکورند و بخدمت مشغول دستخطی حضرت افنان (اح) علیه منکّل ۹ [بهاء] ابهاه باینفانی ارسال داشتند از جمله فقرهء جناب آقا میرزا علیرضا علیه ۹ ۶۶ [بهاء الله] را مرقوم فرموده بودند امید هست که جواب ارسال شود از حق میطلبم ایشانرا موفق دارد به ما یحسب و یرضی فی الحقیقه بخدمت مشغولند

- 4 The latest news is that the beloved of heart and soul, Jinab-i-Varqa (may the Most Glorious Glory of God be upon him) was given expenses and sent to his former location. And regarding the prisoners T and R, they had written that there is complete hope that they will be released in these days. This is the news that has arrived from various directions. Knowledge is with God. However, regarding the beloved of the heart, Jinab-i-Varqa (may God's favors be upon him), a word was previously revealed from the Supreme Pen, and His Holiness Afnan has given him this glad tidings. Verily He knoweth and we know not what is with Him, and He is the All-Knowing, the All-Informed.

4 خبر جدید تازه آنکه محبوب قلب و فؤاد جناب ورقا علیه ۹ ۶۶ [بهاء الله] الابهی را خرجی داده بمحلّ اولشان فرستادند و در بارهء مسجونین ط و رش هم نوشته [بودند] امید کلی [هست] که این روزها بیرون تشریف بیاورند این اخباریست که از اطراف رسیده العلم عند الله ولكن در بارهء محبوب فؤاد جناب ورقا علیه عنایه الله از قبل از قلم اعلی کلمهئی نازل و حضرت افنان هم بشارت آرا بایشان داده انه یعلم ولا نعلم ما عنده و هو العلیم الخبیر

- 5 Regarding the Tablet of Jinab-i-Haji Muhammad-'Ali (may the glory of God be upon him) from the people of Q, which they had written about, it was sent this time, and likewise the Tablet of Jinab-i-Aqa Muhammad Isma'il Haji Malik, wherein mention was made of his deceased brother, wife and son, and likewise in other Tablets whatever needed to be mentioned has been mentioned. You will observe that God willing the rest will be sent later, and most of these Tablets this time are, as commanded, in this lowly one's handwriting.

5 در خصوص لوح جناب حاجی محمد علی علیه ۹ ۶۶ [بهاء الله] از اهل ق مرقوم داشته [بودند] این کرهء ارسال شد و همچنین لوح جناب آقا محمد اسمعیل حاجی ملک و ذکر برادر مرحوم او و ضلع و ابن در آن شده و همچنین در سایر الواح آنچه باید ذکر شود شده ملاحظه میفرمائید از بعد انشاء الله بقیهء ارسال میشود و اکثر این الواح این کرهء حسب الامر بخط اینفانیست

- 6 And regarding what they mentioned about Jinab-i-Akhund Mulla Husayn and the maidservant of God (may the glory of God be upon both of them), it was presented in the Most Holy and Most Exalted Presence, and this supreme word was revealed in response. His mighty utterance is:

6 و اینکه در بارهء جناب آخوند ملا حسین و کنیز حق علیهما ۹ ۶۶ [بهاء الله] ذکر نمودند در ساحت امنع اقدس عرض شد اینکلمهء علیا در جواب نازل قوله عرّ بیانه

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

7 هو الشّاهد الخبیر

- 8 O Husayn! The oppressed One of the horizons is surrounded by the people of discord, who with utmost effort strive to extinguish the divine light and quench the fire of the divine Lote-Tree. What benefit did their fathers and ancestors who previously girded themselves for these deeds obtain? By the life of God, they incurred a loss which cannot be remedied! The heedless souls followed suit, unaware that the Truth is ever-watchful and vigilant.

8 یا حسین مظلوم آفاق را اهل نفاق احاطه نموده و در اطفاء نور الهی و اتحاد نار سدرهء ربّانی بکمال جهد قائمند آیا آباء و اجداد ایشان که از قبل بر این امور کمر بستند چه نفعی حاصل کردند لعمر الله خسران نمودند امری را که تدارک آن محال است نفوس غافله هم متابعت نمودند ولكن غافل از آنکه حق بیدار و مراقب

- 9 Blessed art thou, O Husayn, for thou hast hearkened unto the call of Husayn—that Husayn Whose appearance after the Qa'im

was promised by God to all the world. His is the Manifestation of Whom it is said that all the Prophets and Messengers will gather beneath His banner—meaning they will attain to the recognition of His Cause. Praise be to the Goal of the world and the Ancient King Who hath enabled thee to attain this exalted station and most high rank. Guard it through His Name, the All-Powerful, the Almighty.

10 And likewise, addressing His handmaiden, His word, exalted be His glory, was revealed thus:

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

12 O handmaiden of God! Mention of thee hath been made in the presence of the Wronged One, and in every year there hath been sent down from the heaven of divine bounty, specifically for thee, that which no earthly thing can equal. Were the friends of God to become aware and know the station of the Word that floweth from the Most Exalted Pen concerning them, it is feared they would perish from joy and gladness. Blessed is the soul that hath attained unto the commanding Word of God—such a one hath attained an everlasting bounty. Convey on behalf of the Truth greetings to all the handmaidens in that land and give them the glad-tidings of His grace and favor, that they may arise as beseemeth the days of God. He guideth whom He willeth unto His straight path and acquainteth whomsoever He desireth with that which is hidden from the eyes of the heedless. The glory be upon thee and upon My handmaidens in thy vicinity, who were not deterred by the clamor of the oppressors.

13 Praise be to God, the honored one, upon him be the glory of God, and likewise the leaf who is known as the handmaiden of God, have attained the bounty of the Goal of all the worlds. Blessed be they both and joy be unto them. The Afnan, upon him be from all nine [glory] most glorious, hath mentioned their two brothers and what that beloved one hath written. This evanescent one beseecheth the Truth that in this Revelation no sapling and no plant be deprived of the spring rain of His generosity.

14 As to what they wrote regarding whether permission is granted to bring someone on their return or not, this matter was presented. Thus did the All-Merciful speak in the Kingdom of Utterance—exalted be His utterance: We have granted thee permission in this, that there may be with thee one who remembereth God in the evening and at sunrise. God willing, may all the peoples of the world attain to the mention, praise and service of the Cause. If one faileth to attain this station,

9 طوبی لک یا حسین بما سمعت نداء الحسین آن حسینی که جمیع عالم را حق بظهور او بعد از قائم بشارت فرمود اوست ظهوریکه میفرماید جمیع انبیا و مرسلین در ظلّ عرش جمع میشوند یعنی بتصدیق امرش فائز میگرددند حمد کن مقصود عالم و مالک قدم را که ترا باین رتبه علیا و مقام اعلی فائز فرمود ان احفظه باسمه المقتدر القدیر

10 و همچنین مخاطباً لأمته نازل قوله جل کبریا

11 اوست عالم و بینا

12 ای کنیز خدا ذکران در منظر مظلوم بوده و در هر سنه از سماء عنایت الهی مخصوص شما نازل شد آنچه که اشیاء عالم بآن معادله نمایند اگر دوستان الهی آگاه شوند و مقام کلمه که در باره ایشان از قلم اعلی جاری میشود بدانند بیم آنست که از فرح و سرور هلاک گردند طوبی از برای نفسیکه بکلمه الله المطاعة فائز شد او بنعمت باقیه فائز است جمیع اماء آن ارض را از قبل حق تکبیر برسان و بفضل و عنایتش بشارت ده که شاید به ما ینبغی لایام الله قیام نمایند آنه یهدی من یشاء الی صراطه المستقیم و یعرف من اراد ما هو المستور عن انظر الغافلین البهائم علی امائی فیہناک اللائی ما منعہن ضوضاء الظالمین انتہی لله الحمد

13 جناب مذکور علیہ بہاء الله و همچنین ورقہ کہ بہ کنیز حق موسوم گشته بعنایت مقصود عالمیان فائز گشتند طوبی لهما و نعیماً لهما حضرت افنان علیہ منکّل ۹ [بہاء] ابہاء ہم ذکر اخوی ایشان و آنچه را آنجوب نوشته اند مرقوم داشته اند اینفانی از حق سائل و آمل کہ در اینظہور هیچ نہالی و هیچ گجائی را از سحاب نیشان مکرمات محروم نفرماید

14 اینکه مرقوم [داشتند] در مراجعت نفسی را ہمراہ بیاورند اذن هست یا نہ اینفقرہ عرض شد هذا ما نطق بہ الرحمن فیملکوت البیان قوله عزّ بیانہ انا اذناک بذلک لیكون معک من یدکر الله فی العشی والاشراق انشاء الله جمیع اهل عالم بذکر و ثنا و خدمت امر فائز شوند اگر نفسی باین مقام

in truth his existence hath yielded no fruit and his tree hath borne no fruit.

- 15 This evanescent servant beseecheth the Exalted Truth at all times that He may cause all to attain unto His good-pleasure and adorn them with this crown which is the greatest of all the crowns of the world. Verily, He is powerful over all things.

- 16 Another submission to his honor, the beloved of hearts, Jinab-i-Aqa Muhammad Mustafa, upon him be the Glory of God, the Most Glorious: I convey greetings with utmost sincerity. His letter arrived and brought complete joy. Since this servant had no matter requiring his attention, no separate letter was submitted. What he had written was the undoubted truth. I beseech God to sanctify His loved ones from that which causes their own abasement and degradation. Verily He is the Hearer, the Answerer.

- 17 All praise be unto His Presence. Please convey greetings and salutations to his honor, the esteemed and kind friend Jinab-i-Aqa Abdul-Ghaffar, upon him be the praise of God. I implore and beseech God, exalted be His glory, to grant him success and aid him in preserving what has been bestowed. Verily He is the Answerer, the All-Knowing.

- 18 Another submission: Please convey, on behalf of this evanescent one, expressions of utter nothingness and effacement to each and every one of the divine friends in that land. Peace, praise and mercy be upon you all, and praise be to God, the Lord of the worlds.

- 19 The servant 5 Safar 1301

فائز نشود فی الحقیقه وجودش حاصلی نداشته و سدره اش ثمری نیاورده اتی

15 این خادم فانی در لایالی و ایام از حقّ منیع میطلبد که کلّ را برضای خود فائز فرماید و باین اکیلل که اعظم اکیلل عالم است مزین دارد آنّه علی کلّشیء قدیر

16 عرض دیگر خدمت حضرت محبوب فؤاد جناب آقا محمد مصطفی علیه بهاء الله الأبهی بکمال خلوص تکبیر میرسانم دستخط ایشان رسید بهجت کلّی از آن حاصل چون مطلبی که اینعبد مزاحم شود نبود لذا مکتوب علیحده عرض نشد و آنچه مرقوم داشته بودند حقّ لا ریب فیه از حقّ میطلبم دوستان خود را مقدّس فرماید از آنچه که سبب ذلّت و حقارت خود ایشانست آنّه هو السّامع المجیب

17 کلّ الثّناء علی حضرته جناب دوست مکرم مهربان جناب آقا عبدالغفار علیه ثناء الله را تکبیر و سلام برسانید از حقّ جلّ جلاله سائل و آمل که ایشانرا موفق دارد و مؤید نماید بر حفظ آنچه عطا شده آنّه هو المجیب [العلیم]

18 عرض دیگر خدمت آقایان و دوستان الهی در آن ارض یک یک عرض فنا و نیستی بوکالت اینفانی برسانند السّلام و الثّناء و الرّحمة علیکم اجمعین و الحمد لله ربّ العالمین

19 خادم فی ۵ صفر سنه ۱۳۰۱

INBA27:027, BLIB_Or15700.145,
BLIB_Or15711.224, AYI2.185x,
YMM.248x

BH00749

To: Aqa Siyyid Ahmad Afnan et al., in Yazd

Date: 1301-02-12 [1883-Dec-13]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 The command belongeth unto God Who, through a wave from the ocean of His trials, hath drowned countless souls whose number none knoweth save His all-knowing, all-informed Self. Exalted, exalted is He at Whose word all who are in earth and heaven were thunderstruck, then through another word of His were raised up servants whom none hath known save He, and He is the Truth, the All-Numbering, the All-Knowing, the All-Wise. The Word in one station is expressed as the Trumpet, and when it is blown again, behold, they stand and gaze.
- 3 O God of Names and Creator of Heaven! I beseech Thee by the kingdom of Thy Cause, and the might of Thy Revelation, and the divine realm of Thy glory, to send down from the heaven of Thy bounty upon all existence that which will draw them nigh unto Thee, guide them to Thy path, acquaint them with Thy station, cause them to speak Thy praise, and attract them to Thy mighty and impregnable Kingdom. Then protect, O my God, Thy Afnan who hath risen to serve Thee. This servant testifieth that he hath, for numbered years after being enkindled with the fire of Thy love and tasting the sweetness of Thy utterance, arisen to serve Thy Cause in such wise that all things behind me bear witness to this. Verily, Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all names. Verily, Thou art the All-Forgiving, the All-Bountiful.
- 4 My spirit be a sacrifice for your standing and service. The honored letter dated the 11th of Dhi'l-Qa'dah was graciously received. Praise and thanks be to Him Who continuously and successively favors this evanescent one with blessed leaves adorned with the ornament of love for the Beloved of the worlds. All bounty and all sustenance referreth to Him and descendeth from the heaven of His favor - all is from God, the Protector, the Self-Subsisting. He created, guided, and taught knowledge and refinement. The purpose hath been the manifestation of the human essence, that it might attain to the recognition of the Countenance of Unity and be exalted to eternal life. The Sun of generosity hath shone forth, and from that effulgence another effulgence appeared, and from that effulgence yet another became manifest, and from these effulgences the world

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الْأَمْرُ لِلَّهِ الَّذِي بِمَوْجٍ مِنْ أَمْوَاجِ بَحْرِ امْتِحَانِهِ غَرِقَ خَلْقٌ كَثِيرٌ لَمْ يَحْصِ عَدَّتَهُمُ إِلَّا نَفْسُهُ الْعَلِيمُ الْخَبِيرُ تَعَالَى تَعَالَى مَنْ انْصَعَقَ بِكَلِمَتِهِ مِنْ فِي الْأَرْضِ وَالسَّمَاءِ ثُمَّ قَامَ بِكَلِمَتِهِ الْأُخْرَى عِبَادٌ لَمْ يَطَّلِعْ بِهِمُ إِلَّا هُوَ وَهُوَ الْحَقُّ الْمُحْصَى الْعَلِيمُ الْحَكِيمُ وَالْكَلِمَةُ يَعْبُرُ فِي مَقَامِ الْبَصُورِ وَنَفَخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

3 يَا إِلَهَ الْأَسْمَاءِ وَفَاطِرَ السَّمَاءِ اسْتَثْلِكَ بِمَلَكُوتِ أَمْرِكَ وَجَبْرُوتِ وَحَيْكِ وَلاهُوتِ عَزَّكَ بِأَنْ تَنْزِلَ مِنْ سَمَاءِ جُودِكَ عَلَى الْوُجُودِ مَا يَقْرَبُهُمُ إِلَيْكَ وَيَهْدِيهِمْ صِرَاطَكَ وَيَعْرِفُهُمْ مَقَامَكَ وَيَنْطَلِقُهُمْ بِثَنَائِكَ وَيَجْتَذِبُهُمْ إِلَى مَلَكُوتِكَ الْعَزِيزِ الْمُنِيعِ ثُمَّ احْفَظْ يَا إِلَهِي أَفْنَانَكَ الَّذِي قَامَ عَلَى خِدْمَتِكَ يُشْهَدُ الْخَادِمُ بِأَنَّهُ قَامَ فِي سَنِينَ مَعْدُودَاتٍ بَعْدَمَا اشْتَغَلَ بِنَارِ مَحَبَّتِكَ وَذَاقَ حَلَاوَةَ بَيَانِكَ عَلَى خِدْمَةِ أَمْرِكَ عَلَى شَأْنٍ يُشْهَدُ بِذَلِكَ عَنْ وَرَائِهِ كُلِّ الْأَشْيَاءِ أَنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَفِي قَبْضَتِكَ زَمَانَ الْأَسْمَاءِ أَنَّكَ أَنْتَ الْغَفُورُ الْكَرِيمُ

4 رُوحي لِقِيَامِكُمْ وَخِدْمَتِكُمُ الْفَدَاءِ دَسْتِخَطَّ عَلَيَّ كَهْ مَوْرخه ١١ شهر ذى القعدة الحرام بود عَزَّ نَزُولِ ارزاني فرمود له الحمد والمنة كه اينفاني را بورقات مبشرات كه مزين است بطراز محبت محبوب عالميان متتابعاً مترادفاً فائز ميفرمايد جميع نعمت و جميع مائده باوراجع و از سماء عنايتش نازل كل من الله المهيمن القيوم خلق فرمود و راه نمود و علم و ادب آموخت و مقصود ظهور جوهر انساني بوده تا بعرفان طلعة احديه فائز شود و بحيوه باقيه سرافراز آفتاب كرم تجلي نمود و از آن تجلي تجلي ديگر آشكار و از آن تجلي تجلي آخر نمودار و از آن تجليات عالم روشن و منير و

became illumined and radiant. One of these stations, through His grace and bounty, is the station of the Afnan. Exalted is He Who hath related them to Him, and exalted is He Who hath mentioned them in that which never endeth. God willing, you shall at all times be engaged in mention, praise and service to His Cause, as you have been and are.

5 Regarding the House, according to His command it is contingent upon a clear future command, and its mention is not permitted until God cometh with His decree.

6 News of His Holiness Ism-i-Sittih (Name of God), upon him be all glory, hath repeatedly reached this region. They desired to extinguish the light of God through their devices and quench His fire through their vain imaginings. Far, far from it! However, from the allusions in the utterance of the Desired One of the worlds, it was understood that some of the friends have again disturbed the government, and thus after ease came hardship. But as it was from fear and hope of deliverance, they were graced with pardon. The loved ones of the land of Ta, upon them be the glory of God, are afflicted with two trials - internal investigators from the right and external ones from the left. The command is in the hand of God, the Self-Sufficient, the Most High.

7 That which was written concerning the honored Chief, upon him be Baha'u'llah's glory - praise be to God that he succeeded in that which the company of divines and jurists remained veiled from. In these days, in a letter this servant was writing in response to His Holiness the beloved Aqa Mirza Haydar-'Ali, upon him be Baha'u'llah's glory, this most exalted Word was revealed from the tongue of the Lord of creation, exalted be His majesty: "Time and again it was heard that the nobles would flee from the Word of His Holiness the Qa'im, may the spirit of all else be sacrificed for Him, and the company of divines would be bewildered and perplexed as to what that Word might be. And now they have fled before even hearing it, and are unaware. And that Word is this: 'He hath appeared in the garment of 'I', and the Hidden One speaketh with the voice of 'I am the One known'. This is the Word that causeth the limbs of misbelief to quake and the hearts of the world to be troubled.'" Thus ended the divine utterance. This statement hath been revealed from the Supreme Pen in numerous instances - one meaning clad in diverse expressions. May He grant the right of fairness, that they might at least understand this much: that the Word from which the nobles flee surely giveth them no rest - "As if they were frightened asses fleeing from a lion!" In any case, mention of the honored Chief was made in the Most Holy Court, and he

مقام یکی از آن بفضل و جوده مقام افنان است
جلّ من نسبهم الیه و جلّ من ذکرهم بما لا ینفد
انشاء الله در جمیع احیان بذكر و ثنا و خدمت
امرش فائز باشید چنانچه بوده و هستید

5 در باره بیت حسب الامر معلّق است بامر
صریح آخر و ذکرش جایز نه الی ان یأتی الله بأمره

6 خبر حضرت اسم ۶۶ [الله] مه علیه من کلّ ۹
[بهاء] ابهه مکرر از این شطر هم آمده ارادوا ان
یطفئوا نور الله بما عندهم و یخمدوا ناره بأهوائهم
هیات هیات و لکن از تلویحات بیان مقصود
عالمان چنین مستفاد شد که بعضی از دوستان
مجدد حکومت را مضطرب نموده اند لذا بعد از
یسر عسر وارد و چون از روی خوف و رجای
نجات بوده بطراز عفو فائز گشتند احبای ارضی
طا علیهم بهاء الله بدو بلا مبتلا مفتشین داخلیه
از یمین و خارجیه از شمال الامر بید الله الغنی
المتعال

7 اینکه در باره جناب رئیس علیه بهاء الله
مرقوم فرموده بودند الحمد لله موفق شدند بر
امریکه معشر علما و فقها از آن محجوب ماندند
این ایام در مکتوبیکه اینبعد در جواب حضرت
محبوبی جناب آقا میرزا حیدر علی علیه بهاء الله
عرض مینمود اینکله علیا از لسان مولی الوری
نازل قوله جلّ اجلاله لازال اصغا میشد که
نقبا از کلمه حضرت قائم روح ما سواه فداه
فرار مینمایند و معشر علما متحیر و متفکر که
آنکله چه کلمه ایست و حال قبل از اصغا فرار
نموده اند و شاعر نیستند و آن کلمه این است
هو در قیص انا ظاهر و مکنون به انا المشهود
ناطق این کلمه ایست که فرائض شرک از او
مرتعد است و افتده عالم از او مضطرب انتهی
و این بیان در مواضع متعدده از قلم اعلی نازل
معنی واحد و لفظ بقمائص متعدده ظاهر حق
انصاف عطا فرماید که اینقدر بیابند که کلمهئی
که نقبا از او فرار مینمایند یقین از برای ایشان
قرار نه حمر مستنفره فرت من قسوره باری
ذکر جناب رئیس در ساحت اقدس مذکور و
بعنایات فائز و آنچه ارسال نمودند بطراز قبول
مزین ورقه وصول هم ارسال شد

hath attained divine favors. That which he sent was adorned with the ornament of acceptance, and the receipt was also sent.

- 8 As to the mention of the honored Mulla Husayn, upon him be Baha'u'llah's glory, that he should be remembered in the Most Holy Court - this was presented, and this is what was revealed for him from the Kingdom of our Lord's Will, the Protector, the Self-Subsisting. Exalted be His grandeur:

- 9 He is the Manifest, the Hidden

- 10 O Husayn! The story of Husayn hath returned. The Desired One of the world calleth out to the peoples from the Most Great Prison and summoneth them to the most exalted Summit, yet the people, heedless, have arisen with swords of steel and arrows of rejection, and strive with utmost effort to shed His pure blood. The very One Who hath removed strife and conflict from the world they have regarded and do regard as among the workers of corruption. By God's life! He hath come for the reformation of the world - to this testifieth the Mother Book before the face of thy Lord, the Mighty, the Bestower. Blessed is the soul whom the oppression of the oppressors hath not prevented from the Beloved of all creation, and whom the might of the idolaters hath not held back from taking hold of the Book. Give thanks to the Ancient Beauty, Who hath aided thee to recognize Him and enabled thee to achieve that for which all have been created yet from which they remain heedless. Ere long shall the believers behold their station and the ungodly their place. Convey My greetings to those souls who have drunk from the Kawthar of the Merciful's utterance and who are illumined and radiant through the dawning lights of the countenance of His Face. Say: This is the day of steadfastness, the day of service, and the day of arising. The glory from God, the Protector, the Self-Subsisting, be upon thee and upon them. Thus ended the divine utterance.

- 11 Several days ago, in the letter of the honored Trustee, that is, my beloved Haji Mirza Abu'l-Hasan, upon him be Baha'u'llah's glory, verses were specifically revealed for him from the heaven of God's Will and were sent. The honored one mentioned hath repeatedly made mention of them. By God's life! Every steadfast soul is today the recipient of an everlasting sovereignty - a sovereignty that cannot be described and that thought cannot comprehend before its manifestation. Blessed be they that attain!

- 12 And as for the mention made of the honored Haji M.L.K H.S., upon him be Baha'u'llah's glory - praise be to God, they have attained God's favors and their mention was made in the Most Holy and Most Exalted Court. The servant beseecheth his

8 اینکه ذکر جناب ملاً حسین علیه بهاء الله فرموده بودند که در ساحت اقدس ذکر شود عرض شد هذا ما نزل له من ملکوت مشیة ربنا المهیمن القیوم قوله عز کبریائه

9 هو الظاهر المکنون

10 یا حسین قد رجع حدیث الحسین مقصود عالم در سجن اعظم امم را ندا میفرماید و بذروه علیا دعوت مینماید ولكن ناس غافل با اسیاف حدید و سهام اعراض قیام نمودند و بر سفک دم مطهرش جهد کامل مینمایند نفسیکه نزاع و جدال را از عالم برداشته او را از اهل فساد دانسته و میدانند لعمر الله انه اتی لاصلاح العالم یشهد بذلك امّ الکتاب امام وجه ربّه العزیز الوهاب طوبی از برای نفسیکه ظلم ظالمان او را از محبوب امکان منع نمود و سطوت مشرکین از اخذ کتاب بازداشت حمد کن مالک قدم را که ترا مؤید فرمود بر عرفانش و موفق نمود بر امریکه کل از برای او خلق شده اند و از او غافل عنقریب موحدین مقام خود را مشاهده نمایند و مشرکین مقرر خویش را نفوسیکه از کوثر بیان رحمن آشامیدند و از اشراقات انوار آفتاب وجه روشن و منورند تکبیر برسان بگو امروز روز استقامت و روز خدمت و روز قیام است البهاء علیک و علیهم من لدی الله المهیمن القیوم انتهى

11 چند یوم قبل در مکتوب جناب امین یعنی محبوی حاجی میرزا ابوالحسن علیه بهاء الله آیاتی مخصوص ایشان از سماء مشیت نازل و ارسال شد جناب مذکور هم مکرر ذکر ایشانرا نموده اند لعمر الله هر نفس ثابتی الیوم بدولت باقیه فائز است دولتیکه بوصف درنیاید و قبل از مشاهده فکر باو نرسد طوبی للفائزین

12 و اینکه ذکر جناب حاجی مل ک ح س علیه ۹ ۶۶ [بهاء الله] فرموده بودند الحمد لله بعنایت حق فائزند و ذکرشان در ساحت اقدس

Lord to open before his face the gate of unveiling and attainment. Verily, He doeth what He willeth, and in His grasp is the reins of all things.

مذكور يستل الخادم ربّه بأن يفتح على وجهه باب
المكاشفة واللقاء أنّه يفعل ما يشاء وفي قبضته
زمام الأشياء

- 13 The letter of receipt has been sent. This servant's final submission is to convey greetings and praise to the friends and believers of that land, and beseeches God to assist all to accomplish deeds that are befitting of the Day of God. Most regrettable and lamentable it is that some are unaware of the station of this time and are moved by their own desires. The True One, exalted be His glory, has been and ever shall be the Concealer, and I beseech Him, exalted be His station, to sanctify them from that which they possess and to bestow upon them that which He possesses. May the glory shining forth from the horizon of our Lord's favor rest upon you, upon your brethren, your children, and your brethren's children, and upon those who have clung to the hem of God, our Lord and your Lord and the Lord of all who are in the heavens and on earth. Praise be to God, the Lord of the worlds.

13 ورقه وصول ارسال شد عرض اينفاني در آخر
عرايض آنکه خدمت آقايان و دوستان آن ارض
تکبير و سلام معروض ميدارد و از حق ميطلب
کل را باعمال پسندیده که لایق يوم الله است
موفق دارد بسيار بسيار افسوس و دريغ از اینکه
بعضی از مقام وقت آگاه نیستند و بهواهای خود
متحرکند حق جلّ جلاله ستار بوده و هست و
از او تعالى شأنه ميطلب ایشان را از ما عندهم
مقدس و بما عنده مرزوق دارد البهاء المشرق
من افق عنايه ربنا على حضرتکم و على اخوانکم و
ابنائکم و ابناء اخوانکم و على الذين تشبثوا بذيل الله
ربنا و ربکم و رب من في السموات و الأرضين
و الحمد لله رب العالمين

- 14 The servant 12th of Safar al-Muzaffar 1301

14 خادم في ۱۲ شهر صفر المظفر سنة ۱۳۰۱

AQA6#218 p.059, KHS10.033

BH02252

To: Muhammad Mustafa Baghdadi, in Beirut

Date: 1301-02-15 [1883-Dec-07]

- 1 He is God, exalted be His glory, the Greatness and the Power
- 2 Praise be to God Who created from His Most Exalted Word sublime letters, and took their essence through the operations of His wisdom and the manifestations of His power, and from its letter Mim created the Kingdom of Utterance, and from its Ha' the realm of praise and glorification, and from its other Mim the center of the circle of existence, and from its Dal created the servants and manifested the decree of return. And verily he is Muhammad in the heaven of utterance and the crown of names before God, Creator of heaven. And the peace that shines forth from the Supreme Paradise and the Most Exalted Heaven be upon him and his family and companions who broke the covenant and pledge of the idols and cast away their ordinances and pulled up the tent-pegs of the pavilions

1 هو الله تعالى شأنه العظمة والاقدار

2 الحمد لله الذي خلق من كلمته العليا حروفات
عاليات و اخذ جوهرها بتدبيرات حكمته و
ظهورات قدرته و خلق من حرف الميم منها
ملكوت البيان و من حائه اقليم الحمد و الثناء
و من ميمه الآخر مركز دایرة الوجود و من
داله خلق العباد و ظهر حكم المعاد و أنّه لمحمد
في جبروت الكلام و اكلیل الأسماء عند الله
فاطر السماء و السلام الظاهر من الجنة العليا و
الفردوس الأعلى عليه و على آله و اصحابه الذين
نقضوا ميثاق الأصنام و عهدا و نبذوا احكامها و
زعوا اوتاد خيام الشرك و رفعوا خباء التوحيد

of misbelief and raised the pavilion of divine unity among the world despite those nations who clung to the ropes of vain imaginings, turning away from God, the Lord of all beings.

- 3 And furthermore, may my spirit be a sacrifice for your mention. The servant has received your noble letter which was honored by the mention and praise of God. When I took it and opened it and read it and found from it the fragrance of sincerity to God, the Lord of the worlds, I went and approached and entered and presented what was in it before His countenance. He said - and His sweetest utterance is: "O servant! Make mention on My behalf of him who loved Me and desired My presence, and convey greetings unto him and magnify his countenance, and convey to him from the Wronged One that which will gladden him and attract him. We beseech God to grant him the good of the hereafter and of the former life, and to ordain for him and those with him His everlasting bounty and His perpetual table. Verily He is the One with power over what He willeth."

- 4 The servant thanks his Lord for your arising and service and mention and praise. Verily He is the Protector of whoever befriends Him and the Answerer of whoever calls upon Him. And we beseech Him to remove the sorrows of His loved ones concerning what hath befallen His chosen ones in the land of Ta. Verily He hath power over all things.

- 5 As for what you mentioned regarding what Haji 'A L from the people of K (upon him be the Glory of God) sent - give him glad tidings from the servant that what he sent hath been presented before His countenance and achieved the lights of acceptance, and He allocated a portion of it to each one, and the Lord - may my spirit and the spirit of all else but Him be a sacrifice for Him - said: "Blessed is he who hath attained and been present and heard. We give him glad tidings of the acceptance of what he sent. This is a Day wherein naught is seen except God, that it may be proven that there is no God but Him."

- 6 Praise be to God Who assisted His loved ones to recognize Him and turn toward Him and taught them His straight path. And as for the glad tidings you gave me about the arrival of Janab-i-Haza' - upon him be the peace of God - the servant conveys greetings to him and permission has been granted for him to proceed to the prison. Peace be upon your honor and upon those with you, and the mercy of God and His blessings.

بين العالم رغماً لأنف الأمم الذين كانوا متمسكين
بجبال الأوهام معرضين عن الله مالک الأنام

3 و بعد روحی لذكرکم الفداء قد فاز الخادم بكتابکم
الشريف الذي تشرف بذكر الله و ثناء فلما اخذت
و فتحت و قرأت و وجدت منه عرف الخلوص
لله رب العالمين قصدت و اقبلت و دخلت و
عرضت ما فيه تلقاء الوجه قال و قوله الأحلى يا
خادم ان اذكر من قبلى من احببني و اراد وجهي
و سلم عليه و كبر على وجهه و بلغه من لدى
المظلوم ما يسره و يجتذبه انا نسئل الله بأن يرزقه
خير الآخرة و الأولى و يقدر له و لمن معه نعمته
الباقية و مائدته الدائمة انه هو المقتدر على ما يشاء
انتهى

4 يشكر الخادم ربه بقيامكم و خدمتكم و ذكرکم و ثنائکم
انه ولی من والاه و مجيب من دعاه و نسئله بأن
يزيل هموم اوليائه فيما ورد على اصفیائه فی ارض
الطاء انه على کلشی قدير

5 و اما ما ذکرتم فيما ارسله جناب الحاج ع ل من
اهل ک عليه بهاء الله بشره من قبل الخادم قد
حضر ما ارسله لدى الوجه و فاز بأنوار القبول و
جعل لكل واحد نصيباً منه و قال المولى روحی و
روح ما سواه فداء طوبى لمن فاز و حضر و سمع
انا نبشره بقبول ما ارسله هذا يوم لا يرى فيه الا
الله ليثبت انه لا اله الا هو انتهى

6 الحمد لله الذي ايد احبائه على عرفانه و التوجه اليه
و عرفهم سبيله المستقيم و ما بشرتموني في ورود
جناب الهزاع عليه سلام الله ان الخادم يسلم عليه
و حصل له اذن التوجه الى السجن السلام على
حضرتكم و على من معكم و رحمة الله و بركاته

BLIB_Or15700.253, BLIB_Or15711.183

BH00667

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

Date: 1301-02-15 [1883-Dec-16]

1 He is God, exalted be His glory, the Most Great, the All-Powerful

2 Praise, sanctified beyond all bounds and the limited world, befiteth the court of Him Who doeth whatsoever He willeth and decreeth whatsoever He pleaseth, Who with one blessed and exalted Word adorned the world with the ornament of existence and illumined it with the lights of the Sun of His grace. Out of pure bounty, generosity, kindness and mercy He sent down the Book and raised up Messengers that they might guide His creation to His straight path and enable them to attain unto His knowledge, which is the ultimate purpose for the creation of beings. These are the Manifestations of His Cause, the Dawning-places of His decree, the Recipients of His knowledge and the Daysprings of His remembrance, until this most great bounty and most perfect and transcendent grace reached its consummation in the person of the Seal, may the spirit of all else be sacrificed for His sake. He is the Source and the Goal, He is the Manifestation and the Dawning-point. He is the Manifestation of the most excellent attributes and the most beautiful names. Through Him was the Mi'raj adorned and Batha illumined. Through Him was the Temple of Light established upon the Throne of Names and the Essence of Utterance seated upon the Throne of Speech. He is the Manifestation of "He is the First and the Last" and the Dawning-point of "He is the Outward and the Inward." One word from the blessed Dawning-point of His remembrance appearing in the East - its influence and effect become manifest in the West. At His remembrance the Kingdom of remembrance falls silent, and at His utterance the Realm of speech becomes still. Through Him was made manifest all that was worthy of manifestation, and through Him was perfected all that befitted this station.

3 However, in these days, due to the weakness of the people, power has undergone change and strength has ceased to penetrate. We must all, at all times, beseech and implore the Self-Subsisting Lord that He might renew the aging elements of the community with fresh and luminous garments. He is the Renewer, He is the Powerful, He is the Mighty.

4 O God, O Generous One, O Merciful One, O Forgiving One! The assaults of the ungodly have scattered the strongholds of the believers to the winds, and from the bullets of the deniers

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد مقدّس از حدود و عالم محدود لایق بساط
یفعل ما یشاء بوده و یحکم ما یرید خواهد بود
که بیک کلمه مبارکه علیا عالم را بطراز هستی
مزین فرمود و بانوار آفتاب فضلش منور داشت
و محض جود و کرم و رأفت و رحمت کتب
نازل فرمود و رسل مبعوث نمود تا خلق را
بصراط مستقیمش هدایت نمایند و بعرفانش که
علت کلیه است از خلقت خلق فائز فرماید
ایشانند مظاهر امر و مشارق حکم و مهابط علم
و مطالع ذکر تا آنکه این فضل اعظم و کرم اتم
اعلی بحضرت خاتم روح ما سواه فداه منتهی
شد اوست مبدء و مرجع و اوست مظهر و
مطلع اوست مظهر صفات علیا و اسماء حسنی
باو معراج مزین و بطحا منور و جاری باو هیکل
سنا بر کرسی اسماء مستقر و کینونت بیان بر
عرش لسان مستوی اوست مظهر هو الاول و
الآخر و مطلع هو الظاهر و الباطن یک کلمه
از مطلع ذکر مبارکش در مشرق آشکار نفوذ
و اثرش در مغرب ظاهر و هویدا از ذکرش
ملکوت ذکر صامت و از بیانش جبروت کلام
ساکت باو ظاهر آنکه سزاوار ظهور بود و باو
کامل آنچه لایق ایستقام بود

3 ولکن این ایام از ضعف امت قوت تغییر یافت
و قدرت از نفوذ ایستاد باید کلّ از حق منیع در
جمع احیان سائل و آمل شویم تا کهنگیهای ملت
را بجامه‌های تازه منیره تجدید فرماید اوست
مجدد و اوست قادر و اوست توانا

4 الها کریم رحیم غفورا مدافع مشرکین حصنهای
موحّدین را بر باد داد و از بنادق منکرین بنیان
ذکر و عرفان متزعزع و قلوب مقربین و مخلصین

the edifice of remembrance and knowledge has been shaken, and the hearts of those near unto Thee and the sincere ones are trembling and agitated. Although, O All-Knowing God, the deeds of this people and their actions have, after glory, brought abasement, and after power have revealed weakness, yet we beseech of Thee Thy ancient grace and we entreat Thee: look not upon our deeds and actions, for they were not and are not worthy of Thy glance. Look upon Thine own mercy and bounty. Thou art He to Whose forgiveness every tongue hath testified, and to Whose power every seeing one hath witnessed. There is no God but Thee, the All-Forgiving, the All-Merciful.

[مرتجل] و مضطرب اگرچه ای خدای عالم دانا اعمال این حزب و افعالش بعد از عزّت ذلت آورده و بعد از قدرت عجز آشکار نموده و لکن از تو فضل قدیمت را میطلبیم و عرض مینمائیم بر اعمال و افعال ما منکر چه که لایق نظر نبوده و نیست بر شفقت و کرم خود نظر فرما تویی که هر ذی لسانی بر عفو شهادت داده و هر ذی بصری بر قدرتت شاهد و گواه لا اله الا انت الغفور الرحیم

- 5 And furthermore, it is submitted to that honored beloved one that after your departure from Beirut several Sacred and Exalted Tablets were sent, which we hope reached you, and likewise are being sent this time. A letter from this evanescent one was written and sent to Ibn-i-Alif and Ha, upon them be the Glory of God, and that letter contains divine verses regarding the friends of those regions. After perusing and reading it, they should send it, or that beloved one himself may deliver it. God willing, may the sleeping ones of that land be awakened by your passing, may the dead be brought to life, and may the wanderers turn to their true homeland.

5 و بعد عرض میشود خدمت محبوب مکرم بعد از حرکت آنجناب از بیروت چند لوح از الواح مقدسه منیعه ارسال شد انشاءالله بآن فائز شدند و همچنین این کره ارسال میشود و مکتوبی ایفانی بجناب ابن الف و حا علیهما بهاء الله نوشته ارسال شد و آنمکتوب حامل آیات الهیه است در ذکر احبای آن نواحی بعد از ملاحظه و قرائت ارسال دارند یا خود آنجناب اعطا نمایند انشاءالله خفتههای آن دیار از مرور آنجناب بیدار شوند و مردگان زنده گردند و آوارگان بوطن اصلی توجه نمایند

- 6 In these days, in response to the letter of that honored master, upon him be all 9 [Glory] most glorious, a letter was submitted and sent, which also conveyed the favors of the Truth, exalted be His Glory, and two pages were also sent. As commanded, whatever was from before should remain as it was, and whatever has arrived and arrives thereafter should be sent. You yourself have seen and know the details of this land, so there is no need for mention. And in that letter, as commanded, mention was made of that beloved one, and likewise one Most Holy, Most Exalted Tablet specifically for Mulla Husayn, upon him be the Glory of God, was revealed from the heaven of favor and was written and sent in the original letter. God willing, may they attain unto it and become perfumed by its fragrance and receive new life from its breezes. Consider how many verses have been revealed and how many evidences have appeared during the nights and days - truly their enumeration is difficult except for Him, verily He is powerful over all things. And likewise this Supreme Word was revealed from the Tongue of the Manifestation of Names, blessed and exalted be His Word:

6 این ایام در جواب دستخط آقای معظم علیه منکّل ۹ [بهاء] اباه مکتوبی عرض و ارسال شد آنهم حامل عنایات حق جلّ جلاله بوده و دو ورقه هم ارسال شد حسب الامر آنچه از قبل بوده بهمان قسم بماند و آنچه از بعد رسیده و میرسد ارسال دارند خود آنجناب تفصیل این ارض را دیده و میدانند احتیاج بذکر نیست و در آنمکتوب حسب الامر ذکر آنجناب شده و همچنین یک لوح امانع اقدس مخصوص جناب ملا حسین علیه بهاء الله از سماء عنایت نازل و در اصل مکتوب نوشته ارسال شد انشاءالله بآن فائز شوند و از عرفش معطر و از نسایمش حیات جدیده بیابند ملاحظه فرمائید در لیالی و ایام چه مقدار از آیات نازل و بینات ظاهر فی الحقیقه احصا مشکل است الا نفسه انه علی کثشی قدر و همچنین اینکله علیا از لسان مظهر اسما نازل قوله تبارک و تعالی

- 7 "O servant in attendance, write to the Honorable Amin on behalf of the Wronged One to convey greetings to Nabil ibn Nabil. The favor of God, exalted be He, has been and is directed towards him. Truly the brothers have, from the first dawning of

7 یا عبد حاضر بنویس بجناب امین از قبل مظلوم نبیل بن نبیل را تکبیر برساند عنایت حق تعالی باو متوجه بوده و هست فی الحقیقه اخوان از اول

the Sun of Revelation until now, been occupied with mention and praise and have stood firm in service. God, His angels, His Prophets and His Messengers bear witness that they both turned to the Supreme Horizon when the Cry was raised and the Call was lifted. Blessed are they both and their father and those with them." End.

اشراق آفتاب ظهور تا حین بذکر و ثنا مشغول و بر خدمت قائم شاهد الله و ملائکته و انبیائه و رسله بآئینهما اقبالا الى الأفق الأعلى اذ ظهرت الصیحة و ارتفع النداء طوبی لهما و لأبیهما و لمن معهما انتهى

- 8 This servant, the attendant, also extends greetings to them and begs confirmation from God, exalted be His station. Never has their mention been nor will it be effaced.

8 این عبد خادم هم خدمت ایشان سلام معروض میدارد و از حق تعالی شأنه تأیید میطلبد هرگز ذکرشان محو نشده و نمیشود

- 9 Likewise mention was made of Aqa Muhammad-'Ali, upon him be 9 66 [Baha'u'llah], at the Most Holy and Most Exalted Court. Praise be to God, he attained that which most of mankind are veiled from. On Friday night, the night of the full moon, the Sun of Divine utterance, may His glory be exalted, rose and shone forth from the horizon of the heaven of knowledge. He said: Write to Jinab-i-Amin, upon him be My Glory, that he should convey Our greetings to Aqa Muhammad-'Ali in the land of Sad. The Wronged One has ever remembered the friends of God with the most excellent mention and utterance, and We beseech God to gather all beneath the shade of the Most Exalted Word and to unite all hearts and minds. He is the Sovereign in the shadow of Whose will all have ever dwelt and shall ever dwell. His is the creation and the command, His the power and the might, the will and the choice. There is none other God but Him, the Mighty, the Compelling.

9 و همچنین ذکر جناب آقا محمد علی علیه ۹ ۶۶ [بهاء الله] در ساحت امنع اقدس بوده الله الحمد فائز شدند بآنچه که اکثر خلق از آن محتجبند در لیلۀ جمعه لیلۀ البدر بدر بیان حق جلّ جلاله از افق سماء عرفان طالع و لائح فرمودند بنویس بجناب امین علیه بهائی از قبل ما بجناب آقا محمد علی ارض صاد سلام برساند لازال مظلوم اولیای حق را باحسن ذکر و بیان ذکر نموده و از حق میطلبیم جمیع را در ظلّ کلمه علیا جمع فرماید و افنده و قلوب را متحد نماید اوست سلطانی که کلّ در ظلّ اراده اش بوده و هستند له الخلق و الأمر و له القدرة و الاقتدار و الارادة و الاختیار لا اله الا هو العزیز الجبار انتهى

- 10 This servant also conveys his greetings to him. Some time ago a letter was written and sent to him, which was adorned with divine favors. Praise be to God, his services are mentioned in the presence of the Divine Countenance. It is hoped that the friends in every land and region will, with perfect love and unity, hold fast to that which will cause the exaltation of the Cause and act according to what is in the Book. Haji Muhammad-'Ali, upon him be God's favor, had a special Tablet which surely has arrived by now.

10 این خادم هم خدمت ایشان تکبیر میرساند چندی قبل مکتوبی خدمت ایشان نوشته ارسال شد و آنمکتوب مزین بود بعنایت الهی الحمد الله خدمات ایشان لدی الوجه مذکور است امید هست دیوستان در هر بلد و دیار که هستند بکمال محبت و اتحاد بر آنچه که سبب ارتفاع امر است تمسک نمایند و به ما فی الکتاب عامل گردند و جناب حاجی محمد علی علیه عنایة الله لوح مخصوص داشتند البتّه تا حال رسیده

- 11 As commanded, convey special greetings to the friends in Sansan and other places and gladden them with the favors of God. God willing, may all hold fast to that which God loves. Your reward in all conditions rests with God, exalted be His glory. You have truly endured many hardships in His path and have mentioned the friends of every land in His presence. Today, when mention is made of any soul in His presence, a great reward is ordained for that one and is recorded by the Most Exalted Pen. Whosoever has assisted you in service to the Cause has truly rendered service, and his reward rests

11 حسب الأمر اجبای سنسن و سایر اماکن را مخصوص تکبیر برسانید و بعنایات حق مسرور دارید انشاء الله کلّ به ما یحبّه الله تمسک نمایند اجر آنجناب در هر حال با حق جلّ جلاله است فی الحقیقه در سبیلش بسیار زحمت کشیده اید و در حضور ذکر دیوستان هر بلدی را نموده اید امروز ذکر هر نفسی در حضور عرض شود اجر عظیم از برای او مقدّر و از قلم اعلی ثبت میگردد هر نفسی از آنجناب در خدمت امر اعانت نمود

with Him. Verily, He has power over all things. Say: Praise be to God, the Single, the All-Informed.

- 12 This evanescent servant is very pleased with that beloved one, for he has wished and continues to wish for the good of all. This is a mighty attribute. God willing, may you be adorned with this excellence in all conditions. This is a blessing that cannot be compared with any other blessing.

- 13 This servant further submits that you should convey greetings and salutations to each of the friends residing in God's lands. Most of them this year have been distressed, saddened and troubled by the wickedness of oppressive souls. However, praise be to God, one day this most exalted word was heard from the blessed tongue. He said, and His word is the truth: "Verily, He has purified them and forgiven them, and His mercy that has preceded all in the kingdom of earth and heaven has encompassed them." This word is glad-tidings for the friends and loved ones, and a reward for their blessed temples. Blessed are they and joy be unto them. They have attained to God's mercy, favor, grace and bounty. Verily our Lord, the Most Merciful, is the Kind, the Compassionate, the Forgiving, the Merciful. The glory shining from the horizon of eternity be upon you and upon those who act according to what they have been commanded in the Book of our Lord and the Lord of the heavens and earths. And praise be to God, the Lord of the worlds.

- 14 The servant 15th of the month of Safar 1301

او بختی خدمت نموده اجر و مزدش بر اوست آنه
علی کلشیء قدیر قل الحمد لله الفرد الخیر انتہی

12 این خادم فانی بسیار از آنجبوب مسرور است چه
که خیر کل را خواسته و میخواهند این شأن
عظیم است انشاءالله در کل احوال باین طراز
مزین باشید هذه نعمة لا تقاس بنعمة

13 عرض دیگر این خادم آنکه خدمت هر یک از
دوستان که در دیار الله ساکنند تکبیر و سلام
برسانید اکثری در این سنه از شرارت نفوس
ظالمه مکدر و محزون و مضطرب شدند ولکن
الله الحمد یومی از ایام اینکلمهء علیا از لسان
مبارک استماع شد قال وقوله الحق انه طهرهم
و غفرهم و احاطتهم رحمة التي سبقت من فی
الملک و الملکوت انتہی این کلمه بشارتیتست
از برای اولیا و دوستان و اثوایست از برای
هیاکل مبارکهء ایشان طوبی لهم و نعیماً لهم قد
فازوا برحمة الله و عنایت و فضله و جوده ان ربنا
الرحمن هو العطوف الرؤف الغفور الرحیم البهاء
المشرق من افق البقاء علی جنابکم و علی الدین
عملوا بما امروا به فی کتاب ربنا و رب من فی
السموات و الأرضین و الحمد لله رب العالمین

14 خادم فی ۱۵ شهر صفر سنة ۱۳۰۱

INBA28:496

BH01539

To: Shaykh Muhammad Ali (Nabil son of Nabil), in Istanbul

Date: 1301-02-15 [1883-Dec-16]

- 1 He is God, exalted be His station, the Greatness and the Power
- 2 Praise be to God Who sent down the blessing, and verily it is a table spread that hath descended from the heaven of His grace, and it expresseth itself in every tongue through all things, and it is that blessing whereby whoso attaineth unto it shall neither hunger nor be troubled. And in the understanding of the divine ones it expresseth the Primal Reality and the Point of Unity and the Mystery of Oneness - the Beloved of the Lord

1 هو الله تعالى شأنه العظمة والاقطار

2 الحمد لله الذي انزل النعمة و انما مائدة نزلت من
سماء فضله و هي تعبر بكل لسان بشيء و هي
النعمة التي من فاز بها لم يأخذ الجوع و لا يمسه
الاضطراب و فی عرف الالهيين تعبر بها الحقيقة
الأولية و النقطة الواحدية و السر الأحدية حبيب
مالک الأسماء و محبوب من فی الأرض و السماء

of Names and the Best-Beloved of those who are in earth and heaven, Who was named Muhammad, may God's blessings and peace be upon him and his family among all peoples. And He is the Book whereby were sealed the mysteries of origin and return from God, the Powerful, the Mighty, the Bestower. And blessings and peace be upon him and his family and his companions through whom were raised the banners of divine knowledge and the seal of the choice wine was broken and the ocean of divine confirmation did surge, and upon those who acted according to what they were commanded by God, the All-Knowing, the All-Wise.

الَّذِي سَمِيَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ سَلَّمَ
بَيْنَ الْوَرَى وَ هُوَ كَتَابٌ خَتَمَتْ بِهِ أَسْرَارَ الْمُبْدِئِ
وَ الْمَأْبُوتِ مِنْ لَدَى اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْوَهَّابِ وَ
الصَّلَوةِ وَ السَّلَامِ عَلَيْهِ وَ عَلَى آلِهِ وَ أَصْحَابِهِ الَّذِينَ
بِهِمْ رَفَعَتْ رَايَاتُ التَّحْقِيقِ وَ فَكَّ خَتَمَ الرَّحِيقِ وَ
فَاضَ بَحْرُ التَّوْفِيقِ وَ عَلَى الَّذِينَ عَمِلُوا بِمَا أَمَرُوا بِهِ
مِنْ لَدَى اللَّهِ الْعَلِيمِ الْحَكِيمِ

- 3 And then, this evanescent servant hath attained unto your exalted letter and found therein the fragrance of your love and sincerity and submission and humility before God alone. The servant beareth witness that you have attained the lights of divine unity and the station of detachment and have swum in the ocean of mystic knowledge until you discovered the pearl of utterance and the coral of inner meanings. The servant beseecheth his Lord to strengthen you and draw you nigh and aid you to accomplish what He loveth and approveth.

3 و بعد قد فاز الخادم الفاني بكنائسكم العالی و
وجد منه عرف حبكم و خلوصكم و خضوعكم و
خشوعكم لله وحده يشهد الخادم بأنكم فرتم بأنوار
التوحيد و مقام التفريد و سبحتم في بحر العرفان
الى ان وقفتم على لؤلؤ البيان و مرجان المعاني
يسئل الخادم ربه بأن يؤيدكم و يقربكم و يوفقكم
على ما يحب و يرضى

- 4 Although in truth that beloved one hath already attained this station, yet since prayer is beloved and good-pleasure is above all stations, from time to time this servant dareth to express such words. In truth this is a great and mighty station which none knoweth save Him. And after being informed and made aware it was submitted before His presence and He said: "The truth is with him, he hath spoken truthfully. We beseech God to aid His servants to perform pure deeds and speak truthfully and to righteousness and the fear of God. Verily He hath power over all things." End quote.

4 اگرچه فی الحقیقه آنحبيب با ینقام فائزند ولكن
چون دعا محبوبست و رضا فوق مقامات اینست
که گاه گاهی خادم باظهار اینکلمات جسارت
مینماید فی الحقیقه هذا مقام كبير عظیم ما اطلع
به الا هو و بعد از اطلاع و آگاهی تلقاء وجه
عرض شد فرمودند الحق معه قد نطق بالصدق
نسئل الله بأن يؤيد عباده على العمل الخالص و
التكلم بالصدق و على البر و التقوى انه على كل شيء
قدير انتهى

- 5 And regarding his eminence Haji Ali Askar, may the 966 [Baha'u'llah] and His favors be upon him, they wrote that the beloved one his eminence Amin, may the 966 [Baha'u'llah] be upon him, hath repeatedly mentioned him, and especially in these days the sun of permission hath dawned from the horizon of will. However, since the weather is unsettled and likewise the sea is turbulent, patience is preferable. If they remain in that city and its environs, after things settle they may proceed. Although God, exalted be His glory, hath been the Protector and the waves of the sea move not, nor have they moved, appear not, nor have they appeared, except by God's will, yet the intention is that in this winter season the sea hath not been, nor is, free from toil and hardship. Therefore their hardship is not beloved in the sight of this servant. And likewise They said if any work arose requiring return to their land, the reward of attaining the presence

5 و اما در باره جناب حاجی علی عسکر علیہ ۹۶۶
[بهاء الله] و عنایتہ مرقوم [داشتند] ذکر
ایشانرا مکرر محبوبی جناب امین علیہ ۹۶۶ [بهاء
الله] عرض نموده اند و مخصوص ایشان این ایام
شمس اذن از افق اراده مشرق ولكن چون هوا
منقلب است و همچنین بحر منقلب صبر اولی اگر
در آمدنیه و اطراف توقف نمودند بعد از سکون
توجه نمایند اگرچه حافظ حق جل جلاله بوده
امواج بحر من غیر اراده الله حرکت ننموده و
نمینماید ظاهر نشده و نمیشود ولكن مقصود آنکه
در این فصل زمستان بحر خالی از تعب و زحمت
نبوده و نیست لذا زحمت ایشان نزد این خادم
محبوب نه و همچنین فرمودند اگر شغلی بهمرسید
که بیلاذ راجع شدند اجر لقا در باره او عنایت

would be bestowed upon him. Verily he is among those who have succeeded in serving the Cause and have been adorned with the love of God, the Mighty, the Wise. End quote.

میشود آنه بمن فاز بخدمة الامر و تزین بحب الله
العزیز الحکیم انتهى

- 6 This transient one also conveyeth greetings and salutations to them. Another submission: whatever that beloved one doeth hath been and is according to the command, for at first They said complete association with known persons is not permitted, as people's properties are with them and the great ones of the earth await pretexts. Therefore one must act with utmost wisdom. This hath been and is explained in detail to travelers as well. Verily our Lord, the All-Merciful, is indeed the Kind, the Affectionate. Any matter that occurreth for God's sake is beloved and predominant over other matters. This is what I heard from the tongue of Him Who speaketh today in the heart of the prison that which causeth to tremble the minds of the weak and the hearts of the foolish.

6 اینفانی هم خدمت ایشان تکبیر و سلام میرساند
عرض دیگر آنحیوب آنچه عمل نمایند حسب
الامر بوده و هست چه که در اول فرمودند
با نفوس معروفه مخالطه کلی جایز نه چه که
اموال مردم نزد ایشانست و کبرای ارض منتظر
بهانه لذا باید بکمال حکمت رفتار شود بمسافرن
هم تفصیل گفته شده و میشود ان ربنا الرحمن
لهو الرؤف العطوف هر امریکه الله واقع شود
محبوبست و مهیم است بر امور اخری هذا ما
سمعت من لسان من ينطق اليوم فی قطب السجین
بما [تضطرب] به عقول الضعفاء و افئدة البلهاء

- 7 The final glad tidings is that on Saturday morning the 15th of Safar, acting as your spiritual representative, I attained unto visitation and circumambulation and was adorned with acceptance. Praise be to God that the letter was concluded with a mighty matter. The peace shining forth from the horizon of the Abode of Peace be upon you and upon those who have held fast to the Sure Handle and have acted according to what they were commanded by God, the Lord of all beings.

7 بشارت آخر آنکه در صبیحه ۱۵ سبت
صفر بوکالت آنحیوب روحانی زیارت و طواف
فائز و بقبول مزین الحمد لله بامر عظیمی ختم
مکتوب شد السلام المشرق من افق دار السلام
على جنابکم و على الذین تمسکوا بالعروة الوثقی و
عملوا بما امروا به من لدی الله مولی الوری

- 8 The servant 15th of the month of Safar 1301

8 خادم فی ۱۵ شهر صفر ۱۳۰۱

MJAN.188, AYBY.269

BH03481

To: Haji Ali from Kaf, in Beirut

Date: 1301-02-15 [1883-Dec-16]

- 1 He is God, exalted be His glory, the Grandeur and the Power
- 2 Praise be to the Goal of all worlds Who enabled His servants to know Him, guided them to His path, adorned them with the ornament of His love, and ordained that which would lead the poor to the ocean of wealth and the sick to the kingdom of healing. His is the praise and favor in all conditions.
- 3 Thereafter, your letter arrived and was presented exactly as received. He said: "O Ali! Blessed art thou for having held

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد مقصود عالمیان را که عباد خود را موفّق
فرمود بعرفانش و هدایت نمود بصراطش و مزین
نمود بطراز حبش و مقدر فرمود آنچه که فقر را
بجبر غنا برساند و علیلان را بملکوت شفا له الحمد
و المنه فیکل الاحوال

3 و بعد مکتوب آنجناب رسید و بعینه عرض شد
فرمودند یا علی طوبی لک بما تمسکت بالیقین

fast with certitude, turning away from idle fancies and vain imaginings. Thy letter was presented and We heard from it thy call. We beseech God to assist thee and ordain for thee that which will draw thee near at all times. Verily, He is the One Who oversees what shall be and what has been.” End.

- 4 That which was sent arrived and was accepted with favor. God willing, may they be assisted in all conditions in remembrance, praise, attention and devotion. All shall pass away and what remains is that which hath been revealed in the Book of God, the Lord of all worlds. Praise be to God, the Mighty, the All-Knowing.

- 5 After the arrival of your partner Haji Ali, convey greetings on behalf of this evanescent servant. We beseech God to grant him success in all conditions. As commanded, if trade is conducted in a place other than Beirut it would be better and more appropriate. And in whatever place business is conducted, they must act with the utmost wisdom, for people are ignorant and the Persian consuls seize upon pretexts and engage in corruption and the seizure of properties, as they have done. In all cases, no word that might cause corruption should pass from the tongue. Blessed art thou for having held fast to earning a living and adhering to wisdom. Peace be upon thee and the mercy of God.

معرضاً عن الأوهام والظنون قد حضر كتابك و
سمعنا منه ندائك نسئل الله ان يوفقك و يقدر
لك ما يقربك فيكل حين و حان انه هو المهيمن
على ما يكون و ما قد كان انتهي

4 و آنچه ارسال نمودند حاضر و بطراز قبول فائز
انشاء الله در جميع احوال مؤيد باشند بذكر و ثنا و
توجه و اقبال سيفنى الكلّ و ما يلقى هو ما نزل
فى كتاب الله رب العالمين الحمد لله العزيز العليم

5 خدمت جناب حاجى على شريك آنجناب بعد
از ورود ايشان عرض سلام از قبل اين خادم
فانى برسانيد نسئل الله له التوفيق فى كلّ الأحوال
حسب الأمر اگر تجارت در محل ديگر غير بيروت
واقع شود اولى و انسب است و در هر محل
كه كسب واقع شود بايد بكمال حكمت حركت
كنند چه كه ناس جاهلند دست قناسل عجم بهانه
ميايد و بفساد تشبث مينمايند و بضبط اموال
چنانچه نموده اند در هر حال بايد ذكرى كه سبب
فساد گردد از لسان جارى نشود طوبى لجنابيك
بما تمسكت بالاقتراف و تشبث بالحكمة السلام
عليك و رحمة الله

BLIB_Or15700.269, BLIB_Or15711.184

BH01150

Date: 1301-02-17 [1883-Dec-18]

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful.
- 2 Honored friend, your letter was received and it truly brought both great joy and much sorrow, as it mentioned the ill health of yourself and those upon whom be [Baha'u'llah's blessings], and likewise your esteemed brother Aqa Mirza 'Ali-Akbar, upon whom be Baha'u'llah's blessings, and also the dear friend Aqa Lutfu'llah, upon whom be [Baha'u'llah's blessings]. Indeed, "tribulation is for those who are near" has shown its face, and "the world is a prison for the believer and a paradise for the unbeliever" has become manifest and evident.

1 هو الله تعالى شأنه العظمة والاقتدار

2 دوست مكرم كتاب شما رسيد فى الحقيقه سرور
كلّى بخشيد و همچنين حزن بسيار چه كه ذكر
تكسر مزاج آنجناب و اهل عليها ٩٦٦ [بهاء
الله] و همچنين برادر معظم جناب آقا ميرزا على
اكبر عليه بهاء الله و همچنين دوست عزيز جناب
آقا لطف الله عليه ٩٦٦ [بهاء الله] شده بود
فى الحقيقه البلاء للولاء چهره گشوده و الدنيا سجن

This year in this land too, numerous souls have been bereft of health and afflicted with illness. Yet praise be to God, all ended well. It is certain that the friends in that land too shall be adorned with the ornament of complete healing.

للهؤمن و جنّة للكافر ظاهر و آشکار گشته این
سنه در این ارض هم نفوس متعدّده از عافیت
عاری و بسقم مبتلی ولكن الحمد لله عاقبت کلّ
بخیر بود یقینست که موالی آن ارض هم بطراز
شفای کامل مزین خواهند شد

- 3 Some time ago, the spiritual friend Aqa Mirza 'Ali-Akbar submitted a petition to the Most Holy Court. A gracious reply was given and sent. Undoubtedly they have received it. The world has been seized by the dust of sorrows, and the darkness of rebellion has obscured it. People remain veiled and heedless, not having yet pondered what has been and is the cause of the triumph of the idolaters over the people of unity, why the clouds of oppression have prevented the light of the sun of justice from shining forth, where the fruits of the seeds of knowledge planted in the soil of hearts have gone, and what their yield has been. All Islamic lands are now surrounded while non-Islamic lands surround them. Indeed, how true are the words of the poet: "All this from the ill-fitted, disproportionate form."

3 چندی قبل عریضه‌ئی حبیب روحانی جناب آقا
میرزا علی اکبر بساحت اقدس معروض داشتند
جواب عنایت شد و ارسال گشت البتّه بآن فائز
شده‌اند عالم را غبار احزان اخذ نموده و کدورت
عصیان تاریک داشته ناس محتجب و غافل تا
حین فکر ننموده‌اند که سبب غلبه اهل شرک بر
اصحاب توحید چه بوده و چیست غمام ظلم چرا
وجه انوار آفتاب عدل را منع نموده دانه‌های
معارف که در اراضی قلوب زرع شده اثمارش
کجا رفته و حاصلش چه بوده جمیع بلاد اسلام
حال محاط و بلاد دون آن محیط باری نعم ما
نطق به الشّاعر اینهمه از قامت ناسازبی اندام

- 4 When Adam, the father of humankind, came, he said: "O people, fear God! I have come for your salvation and give you glad tidings of the meeting with the Beloved, and guide you to the land of security." They said: "This is pure falsehood." Then another Messenger came from the True Sender and said: "Fear God!" They replied: "We see you as a liar." Thus did the Messengers come and show the way until it came to Moses. You have heard what the Pharaohs did and what the tyrants said. Despite the nine signs, they denied and strove with utmost opposition to extinguish the fire of the Blessed Tree.

4 خلق آدم آمد یعنی حضرت ابوالبشرع فرمود یا
قوم اتّقوا الله من از برای نجات شما آمده‌ام و شما
را بقلای محبوب بشارت میدهم و بدیار مطمئنّه
دلالت مینمایم گفتند هذا کذب صرّاح بعد
رسول دیگر از جانب مرسل حقیقی آمد و فرمود
اتّقوا الله قالوا نراک کذاب همچنین رسل آمدند
و سبیل را نمودند تا آنکه رسید بحضرت کلیم الله
ع شنیده‌اید که فراعنه چه کردند و جباریه چه
گفتند مع ظهورات آیات تسعه تکذیب نمودند و
بکمال عناد در اطفاء نار سدره مبارکه کوشیدند
و

- 5 Then Jesus came and said: "O people, I have come to give you glad tidings of He Who shall come after Me to complete for you what I have mentioned to you." They seized Him and intended to kill Him, but God took Him by His power and raised Him to heaven. Although these holy, pure, and steadfast souls never saw a moment's rest and were forever under the lash of enemies - consider Noah and the later Prophets such as Hud, Salih, Lot, and George - all were at all times subjected to such torments that none but God, exalted be His glory, knows of them. Yet none reflected on why these oppressed ones bore all these things.

5 بعد حضرت روح آمد فرمود یا قوم قد جئتکم
لأبشّرکم بمن یأتی من بعدی لیتمّ لکم ما ذکرته لکم
اخذوه و ارادوا قتله ولكن الله اخذه بقدره من
عنده و رفعه الى السماء با آنکه آن نفوس مقدّسه
مطهره مستقیمه در آتی راحت ندیدند و لازال
تحت سیاط اعدا بودند در نوح تفکّر نمائید و در
انبیای آخر مثل هود و صالح و لوط و جرجیس
جمیع در کلّ حین بعدابهای معذب بودند که غیر
حقّ جلّ جلاله بر آن عالم نه مع ذلک نفسی تفکّر
نکرد که آخر این مظلومها از برای چه حمل این
امور نمودند

- 6 At last the horizon of the world was illumined with the Greatest Light, the gate of grace was opened, the ocean of generosity appeared, the ornament of beginning was adorned with the name of the Seal, and the first Sun was manifested with the final Light. Blessed and exalted be His words: "But He is the Apostle of God and the Seal of the Prophets." In the beginning of His Cause, He spoke nothing but the word of unity, saying: "O people, say 'There is no god but God' that you may prosper." Nevertheless, you have heard the scholars of the Torah and the Gospel and what the divines of idols have wrought! Every possessor of sight hath wept, and every possessor of a heart hath lamented. Then did His Cause appear with the utmost power and might in the world, until hearts were transformed and faces turned away from their devotion, and there came to pass what came to pass, as ye see and hear. This evanescent one beseecheth the True One, exalted be His glory, that He may deliver all from their deep slumber and rend asunder the veils that blind their eyes. He is the Omnipotent, He is the All-Powerful. The Command is God's, the Lord of all names.
- 6 باری تا آنکه افق عالم بنور اعظم منور شد و باب فضل مفتوح و بحر کرم ظاهر و طراز بدء باسم ختم مزین و آفتاب اول بنور آخر مجلی قوله تبارک و تعالی و لکن رسول الله و خاتم النبیین در اول امر جز کلمه توحید چیزی نفرمودند قال یا قوم قولوا لا اله الا الله حتی تغلبوا مع ذلک شنیده اید که علمای تورا و علمای انجیل و علمای اصنام چه کردند هر صاحب چشمی گریست و هر صاحب قلبی نوحه نمود و بعد امر آنحضرت بکمال قدرت و قوت در عالم ظاهر تا آنکه قلوب تغییر نمود و وجوه از توجه باز ماند و وارد شد آنچه وارد شد چنانچه میبینید و میشنوید این فانی از حق جلّ جلاله سائل و آمل که جمیع را از خواب خرگوشی نجات فرماید و حجاب ابصار را خرق فرماید اوست مقتدر و اوست توانا الأمر لله مالک الأسماء
- 7 May the honored Sabri Effendi, upon him be the glory of God and His loving-kindness, ever abide beneath the shadow of the care of the Eternal Beloved in tranquility and peace. Convey to him greetings and expressions of sincere devotion from this evanescent servant. The other loved ones have never been, nor shall ever be, effaced from memory; they have ever been and shall continue to be remembered. To them also do I send greetings and salutations. To the apple of our eye, Inayatu'llah, and his sister and mother, upon them be peace, do I send salutations and give them the glad-tidings of the bounties and favors of the True One, exalted be His glory.
- 7 جناب مخدوم مکرم جناب صبری افندی علیه بهاء الله و عنایة الله انشاء الله لازل در ظلّ عنایت مقصود بی زوال ساکن و مسترج باشند خدمت ایشان سلام و عرض خلوص از جانب این خادم فانی ابلاغ دارید دیگر حبیبان هرگز از نظر محو نشده و نمیشوند لازل مذکور بوده و هستند خدمت ایشان سلام و تکبیر میرسانم قره عین جناب عنایة الله و اخت و والدۀ ایشان علیهم سلام ۶۶ [الله] را تکبیر میرسانم و بعنایات و الطاف حق جلّ جلاله بشارت میدهم
- 8 The degrees of humility, submissiveness, self-effacement and nothingness of your honor and your household have been mentioned in the Most Exalted Station and before the dwellers of the pavilion of infallibility. Whenever the letter of that honored friend arrived, this servant was specifically present and made mention of it, and tokens of loving-kindness were manifested from each of the Daysprings of light. This is a glad-tiding from the servant to you, both now and hereafter. Peace be upon you, and the mercy of God, and His blessings.
- 8 مراتب خضوع و خشوع و فنا و نیستی آنجناب و اهل را در مقام اعلی و اهل سرادق عصمت هر هنگام که مراسله آن دوست مکرم رسیده این عبد مخصوص حاضر شده و اظهار داشته و اظهار عنایت از هر یک از مطالع نور ظاهر هذه بشارة من الخادم الیکم من قبل و من بعد السلام علیکم و رحمة الله و برکاته
- 9 The servant 17 Safar 1301
- 9 خ ا د م فی ۱۷ صفر سنۀ ۱۳۰۱
- 10 The delay in sending the letter was due to the absence of rock candy. Two days ago, very excellent rock candy was obtained from a certain place and was sent.
- 10 تأخیر ارسال مکتوب عدم وجود کلقتد بود دو یوم قبل از محلی کلقتد بسیار اعلی بدست آمد و ارسال شد

BH11694

To: Mulla Sadiq et al., in Badkubih

Date: 1301-02-24 [1883-Dec-25]

- 1 In the name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord!
- 2 Praise be to God Who hath made known to us His Cause, taught us of His Revelation, guided us to His Path, and unveiled for us that which lay hidden in His knowledge and concealed within the treasures of His power. He, verily, is the Single One, unto Whose oneness every tongue hath testified, that He is God, and there is none other God but Him. He hath ever been One, Single, Alone, and Self-Subsisting. He hath no peer in creation, no equal in invention, no likeness, no similitude, no partner, no helper, and no offspring. By this doth He shine forth as the Self-Sufficient, the Most High. Glory and splendor be upon His loved ones and chosen ones, whom the howling of wolves did not disturb, and who faltered not in their response when the Tongue of Grandeur spoke from its final habitation: "There is no God but Me, the Mighty, the Bestower!"
- 3 And then, thy letter was received, bringing boundless joy, for it was adorned with the mention of God, exalted be His glory, and His loved ones. This servant beseecheth God to cause all His loved ones in that land to attain His special favors. Blessed are they who have outstripped others in God's Cause, who have acknowledged and recognized His oneness and singleness, and all that the Tongue of Grandeur hath uttered. May He honor others too with eternal life through the breath of accepted souls. Verily, He hath power over all things.
- 4 Concerning what thou didst write about proceeding to Istanbul and arriving there, it was presented before the Countenance of the Goal of the world's desire. This is what the Tongue of Utterance spoke in the Kingdom of Knowledge - these are His words, exalted be His utterance and mighty His proof: "O Sadiq! What thou didst write to the Branches of the Tree was presented before the Face and was seen, and the servant in attendance also submitted thy petition before the Wronged One. God willing, thou shalt in all conditions remain focused on the horizon of the Cause, for the stations of unity, the degrees of remembrance and detachment, the ways of success and prosperity, and the paths of knowledge and salvation have ever led and continue to lead to this station. Nothing can withstand
- 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 الْحَمْدُ لِلَّهِ الَّذِي عَرَّفَنا امره و عَلَّمنا ظهوره و هَدانا الى صراطه و كَشَفَ لنا ما كان مُسْتَوْرًا في علمه و مَكُونًا في خَزَائِنِ قُدْرَتِهِ اِنَّهُ لَھُو الْفَرْدُ الَّذِي شَھِدَ كُلُّ ذِي لِسَانٍ بَانَهُ ھُوَ اللَّهُ لَا اِلٰهَ اِلَّا ھُوَ لَمْ يَزَلْ كان فَرْدًا وَّاحِدًا اَحَدًا صَمَدًا و لَمْ يَكُنْ لَھُ ضَدٌّ في الْاِبْداعِ و لَا نَدٌّ في الْاِخْتِراعِ و لَا نَظير و لَا مِثال و لَا كَيْفَو و لَا وَزير و لَا وَلَدٌ بِذَلِكَ يَنْبِرُ اِنَّهُ لَھُو الْغَنِی الْمَتَعَالِ وَ التَّكْبیرِ وَ الْبَہاءِ عَلٰی اَوْلِیائِهِ و اَصْفِیائِهِ الَّذِینَ ما اخَذَھُمُ الْاضْطِرابُ اِذْ عَوٰی الذِّیَابُ و ما یُوقَفُوا في الْجِوابِ اِذْ نَطَقَ لِسانُ الْعِظَمَةِ في الْمآبِ اِنَّهٗ لَا اِلٰهَ اِلَّا اَنَا الْعَزیزُ الْوِھَّابُ
- 3 و بعد مکتوب آنجناب رسید مسرت لانہایہ از او حاصل چہ کہ بذکر حق جل جلالہ و اولیائش مزین بود این خادم از حق میطلبد جمیع اولیای آن ارض را بعنایات مخصوصہ فائز فرماید طویٰی للسابقین الذین سبقوا فی امر اللہ عن دونہم و اقرؤا و اعترفوا بوحدانیۃ اللہ و فردانیۃ و بکلّ ما نطق بہ لسان العظمتہ و سایرین را ہم از انفاس نفوس مقبلہ بحیات ابدیہ مفتخر نماید اَنّہ علی کلّشیء قدیر
- 4 و اینکه در بارہء توجّہ بہ اسلامیل و ورود در آن نوشتہ بودید تلقاء وجہ مقصود عالمیان عرض شد هذا ما نطق بہ لسان البیان فی ملکوت العرفان قولہ جلّ بیانہ و عزّ برہانہ یا صادق آنچہ باغضان سدرہ نوشتی تلقاء وجہ حاضر و دیدہ شد و عبد حاضر ہم عریضہات را لدی المظلوم عرض نمود انشاء اللہ در جمیع احوال ناظر بافی امر باشی چہ کہ مقامات توحید و مراتب ذکر و تجرید و سبل فوز و فلاح و طرق عرفان و نجات باہتمام منتهی بودہ و هست لا یقوم مع امرہ شیء ہر نفسی اقبال نمود باید بافی ارادہ ناظر باشد و عمل نماید آنچہ را کہ بآن مأمور است ولو ینکرہ من علی

His Cause. Whosoever hath turned towards it must fix his gaze upon the horizon of His Will and act in accordance with that which he hath been commanded, even should all on earth deny it. We convey Our greetings to the friends in that land and give them the glad tidings of divine favors. Blessed is he who hath heard the verses of his Lord and he who hath spoken His praise. Let them hold fast unto wisdom in all matters, lest there appear that which would grieve the hearts and souls.”

- 5 Praise be to God, mention was made of the friends of that land in the Most Great Scene, and a Most Holy, Most Exalted Tablet was specifically revealed for each one. All the world's riches and adornments cannot equal a single letter thereof. Regarding what thou didst write about entering the great city, had thou acted in accordance with the Command, it would have been more fitting, beneficial and appropriate, for whatsoever proceedeth from God is assuredly in accord with consummate wisdom and closest to what is expedient. Praise be to God that after its presentation, thou wert adorned with the ornament of forgiveness. This is what our Beloved and your Beloved hath spoken, exalted be His utterance: “We have forgiven him. Verily his Lord, the Most Merciful, is the Forgiving, the Generous.” This is a great bounty and a mighty favor that hath shone forth from the horizon of generosity.

- 6 As regards what was written concerning Aqa Rida-Quli, upon him be the Glory of God, a Most Holy and Most Exalted Tablet was specifically revealed and sent to him. God willing, may he be accounted among the servants of God. And concerning his participation every year in the commemoration of His Holiness the Prince of Martyrs, may our souls be a sacrifice for him, this was presented at the Most Holy and Most Exalted Threshold. According to His command, they should continue to act as before. The people are weak and do not understand the cause and reason. Therefore, if it is abandoned, it will cause tumult and confusion. Wisdom requires that they deal with the divines and the descendants of the Prophet with love, as love may guide some to the straight path. Avoidance and distance have been and are the cause of estrangement. In the Most Holy Book He says, blessed and exalted be His utterance: “Consort with the followers of all religions with joy and fragrance. Thus hath the light of Our guidance shone forth from the horizon of wisdom and utterance. Hold ye fast unto it. This is the command which the All-Wise, the Faithful, hath revealed from His Most Great Prison.” For if association is abandoned, who will convey the Word of Truth and who will hear it?

- 7 However, they must pay the Huququ'llah, and this servant mentions this out of sincerity, for this practice has been and is the

الأرض دوستان آن ارض را تکبیر میرسانیم و بعنايات الهیه بشارت میدهم طوبی لمن سمع آیات ربّه و لمن نطق بثنائیه در جمیع احوال بحکمت تمسک نمایند لئلاّ يظهر ما یحزن به الأفئدة و القلوب انتهى

- 5 لله الحمد ذکر دوستان آن ارض در منظر اکبر عرض شد و مخصوص هر یک لوح اقدس نازل معادله نمینماید بحرفی از آن نعم دنیا و آلايش اینکه در ورود مدینه کبیره مرقوم داشتید اگر بمقتضای امر عمل نموده بودید اولی و انفع و انسب بود چه که آنچه از حق ظاهر البتّه با حکمت بالغه مطابق و بمصلحت اقرب است الحمد لله بعد از عرض بطراز عفو فائز شدید هذا ما نطق به لسان محبوبنا و محبوبکم قوله تعالى انا عفونا عنه انّ ربّه الرحمن هو الغفور الکریم انتهى این عنایتی است بزرگ و فضلی است عظیم که از افق کرم اشراق نمود

- 6 اینکه در باره جناب آقا رضا قلی علیه بهاء الله مرقوم داشتند مخصوص ایشان لوح اقدس نازل و ارسال شد انشاء الله از خدام الهی محسوب شوند و اینکه در هر سال بتعزیه داری حضرت سیدالشهداء روح ما سواه فداه مشغول بودند در ساحت اقدس اعلی عرض شد حسب الأمر باید بمثل سابق عمل نمایند ناس ضعیفند سبب و علت را نمیفهمند لذا اگر ترک شود سبب و علت وضو گردد مقتضای حکمت آنکه با علما و سادات بمحبت رفتار نمایند چه که محبت سبب میشود بعضی را بصراط مستقیم هدایت مینماید اجتناب و دوری سبب و علت بعد بوده و هست در کتاب اقدس میفرماید قوله تبارک و تعالی عاشروا مع الأديان بالروح و الریحان لتجدوا منکم عرف الرحمن ایّاکم ان یأخذکم حمیة الجاهلیة بین البریه کلّ بدء من الله و یعود الیه انه لمبدء الخلق و مرجع العالمین چه اگر معاشرت ترک شود کلمه حق را که القا مینماید و که میشوند

- 7 ولكن حقوق الهی را باید ادا نمایند و این نظر بخلوص اینعبد است که ذکر نمود چه که اینعمل

cause of the purification of wealth and the descent of blessing. Since it was asked what they should do, this servant mentioned the Command of God that was revealed in the Book, otherwise for many years most commands and ordinances were sent to various regions except this matter which remained concealed until God decreed it and revealed it through His grace as a bounty to His servants.

سبب و علت تطهیر مال و نزول برکت بوده و هست چون سؤال شده بود که ایشان چه عمل نمایند لذا این عبد امر الله را که در کتاب نازل است ذکر نمود و الا چندین سنه اکثر اوامر و احکام باطراف ارسال شد مگر این فقره که مستور بود الى ان حکم به الله و اظهره بجوده فضلاً علی عبادہ

- 8 And concerning what was mentioned about Mulla Muhammad-i-Shirvani, upon him be the Glory of God, it was presented at the Most Holy and Most Exalted Threshold, and this is what was revealed for him from the heaven of the will of our All-Knowing, All-Wise Lord. His blessed and exalted Word:

8 و اینکه در باره جناب ملا محمد شیروانی علیه بهاء الله ذکر نمودند در ساحت امنع اقدس عرض شد و هذا ما نزل له من سماء مشیة ربنا العليم الخبير قوله تبارک و تعالی

- 9 He is the Hearer, the Answerer

9 هو السامع المجيب

- 10 Verily We have heard thy call and have answered thee with a Tablet from whose horizon shineth the light of God's loving-kindness, the Lord of all worlds. This is a Day wherein everyone possessed of vision hath attained unto the Most Exalted Horizon, and everyone possessed of hearing unto His sweetest call, and every tongue unto His wise remembrance. Blessed is he who hath turned unto the Dayspring of grace and was among them that believe in the unity of God. The Wronged One hath desired naught from anyone. He hath summoned the people by night and by day unto that which God, the Mighty, the Wise, hath commanded. He calleth them unto righteousness and unto that which will draw them nigh unto the All-Informed One. Rejoice thou in that thou hast been mentioned before the Wronged One and in that which hath been revealed for thee, whereby thy remembrance shall endure as long as God's most beautiful names endure. Be thou thankful for this great bounty.

10 انا سمعنا ندائك واجبتناک بلوح لاح من افقه نیر عنایة الله رب العالمین هذا یوم فیہ فاز کلّ ذی بصر بالأفق الأعلى و کلّ ذی سمع بندائه الأحلی و کلّ ذی لسان بذکره الحکیم طوبی لمن اقبل الى مشرق الفضل و کان من الموحّدين انّ المظلوم ما اراد من احد شیئاً دعا الناس فی اللیالی و الاّیام بما امر به من لدی الله العزیز الحکیم انه یدعوهم الى المعروف و بما یقرّبهم الى الفرد الخبیر لک ان تفرح بما ذكرت لدی المظلوم و نزل لک ما یتقی به ذکرک بدوام اسماء الله الحسنی ان اشکره بهذا الفضل العظیم انتهى

- 11 God willing, may they be adorned with the fragrance of the utterance of the All-Merciful and with the ornament of steadfastness, and may they speak in praise and glorification of God, exalted be His Glory. According to His command, that spiritual friend should act with utmost wisdom. To everyone who is steadfast and firm, they should convey that which is the cause of sanctification, detachment, love and knowledge of God, exalted be His Glory. In the Hidden Words He says, exalted and glorified be His Word: "The wise are they that speak not unless they obtain a hearing." No one is permitted to approach anyone without permission. Make this command known to all, for proceeding without permission can often lead to troubles. The excellence of deeds depends upon God's good-pleasure. Blessed is he who acteth according to that which hath been ordained in the Book of God, the Mighty, the Wise.

11 انشاء الله از عرف بیان رحمن بطراز استقامت مزین شوند و به ذکر و ثناء حق جلّ جلاله ناطق گردند حسب الامر آنحبيب روحانی بکمال حکمت حرکت نمایند هر نفسیکه مستقیم و ثابت است باو القا فرمایند آنچه را که سبب و علت تقدیس و تنزیه و محبت و عرفان حق جلّ جلاله است در کلمات مکنونه میفرماید قوله عزّ و جلّ حکمای عباد آنانند که تا سمع نیابند لب نگشایند انتهى و بی اذن احدی جایز نه که توجه نماید این امر را مخصوص بکلّ تبلیغ نماید چه که بی اذن بسا میشود سبب حوادث میگردد حسن اعمال برضای حق منوط و معلق است طوبی لمن عمل بما امر به فی کتاب الله العزیز الحکیم

- 12 With regard to the six firm, assured and steadfast souls - Jinab-i-Aqa Ali Akbar, Karbala'i Aqa Kish, Aqa Rida-Quli, Aqa Asghar, Aqa Mirza Abdul-Karim and Karbala'i Qasim, may the glory of God rest upon them - you mentioned that they have intended to undertake pilgrimage. This matter was presented in the Most Holy and Most Exalted Presence and was met with approval. God willing, may they be assisted to perform good deeds and manifest praiseworthy conduct. They must give thanks to the Exalted Truth that they have been blessed with this supreme bounty. His is the glory and the generosity, His is the grace and the grandeur, His is the command and the judgment. This evanescent servant conveys greetings and salutations to them and to all the other friends of God in that land who are enkindled with the fire of love and illumined by the light of recognition. He beseecheth from the Exalted Truth confirmation and assistance for all. Verily He is the Bestower, the Munificent, the All-Bountiful. The Glory shining from the horizon of the heaven of the bounty of our Lord and your Lord be upon you and upon them and upon those who have quaffed the wine of certitude from the hands of the generosity of our Lord, the All-Forgiving, the All-Bountiful. And praise be to God, the Most High, the Most Great.

12 و اینکه در باره نفوس موقنه مطمئنه ثابتہ ستہ جناب آقا علی اکبر و کربلائی آقا کیش و آقا رضا قلی و آقا اصغر و آقا میرزا عبدالکریم و کربلائی قاسم علیہم بہاء اللہ مذکور داشتید کہ ارادہ حج نمودہ اند اینقرہ در ساحت امنع اقدس عرض شد و باجابت مقرون گشت انشاء اللہ موفیق شوند بر اعمال حسنہ و اخلاق طیبہ باید حق منیع را شکر نمایند کہ باین فضل اعظم فائز شدند لہ العظمتہ و الجود و لہ الکرم و الکبریاء و لہ الأمر و الحکم این خادم فانی خدمت ایشان وسایر دوستان الہی کہ در آن ارض بنار محبت مشتعلند و بنور معرفت منور تکبیر و سلام معروض میدارد و از برای جمیع از حق منیع توفیق و تأیید میطلبد انہ لہو المعطی الباذل الکرم البہاء المشرق من افق سماء عنایہ ربنا و ربکم علی جنابکم و علی الدین شربوا رحيق التحقيق من ابدی عطآ ربنا الغفور الکرم والحمد لله العلی العظیم

TISH.389-392

BH01655

To: Muhammad Husayn Khan, in Abadih

Date: 1301-03 [1883-Dec]

- 1 He is the Hearing, the Seeing, the Answering One.

1 هو السامع الناظر المحیب

- 2 My Most Exalted Pen hath testified from the direction of the white spot, from the Lote-Tree beyond which there is no passing, that there is none other God but Him, the Mighty, the Bestower. We have sent down the verses and manifested the evidences and sent down the heavenly table from the heaven of grace, but the people have deprived themselves of that which God, the Lord of lords, hath willed. This is a day wherein the mysteries of the Books of God, both past and future, have been revealed. Blessed is he who hath witnessed and seen, and woe unto every heedless liar.

2 قد شہد قلمی الأعلى من شطر البقعة البيضاء من سدرۃ المنتہی انہ لا الہ الا هو العزیز الوہاب قد انزلنا الآيات و اظهرنا البينات و ارسلنا المائدة من سماء الفضل ولكن القوم منعوا عما اراده اللہ رب الارباب هذا يوم فيه ظهرت اسرار کتب اللہ من قبل و من بعد طوبی لمن شہد و رأى و ویل لكل غافل کذاب

- 3 O Husayn! The Wronged One hath made mention of thee and hath revealed for thee this Book whereby the horizon of

utterance hath shone forth and all things have spoken: "The Kingdom belongeth unto God, the Lord of what was and what shall be." This is a day at the mention of which the eyes of the chosen ones were solaced, but when it appeared the divines and religious doctors denied it, save whom God, the Lord of the Day of Reckoning, wished. I bear witness that through their oppression the servants have broken God's Covenant and His Testament, and have committed that which hath caused the denizens of the most exalted Paradise and the dwellers of the pavilion of grandeur to lament at eventide and at dawn.

- 4 Blessed art thou for having rent asunder the veils and shattered the idols of fancy and vain imaginings in the name of God, the Lord of all men. How many a learned one hath been deprived of the ocean of divine knowledge, while thou didst turn and drink therefrom from the hand of the bounty of thy Lord, the All-Merciful, and didst attain unto that which most of the servants have failed to attain. God hath elevated thy station to one wherein He remembereth thee in the Most Great Prison with a remembrance through which the fragrance of life passeth over all creation. Glorify thy Lord with praise and thank Him at all times.

- 5 Well is it with thee for having cast away what the people possess, yearning for that which is with God, and for having arisen to serve the Cause with spirit and fragrance. By My life! We were with thee when thou didst speak in remembrance of My Most Great Name, turning toward this horizon whereby the horizons were illumined.

- 6 O Husayn! Dost thou know Who mentioneth thee and Who calleth thee from the precincts of the Prison? Say: Yea, by my Lord, in Whose right hand are all who dwell in the heaven of Command and creation, and in Whose grasp is the reins of all who are in the kingdoms of earth and heaven! The ears were created for this Most Great Day and the tongue for this Cause before which, when it appeared, all religions have bowed down.

- 7 O uncle! We have manifested unto thee the ocean of utterance and shown thee its waves and what floweth upon it by My Name, the All-Powerful, the Self-Subsisting. Reflect upon the stations of them that are veiled. All count themselves among the people of truth and await the days of manifestation, yet when the standards of divine expression were raised and the banners of the Revelation appeared, all were found to be veiled save whom God wished. The Truth, exalted be His glory, in all the Books both past and future, hath given everyone the glad-tidings of this most wondrous, most glorious Day. He Who possesseth the Mother Book beareth witness unto this. In all ages and centuries they have beseeched and implored God not

3 یا حسین قد ذکرک لدى المظلوم و نزل لک هذا الکتاب الذی به لاح افق البیان و نطقت الأشياء الملك الله رب ما يكون و ما قد کان هذا يوم بذکره قرت عیون الاصفیاء فلما ظهر انکره العلماء و الفقهاء الا من شاء الله مالک يوم الحساب اشهد بظلمهم نقض العباد میثاق الله و عهده و ارتکبوا بما ناهى به اهل الفردوس الاعلی و اهل سرادق العظمة فی العشی و الاشرار

4 طوبی لک بما خرقت الحجاب و کسرت اصنام الظنون و الاوهام باسم الله مالک الانام کم من عالم صار محروماً من بحر العرفان و انک اقبلت و شربت منه من ید عطاء ربک الرحمن و فزت بما لا فاز به اکثر العباد قد رفع الله مقامک الى مقام یذکرک فی السجن الأعظم بذکرکیر به عرف الحيوان علی الامکان سیح بحمد ربک ثم اشکره فی کل الأحيان

5 نعیماً لک بما نبذت ما عند القوم رجاء ما عند الله و قت علی خدمة الأمر بالروح و الریحان لعمری انا کنا معک اذ کنت ناطقاً بذکر اسمی الأعظم مقبلاً الى هذا الأفق الذی به انارت الآفاق

6 یا حسین هل تعرف من یذکرک و من ینادیک من شطر السجن قل ای وربی الذی فی یمینه من فی جبروت الأمر و الخلق و فی قبضته زمام من فی ملکوت الأرضین و السموات قد خلقت الأذان لهذا اليوم الأعظم و اللسان لهذا الأمر الذی اذا ظهر خضعت له الأديان

7 یا دائی انا اظهرنا لک بحر البیان و اریناک امواجه و ما جرى علیه باسمی المقتدر المختار در مراتب محتجبین تفکر نما جميع خود را از اهل حق میشمردند و منتظر ایام ظهور و چون اعلام بیان مرتفع و رایات ظهور ظاهر کل محتجب مشاهده شدند الا من شاء الله حق جل جلاله در جميع کتب قبل و بعد کل را باین يوم ابدع ایمی بشارت داده یشهد بذلک من عنده ام الکتاب در جميع قرون و اعصار از حق سائل و آمل که ایشان را از نفحات ایام خود محروم

to deprive them of the fragrances of His days, yet due to their heinous and unseemly deeds they have been deprived of their goal and forbidden from that for which they were created. He it is Who hath made their highest to be their lowest and their lowest to be their highest.

- 8 We convey greetings to all the friends in that land and give them the glad-tidings of God's loving-kindness and bounty. We beseech God that all may be recorded and inscribed by the Most Exalted Pen in the Crimson Book as the fish of this ocean and the stars of this heaven and the letters of this Tablet. By My life! The world and all that is therein cannot be compared with this most exalted Word, for if a soul be recorded in the aforementioned Book, he shall attain unto special favors in all the divine worlds. Were We to describe this station, all who are in the heavens and earth would swoon away. Verily thy Lord is the All-Explaining, the All-Knowing.

- 9 Glory be upon thee and upon My loved ones who were not hindered by the affairs of the world from the Most Great Name and who cast away all that they possessed, clinging to the cord of the bounty of their Lord, the Strong, the Predominant, the All-Knowing, the All-Wise.

نفرماید ولکن نظر باعمال شنیعه نالایقه از مقصود محروم و از برای آنچه خلق شده اند ممنوع هو الذی جعل اعلیهم اسفلهم و اسفلهم اعلیهم

8 جمیع دوستان آن ارض را تکبیر میرسانیم و بشفقت و عنایت حق بشارت میدهم از حق میطلبیم تا کلّ از حیات این بحر و انجم این سماء و احرف این لوح از قلم اعلی در صحیفه حمرا مذکور و مسطور آیند لعمری دنیا و آنچه در اوست باین کلمه علیا معادله نمینماید چه اگر نفسی در صحیفه مذکوره مسطور آید در جمیع عوالم الهی بعنایت مخصوصه فائز است و لو نذکر هذا المقام لیتصعق من فی السموات و الأرض ان ربک هو المبین العلیم

9 البهَاء علیک و علی اولیائی الذین ما منعهم شؤونات العالم عن الاسم الأعظم و نبذوا ما عندهم متمسکین بحبل عنایة ربهم القوی الغالب العلیم الحکیم

BLIB_Or15715.005b

BH04702

To: *Haji Siyyid Asadullah et al.*

Date: 1301-03 [1883-Dec]

- 1 Praise, sanctified above all words, befiteth the Lord of all mankind Who was not deterred by the tribulations of the world and the clamor of the nations from His holy purpose....
- 2 This is what hath been sent down from the Kingdom of utterance of the All-Merciful for His handmaiden who hath been named Narjis. His mighty Word:
- 3 In the Name of the Forgiving, the Generous
- 4 O my handmaiden! The handmaidens of the world are heedless of this supreme bounty and mighty benevolence. Their eyes are deprived of beholding the light of His countenance, and their ears are barred from hearkening to His call. All were

1 حمد مقدّس از الفاظ حضرت مقصودی را لایق و سزااست که احزان عالم و ضوضاء امم او را از اراده مقدّسه اش باز نداشت

2 هذا ما نزل من ملکوت بیان الرحمن لأمته الّتی سمّیت بنرجس قوله عزّ اعزازه

3 بسمه الغفور الکریم

4 یا امتی اماء دنیا از این عنایت کبری و شفقت عظمی غافلند چشمشان از مشاهده انوار وجه محروم و گوششان از اصغاء ندائش ممنوع کلّ از

created for this glorious and wondrous Day, yet they remain veiled and unmindful of it. Praise be to the Desired One of the world, that thou art adorned with the pearls of love and the gems of knowledge of the Best-Beloved of the worlds. This Tablet is as a crown for heads - adorn thy head of acceptance therewith, and remain firm and steadfast in the love of the Lord of Names. All the pearls and precious stones of the world are as nothing and shall perish compared to the pearl of thy love. Shouldst thou ponder upon this bounty, thou wouldst, throughout thy life, ceaselessly utter "Praise be unto Thee, O God of the worlds!" The glory of God rest upon thee and upon the handmaidens who have believed in God, the One, the All-Informed....

برای این یوم عزیز بدیع خلق شده‌اند و لکن از او محجوب و غافلند حمد کن مقصود عالم را که به لآلی محبت و جواهر عرفان محبوب عالمیان مزین و این لوح بمتابه اکلیل است از برای رؤوس رأس اقبال را بآن مزین نما و در محبت مالک اسماء ثابت و مستقیم باش جمیع لآلی و احجار کریمه عالم نزد لؤلؤ محبت تو معدوم و فانیست اگر در این فضل تفکر نمائی مادام الحیوة به لک الحمد یا اله العالمین ناطق شوی البهاء علیک و علی اماء آمن بالله الفرد الخلیبیر...

⁵ I presented at the Most Holy Court that which was befitting regarding the newborn. The favor of God concerning them is manifest and evident. Blessed is the newborn who has attained to the mention of God, the Most Great, and blessed is the father whose service the Supreme Pen has testified to, and blessed is the mother who has attained His beautiful mention. O Amin! While you drink milk from your mother's breast, the world of the seen and unseen makes mention of you. You were born in His days and have attained His favors. The pens of the world are incapable of properly describing this station. Blessed art thou and thy father and mother, from God, the Possessor of the Kingdom of the hereafter and the former times, the Lord of the Throne and the exalted Seat.

⁵ از قیل مولود جدید در ساحت امنع اقدس عرض نمودم آنچه سزاوار بود عنایة الله در باره ایشان ظاهر و لائح طوبی لمولود فاز بذکر الله الأعظم و لوالد شهد بخدمته القلم الأعلى و لأم فازت بذکره الجلیل یا امین در حینیکه لبن از ثدی ام مینوشی عالم سر و علن ترا ذکر مینماید در ایامش متولد شدی و بعنایتش فائز گشتی اقلام عالم از ذکر این مقام علی ما ینبغی عاجز طوبی لک و لأبیک و امک من لدی الله مالک ملکوت الآخرة و الأولى و رب العرش و الكرسی الرفیع انتهى

⁶ Praise be to God! This child has traversed in one night the path of a hundred years, nay rather, has attained to God's favor and mention in days when faces, scholars, nobles, and mystics were all deprived, save whom God willed. This is a great bounty and a tremendous favor. We beseech God, exalted be His glory, that they may ever dwell beneath the shade of the Divine Tree and drink from the Kawthar of meanings and utterance....

⁶ لله الحمد این طفل یکشبه ره صد ساله رفت چه که بعنایت حق و ذکرش فائز گشت در ایامیکه وجهها و علما و کبرا و عرفا جمیع محروم مشاهده شدند الا من شاء الله این فضل عظیم است و این عنایت بسیار بزرگ از حق جل جلاله میطلبیم لازال در ظل سدره ساکن باشند و از کوثر معانی و بیان پیاشامند...

MSHR4.236x, QUM.071.01x, QUM.075x,
QUM.079.15x

BH04748*To: Aqa Siyyid Muhammad, in Abadih**Date: 1301-03 [1883-Dec]*

1 In the Name of Him Who is the Guardian over all names!

1 بِسْمِهِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ سُبْحَانَكَ يَا مَالِكِ
الْأَسْمَاءِ وَفَاطِرِ السَّمَاءِ

2 Glorified art Thou, O Lord of all names and Creator of the heavens! Thou seest me in the claws of Thine enemies who have violated Thy Covenant and turned away from meeting Thee, after Thou didst counsel all in Thy Book and didst make a single word from Him to be above the Bayan and what Thou didst reveal therein of Thy verses. Thou knowest, O my God, that I stood firm in Thy Cause and spoke Thy praise in days wherein the back of the world trembled at the manifestations of Thy might and power.

2 تَرَانِي بَيْنَ مَخَالِبِ أَعْدَائِكَ الَّذِينَ نَقَضُوا مِيثَاقَكَ
وَأَعْرَضُوا عَنْ لِقَائِكَ بَعْدَمَا وَصَّيْتَ الْكُلَّ فِي
كِتَابِكَ وَجَعَلْتَ كَلِمَةً وَاحِدَةً مِنْ عِنْدِهِ فَوْقَ
الْبَيَانِ وَمَا أَنْزَلْتَ فِيهِ مِنْ آيَاتِكَ أَنْتَ تَعْلَمُ يَا إِلَهِي
بَأَنِّي كُنْتُ قَائِمًا عَلَى أَمْرِكَ وَنَاطِقًا بِثَنَائِكَ فِي
أَيَّامٍ فِيهَا ارْتَعَدَ ظَهَرُ الْعَالَمِ مِنْ مَظَاهِرِ سَطَوَتِكَ وَ
قُدْرَتِكَ

3 When Thou didst manifest Thy Most Exalted Cause through Thy Name, the Guardian over all names, and didst raise up the banner of Thy victory between earth and heaven, there emerged from behind the rocks a band of wolves who committed that which caused the dwellers of heaven and the people of the cities of names to lament. By Thy glory, O my God! They violated my honor and sought to kill me. When their scheming was exposed, they wailed like bereaved ones and cried out like one stung by a speckled snake. O Lord! Thou seest the tears of mine eyes and hearest the sighing of my heart. I beseech Thee, O Ancient Lord, by the Most Great Name through which Thou didst subdue the world and didst open before their faces the gates of bounty, grace and generosity, that Thou mayest acquaint Thy servants with that which they have neglected, then draw them near, O my God, to the ocean of Thy bestowal [and heaven of] Thy gifts.

3 فَلَمَّا أَظْهَرْتَ أَمْرَكَ الْأَعْلَى بِاسْمِكَ الْمُهَيْمِنِ عَلَى
الْأَسْمَاءِ وَارْتَفَعْتَ رَايَةَ نَصْرَتِكَ بَيْنَ الْأَرْضِ وَ
السَّمَاءِ خَرَجْتَ عَنْ خَلْفِ الْأَجَارِ شَرِذِمَةً مِنَ
الذِّيَابِ وَارْتَكَبُوا مَا نَاحَ بِهِ سَكَّانُ السَّمَاءِ وَ
أَهْلُ مَدَائِنِ الْأَسْمَاءِ فَوَعَزَّتْكَ يَا إِلَهِي أَنَّهُمْ هَتَكُوا
حَرَمِيَّ وَارَادُوا قَتْلِي فَلَمَّا ظَهَرَ مَكْرُ انْفُسِهِمْ نَاحُوا
كَنُوحَ الثَّكَلِيِّ وَصَاحُوا كَالَّذِي لَدَغْتَهُ حَيَّةٌ رِقْطَاءً
إِذَا رَّبِّ تَرَى دُمُوعَ عَيْنِي وَتَسْمَعُ حَنِينَ قَلْبِي
اسْأَلُكَ يَا مَالِكِ الْقَدَمِ بِالْأَسْمِ الْأَعْظَمِ الَّذِي
سَخَّرْتَ بِهِ الْعَالَمَ وَفَتَحْتَ عَلَى وُجُوهِهِمْ أَبْوَابَ
الْجُودِ وَالْفَضْلِ وَالْكَرَمِ بِأَنْ تَعْرِفَ عِبَادَكَ مَا
غَفَلُوا عَنْهُ ثُمَّ قَرِّبِهِمْ يَا إِلَهِي إِلَى بَحْرِ عَطَائِكَ [و
سَمَاءِ] مُوَاهِبِكَ

4 Verily, Thou art the One with power over what Thou wilt and the Guardian over those in the kingdom of creation. There is no God but Thee, the All-Knowing, the All-Informed.

4 أَنْكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَالْمُهَيْمِنُ عَلَى مَنْ
فِي مَلَكُوتِ الْإِنشَاءِ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيمُ الْخَبِيرُ

JHT_S#090x

BLIB_Or15696.148e, AQA6#257 p.250b,
ADM2#027 p.047x

BH05562*To: Ali, in Abadih**Date: 1301-03 [1883-Dec]*

1 In the Name of the one true God!

2 O loved ones of the All-Merciful in the lands! Every fire is observed to be extinguished except the fire which appeareth and blazeth forth in hearts for the love of God. Every mighty tree is uprooted by tempestuous winds save the trees in the divine garden. Every lamp is quenched save the lamp of God's Cause which shineth resplendent in the midst of the world - winds cause its light to increase and cannot extinguish it. Strange it is that in the upheaval in the land of Ta some friends are seen to be disturbed, fearful and shaken. By the life of God! This was not and is not befitting for the friends. God is the Protector, God is the Helper, God is the Observer, God is the Mighty and Powerful. Those who are His and are related to Him must be firm and steadfast like unto a mountain, nay even more so. We give glad tidings to all of God's loving-kindness and His mercy, and We send Our greetings to them from this exalted station. God hath forgiven them as a bounty from His presence and made them among the pure ones. Read unto them the Tablet of God and its effects that they may rejoice in His Name, the Most Holy, the Most Exalted, the Mighty, the Wondrous. The light shining from the horizon of the heaven of utterance be upon thee and upon those who have held fast to My strong cord.

1 بنام خداوند یگّا

2 یا احبّاء الرّحمن فی البلدان هر نارى مخمود مشاهده میشود مگر ناریکه لبّ الله در قلوب ظاهر و مشتعل است هر شجر محکمى را اریاح قاصفه براندازد مگر اشجار بستان الهی را و هر سراجی خاموش مگر سراج امر الهی که در وسط عالم روشن و منیر است اریاح بر نورش بیفزاید و اطفاء او را نیابد عجب در اینکه مشاهده میشود در فتنه ارض طاء بعضی از دوستان مضطرب و خائف و میترزند لعمر الله این سزاوار اولیا نبوده و نیست حق حافظ و حق معین و حق ناظر و حق مقتدر و قادر است نفوسیکه از اویند و باو منسوب باید بمثابه جبل بل اعظم منه ثابت و راسخ باشند انا نبشّر الکّل بعناية الله و رحمته و نکبر علیهم من هذا المقام الرفیع قد غفرهم الله فضلاً من عنده و جعلهم من المطهرین ان اقرء لهم لوح الله و اثره لیفرحوا باسمه المبارک الأقدس العزیز البدیع النور المشرق من افق سماء البیان علیک و علی الذین تمسکوا بحبل المتین

BLIB_Or15715.013c

BH05515*To: Siyyid Aqa Afnan, in Abadih**Date: 1301-03 [1883-Dec]*

1 He is the All-Wise Expositor

2 The Tongue of Mercy speaks: O My friend and My Afnan! The robe of glory has been cut and prepared to the measure of your temples, for that which has been revealed from the Supreme Pen cannot be equaled by any thing among all things. Praise

1 هو المبین الحکیم

2 لسان [رحمت] میفرماید ای دوست من و فرزند افنان من جامه عزّت باندازه هیاکل شما بریده و آماده شده چه که از قلم اعلی نازل شده آنچه که معادله نماید باو شیئی از اشیاء لله الحمد در

be to God, in the prime of youth thou art associated with the Truth and art mentioned by His Name. The abasement suffered in these days is the dawning-place of glory and the dayspring of favor.

- 3 Ere long God will manifest, in truth, a matter from His presence, the Lord of all worlds. Had the people known, they would have circled round you. Soon shall they know what they missed on the day when all mankind shall stand before the Lord of the worlds. The transient, accidental conditions have prevented the people from hearing and seeing - neither are their ears worthy to hear nor their eyes fit to behold. By God's life! They are in manifest loss. The Perspicuous Book speaks and the Mother Book is manifest, yet all are deprived and forbidden save whom God wills. Blessed art thou, and joy be unto thee and unto thy brothers and unto those who are with you and who love you for the sake of God, the Mighty, the Praiseworthy. The glory shining from the horizon of My loving-kindness be upon thee and upon them and upon My Af-nans who have quaffed the choice wine of utterance from the hands of My bounty - they are indeed among the triumphant in the mighty Book.

GEN.337-338

أول جواني بحق منسوبي وباسم مذكور ذلت
واردهء در این ایام مطلع عزت و مشرق عنایت
است

3 سوف يظهر بالحق امراً من لدى الله رب العالمين
لو عرف الناس لطافوا حولكم سوف يعلمون
ما فات عنهم في يوم قام الناس لرب العالمين
شؤونات عرضيه فانيه ناس را از سمع و بصر
منع نموده نه گوشها لایق اصغا و نه چشمها قابل
مشاهده لعمر الله انهم في خسران مبین کتاب
مبین ناطق و ام الكتاب ظاهر ولكن كل محروم
و ممنوع الا من شاء الله طوبى لك و نعيماً
لك و لاخوانك و لمن معكم و يحبكم لوجه الله
العزیز الحمید البهاء المشرق من افق عنایتی علیک
و علیهم و علی افنائی الذین شربوا ریحی البیان
من ایدای عطائی الا انهم من الفائزين في کتاب
عظیم

INBA51:348a, KHAF.220

BH05787

To: Aqa Mirza Ataullah Tabib Sirajul-Hukama, in Abadih

Date: 1301-03 [1883-Dec]

- 1 He is the All-Seeing, the All-Knowing, the Most Generous
- 2 The Ancient King hath testified that this Pen spoke before the creation of the world and the appearance of the nations, that there is none other God but Him, the Almighty, the Self-Subsisting. Through His manifestation all things appeared, and through His movement the Supreme Pen moved, though most of the people perceive not.
- 3 O peoples of the earth! Fear God and follow not the desires of those who turned away from the Truth when it came to them with a Cause that held sway over what was and what would be. Say: Ponder on that which hath appeared in truth, and deny not God and His sovereignty, and reject not His proof and His evidence. Thus doth the Tongue of Grace counsel you

1 هو الشاهد العالم الكريم

2 شهد مالک القدم لهذا [القلم] بأنه نطق قبل
خلق العالم و ظهور الأمم انه لا اله الا هو
المهيمن القيوم و [بظهوره] ظهرت الأشياء و
بحركته تحرك [القلم] الأعلى و القوم اكثرهم لا
يشعرون

3 يا ملاء الأرض اتقوا الله و لا تتبعوا أهواء الذين
اعرضوا عن الحق اذ اتاهم بأمر كان مهيماً على
ما كان و ما يكون قل [تفكروا] فيما ظهر بالحق
و لا تكفروا بالله و سلطانه و لا تنكروا حجتته
و برهانه كذلك [ينصحكم] لسان الفضل في هذا

in this praiseworthy station. The ocean hath surged and the fragrance hath wafted, yet most of the people understand not. They have turned away from the Supreme Horizon by turning to every rejected ignorant one. When thou hearest My call and art stirred by the fragrance of My loving-kindness, turn thy face toward the Wronged One and say: I testify that Thou hast appeared and made manifest Thy path, and Thou hast spoken and caused all things to speak in praise of God, the Lord of the Promised Day. Thus hath the horizon of utterance been illumined by the light of this exalted Remembrance. Glory be upon thee and upon whosoever hath acted according to that which was ordained in an inscribed Tablet.

المقام المحمود قد ماج البحر و هاج العرف و
القوم اكثرهم لا يفقهون قد عرضوا عن الأفق
الأعلى بما اقبلوا الى كل جاهل مردود انك اذا
سمعت ندائي و هزك عرف عنايتي ول وجهك
شطر المظلوم و قل اشهد انك ظهرت و اظهرت
صراطك و نطقك و انطقت كل شيء بثناء الله
مالك اليوم الموعود كذلك انار افق البيان بنير
هذا الذكر المرفوع البهاء عليك و على من عمل بما
[امر] به في لوح مسطور

BLIB_Or15713.253a, VAA.207-207b

BH06044

To: Aqa Abdullah, in Abadih

Date: 1301-03 [1883-Dec]

He is the Unique Caller

Verily the lamp before the Face lamenteth with the lamentation of the bereaved for My loved ones, and saith: "O Name of God! I know not at what hour they seized Thee, in what place they bound Thee, and at what time they imprisoned Thee. Do we hear Thy cry from the dark pit, or do we see Thee under chains and fetters through what the hands of the enemies have wrought? Would that I knew who is with Thee, who consoleth Thee, and who companioneth Thee in Thy tribulation." We have heard all that he hath uttered, and We have been patient, for We are the All-Patient, the All-Forbearing. We have detailed for thee what hath befallen the loved ones of God on earth - those who hastened with their hearts to a station that God hath made the Dawning-Place of His signs and the Dayspring of His mighty Cause. By God! The hearing ear perceiveth from all things their lamentation and their cry by reason of what hath befallen the Manifestation of the Self of the All-Merciful through sorrows, yet most of the people are heedless. Counsel the loved ones to patience and fortitude lest there appear from them that which they have been forbidden in the Book of God, the Lord of all worlds. The glory shining from the horizon of My Kingdom be upon thee and upon

هو الصّاحّ الفريد

انّ السراج قدّام الوجه ينوح كنوح الثّكلي لأوليائي
ويقول يا اسم الله لم ادر في اي وقت اخذوك و
في اي مكان اوثقوك و في اي ساعة حبسوك أ
نسمع ضجيجك من البئر الظّلماء او نراك تحت
السّلاسل و الأغلال بما اكتسبت ايادي الأعداء
ليت شعري من يكون معك و من يسليك و من
يؤانسك في بلائك

انا سمعنا كل ما نطق به و صبرنا و انا الصّبار الحليم
انا فصلنا لك ما ورد على اولياء الله في الأرض
الذين سرعوا بقلوبهم الى مقام جعله الله مشرق
آياته و مطلع امره العظيم لعمر الله انّ الأذن
الواعية تسمع منكل الأشياء ضجيجها و صريخها بما
ورد على مظهر نفس الرّحمن من الأحزان ولكنّ
القوم اكثرهم من الغافلين و صّ الأحباء بالصّبر
و الاضطبار لئلا يظهر منهم ما نهوا عنه في كتاب
الله ربّ العالمين البهاء المشرق من افق ملكوتي

those whom nothing whatsoever hath deterred from God, the All-Knowing, the All-Wise.

عليك و على الذين ما منعهم شيء من الأشياء
عن الله العليم الحكيم

BLIB_Or15738.045a

BH06365

To: Mulla Muhammad Shafi Nayrizi son of Mulla Ali Naqi et al., in Abadih

Date: 1301-03 [1883-Dec]

- 1 O Shafi'! The fragrances of the Kingdom have encompassed the realm, and the dove coos upon the branch of might. The Book hath come, to which all the Books of God, the Protector, the Self-Subsisting, have testified. The servant who is present hath appeared before the Face and laid before the Wronged One that which thy heart's tongue uttered on the day wherein the faces of those who disbelieved in God, the Lord of existence, were darkened. We have heard thy call and have answered thee through this Hidden Tablet, which was concealed in God's knowledge and inscribed in His Preserved Tablet.

1 يا شفيع قد احاط الملك نفحات الملكوت و سميع
الحمام على غصن الجبروت قد اتى الكتاب الذى
شهدت له كتب الله المهيمن القيوم قد حضر العبد
الحاضر تلقاء الوجه و عرض لدى المظلوم ما نطق
به لسان فؤادك فى يوم فيه اسودت وجوه الذين
كفروا بالله مالک الوجود قد سمعنا ندائك و
اجبتك بهذا اللوح المخزون الذى كان مكنوناً فى
علم الله و مسطوراً فى لوحه المحفوظ
- 2 Convey My glorification to My loved ones and give them the glad-tidings of My remembrance of them from this glorious station. We counsel them with that whereby God's Cause is exalted amongst His servants. Blessed is he who acteth in accordance with that which he hath been commanded in God's Book, the Lord of what was and what shall be.

2 كبر احبائى من قبلى و بشرهم بذكرى اياهم فى
مقامى المحمود انا نوصيهم بما يرتفع به امر الله بين
عباده طوبى لمن عمل بما امر به فى كتاب الله
مالک ما كان و ما يكون
- 3 O My loved ones in that land! We counsel you to observe justice and equity, trustworthiness and religiosity, chastity and faithfulness. Your Lord, the All-Merciful, is verily the Expositor, the Mighty, the Loving. He created you, sustained you, assisted you in His Cause, and acquainted you with that which remained hidden from most of the learned. He counseleth you with that which shall profit you in all His worlds. To this testifieth My Most Exalted Pen, and behind it, He Who in every state proclaimeth: "There is none other God but Me, the Truth, the Knower of the unseen."

3 يا احبائى هناك انا نوصيكم بالعدل و الانصاف و
بالأمانة و الديانة و العفة و الوفاء ان ربكم الرحمن
لهو المبین العزيز الودود قد خلقكم و رزقكم و ايدكم
على امره و عرفكم ما احتجب عنه اكثر العلماء
و يعظكم بما ينفعكم فى كل عالم من عوالمه يشهد
بذلك قلبى الأعلى و عن ورائه من ينطق فيكل
شأن انه لا اله الا انا الحق علام الغيوب
- 4 O Shafi'! Rejoice in that We have remembered thee aforetime with that which diffused the fragrance of My loving-kindness, and in this irrevocable Tablet....

4 يا شفيع ان افرح بما ذكرناك من قبل بما ترضو
منه عرف عنايتى و فى هذا اللوح المحتوم...

LMA2.016x

BH06575*To: Aqa Haydar Ali, in Abadih**Date: 1301-03 [1883-Dec]*

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

O God of the world and Goal of the nations! Glorified art Thou! Thou art He Who hath appeared and manifested whatsoever Thou didst desire, and of which Thou didst give tidings aforetime in Thy Books, Thy Scriptures and Thy Tablets. I beseech Thee by this Day wherein the Event hath come to pass, the Abyss hath appeared, all creation hath been shaken, and the edifice of the ungodly hath been made to tremble, to aid Thy loved ones to remain steadfast in Thy Cause. O Lord! This is the Day wherein the earth hath quaked, the mountains have been crushed to powder, and the Balance hath been set up. I beseech Thee by Thy most exalted attributes and the Dawning-Place of Thy signs, O Thou in Whose grasp lieth the reins of all things, to send down from the heaven of Thy bounty the rain of Thy generosity. Then ordain for him who hath been faithful to Thy Covenant and Thy Testament that which becometh Thy generosity, Thy greatness and Thy sovereignty. O Lord! The hands of my hope have been raised toward the heaven of Thy favor. Do with me as becometh Thee, O Thou before Whose outstretched hand the very essence of bounty hath bowed down, and before Whose ocean of giving the very reality of grace hath been humbled - Thou Who art the Bestower, the Bountiful, the Gracious. Praise be unto Thee, O God of the worlds!

JHT_S#169

بِسْمِ رَبِّنا الْأَعْظَمِ الْأَقْدَسِ الْعَلِيِّ الْأَبِيِّ

سبحانك يا اله العالم ومقصود الأمم انت الذي
ظهرت و اظهرت ما اردت و اخبرت به من
قبل في كتبك و صحفك و زبرك اسئلك بهذا
اليوم الذي فيه وقعت الواقعة و ظهرت الهاوية و
اضطربت البرية و تزعزع بنيان الكفرة

بأن تؤيد احبائك على الاستقامة على امر
اي رب هذا يوم فيه رجّت الأرض و بست
الجبّال و نصب الميزان اسئلك بصفاتك العليا و
مشرق آياتك يا من في قبضتك زمام الأشياء
بأن تنزل من سماء فضلك امطار جودك ثم
اكتب لمن وفي بعهدك و ميثاقك ما ينبغي
لجودك و عظمتك و سلطانك اي رب قد
ارتفعت ايدى رجائى الى سماء عنايتك فافعل
بى ما ينبغي لك يا من خضعت كينونة الجود
عند بسط يدك و حقيقة الكرم عند بحر كفك
المعطى الباذل الكريم الحمد لك يا اله العالمين

AQA6#248 p.232, ADM2#028 p.048,

AQMJ2.079

BH06424*To: Mulla Muhammad Husayn, in Abadih**Date: 1301-03 [1883-Dec]*

- ¹ In the name of God! He is the Speaking Witness! Verily the sea walketh in human form and counseleth the servants with that which will profit them in the worlds of their Lord, the All-Wise. Verily the sun proclaimeth and beareth glad-tidings

¹ هو الشاهد الناطق ان البحر على صورة الانسان
يمشى و يوصى العباد بما ينفعهم فى عوالم ربهم

to the sincere of what hath been ordained for them in a perspicuous Book.

- 2 O concourse of creation! Behold then remember what the All-Merciful hath sent down in the Qur'an and in the Books of old concerning this Revelation through which the Speaker of the Mount hath spoken and the Lote-Tree of the furthestmost boundary hath called out. By God! He Who was hidden hath come, and He Who was treasured hath appeared, and through Him all things have spoken: "The Kingdom belongeth unto God, the Most High, the Most Great!"
- 3 O concourse of divines! Cast aside what ye possess of idle fancies, then turn with your hearts toward the Most Exalted Horizon - the Station from which hath shone forth the Sun of Knowledge from One mighty and powerful. How many a learned one hath been veiled by the veils of conjecture, and how many an ignorant one hath hastened and attained unto that which God, the Mighty, the Praised, hath willed.
- 4 Glory be upon the people of Glory through whom the limbs of every heedless doubter have trembled. Thus have We mentioned thee that thou mayest rejoice and be of those who are thankful.

الحكيم أنّ الشمس تنادي و تبشّر المخلصين بما
قدّر لهم في كتاب مبين

2 يا ملاء الانشاء ان [انظروا] ثم اذكروا ما انزله
الرحمن في الفرقان وفي كتب القبل في ذكر هذا
الظهور الذي به ظهر مكمّل الطور ونطقت سدرّة
المتنى تالله قد اتى من كان مكنوناً و ظهر من
كان مخزوناً و به نطقت الأشياء الملك لله العليّ
العظيم

3 يا معشر العلماء ضعوا ما عندكم من الأوهام ثمّ
اقبلوا بقلوبكم الى الأفق الأعلى المقام الذي منه
اشرفت شمس العلم من [لدن] مقتدر [قنير] كم
من عالم حجبته سبحات الظنون و كم من جاهل
سرع و فاز بما اراده الله العزيز الحميد

4 البهاء على اهل البهاء الذين بهم ارتعدت فرائص
كلّ غافل مريب كذلك ذكرناك لتفرح وتكون
من الشاكرين

BLIB_Or15713.300a, BLIB_Or15730.095c,
AHB_134BE #05-06 p.004

BH08041

To: Rida Quli, in Abadih

Date: 1301-03 [1883-Dec]

- 1 He is the Witness from the horizon of the world! The Lamp proclaims amidst the nations, saying: By God! That which was treasured in God's knowledge and inscribed in His perspicuous Book, which was named the Mother Book by God, the Lord of the worlds, hath been revealed.
- 2 O thou who gazest toward the horizon of the Revelation! Hearken unto that which the Speaker of the Mount uttereth, Who was promised in the Books of God and mentioned by the tongues of the Messengers. He hath come with the truth, and through Him the pillars of misbelief have quaked, the edifice of unbelief hath been shaken, and the faces of those near unto God have been illumined.

1 هو الشاهد من افق العالم أنّ السراج ينادي بين
الأمم و يقول تالله قد ظهر ما كان مخزوناً في
علم الله و مسطوراً في كتابه المبين الذي سمى بأمّ
الكتاب من لدى الله ربّ العالمين

2 يا أيّها الناظر الى افق الظهور ان استمع ما ينطق
به مكمّل الطور الذي كان موعوداً في كتب الله و
مذكوراً باللسن المرسلين أنّه اتى بالحقّ و به تزلزلت
اركان الشرك و تزعزع بانيان الكفر و ابيضّت
وجوه المقرّبين

- 3 When thou findest the fragrance of My utterance, render thanks unto God for this most great favor and say: Praise be unto Thee, O Thou the Goal of them that know! Thus have We caused thee to hear My sweetest call and shown thee My [straight] path.
- 4 The glory shining forth from the horizon of My Most Exalted Pen be upon the people of Baha who have cast behind them the books of the learned, holding fast to this mighty Book.

3 أَنْكَ إِذَا وَجَدْتَ عَرَفَ بَيَانِي أَنْ أَشْكُرَ اللَّهَ بِهَذَا
الْفَضْلِ الْأَعْظَمِ وَ قُلْ لَكَ الْحَمْدُ يَا مَقْصُودَ
الْعَارِفِينَ كَذَلِكَ مَا أَسْمَعُنَاكَ نِدَائِي الْأَحْلَى وَ
عَرَفْنَاكَ سَبِيلِي [المستقيم]

4 الْبَهَاءُ الْأَلَّاحُ مِنْ أَفَقِ قَلْبِي الْأَعْلَى عَلَى أَهْلِ الْبَهَاءِ
الَّذِينَ نَبَذُوا كُتُبَ الْعُلَمَاءِ مَتَمَسِّكِينَ بِهَذَا الْكِتَابِ
الْعَظِيمِ

INBA27:436a

BH08819

To: Nasrullah Rawshan, in Abadih

Date: 1301-03 [1883-Dec]

- 1 He is the One warbling upon the branches!
- 2 Glory be to Him Who speaks the truth and summons the people to the straight path. Today We turned Our face toward a place mentioned with joy, where the Most Great Throne was established beneath a pavilion raised in this wondrous Name. Before it flows water over white pebbles - exalted be the Lord of Names Who has manifested every mighty matter! When the Throne was established, We sent down verses in such wise that the hearts of the mystics were attracted, and We were gladdened there by God's favor, the Lord of the worlds. Therein We made mention of God in the morning and at noontide until the sun set. Verily thy Lord is the All-Remembering, the All-Knowing. Blessed art thou for having been mentioned before the Face on this day. Be thou thankful to God for this and be of the thankful ones.

1 هُوَ الْمَغْرَدُ عَلَى الْأَفْنَانِ

2 سُبْحَانَ الَّذِي يَنْطِقُ بِالْحَقِّ وَيَدْعُ النَّاسَ إِلَى سَوَاءِ
السَّبِيلِ أَنَا تَوَجَّهْنَا الْيَوْمَ إِلَى مَقَامٍ يَذْكُرُ بِالْإِنْشِرَاحِ
وَاسْتَقَرَّ فِيهِ الْعَرْشُ الْأَعْظَمُ تَحْتَ خَبَاءٍ نَصَبَ
بِهِذَا الْأَسْمَ الْبَدِيعِ وَيَجْرِي الْمَاءُ أَمَامَهُ عَلَى حِصَاةٍ
بَيْضَاءَ تَعَالَى مَالِكِ الْأَسْمَاءِ الَّذِي أَظْهَرَ كُلَّ أَمْرٍ
مَنْعٍ فَلَمَّا اسْتَقَرَّ الْعَرْشُ أَنْزَلْنَا الْآيَاتِ عَلَى شَأْنِ
الْمُجْتَذِبِ بِهَا أَفْتَدَى الْعَارِفِينَ وَكَأَنَّ فِيهِ مَتْنَعًا بِنِعْمَةِ
اللَّهِ رَبِّ الْعَالَمِينَ وَفِيهِ ذَكْرُنَا اللَّهُ فِي الصَّبَاحِ وَفِي
حِينَ الزَّوَالِ إِلَى أَنْ غَرَبَتِ الشَّمْسُ أَنَّ رَبَّكَ هُوَ
الذَّاكِرُ الْعَلِيمُ طَوْبِي لَكَ بِمَا ذَكَرْتَ لَدَى الْوَجْهِ فِي
هَذَا الْيَوْمِ أَنْ أَشْكُرَ اللَّهَ بِذَلِكَ وَكُنْ مِنَ الشَّاكِرِينَ

BLIB_Or15696.146d

BH11877

Date: 1301-03-04 [1884-Jan-3]

The honored Afnans, upon them rest all My glory, the Most Glorious, arrived in Beirut and, afterwards, by Our leave, gradually and individually arrived here. Having entered the canopy of Our favors and might, one by one they returned.

Regarding what had happened, they stated that their plan was that, after arriving in Beirut, Siyyid 'Ali would return to Shiraz to accompany the exalted leaf to this land of God. They stated that they had designed the plan in this way because they feared going to Shiraz any earlier might provoke the foes and enemies to act and prevent all from attaining Our presence. It was even asserted that, despite such caution, the enemies caused disturbances along the way; but creation, protection, and liberty are all in the hands of God, and He is the All-bountiful, the All-generous. In short, such excuses were heard from one after another. But the Lord hath knowledge of all things; He is the All-knowing, the All-informed.

Nevertheless, it would have been best [if they had] carried out the wishes of the illustrious exalted leaf, as this was most pleasing and acceptable to God; but it was otherwise ordained. The One True God is My witness! Our heart hath melted in agony that she was deprived of this pilgrimage, and all the dwellers under the tabernacle of purity and might are most sorrowful and despondent.

At one point, the Tongue of Grandeur spoke these exalted words: "O 'Abd-i Hadir! The effect of what hath happened may well appear on earth." More recently, this utterance was spoken by His blessed Tongue: "Write to My Afnan [who had promised to escort the Bab's wife] that we agreed and consented to the exalted leaf's request. Currently, the honored persons continue to stand ready and prepared to fulfil that promise, though they have not spoken of it." He further stated, "Write of this matter to the Afnan, upon him be the glory of God, as he was well aware of such a promise beforehand. We desired to fulfil what We had assured the exalted leaf."

GEN.313x

BH04615

To: Mirza Ashraf (Abadih) et al.

Date: 1301-03-04 [1884-Jan-3]

- 1 Praise be to God Who hath sent down His grace and revealed the heavenly feast and manifested that which draweth His servants to the supreme horizon and the loftiest heights....
- 2 O My beloved! The whole world hath been created for this Day, and it is clear and evident to every possessor of hearing, every possessor of sight, and every possessor of a heart that this Most Great Manifestation hath come for the reformation of the world and hath forbidden His loved ones from that which is abhorrent, let alone matters that would cause corruption or conflict and contention and the like. Nevertheless, they have turned away from justice and forsaken equity, and with the utmost tyranny and oppression have cast His loved ones into prison. They have risen up to humiliate Him Who hath desired glory for all, and in their vain imaginings have determined to shake the edifice of God's Cause and obliterate its traces. Fie upon them! The foolish of the earth laugh at their minds and understanding, let alone the wise; children laugh at them, let alone men. Have they not witnessed those mightier and greater than themselves who, with the utmost apparent power and strength, strove to extinguish the light of the Divine Unity and quench the fire of the Divine Tree? Yet all were observed to be abased and overthrown. Where is Caiaphas who mocked and derided the Spirit, and where are the princes who turned away from the Truth and occupied themselves with vanities? The Hand of Power hath made them scattered dust. Well is it said:
- 3 Wait until thou seest those who are parts today become whole; Wait until thou seest those who are thorns today become flowers...
- الحمد لله الذي ارسل النعمة و انزل المائدة و اظهر ما اجتذب العباد الى الأفق الأعلى و الذروة العليا...
- يا محبوبی جميع عالم از برای امروز خلق شده و بر هر صاحب گوشتی و صاحب چشمی و دارای قلبی مبرهن و واضحست که اینظهور اعظم از برای اصلاح عالم آمده و اولیای خود را از مکروهات منع نموده تا چه رسد باموریکه سبب و علت فساد و یا نزاع و جدال و امثال آن گردد مع ذلک از عدل چشم پوشیدند و از انصاف گذشتند و بکمال ظلم و اعتساف اولیائش را بحبس فرستادند حضرت مقصودیکه عزّت از برای کل خواسته بر ذلتش قیام نمودند و بگانهای خود اراده نموده اند بیت امر الهی را متزعزع و آثارش را معدوم نمایند افّ لهم یضحک علی عقولهم و ادراکهم سفهاء الأرض و کیف عقلائها و الأطفال و کیف الرجال آیا مشاهده نموده اند اقوی و اعظم از خود را که یکال قوّت و قدرت ظاهره بر اطفاء نور احدیه و انحام نار سدره سعیا نمودند و جهدها بعمل آوردند و جمیع مخدول و منکوب مشاهده گشتند کجاست قیافا که بر روح سخریه مینمود و استهزا میکرد و کجایند امرائیکه از حقّ معرض و بزخارف مشغول قد جعلتهم الید القدره هباءً منثوراً نعم ما قیل
- باش تا کلّ بینی آنها را که امروزند جزو باش تا کلّ بینی آنها را که امروزند خار...

MSHR2.192-193x

BH02073

To: *Tabib, in Beirut*

Date: 1301-03-09 [1884-Jan-8]

- 1 He is God, exalted be His glory, to Whom belong majesty and power
هو الله تعالى شأنه العظمة والاعتدار 1
- 2 Praise be to God Who sent the Beginning in the form of the End, and manifested the First in the image of the Last, that the word might be fulfilled that He is the First and the Last, the Manifest and the Hidden, and He is God, the Single, the All-Informed. And blessings be upon Him and upon His family and companions who held fast to the Book of God and strove in His path with true striving - they whom the All-Merciful hath described in the Furqan with His words "No fear shall be upon them, neither shall they grieve."
الحمد لله الذي ارسل البدء على هيكل الختم و اظهر الأول على هيئة الآخر ليتم القول بأنه هو الأول والآخر والظاهر والباطن و هو الله الفرد الخبير والصلوة عليه وعلى آله واصحابه الذين تمسكوا بكتاب الله وجاهدوا في سبيله حق الجهاد هم الذين وصفهم الرحمن في الفرقان بقوله لا خوف عليهم ولا هم يحزنون 2
- 3 And now, the servant hath been honored to receive your letter and the traces of your pen, from which wafted the fragrance of your love for God, our Lord and your Lord and the Lord of earth and heaven. Praise be to God, and to Him be praise and favor, and to Him be thanks and glorification, in that the servant was gladdened by the soundness of your health and your sincerity towards God. This servant hath ever beseeched and continues to beseech from God, exalted be His glory, the good of this world and the next for that beloved one. He is the Hearer and He is the Giver.
و بعد قد فاز الخادم بكتابكم و اثر مدادكم الذي تضيء منه عرف و دادكم لله ربنا وربكم و رب الأرض و السماء الحمد لله وله الحمد والمنه ايضاً وله الشكر و الثناء بما سر الخادم بصحة مزاجكم و خلوصكم لله اين خادم لازال از حق جل جلاله خير دنيا و آخره از آنجوب خواسته و ميخواهد اوست شنونده و اوست عطا كننده 3
- 4 As to what you wrote regarding the friends and conveying the instructions - it is known that that spiritual beloved one hath been and remains firm, steadfast and established in service to the Cause. It is hoped that all may be adorned with the ornament of wisdom. Some of the servants in various regions utter words that yield no fruit whatsoever. God willing, may they speak as befitteth and act as becometh their own selves. And after presentation of the letter, they said: God willing, may they hold fast to that which was imparted to them face to face, and in all circumstances call the people to goodly conduct and the fear of God, that perchance through the grace of the Lord the characteristics of the self and satanic imaginings may be lifted away and spiritual qualities may become manifest from the mines of the hearts of the servants. This is the ultimate goal and the supreme pinnacle. We beseech God, exalted be His glory, not to deprive His creation and to adorn them with the ornament of justice and fairness. He is powerful and mighty over all things.
اينكه در باره دوستان و ابلاغ فرمايشات مرقوم فرموده بودند معلوم است آنجوب روحاني در خدمات امر ثابت و راسخ و قائم بوده و هستند اميد هست كه كل بطراز حكمت مزين شوند بعضي از عباد در اطراف بكماني ناطقند كه بهيچوجه ثمرى براو مترتب نه انشاءالله بما ينبغي نطق نمايند و بما يليق لانفسهم عامل و بعد از عرض مکتوب فرمودند انشاءالله بآنچه بالمواجهه بايشان القا شد متمسك باشند و در جميع احوال ناس را بمعروف و بتقوى الله دعوت نمايند كه شايد بعنايت حضرت باري صفات نفسانيه و اوهام شيطانيه مرتفع شود و اخلاق روحانيه از معادن قلوب عباد ظاهر گردد اينست غاية قصوى و ذروه عليا از حق جل جلاله ميطلبم خلق خود را محروم نفرمايد و بطراز عدل و انصاف مزين فرمايد اوست بر جميع اشياء قادر و توانا 4

- 5 Peace be upon you and upon those with you, and the mercy of God and His blessings. End. 5 السّلام عليك وعلى من معك ورحمة الله وبركاته انتهى
- 6 Your mention and greetings were conveyed to the two Most Great Stations. Special favor was shown towards that beloved one. Likewise the mention and greetings of the friends of God brought joy and delight. God willing, may they be assisted in that which God loveth and drink from the ocean of the Friend's good-pleasure. The people of the Sacred Household and this servant convey greetings to each one. 6 ذكر وسلام آتخوب بمقامين اعظمين عرض شد عنایت مخصوصه نسبت یاآخوب ظاهر و همچنین ذکر وسلام اولیای حق مایه فرح و انبساط گشت انشاءالله به ما یحبه الله مؤید شوند و از بحر رضای دوست یاشامند اهل منظر و این خادم خدمت هریک سلام عرض مینماید
- 7 Peace be upon your honor and upon them, and the mercy of God and His blessings. And we ask God for a good end. And as for what you mentioned regarding the arriving one - the servant sends greetings to him and congratulates him and remembers him with pure love, and those with him. And we beseech Him, exalted be He, to grant us reunion and remove the veils and barriers. His honor may present himself and be honored with what he desires. Verily He is the Compassionate, the Mighty, the Loving. Peace be upon your honor and upon those with you, both female and male, young and old. 7 السّلام على حضرتکم وعلیهم ورحمة الله وبرکاته و نسل الله خیر العاقبة و ما ذکرتموه فی جناب الوارد انّ الخادم یسلم علیه و یهنئه و یذکره بالحبّ الخالص و من معه و نسله تعالی بأن یرزقنا الاجتماع و یزیل المحبات و الموانع لحضرته ان یتوجه و یتشرّف بما اراد انه هو المشفق العزیز الودود السّلام على حضرتکم و على من معکم من الاناث و الذکور و الصّغیر و الکبیر

BLIB_Or15700.255, BLIB_Or15711.185

BH03121

Date: 1301-03-09 [1884-Jan-8]

- 1 He is the All-Knowing, the All-Wise! 1 هو العليم الحکیم
- 2 We have sent down the Book of Names from the heaven of God's Will, the Creator of the heavens, wherein We gave glad tidings to the world of this glorious and wondrous Day. Therein We counseled every name through the Most Great Name and commanded it to abandon all it possessed on the Day of Manifestation, when the Temple of God was established upon the throne of His Great Name. We taught every name My way and made known to it Him Who would come with clear sovereignty. 2 قد انزلنا کتاب الأسماء من سماء مشیة الله فاطر السّماء و فيه بشرنا العالم بهذا اليوم العزیز البدیع و وصینا فيه کل اسم بالاسم الأعظم و امرناه بأن یدع ما عنده فی يوم الظهور اذ استوی هیکل الله على عرش اسمه العظیم و علّمنا کل اسم سبیلی و عرفناه من یأتی بسلطان مبین
- 3 Yet when He came, all the names denied Him, save those whom God, the Lord of the worlds, willed. Among them were those who said "He hath not come; He will come hereafter," and those who said "He hath falsely laid claim against the One, the All-Informed." 3 فلما اتی انکره الأسماء کلّها الا من شاء الله ربّ العالمین منهم من قال انه ما اتی سیأتی من بعد و منهم من قال انه افتری على الفرد الخبیر

- 4 Say: By what proof do ye establish your claims and by what evidence do ye prove your position? Bring it forth if ye be among those who know. Say: By God! The proof weepeth at what ye have wrought, and the evidence waileth like unto those who have lost their beloved ones. They have clung to their idle fancies and turned away from God, the Mighty, the Wise.
- 5 Verily he who pronounced death upon those who turned to the Supreme Horizon arose to slay Me. When God revealed what was hidden in his breast, he cried out within himself and denied what he had committed. To this testify those servants who were with Me in the Land of Mystery, and beyond them is a Preserved Tablet. We made known to him Our horizon and commanded him to do what was right, yet he arose to harm Me and committed that which caused the hearts of those near unto God to melt.
- 6 Say: O people! The Revealer of the Bayan said: "O peoples of all possibilities! Ye were created that your names might be mentioned before the Throne." Fear God and be not among the veiled ones. Beware lest ye object to God or turn away from Him through Whom every wise command was revealed.
- 7 O thou who hast turned to the Countenance! When thou hast drunk the choice wine of knowledge from the ocean of My utterance, remind the people of what hath been revealed in the Tablet, that they may arise to what they missed in the days of their Lord, the Mighty, the Generous. By My life! We see them not in wakefulness, but rather in their ancient stupor. Remind them with wisdom, that perchance My beautiful remembrance may influence them.
- 8 The glory be upon thee and upon him who hath opened his eyes in God, the Goal of the sincere ones.
- 4 قل باي حجة تثبت اقوالكم و باي برهان يثبت ما انتم عليه فاتوا بها و به ان انتم من العارفين قل تالله ان الحجة تنوح بما فعلتم و البرهان يبكي كبكاء الفاقدين قد اعتكفوا على اهوائهم و اعرضوا عن الله الملك العزيز الحكيم
- 5 ان الذي افق على قتل الذين اقبلوا الى الأفق الأعلى قام على قتلى فلما اظهر الله خافية صدره صاح في نفسه و انكر ما ارتكب يشهد بذلك العباد الذين كانوا معي في ارض السر و عن ورائهم لوح حفيظ انا عرفتاه افق و امرناه بالمعروف انه قام على ضري و ارتكب ما ذابت به اكباد المقرين
- 6 قل يا قوم ان منزل البيان قال يا ملاء الامكان قد خلقتم لان يذكر اسمائكم لدى العرش اتقوا الله و لا تكونوا من المحتجين اياكم ان تعترضوا على الله او ان تعرضوا عن الذي به ظهر كل امر حكيم
- 7 انك يا ايها المتوجه الى الوجه اذا شربت رحيق العلم من بحر بياني ذكر الناس بما نزل في اللوح لعل يقومون على ما فات عنهم في ايام ربهم العزيز الكريم لعمري انا ما نزيهم في الصحو بل نزيهم في سكرهم القديم انك ذكرهم بالحكمة لعل يؤثر فيهم ذكرى الجليل
- 8 البهاء عليك و على من فتح بصره في الله مقصود المخلصين

BLIB_Or15696.067c, ASAT1.127x

BH07304*To: Sad Ghayn, in Tihiran**Date: 1301-03-09 [1884-Jan-8]*

1 He is the One manifest through His manifestation.

1 هو الظاهر بظهوره

2 This is the Day wherein the dwellers of earth and heaven were seized with trembling, for the Beloved hath come without veil or covering. Verily He is the One calling in the atmosphere, manifest from His most exalted horizon, and speaking forth that "I am God, the Lord of all names and Creator of the heavens." Blessed is the ear that hath been honored and the eye that hath beheld this horizon from which the horizons were illumined.

2 هذا يوم فيه اخذ الاهتزاز سكّان الأرض و السّمَاء بما اتى المحبوب من غير ستر و حجاب أنّه لهو المنادى في الأجواء و الظاهر من افقه الأعلى و الناطق بأنّي انا الله مالک الأسماء و فاطر السّمَاء طوبى لأذن تشرفت و لعين رأت هذا الأفق الذي منه انارت الآفاق

3 Say: O people, fear God and follow not every doubtful idolator. Say: Leave behind all that ye possess. By God, nothing among all things shall profit you this Day, nor any name among all names, nor that which ye have clung to of tales and traditions.

3 قل يا قوم اتقوا الله و لا تعقبوا كلّ مشرک مرتاب قل دعوا كلّ ما عندكم عن ورائكم تالله لا ينفعكم اليوم شيء من الأشياء و لا اسم من الأسماء و لا ما اعتكفتم عليه من القصص و الأخبار

4 This is the Day wherein the hand of the All-Merciful hath taken the living waters, and He Himself calleth out saying: "Come, O people of the earth, then drink in My Name, the Mighty, the Bestower." Thus have We mentioned thee in Our Most Great Prison that thou mayest thank thy Lord, the Master of all necks.

4 هذا يوم فيه اخذت يد الرحمن كوثر الحيوان و أنّه بنفسه ينادى و يقول تعالوا يا ملأ الأرض ثم اشربوا باسمي العزيز الوهاب كذلك ذكرناك في سجنی الأعظم لتشکر ربک مالک الرقاب

BLIB_Or15696.145c

BH07268*Date: 1301-03-09 [1884-Jan-8]*

He is the One manifest from the horizon of the prison. By the life of God, the thunder lamenteth and the clouds weep at what hath befallen God, the Lord of all men. He who was powerless to speak before His face hath uttered that which was not uttered by the Lord of the Stakes. Say: If thou dost object to God in this Revelation, by what proof canst thou establish that whereon thou dost rely, O heedless and doubting one? We sheltered him and gave him refuge beneath the tree, yet he

هو الظاهر من افق السّجن

لعمري الله ينوح الرّعد و يبكي السحاب بما ورد على الله مالک الرقاب أنّ الذي لا يقدر ان يتكلّم تلقاء الوجه قد قال ما لا قاله ذوالأوتاد قل لو تعترض على الله فيهد الظهور بأيّ شيء يثبت ما انت عليه يا أيها الغافل المرتاب أنا حفظناه

denied the favor of God, the Revealer of verses. Blessed is the soul that hath drawn nigh and drunk the choice wine of the All-Merciful with delight and fragrance, and woe unto him who hath turned away and disbelieved in God, the Lord of all beings. Thus warbleth the Dove and speaketh the Mother Book from His presence. O thou who hast turned to God! When thou hearest the Call raised from the luminous Spot and findest the fragrance of the garment in My most exalted words, arise and say: O Lord of existence! I beseech Thee not to cast me out from the door of Thy grace, nor to withhold me from the ocean of Thy bounty. Then make me in all conditions steadfast in Thy Cause. Verily Thou art the Powerful, the Self-Sufficient, the Most Exalted.

و آويناہ تحت الشجرة انه كفر بنعمة الله منزل
الآيات هنيئاً لنفس تقربت و شربت رحيق
الرحمن بالروح والريحان و ويل لمن اعرض و
كفر بالله مالک الأنام كذلك غنت الحمامة
و نطق من عنده أم الكتاب يا أيها المقبل الى
الله اذا سمعت النداء المرتفع من البقعة النوراء و
وجدت عرف القميص من كلباتي العليا قم و
قل

يا مالک الوجود اسئلك بأن لا تطردني عن
باب فضلك و لا تمنعني عن بحر عطائك ثم
اجعلني فيكل الأحوال مستقيماً على امرک انک
انت المقتدر الغني المتعال

BLIB_Or15696.146a

BH07348

Date: 1301-03-09 [1884-Jan-8]

In His Name, the One Who rules over all who are on earth and in heaven! O people of Baha! Know ye your stations, then give thanks to Him Who made Himself known to you, caused you to hear His call, and guided you to His straight path. The pillars of the divines were shaken when the Lord of Names came with manifest sovereignty. The idols wailed and foundations trembled, while the sincere ones were in great joy. This is the day wherein smoke hath encompassed all who are in the kingdom of creation, save those whom God, the Mighty, the Wise, hath willed. O people of the earth! Be fair in the Cause of God and be not of the transgressors. He hath come for your salvation. Fear God, O concourse of divines and O concourse of the corrupt ones! He hath come to set right that wherein ye are. He speaketh at all times: "The Desired One hath come with mighty sovereignty." Beware lest the affairs of creation prevent you from the Truth. Cast away what the people possess and take what ye have been given from the presence of One mighty, powerful, ancient. Glory be upon the people of Baha who have drunk the choice wine sealed from the hands of the bounty of their Lord, the Generous.

بسمه المهيمن على من في الأرض و السماء يا
اهل البهائ ان اعرفوا مقاماتكم ثم اشكر الذي
عرّفكم نفسه و اسمعكم ندائه و هداكم الى صراطه
المستقيم قد اضطربت اركان العلماء اذ اتى
مالک الأسماء بسلطان مبين قد ناحت الأصنام
و تزعزت الأركان و المخلصون في فرح عظيم

هذا يوم فيه احاط الدخان من في ملكوت
الانشاء الآمن شاء الله العزيز الحكيم يا اهل
الأرض ان انصفوا في امر الله و لا تكونوا من
المعتدين انه قد اتى لنجاتكم خافوا الله يا معشر
العلماء و يا معشر المفسدين انه قد اتى لاصلاح ما
انتم عليه ينطق في كل الأحيان قد اتى المقصود
بسلطان عظيم ايّاكم ان تمنعكم شئون الخلق عن
الحق ضعبوا ما عند الناس و خذوا ما اوتيتهم به
من لدن قوى غالب قدیر البهائ على اهل البهائ

الَّذِينَ شَرَبُوا الرَّحِيقَ الْمُخْتَوَمَ مِنْ إِيَادِي عَطَاءِ
رَبِّهِمُ الْكَرِيمِ

BLIB_Or15715.012a

BH07486

To: Abdu'l-Karim Arbab, in Tihiran

Date: 1301-03-09 [1884-Jan-8]

In My Name, the All-Speaking, the All-Wise! The Remembrance calls out from the most exalted station, speaking and saying: "Praise be unto Thee, O God of the worlds, for having manifested Thyself, sent down Thy verses, and revealed Thy clear tokens! Woe unto him who hath denied Thy grace and turned away from Thy luminous horizon! He that denieth what Thou hast revealed through Thy sovereignty - to whom shall he turn, and in whom shall he believe? Perdition unto him and unto whosoever hath been heedless of Thy wondrous Day! Thou knowest, O my Beloved, that I have not failed in Thy remembrance. We counseled the people of the Bayan and took from them the covenant of Thy Self - to this testify all atoms and every fair-minded one possessed of knowledge. We counseled them in most explicit language that should He come with but a single word, they should not deny Him but rather ask Him, that He might graciously make clear unto them whatsoever He desireth. He, verily, is the All-Powerful, the Almighty. Thou knowest that in every instance We made mention of them, gave them glad-tidings, and bade them present themselves at the gate of Thy Revelation and submit themselves before Thee. And Thou, verily, art the All-Knowing, the All-Informed."

بِسْمِ النَّاطِقِ الْحَكِيمِ إِنَّ الدَّكَرَ ينادى من اعلی
المقام ينطق و يقول لك الحمد يا اله العالمين بما
اظهرت نفسك و انزلت آياتك و ابرزت بيناتك
ويل لمن انكر فضلك و اعرض عن افقك المنير
من انكر ما اظهرته بسلطانك

الى من يتوجه و بمن يؤمن تبأله و لمن غفل من
يومك البديع انك تعلم يا محبوبى اتى ما قصرت
فى ذكرك و صينا ملاء البيان و اخذنا منهم عهد
نفسك يشهد بذلك كل الذرات و كل منصف
عليم و صيناهم بأصرح بيان انه لو يأتى بكلمة لا
تنكروه فاستلوه ليظهر لكم بفضله ما اراد انه هو
المقتدر القدير انك تعلم بأنى فى كل شأن ذكرناهم
و بشرناهم و امرناهم بالحضور لدى باب ظهورك
و الخضوع بين يديك و انك انت العليم الخبير

INBA15:261a, INBA26:261b, BLIB_Or15696.068b,
HDQI.103, HDQI.151, ANDA#41-42 p.04

BH07728*Date: 1301-03-09 [1884-Jan-8]*

He is the Most High, the Most Glorious

The Tree of Remembrance has been raised up through this Name, whereby the Balance has been established and the Path set forth. O people of the earth! This is a Day wherein the Lord of Eternity gives you glad tidings through the Most Great Name, which proclaims throughout the world: "Verily, there is none other God but Me, the Mighty, the All-Forgiving." Say: O people! Hasten to the shore of the Most Great Sea, then hearken unto that which the Beloved of the world calls out: "Verily, there is none other God but Me, the Mighty, the Bestower." The rapture of the Call hath seized all who dwell in the Kingdom of Names and the Concourse on High, yet the people remain wrapped in slumber. The Hand of Grace draws nigh unto them and stirs them, that perchance they may awaken in this Dawn wherein the lights have shone forth. The wine of idle fancy hath so seized them that they are not roused by the Call, nor by the Cry raised betwixt earth and heaven, nor by His Hand manifest with power. Thus hath the Pen spoken that thou mayest rejoice in thy Lord's bounty and remember Him at eventide and at dawn.

هو العلىّ الأبهى

قد ارتفعت سدرة الذكر بهذا الاسم الذى به وضع
الميزان ونصب الصراط يا اهل الأرض هذا يوم
فيه يبشركم مالک القدم بالاسم الأعظم الذى
ينطق فى العالم انه لا اله الا انا العزيز الغفار

قل يا قوم ان اسرعوا الى شاطئ البحر الأعظم
ثم استمعوا ما ينادى به محبوب العالم انه لا اله الا
انا العزيز الوهاب قد اخذ جذب النداء من فى
ملكوت الأسماء والملا الأعلى ولكن القوم من
الراقيدين تتقرب اليهم يد الفضل وتحركهم لعل
ينتبهون فى هذا الفجر الذى فيه اشرفت الأنوار
قد اخذهم سكر الهوى على شأن لا ينتبهون من
النداء ولا من الصيحة المرتفعة بين الأرض و
السما ولا من يده الظاهرة بالافتدار كذلك
نطق القلم لتفرح بعناية ربك وتذكره فى العشي و
الاشراق

BLIB_Or15696.145d

BH08273*To: Jinab Ayat, in Tihiran**Date: 1301-03-09 [1884-Jan-8]*¹ He is the Speaker in the Prison.

² The Book beareth witness that there is none other God but Me, the Mighty, the Wise. The heaven hath testified that there is none other God but Me, the Single, the All-Informed. And every thing beareth witness that there is none other God but Me, the One, the Mighty, the Great.

³ Every leaf and stone and clod hath testified to the appearance of God and His sovereignty, yet the people deny and perceive not. The fragrance of the Beloved hath wafted throughout

¹ هو الناطق فى السجن

² شهد الكتاب انه لا اله الا انا العزيز الحكيم قد
شهدت السماء انه لا اله الا انا الفرد الخبير و
شهد كل شئ انه لا اله الا انا الواحد العزيز
العظيم

³ قد شهد كل ورق و حجر و مدر لظهور الله و
سلطانه ولكن الناس يتكرون و لا يشعرون قد
تضوع عرف المحبوب فى العالم ولكن القوم لا

the world, yet the people detect it not. The mysteries have been revealed and the signs have appeared, yet the servants understand not. The earth hath been illumined by the lights of the Countenance and the heaven hath been adorned with the stars of wisdom and utterance, yet the people behold not. Thus hath the Sun of Knowledge shone forth from the horizon of the Pen of thy Lord, the Merciful. When thou hast understood and attained, shun the wicked and say: Praise be unto Thee, O Lord of existence!

يجدون قد ظهرت الأسرار وبرزت الآثار ولكن
العباد لا يفقهون قد اشرفت الأرض من انوار
الوجه و تزينت السماء بأنجم الحكمة و البيان
ولكن القوم لا يشهدون كذلك اشرفت شمس
العرفان من افق قلم ربك الرحمن انك اذا
ادركت وفزت تجنب عن الأشرار و قل لك
الحمد يا مالک الوجود

INBA18:505, BLIB_Or15696.146b

BH08211

Date: 1301-03-09 [1884-Jan-8]

¹ He is the Most Wondrous, the Most Glorious

¹ هو الأبدع الأبهى

² A remembrance from the Wronged One unto him who hath turned towards God, the Protector, the Self-Subsisting. Say: Fear ye God, and cast not trustworthiness behind your backs, nor reject the truth knowingly. Verily My Most Exalted Pen counseleth all who are in the kingdom of creation to observe the Most Great Trustworthiness. By the life of God! Its light is more manifest than the light of the sun in the heaven of commandments. Every light hath been eclipsed before its light, its radiance and its effulgence. Thus doth He Who hath with Him the Preserved Tablet make clear unto you. Verily, he who adorneth himself with the ornament of trustworthiness is remembered by the Concourse on High, and upon him do the denizens of the realms of dominion and kingdom offer prayers. Thus have We taught thee that thou mayest teach the people that which hath shone forth and gleamed from the horizon of the will of thy Lord, the Protector over what was and what shall be. Read thou My verses and ponder that which hath been sent down from the heaven of My Will and that which every heedless and veiled one uttereth.

² ذكر من لدى المظلوم لمن اقبل الى الله المهيم
القيوم قل اتقوا الله ولا تدعوا الأمانة عن ورائكم
ولا تدحضوا الحق وانتم تعلمون ان قلبي الأعلى
يوصي من في ملكوت الانشاء بالأمانة الكبرى
لعمر الله ان نورها اظهر من نور الشمس في سماء
الأحكام قد خسف كل نور عند نورها و ضيائها
واشراقها كذلك يبين لكم من عنده لوح محفوظ
ان الذي زين نفسه بطراز الأمانة يذكره الملائ الأعلى
و يصلى عليه اهل الملك و الملكوت كذلك
علمناك لتعلم الناس ما اشرق و لاح من افق
ارادة ربك المهيم على ما كان و ما يكون ان
اقرء آياتي و تفكر فيما نزل من سماء مشيتي و فيما
يتكلم به كل غافل محجوب

BLIB_Or15696.148b

BH08953*Date: 1301-03-09 [1884-Jan-8]*

He is the Most Holy, the Most Glorious! Say: The Bayan is as the earth, and trustworthiness is as its water. Blessed is he who holdeth fast unto it and pondereth that which hath been sent down by God, the Revealer of Laws. Say: Through it the beauty of His Cause is made manifest, and the might of God and His loved ones is proven amongst His servants. Whoso hath recognized the authority and sovereignty of God must needs act according to that which He hath revealed in the Book. Say: Fear ye God, O people, and make not the Cause of God a mockery amongst you. Take hold of the Book with the power bestowed by Us, and follow not every heedless doubter. We have adorned the heaven of laws with the stars of trustworthiness and truthfulness - know this, O people, and associate not with God, the Lord of all men. Give thanks unto God for having turned toward thee from the direction of the Prison, and for remembering thee with that which causeth the mountains to soar.

هو الأقدس الأبهي

قل انّ البيان ارض و الأمانة هي مائها طوبى
لمن تمسك بها و يتفكر فيما نزل من لدى الله
منزل الأحكام قل بها يظهر جمال الأمر و يتبرهن
عزّ الله و اوليائه بين العباد من اعترف بأمر الله
و سلطانه ينبغي له ان يعمل بما انزله في الكتاب
قل اتقوا الله يا قوم و لا تجعلوا امر الله هزواً
بينكم خذوا الكتاب بقوة من عندنا و لا تتبعوا
كل غافل مرتاب انا زينا سماء الأحكام بأنجم
الأمانة و الصدق ان اعرفوا يا قوم و لا تشركوا
بالله مالک الأنام انك فاشكر الله بما توجه اليك
من شطر السجن و يذكرك بما طارت به الجبال

BLIB_Or15696.148c

BH01747*To: Zaynul-Muqarrabin et al.**Date: 1301-03-17 [1884-Jan-16]*

- 1 He is God, exalted be His state of majesty and dominion.
- 2 Praise be to God, Who hath created all that is, through the Primal Word, and through it hath manifested such things as the pens of the world and the tongues of the nations are powerless to reckon. And may blessings and peace rest upon Him Who proclaimed unto all His Day, and His Manifestation, and His uprising and advent, and the exaltation of His Word and the elevation of His Cause; and [announced] the eight paradises, the lofty trees, the fruits of delight, and the clusters hanging low; and upon His kindred and His companions, the standards of guidance and the straight paths.
- 3 To continue: my soul is a sacrifice to the remembrance of you. The servant hath been gladdened by the receipt of your letter,

1 هو الله تعالى شأنه العظمة والاقتدار

2 الحمد لله الذي خلق الكائنات من الكلمة الأولى
و بها اظهر ما عجزت عن احصائها اقلام العالم و
السن الأمم و الصلوة و السلام على الذي بشر
الكل بيومه و ظهوره و بروزه و اعلاء كلمته و
ارتفاع امره و بالجنات الثمانية و اشجار مرتفعة و
اثمار جنية و قطوف دانية و على آله و اصحابه اعلام
الهداية و السبل المستقيمة

and hath quaffed the choice wine of your mention and utterance, and beseecheth God, his Lord, to grant you success and to strengthen you, and to vouchsafe unto you the bounty of attaining His presence once again. Verily, He is the Lord of all mankind, and the Omnipotent to do whatsoever He willeth.

- 4 Concerning what ye had written regarding Haji Ghulam-'Ali—upon him be the Glory of God—this was submitted in the presence [of the Blessed Beauty]. He said: “In his delay there hath been no harm, neither is he blameworthy; but God hath willed that he should give tea unto the companions, and be aided to attain unto this blessed deed. Blessed is he, and happiness be his.”

- 5 And as to what ye had written, that Mashhadi Sadiq—upon him be the Glory of God—desired to send a gift unto the Most Holy Presence; and likewise the offerings of the handmaids of God—upon them be the Glory of God—praise be to God, were laid before Him, and were honored with acceptance. He said: “Blessed is he who hath, this day, attained unto the remembrance of God and His praise, and hath turned toward His Horizon, and arisen to serve His Cause. They who have labored in the path of God—verily they have attained unto every good, in this world and in the world to come. It behoveth them to preserve this most exalted station, in the Name of their Lord, the Possessor of the Throne and of the dust. They who have been faithful to their covenants and their contracts and their vows, and have discharged the trusts of God and His dues—these are of the people of the Most Exalted Paradise. Thus doth the Wronged One, in His mighty prison, give them glad-tidings. Blessed are the servants who have triumphed, and the handmaids who have triumphed, and every soul who hath clung unto that which is meet and hath fulfilled what was enjoined upon him in the Book of God, the Lord of the worlds.”

- 6 O Zayn! Upon thee be My glory and My loving-kindness. Whatsoever is in the world is not, nor hath ever been, worthy of mention. Yet if a soul be enabled [to arise], and, in the path of God, expend one dirham—or even less—such an offering is, in the sight of God, among the treasures of old, and of the most ancient. For this cause hath the True One—glorified be His glory—remembered the doers and the exponents in all His Books. Entreat ye God to confirm all to render the Rights; for by these means is the Cause uplifted and made manifest. Were the servants to know, in these days, the station of deeds, they would all act according to that which beseemeth. The matter is in His hand: He ordaineth as He pleaseth; and He is the Ruler, the Bestower, the Just, the Expounder, the All-Wise.

3 و بعد روحی لذکرکم الفداء قد فاز الخادم بکتابکم و شرب رحيق ذکرکم و بیانکم و یسئل الله ربّه بأن یوفّقکم و یؤیّدکم و یرزقکم لقاءه مرّة اخرى انه لمولی الوری و المقتدر علی ما یشاء

4 اینکه در باره جناب حاجی غلامعلی علیه ۶۶۹ [بهاء الله] مرقوم داشته بودند تلقاء وجه عرض شد فرمودند در تأخیر او باسی نبوده و مقصر نیست ولكن حقّ اراده نموده که باصحاب چای بدهد و باینعمل مبروک فائز شود طوبی له و نعیماً له

5 اینکه مرقوم داشتند جناب مشهدی صادق علیه ۶۶۹ [بهاء الله] دوست داشته که هدیهئی بساحت اقدس ارسال دارد و همچنین مرسله اماء الله علیهن ۶۶۹ [بهاء الله] لله الحمد عرض شد و بطراز قبول فائز فرمودند طوبی لمن فاز الیوم بذکر الله و ثنائه و الاقبال الی افقه و القیام علی خدمة امره انّ الذین فازوا بالعمل فی سبیل الله انهم فازوا بكلّ الخیر فی الآخرة و الأولى لهم ان یحفظوا هذا المقام الأعلى باسم ربهم مالک العرش و الثری انّ الذین وفوا بعهودهم و عقودهم و نذورهم و ادوا امانات الله و حقوقه انهم من اهل الفردوس الأعلى کذلک یشهرهم المظلوم فی سجنه العظیم طوبی لعباد فازوا و لاماء فزن و لكلّ من تمسک بالمعروف و عمل ما امر به فی کتاب الله ربّ العالمین

6 یا زین علیک بهائی و عنایتی آنچه در دنیاست قابل ذکر نبوده و نیست ولكن اگر نفسی فائز شود و در سبیل الهی یک درهم او اقل انفاق نماید عندالله از کنوز اولی و اقدم بوده و هست اینست که حقّ جلّ جلاله عاملین و منفقین را در جمیع کتب خود ذکر فرموده از حقّ بخواید که کل را مؤید فرماید بر ادای حقوق چه که باسباب امر مرتفع میشود و ظاهر میگردد اگر عباد مقام اعمال را در این ایام بدانند کل بآنچه سزاوار است عامل شوند الأمر بیده بحکم کیف یشاء و هو الحاکم البازل العادل المبین الحکیم انتهى

- 7 God willing, may all be adorned with patience and steadfast endurance, with service and constancy. Had the peoples of the world acted, in former ages and in those to come, according to the law of God, assuredly Islam would not be seen this day in weakness. They are beheld in grievous peril, and this is naught but the fruit of unseemly deeds. Let them beseech, of the True One, [aid] for that honored personage and for all the friends, that He may enable all to attain unto His outpourings in such wise that they may return unto Him. Verily, He is the All-Forgiving, the Generous; yea, such a return may become the cause of the salvation of the community.
- 8 And as to what ye had written concerning the amount of money that had been remitted: let five tumans be taken by Aqa Mirza 'Abdu'llah—upon him be the Glory of God—and five tumans by Aqa Mirza Muhammad—upon him be the Glory of God—and four tumans on account of the debt of Aqa Mulla Muhammad-'Ali—upon him be the Glory of God—for, outwardly, nothing is in his hand. And five tumans, according to the command of that honored personage, let him dispose of; and the remainder distribute among such souls as are in need.
- 9 This poor one, by night and by day, waileth and lamenteth and crieth aloud, that he may kindle the friends with the fire of the love of God, and that he may be granted the grace to safeguard the bounties. Alas, how great the loss, if the people of that land should become heedless of their stations, and squander the reward of their labors! It is now some years that the emigrants make not good mention—meaning those who come from that direction. The expectation is that the people of the Truth should appear, amongst the countries, even as stars—manifest, rising, and resplendent. Nay, it hath even been heard that the children, in no wise, obey their fathers. Verily, this is a thing wondrous!
- 10 A Tablet in this connection, revealed from the dawning-place of knowledge in the presence of the Beloved, is with the revered physician—upon him be the Glory of God. God willing, that honored one shall peruse it. The fruits of unity and concord are manifest, and their benefits resplendent; all must hold fast unto them. The believers and the affirmers of Divine unity are even as one being and one soul. What hath befallen man, that he is heedless of the Most Exalted Station, and is content with the lowest? Repeatedly hath this blessed utterance been heard from Him: that which is, in the first place and in the primal rank, obligatory and essential for children is the teaching of the word of Divine Unity and the ordinances of God; for without these the fear of God is not attained, and in the absence thereof
- 7 انشاء الله كل بطراز صبر و اصطبار و خدمت و استقامت موفق شوند اگر نفوس عالم بقانون الهی در قرون و اعصار قبل و بعد عمل مینمودند هرآینه امروز اسلام ضعیف مشاهده نمیشد در خطر بزرگ مشاهده میشوند و این نیست مگر از اعمال ناشایسته از حق آنحضرت و جمیع دوستان بطلبند تا کل را فائز فرماید بفیوضاتش بشأنیکه راجع شوند بسوی او آنه هو التواب الکریم بلکه این رجوع سبب نجات امت گردد
- 8 اینکه در باره رسید وجهیکه حواله شده بود مرقوم داشتید مبلغ پنجتومان بجناب آقا میرزا عبدالله علیه ۶۶۹ [بهاء الله] و پنجتومان بجناب آقا میرزا محمد علیه ۶۶۹ [بهاء الله] و چهار تومان از بابت دین جناب آقا ملا محمد علی علیه ۶۶۹ [بهاء الله] بردارند چه که بر حسب ظاهر چیزی در دستش نیست پنجتومان هم حسب الامر آنحضرت تصرف فرمایند و مابقی را بنفوسیکه محتاجند قسمت نمایند
- 9 این مسکین در لیالی و انهار ناله و نوحه و ندبه مینماید که دوستان خود را بنار محبت مشتعل نمایند و توفیق حفظ عنایات عطا فرمایند بسیار حیف است که اهل آن ارض غافل گردند از مقامات خود و اجر زحمات خود را ضایع نمایند چند سنه میشود که مهاجرین ذکر خوب نمینمایند یعنی نفوسیکه از آنسمت میآیند توقع آنکه اهل حق بمثابه نجوم مابین بلاد ظاهر و طالع و منیر مشاهده گردند حتی شنیده شد که اطفال بهیچوجه در اطاعت آباء نیستند ان هذا الا شیء عجاب
- 10 لوحی در اینمقام از مطلع علم ظاهر نزد حضرت محبوب معظم حضرت طیب علیه ۶۶۹ [بهاء الله] است انشاء الله آنحضرت زیارت میفرمایند اتحاد و اتفاق ثمراتش ظاهر و منافعش باهر است باید کل بآن تمسک نمایند مؤمنین و موحدین بمثابه یک ذات و یک نفسند آیا چه شده که انسان از مقام اعلی غفلت مینماید و پست ترین مقام راضی میگردد بکرات اینکلمه مبارکه شنیده شد میفرماید آنچه از برای اطفال در مقام اول و رتبه اولیه واجب و لازم است تعلیم کلمه توحید و شرایع الهیه است چه که من دون آن

a myriad hateful deeds, unrecognized and unseemly, and words impure, come to be made manifest.

خشیه الله حاصل نمیشود و در فقدان آن صدهزار اعمال مکروهه غیر معروفه و اقوال غیر طیبه ظاهر میگردد

- 11 And at another time He said: fathers must exert their utmost endeavor in fostering the religiosity of their children; for if the children attain not, in the beginning, unto this first adornment, they will become heedless of obedience to their parents—an obedience which, in a certain station, is obedience unto God. Such children then have not, nor will they have, any care; they do as their passions will. The friends of God, in that land, must appear in such wise that they may become the cause of the remembrance and awakening of the servants; for the mention of those souls is repeated in the Tablets, and it is heard in all regions. Should a thing appear contrary to their stations, it hath not been, nor is, beloved. The eyes of the peoples round about have been, and are, turned toward the friends of that land. God forbid that this station should be altered!

11 و وقتی فرمودند آباء باید کمال سعی را در تدبیر اولاد مبذول دارند چه اگر اولاد باین طراز اول فائز نگردد از اطاعت ابوی که در مقامی اطاعة الله است غافل گردد دیگر چنین اولاد مبالات نداشته و ندارد یفعل بأهوائه ما یشاء باید دوستان الهی در آن ارض بقسمی مشاهده شوند که سبب تذکر و تنبه عباد گردند چه که ذکر آن نفوس مکرر در الواح مذکور و جمیع اطراف شنیده اند حال امری ظاهر شود مخالف مقاماتشان محبوب نبوده و نیست توجه نفوس اطراف بدوستان آن ارض بوده و هست خدا نکند این مقام تغییر یابد

- 12 Let them sit together, and be gladdened together, and drink together, and hold fast unto the Most Glorious Law. God is witness and testimony that if souls act according to that which is in the Book, they shall attain unto every good, outward and inward. Verily, He guideth whomsoever He willeth unto His straight path.

12 با هم بنشینند و با هم متعم باشند و با هم بنوشند و بشریعت غرا تمسک نمایند حق شاهد و گواهست که اگر نفوس به ما فی الکتاب عمل نمایند بکل خیر ظاهر و باطن فائز میگردد انه یمهدی من یشاء الی صراطه المستقیم

- 13 And as to what ye had written regarding Shaykh Salman—upon him be the Glory of God—from the land of Taff: in these days it is not expedient that any soul should turn his steps toward those regions. Let three tumans from the fifty be given to him; if he return to his place, that is nearer unto expediency. The loved one, Aqa Muhammad Mustafa—upon him be the Most Glorious Glory—hath likewise written in this matter and hath deemed return advisable. He hath, on many occasions, attained unto visitation. God willing, may he bring the remainder of his days to their end in utter firmness and steadfastness.

13 اینکه در باره جناب شیخ سلمان علیه ۹۶ [بهاء الله] از ارض طیف مرقوم داشتید این ایام مصلحت در توجه نفسی باینجهات نیست سه ۳ تومان از وجه ۵۰ باو بدهند اگر بحال برگردد اقرب بمصلحت است محبوبی جناب آقا محمد مصطفی علیه ۹۶ [بهاء الله] الابهی هم در این باب مرقوم داشته اند و رجوع را مصلحت دیده اند ایشان پکرات زیارت فائز گشته اند انشاء الله بقیه ایام را بکمال ثبوت و استقامت منتهی نمایند

- 14 Concerning the mention you made of two handmaids of God—upon them be the Glory of God—this was presented. He said: “We beseech God to ordain for them that which shall profit them, and draw them nigh unto Him, and to bestow upon them that which shall be good for them in every world of His worlds. Verily, He is the All-Forgiving, the Most Generous.” End of utterance.

14 اینکه ذکر دو امه از اماء الله علیهما ۹۶ [بهاء الله] فرمودند عرض شد فرمودند نسئل الله بأن یقدر لهما ما ینفعهما و یقریبا الیه و یرزقهما ما یکون خیراً لهما فی کل عالم من عوالمه انه هو الغفور الکریم انتهی

- 15 And as to what ye wrote regarding Aqa Muhammad-Rida—upon him be the Glory of God—of the people of S—this likewise was submitted in His presence. This is what the Tongue of Utterance hath spoken:

15 و اینکه در باب جناب آقا محمد رضا علیه ۹۶ [بهاء الله] از اهل ص مرقوم داشتند انهم تلقاء وجهه عرض شد هذا ما نطق به لسان البیان

16 He is the All-Knowing, the All-Remembering.

16 هو الذّاكر العليم

17 O Zayn! We have remembered him, and strengthened him to turn toward Us, and have given him to drink of the choice wine of recognition, that he may render thanks unto his Lord, the Compassionate, the Generous. We beseech God to make him steadfast and aided to act according to that which hath been enjoined in His perspicuous Book. It behoveth him to say:

17 يا زين انا ذكرناه و ايدناه على الاقبال و سقيناه رحيق العرفان ليشكر ربّه المشفق الكريم نسل الله بأن يجعله مؤيداً على العمل بما امر به في كتابه المبين له ان يقول

18 O my God and my Master! I beseech Thee by Thine Chosen Ones, and by Thy Prophets, and by them that are nigh unto Thee amongst Thy creatures, to make me of those who have held fast to the cord of Thy obedience, and have clung to the hem of Thy bounty. O Lord! I have fled from mine own self unto Thee, lifting up the hands of my hope to the heaven of Thy munificence. I implore Thee, by the ocean of Thy grace and by Thy Most Great Name, to aid me to remember Thee and to praise Thee in such wise that neither the doubts of Thy creatures nor the insinuations of Thy servants may hinder me. Verily Thou art the Omnipotent, the All-Compelling, the Self-Subsisting. End of utterance.

18 يا الهي و سيدي استلک بأصفيائك و انبيائك و المقرّبين من خلقک بأن تجعلني ممن تمسک بحبل طاعتک و تشبّث بذيل فضلک ای ربّ قد هربت من نفسي اليک مرتفعاً ابادي رجائي الى سماء جودک استلک بجر کرمک و اسم اعظمک بأن تؤيّدني على ذکرک و ثنائک على شأن لا تمنعني شبهات خلقک و اشارات عبادک أنّک انت المقتدر المهيمن القيوم انتهى

19 And as to what ye wrote concerning Aqa Muhammad-Hasan—upon him be the Glory of God—in the land of H-M, and his request regarding his brethren: this servant beseecheth and hopeth of the True One—glorified be His glory—that He may confirm him in the service of the Cause, and likewise open the door of My mercy unto the faces of his brethren. Yet, according to the command, write ye unto him that, in all circumstances, he must watch over wisdom; for men are weak and are not aware of the Purpose. They speak out of their own desires, and they know not.

19 اينکه در باره جناب آقا محمد حسن عليه ۹۶۶ [بهاء الله] در ارض هم و استدعای ایشان در باره اخوانش مرقوم فرمودید اینفانی از حقّ جلّ جلاله سائل و آمل که ایشانرا مؤید فرماید بر خدمت امر و همچنین باب رحمتی بر وجه اخوان ایشان مفتوح فرماید و لکن حسب الامر بایشان بنویسند که در جمیع احوال حکمت را مراقب باشند ناس ضعیفند و بر مقصود مطلع نیستند يتکلمون بأهوائهم ولا يعرفون

20 And concerning the mention you made of the spiritual beloved, Aqa Muhammad-Jawad—upon him be the Glory of God—of the people of N-R: this was presented. He said: “Blessed is he, for he is of those who, in ‘Iraq, attained unto visitation of the holy ones, and beheld the Most Exalted Station, holding fast to the Firm Handle. We beseech the Exalted One to send down for him, and for his brother, and for those with them, a blessing from His presence; and to preserve them from the evil of those who have clung to the cords of falsehood and calumny; and to write down for them the good of this world and of the next.” End of utterance.

20 اينکه ذکر حبيب روحانی جناب آقا محمد جواد عليه ۹۶۶ [بهاء الله] از اهل نر فرمودند عرض شد فرمودند طوبی له انه ممن فاز في العراق بزيارة الأولياء و شهد المقام الأعلى متمسكاً بالعروة الوثقى نسله تعالى بأن ينزل له و لأخيه و لمن معهما بركة من عنده و يحفظهما من شرّ الذين تمسکوا بحبال الکذب و الافتراء و يكتب لهما خير الآخرة و الأولى انتهى

21 And as to what ye wrote concerning Aqa Yari—upon him be the Glory of God—and likewise the details regarding the bounds of the Sabbath: these were submitted in the presence. He said: “Blessed is he, in that he hath shattered the chains of

21 اينکه در باره جناب آقا یاری عليه ۹۶۶ [بهاء الله] مرقوم داشتید و همچنین حدود سبت تفصیل در پیشگاه حضور عرض شد فرمودند طوبی له بما کسر سلاسل الأوهام حقّ جلّ

vain imaginings.” The True One—glorified be His glory—saith, in the sacred Books of old, unto the children of Israel: “In the days when I delivered you from Egypt, I enjoined upon you neither sacrifice nor burnt-offering; rather did I enjoin upon you this blessed thing, that ye might hearken unto My voice.” Blessed are the contemplators and the discerning! Behold what the All-Merciful hath sent down in the Furqan. He—blessed and exalted be He—saith: “And indeed We sent Moses with Our signs: ‘Bring forth thy people from darkness into light, and remind them of the Days of God.’ Verily in this are signs for every steadfast, thankful one.” Blessed is the soul that perceiveth the allusion of the All-Merciful’s utterance; and blessed is the soul that, after comprehension, speaketh according to the measure of minds and souls.

- 22 Praise be to God: Yari, through the aid of the Lord of Being, hath attained unto the lights of the Sun of Truth that shone forth from the horizon of Hijaz, and hath exchanged the former limits for recognition of the Seal [of the Prophets]. This is the great triumph, the straight path, the sure Cause. And He saith moreover: “Howl, O shepherds, and cry out, and wallow in dust, O chiefs of the flock, for your days are fulfilled for slaughter...”—to the end of His words. The divines of the Torah became the cause whereby the inheritors of the Speaker with God and the Friend of God were withheld from the true inheritance; they wander in deserts of darkness and ignorance, and perceive not.

- 23 Glorified be God! The person afore-mentioned, through the bounty of the True One—glorified be His glory—hath been illumined with the light of faith and hath set aside the ordinance of the Sabbath. Now it behoveth the people of Islam to manifest unto him the utmost love; for verily he is upon a straight path—this is of the grace of God, the Lord of the worlds. May God preserve us and them from those whose passions have prevailed over them, and whom leadership hath deceived, until they have become heedless of God and of what He hath sent down in the Book. End of utterance.

- 24 This servant conveyeth to him salutations, and beseecheth the True One—glorified be His glory—to confirm him in that whereby his recognition shall not be severed from the world. Verily He is powerful over all things.

- 25 And as for Aqa Mirza Sulayman—upon him be the Glory of God—it is not expedient that he should, in this direction, turn his steps; but should he turn toward other lands, there is no harm, nor ever hath there been. In the Cause of the loved ones of God, wisdom is the first thing; for all are commanded thereto. The servant remembereth him, and will remember

جلاله در کتب مقدسه قبل به بنی اسرائیل میفرماید آیامیکه من شما را از مصر نجات بخشیدم و فرستادم بذبحه و محرقة وصیت نمودم بلکه شما را وصیت نمودم باین امر مبارک و از برای آنکه صوت مرا بشنوید طوبی للمتفکرین و للمتفرسین ان انظروا ما انزله الرحمن فی الفرقان قوله تبارک و تعالی و لقد ارسلنا موسی بآیاتنا ان اخرج القوم من الظلمات الی التور و ذکرهم بآیام الله ان فی ذلک لآیات لكل صبار شکور طوبی از برای نفسیکه تلویح بیان رحمن را بیابد و طوبی از برای نفسیکه بعد از ادراک باندازه عقول و نفوس تکلم نماید

- 22 الحمد لله جناب یاری باعانت حضرت باری بانوار آفتاب حقیقت که از افق حجاز اشراق نمود فائز شدند و حدود بدء را عرفان حضرت ختم تبدیل نمودند اینست فوز عظیم و سبیل مستقیم و امر قویم و همچنین میفرماید ولولوا آیها الرعاة و اصرخوا و تمرغوا یا رؤساء الغنم لأن آیامکم قد کملت للذبح الی آخر قوله تعالی علمای تورا سبب شدند وراث کلیم و خلیل را از ارث حقیقی منع نمودند در بادیه های ظلمت و نادانی سائرند و شاعر نیستند

- 23 سبحان الله جناب مذکور از فضل حق جلّ جلاله بنور ایمان فائز شده حکم سبت را برداشته حال اهل اسلام باید کمال محبت را باو اظهار نمایند آنه علی صراط مستقیم و هذا من فضل الله رب العالمین اعاذنا الله و آیاهم من الدین غلبت علیهم احوالهم و غرتهم الریاسة علی شأن غفلوا عن الله و عما انزله فی الکتاب انتهى

- 24 اینعبد خدمت ایشان سلام میرساند و از حق جلّ جلاله میطلبد ایشانرا مؤید فرماید بر آنچه عرفش از عالم منقطع نشود آنه علی کلشی قدیر

- 25 و اما جناب آقا میرزا سلیمان علیه ۹ ۶۶ [بهاء الله] باین شطر توجهشان مصلحت نه اگر بیلاد اخری توجه نمایند باسی نبوده و نیست درع اولیای حق حکمت است چه که کل باو

him, and saluteth him, and congratulateth him upon that which he hath attained.

- 26 And as to what ye wrote concerning 'Akkash Effendi—upon him be the Glory of God—and that which he desired: the Beloved of the world said: "It is beyond wisdom." If the Persian suluk be sent, there is no harm. 'Akkash Effendi, in truth, both he and his father are very good; they have ever desired, and still desire, the welfare of the community, and have clung, and still cling, to the Law and the Path. Yet their dwelling is in a place through which travellers pass; they show friendship, but God knoweth what is in their hearts. Shaykh Abu'l-Qasim—upon him be the Glory of God—likewise hath walked, and still walketh, the straight path. In these days his mention came specially to mind, and tokens of favor were shown. We beseech God the Exalted to preserve them from the evil of the heedless and from the tyranny of the oppressors. Amen, O Lord of the worlds.

- 27 And as to what ye wrote concerning the well-beloved, the honored physician—upon him be the Most Glorious Glory: praise be to God, he hath arrived. The fullest favor hath been manifested toward him. God willing, he shall be confirmed and aided in that which is, in the sight of God, beloved and accepted.

- 28 And likewise Aqa 'Abdu'l-Hadi—upon him be the Glory of God—attained [unto presence]. He showed forth favor, and, in view of the exigencies of the Cause, return was enjoined. All know that whosoever purposed to come hither, from the first of his arrival until this hour, hath continually been restrained by the Source of the Cause. That honored one himself beareth witness how many souls, with wailing and supplication, sought permission to come, yet were not granted leave. Notwithstanding this, certain wretched ones of Persia have imagined that the purpose of the loved ones is gathering and corruption—God forbid this mighty calumny! Strife and contention and are of the nature of satans; the loved ones are sanctified, purified, and wholly severed therefrom. Every fair-minded and seeing one testifieth to this. And what was with the well-beloved, the honored physician—upon him be the Glory of God—and his favor, hath been received; the reply to it, God willing, will arrive.

- 29 Further: the names mentioned at the close of that honored one's letter are all adorned with the lights of favor and have

مأمورند آن الخادم ذکره و یذکره و یسلم علیہ و
بیہتہ بما فاز

- 26 اینکہ در بارہء جناب عکاش افندی علیہ ۹۶۶ [بہاء اللہ] و ما اراد مرقوم داشتند مراد عالم فرمود خارج از حکمت است اگر سلوک فارسی ارسال شود باسی نیست جناب عکاش افندی فی الحقیقہ ایشان و ابوی ایشان بسیار خوبند لازال خیر امت را خواستہ و میخوانند و بشریعت و طریقت متمسک بوده و هستند ولکن محل ایشان محلی واقع شدہ کہ عابرین سبیل بآنجا مرور مینمایند و اظهار دوستی ہم میکنند ولکن اللہ یعلم ما فی قلوبہم جناب شیخ ابوالقاسم علیہ ۹۶۶ [بہاء اللہ] ایشانم سالک سبیل مستقیم بوده و هستند این آیام مخصوص ذکر از ایشان بمیان آمد اظهار التفات فرمودند نسئل اللہ تعالی بآن یحفظہم من شر الغافلین و اعتساف الظالمین آمین یا رب العالمین

- 27 اینکہ در بارہء حضرت محبوب مکرم حضرت طبیب علیہ ۹۶۶ [بہاء اللہ] الابی مرقوم داشتند للہ الحمد ایشان وارد شدند کمال عنایت نسبت بابشان ظاہر انشاء اللہ مؤید و موقتند بر آنچه عند اللہ محبوب و مقبول است

- 28 و همچنین جناب آقا عبدالمہادی علیہ ۹۶۶ [بہاء اللہ] فائز شدند اظهار عنایت فرمودند و نظر بمصلحت امر رجوع شد جمیع میدانند کہ ہر نفسی ارادہء توجہ داشتہ از اول ورود تا حین متصلاً از مصدر امر منع ظاہر خود آنحضرت شہادت میدهند کہ چہ مقدار از نفوس بنوحہ و زاری استدعای توجہ نمودند و باذن فائز نگشتند مع ذلک بعضی از اشقیاء از اہل ایران ہمچہ گمان نمودہ اند کہ مقصود اولیا جمعیت و فساد است نعوذ باللہ من هذا البہتان العظیم نزاع و جدال و فساد از سببیہ شیاطین است و اولیا از آن مقدس و منزہ و مبرا یشہد بذلک کل منصف بصیر و آنچه با حضرت محبوبی حضرت طبیب علیہ ۹۶۶ [بہاء اللہ] و عنایتہ بود رسید جواب آن انشاء اللہ میرسد

been enabled to attain unto remembrance—happy are they therefor.

۲۹ عرض دیگر اسامی مذکوره در آخر دستخط آنحضرت کل بانوار عنایت مزین و بذکر فائز هنیئاً لهم

- 30 And as to the mention of the well-beloved, Aqa Mirza Asadu'llah—upon him be the Most Glorious Glory—his remembrance hath ever been, and still is, in the assembly of the friends. His letters have, one after another, reached this servant; and now, as he is engaged in writing this missive, he imploreth aid from the True One—glorified be His glory—that he may be confirmed to answer his letters, and that it may be sent within this week.

۳۰ اینکه ذکر محبوبی حضرت آقا میرزا اسدالله علیه ۹۶ [بهاء الله] الاهی فرمودند ذکر ایشان لازال در انجمن دوستان بوده و هست دستخط ایشان متواتر باینجند رسیده و الیوم که بتحریر اینعریضه مشغول استمداد از حق جل جلاله میطلبم که تأیید فرماید بر جواب دستخطهای ایشان و در اینهفته ارسال شود

- 31 And likewise the mention of the honored lady, the leaf, the mother of Aqa Mirza 'Inayat-u'llah—upon them be the Glory of God—who was, and still is, in prison: I offer her, and the leaf [her child]—upon them be the Glory of God—the expression of takbir and salutation.

۳۱ و همچنین ذکر مخدّره ورقه والده آقا میرزا عنایةالله علیهما ۹۶ [بهاء الله] در بجن بوده و هست عرض تکبیر و سلام خدمت ایشان و ورقه علیهما ۹۶ [بهاء الله] معروض میدارم

- 32 Another letter from that beloved one, dated the fifteenth day of Safar the Triumphant, shed a fresh light upon the world of sight and bestowed a new vision. Praise be to God: it was adorned with the remembrance of the Beloved of all mankind, and spoke, and gave tidings, of the health of that honored person and his kindred. The All-Knowing, the All-Aware is witness and testimony that the letter of the loved ones bestoweth that which the cloud of mercy bestoweth, and dealeth with the trees of being as the Kawthar of life with the thirsty, and the pure water with the sapling. There is no God but Him, the Self-Sufficient, the Most High.

۳۲ دستخط دیگر آنحبيب که تاریخ آن پانزدهم ۱۵ شهر صفر المظفر بود عالم بینائی را نور تازه بخشید و بصر جدید عطا فرمود لله الحمد بذکر محبوب عالمیان فائز و از سلامتی وجود آنحضرت و بستگان ناطق و مخبر علم خیر شاهد و گوا هست که نامه اولیا میذول میدارد آنچه که ابر رحمت میذول میدارد و با اشجار وجود آن مینماید که کوثر حیوان با تشنه و زلال با نهال لا اله الا هو الغنی المتعال

- 33 And as to the mention of favor, and the confession of inability to render thanks and praise unto the True One—glorified be His glory—verily such is indeed what hath been said; yet a hundred thousand praises be to the Beloved of all mankind, Who hath preserved these servants and enabled them to attain unto a drop from the ocean of recognition. The prayer of that honored one, and his desire in this station, hath been answered with true acceptance—happy are ye therefor.

۳۳ اینکه ذکر عنایت و اظهار عجز از شکر و حمد حق جل جلاله فرمودند فی الحقیقه اینست که فرموده اند و لکن صد هزار حمد محبوب عالمیان را که این عباد را محفوظ داشته و بقطره ای از بحر عرفان فائز نموده دعای آنحضرت و خواهش آنحضرت در ایستقام باستجاب حقیقی فائز گشت هنیئاً لحضرتکم

- 34 And as to what thou didst write concerning the Feast, that it was held in the house of the spiritual beloved, Aqa Mirza 'Abdu'llah—upon him be the Glory of God—happy are he, and happy are they who ate, and they who drank, and they who read, and they who listened, and they who remembered, and they who attained, and they who served, and they who cooked, and they who labored, and they who praised and thanked and glorified God, the Lord of the worlds. Unto all, this lowly servant offereth congratulations and conveyeth salutations, and declareth, "May it be pleasant and wholesome

۳۴ و اینکه در باره ضیافت مرقوم فرمودند که در بیت جناب حبیب روحانی آقا میرزا عبدالله علیه ۹۶ [بهاء الله] بعمل آمد هنیئاً لجنابه و لمن اکل و لمن شرب و لمن قرء و لمن سمع و لمن تذکر و لمن فاز و لمن خدم و لمن طبخ و لمن اشتغل و لمن حمد و شکر و سبح الله رب العالمین خدمت جمیع اینعبد فانی تهنیت میگوید و سلام میفرستد و هنیئاً مرئاً عرض مینماید و این تفصیل لدی

unto you.” This detail was submitted in the presence [of the Blessed Beauty], and these words were uttered from His blessed Tongue: “Blessed is he who hath attained unto the bounty of God—glorified be His glory—and hath arisen to praise and glorify Him in the realm of creation, in such wise that the face of heaven rejoiceth and all things are magnified.” End of utterance.

- 35 Praise be to God, a goodly share fell to all: they were both refreshed and gladdened, and were enabled to attain unto remembrance. As for the servant's portion, it is not known where it is, nor in what place—[it is] with God, if He willeth and desireth.

- 36 The trust of Aqa Ghulam-'Ali—upon him be the Glory of God—praise be to God, reached its place; and likewise the sum that was given to Aqa 'Abdu'l-Ghani—upon him be the Glory of God—was received. Sanctified be the dust of him who hath been honored to have what he sent of his substance adorned with the robe of acceptance.

- 37 And as to the mention of Mihman—upon her be the Glory of God—and the sister of the exalted one, Aqa Muhammad-Rida—upon them be the Glory of God—and likewise the arrival of that which had been enjoined: He said, “Praise be to God and thanksgiving; His are bounty and generosity and grace. He bestoweth upon whom He willeth, and withholdeth from whom He pleaseth. We stand at His door, and beseech of His bounty and His generosity, and hope for that which is in the treasures of His grace. Verily, He is the Munificent, the Generous.”

- 38 And as to what thou didst write concerning Aqa Muhammad-Mahdi—upon him be the Glory of God—of the people of Kh—this was presented. He said: “O Zayn! write unto him: Thy remembrance hath been, and still is, in the presence of the Wronged One. O Mahdi! The clouds of oppression have veiled the lights of the Sun of Justice, and the horizon of the divine bounty is overspread with thickening vapors. The vulgar multitude of the earth have risen up to extinguish the Light and to quench the Fire; and for this cause the radiant community hath been weakened, and the Most Glorious Law left in abeyance.

- 39 Unseemly deeds, in diverse forms, are seen: in place of glorification, the clash of swords is raised aloft; in place of righteous works, the rattle of chains is heard. The commission of forbidden things appeareth in the guise of piety, and the recompense of idle sports shineth forth in the form of guns. The wolves have encompassed the human world; heedlessness hath reached such a pitch that, in place of light, they have taken darkness

الوجه عرض شد این بیان از لسان مبارک ظاهر طوبی لمن فاز بنعمة الله جلّ جلاله و قام على الحمد و الثناء في ناسوت الانشاء على شأن تهلل به وجه السماء و تكبرت الأشياء انتهى

- 35 الحمد لله قسمت خوبی بمان آمد هم متعم شدند و هم بذكر فائز گشتند قسمت خادم معلوم نیست کجاست و چه جاست عند الله ان شاء و اراد

- 36 امانت جناب آقا غلامعلی علیه ۹۶۶ [بهاء الله] الحمد لله بجلش رسید و همچنین وجهیکه بجناب آقا عبدالغنی علیه ۹۶۶ [بهاء الله] داده شد رسید قدس الله تربة من فاز ما ارسل من ماله بطراز القبول

- 37 اینکه ذکر جناب میهمان علیا ۹۶۶ [بهاء الله] و اخت جناب مرفوع آقا محمد رضا علیهما ۹۶۶ [بهاء الله] و همچنین وصول آنچه امر شده بود فرمودند لله الحمد و المنة و له الجود و الکرم و النعمة عطا میفرماید بهر که میخواهد و منع میفرماید از آنکه اراده فرماید نحن قائمون لدى بابه و سائلون من جوده و کرمه و آملون ما فی خزائن فضله انه لهو الجواد الکريم

- 38 اینکه در باره جناب آقا محمد مهدی علیه ۹۶۶ [بهاء الله] از اهل خو و مرقوم داشتید عرض شد فرمودند یا زین بنویس باو ذکرت لدى المظلوم بوده و هست یا مهدی انوار آفتاب عدل را غمام ظلم منع نموده و افق فضل الهی را سخاب نزدیک شده همج رعاع ارض بر اطفاء نور و انحاء نار قیام نموده اند و باین سبب ملت بیضا ضعیف و شریعت غرا معطل مانده

- 39 اعمال ناشایسته باشکال مختلفه مشهود بجای تسبیح صلیل سیوف مرتفع و بجای اعمال زماجیر رجال مسموع ارتکاب مناهی بشکل توب ظاهر و جزای ملاهی بهیئت بنادق باهر عالم انسانی را ذیاب احاطه نموده غفلت عباد بمقامی رسیده که بجای نور ظلمت را امام اخذ نموده اند و محل علم و

for their leader; and the seats of knowledge and understanding they have clung to with ignorance and folly. They know not wherefore they have come, nor whither they go. Blind they came, blind they lived, and unto the grave they go.

- 40 Beseech thou the True One to aid the perspicuous Faith, to exalt the Word, and to make the world one single piece through the light of divine unity. Say: O friends! this day is the day of remembrance and praise. In nights and days occupy yourselves with the mention of the Lord of mankind, in such wise that the dominion of the sovereign and the riches of the owned may not withhold you from the inviolable True One, nor turn you aside from seeking Him.

- 41 Where are the people of rebellion and lewdness and oppression, and the haters of former times? Where is their power, and where their wealth, and where their pomp, and where their sovereignty? They boasted of riches, and displayed pride in perishing glory, until, kindled with the fire of wrath, they found their dwelling and abode in hell. If this world and its hues and ornaments possessed any worth, the chosen ones and the Prophets of God would not have surrendered themselves into the hands of idolaters. Consider the Seal of the Prophets—may our souls be a sacrifice for all besides Him—and likewise the Qiblih in the days of the Spirit, and before Him the Prophets and the near ones and the sincere: all, in the path of God, drank deadly poison as though it were the honey of everlasting life, and with the wings of longing soared to the domes of majesty. Would that the people might know! Would that the people might understand!

- 42 O Mahdi! the Wronged One hath remembered thee many times, and likewise the friends. God willing, thou wilt be confirmed in that which is acceptable in the sight of God. The life of the oppressors is even as the last remnant of the sun's light upon the mountain-tops: soon shall it vanish away, and remembrance, and glory, and majesty, and light shall remain for God and for His loved ones. Say: O people of Baha! cleave to spiritual virtues, to pure words, and to praiseworthy speech and deeds. The True One loveth him who loveth Him, and remembereth Him, and doeth what He hath sent down in the Book." End of utterance.

- 43 The sweet fragrances of musk-like meanings and utterance have seized the world: we beseech the True One to raise up those endowed with scent, and to grant them attainment. Verily, He is powerful over all things.

- 44 And as to what thou didst write concerning Aqa Nasru'llah and Aqa Muhammad-Taqi—upon them be the Glory of God—this

دانائی بجهل و نادانی متمسکند نمیدانند از برای چه آمده‌اند و بکجا میروند کور آمدند و کور زیستند و بگور میروند

- 40 از حقّ بخواه تا دین مبین را نصرت فرماید و کلمه را مرتفع نماید و عالم را بنور توحید قطعهء واحده سازد بگوای دوستان امروز روز ذکر و ثناست در لیلی و ایام بذکر مالک انام مشغول باشید بشأنیکه سطوت مالک و ثروت مملوک شما را از حقّ منیع منع نماید و از توجه باو باز ندارد

- 41 اهل بغی و فحشا و ظلم و بغضای قبل بکایند کجاست قدرتشان و کجاست ثروتشان و کجاست امرشان و کجاست حکومتشان بثروت مباهات مینمودند و بعزّت فانیه اظهار جلال در حینیکه بنار قهر مشتعل در سقر مقریافتند و منزل گردیدند اگر این دنیا والوان و زخارف او شأنی میداشت اصفیا و انبیای الهی خود را بدست مشرکین نمیدادند در خاتم انبیا روح ما سواه فداه تفکر نما و همچنین قبله در حضرت روح و از قبل او انبیا و مقربین و مخلصین کل در سبیل الهی سمّ ردی را بمثابهء شهد بقا نوشیدند و باجنحهء اشتیاق بقباب عظمت پرواز نمودند یا لیت القوم یعلمون و یا لیت القوم یفقهون

- 42 یا مهدی مظلوم مکرّر ترا ذکر نموده و همچنین دوستانرا انشاءالله موفق باشی بر آنچه لدی الله مقبول است حیوة ظالمین بمثابهء بقیهء نور شمس است بر رؤس جبال عنقریب زایل شود و یتقی الذکر و العزّ و العظمة والنور لله و لأولیائه بگو ای اهل بها باخلاق روحانیه و کلمات طیبیه و اقوال و اعمال پسندیده تمسک نمائید الحقّ یحبّ من یحبّه و یذکره و یعمل ما انزله فی الکتاب انتی

- 43 تضوّعات مسک معانی و بیان عالمیان را اخذ نموده از حقّ میطلبیم صاحبان شامه مبعوث فرماید و فائز نماید انّه علی کلّشیء قدیر

- 44 در بارهء آقا نصرالله و آقا محمد تقی علیهما ۹ ۶۶ [بهاء الله] مرقوم داشتید باید اینطلب بخود

matter must be made known to Kh alil—upon him be the Glory of God—himself. Glorified be God! A man must exert his utmost endeavor in discharging his debt; and if he be afflicted with poverty, the creditor must deal with him according to what is right. In truth, Aqa Muhammad-Taqi—upon him be the Glory of God—hath shown loving-kindness and extended help. We beseech the True One—glorified be His glory—to adorn His servants with trustworthiness and religiosity, with truth and purity.

جناب خلیل علیہ ۶۶۹ [بہاء اللہ] اظہار شود سبحان اللہ انسان باید در ادای دین کمال ہمت را مبذول دارد و اگر بفقر مبتلا دائن باید بمعروف عمل نماید فی الحقیقہ آقا محمد تقی علیہ ۶۶۹ [بہاء اللہ] محبت نموده و دست گیری کرده باری از حق جل جلالہ سائل کہ عباد خود را بامانت و دیانت و صدق و صفا مزین فرماید

- 45 And as to what thou didst write concerning Haji Mahdi—upon him be the Glory of God—praise be to God, he is confirmed through the bounties of the True One—glorified be His glory. He arrived, and heard, and drank; yet now he should remain there occupied with a task, for it is not expedient that he should turn his steps toward this land—and to relate the details is not permissible. This lowly servant beseecheth the True One—glorified be His glory—to open wide the gates of His most great mercy unto the faces of the people of Baha. He manifested exceeding favor toward him. Convey, on behalf of this servant, salutations unto him.

45 اینکه در بارہ جناب حاجی مہدی علیہ ۶۶۹ [بہاء اللہ] مرقوم داشتید اللہ الحمد ایشان بعنایات حق جل جلالہ مؤیدند رسیدند و شنیدند و نوشیدند و لکن حال در آنجا بکاری مشغول باشند چہ کہ توجہ باین ارض مصلحت نیست و ذکر تفصیل ہم جایز نہ اینفانی از حق جل اجلالہ میطلبید ابواب رحمت کبری بر وجوہ اہل بہا باز نماید بسیار اظہار عنایت نسبت باو فرمودند از قول اینعبد سلام برسانید

- 46 At this moment, as I am engaged in writing this missive, I was summoned; and after attaining the honor of presence, He said: "Write unto Zayn—upon him be the Glory of God—that in all matters they must look to wisdom, and hold fast to this word: Believe not every speaker, and trust not every newcomer. Convey greetings to all the friends, and, on behalf of the Wronged One, enjoin them to act with wisdom. No adornment for man is higher than wisdom. God willing, may all be adorned and illumined with this shining ornament."

46 در این حین کہ بتحریر اینعریضہ مشغول احضار فرمودند و بعد از فوز بشرف حضور فرمودند بنویس بجناب زین علیہ ۶۶۹ [بہاء اللہ] در جمیع امور بحکمت ناظر باشند و باینکہمہ متمسک لا تصدقوا کل قائل ولا تطمئنوا من کل وارد جمیع دوستانرا تکبیر برسانید و از قبل مظلوم بحکمت امر نمائید هیچ زینتی از برای انسان اعلی از حکمت نبودہ انشاء اللہ کل باین طراز منیر مزین و منور شوند

- 47 And we make mention, at the end of the discourse, of him who is named Asdaq, even as we mentioned him before, and we beseech God to manifest for him, at every time, that which betokeneth His favor, and His mercy, and His compassion that have preceded existence. End of utterance.

47 و نذکر فی آخر القول من سمی بأصدق کما ذکرناہ من قبل و نسل اللہ بأن یظہر لہ فی کل حین ما یدل علی عنایتہ و رحمۃ و شفقتہ الّتی سبقت الوجود انتہی

- 48 This lowly servant likewise offereth salutations unto all: peace—manifest and resplendent—from the horizon of divine favor be upon you, and upon them, and upon those who sought help through patience and prayer, and through the remembrance of God, the All-Knowing, the All-Wise. And praise be to God, the Lord of the worlds.

48 و اینفانیم خدمت کل سلام عرض مینماید السلام الظاہر الباہر من افق العنایۃ علی حضرتکم و علیہم و علی الذین استعانوا بالصبر و الصلوۃ و بذكر اللہ العليم الحکیم و الحمد للہ رب العالمین

- 49 The Servant, 17 Rabi' al-Awwal 1301.

49 خادم فی ۱۷ ربیع الاولی سنۃ ۱۳۰۱

BRL_HUQUQ#004x, BRL_HUQUQ#32x, BRL_FAM#43x, COC#0565x, COC#0819x, COC#1099x, COC#1124x, LOG#0763x, LOG#0786x

BRL_HUQUQP#004x, BRL_HUQUQP#32x, COMP_FAMP#43x, AQA7#412x, ADM2#102 p.185x, AVK3.326.06x,

GHA.088ax, TAH.262x, PYM.223bx,
PYK.033x, YMM.363x**BH02551***Lawh-i-Istiqamat**Date: 1301-03-19 [1884-Jan-18]*

- 1 He is the Most Holy, the Most Glorious
هو المقدّس الأبهى 1
- 2 O servants of the All-Merciful! We counsel you to observe trustworthiness, truthfulness and fidelity, and to fear God, the Mighty, the All-Wise. Whoso cleaveth unto the fear of God, he verily is of the people of this exalted station.
نوصيكم يا عباد الرحمن بالأمانة والصدق والوفاء 2
وبتقوى الله العزيز الحكيم من تمسك بتقوى الله
أنه من اهل هذا المقام الرفيع
- 3 O people of Baha! Your eyes are gladdened by what they behold of My Most Sublime Horizon, and blessed are your ears for having been honored to hearken unto the verses of God, the Lord of all worlds. Know ye the value of this most exalted station. By My life! The treasures of the heavens and earth cannot equal it. Ye are beneath the glances of God's loving-kindness - He heareth what ye speak of His love and seeth how ye fare in His Cause, the Mighty, the All-Wise. He maketh mention of you from His Most Great Prison in such wise as to immortalize your names in a preserved Tablet.
قرت عيونكم يا اهل البهاء بما رأيت افق الأعلی و 3
طوبی لأذانكم بما تشرفت باصغاء آیات الله ربّ
العالمین ان اعرفوا قدر هذا المقام الأعلی لعمری
لا تعادله خزائن السموات والأرضین انکم تحت
لحاظ عناية الله یسمع ما تتکلمون فی حبه ویری
ما انتم علیه فی امره المبرم الحکیم انه یدکرکم من
شطر سجنه الأعظم بما تثبت به اسمائکم فی لوح
حفیظ
- 4 Say: By God! All things give you glad-tidings under all conditions, if ye be of them that know. Hold ye fast unto steadfastness, then again unto steadfastness, lest your feet slip from His Straight Path. Say: This is My greatest counsel and My most mighty trust unto you. Preserve it, then set it before your eyes. And God is witness to what I say.
قل تالله تبشّركم کلّ الأشياء فی کلّ الأحوال 4
ان انتم من العارفين علیکم بالاستقامة ثمّ علیکم
بالاستقامة لئلا تزلّ اقدامکم عن صراطه المستقیم
قل هذا اعظم وصیتی واکبر امانتی لکم وینکم
ان احفظوها ثمّ اجعلوها امام عیونکم وکان الله
علی ما اقول ویکل
- 5 We have counseled Our loved ones who soar in My atmosphere and drink the choice wine of My utterance to observe the Most Great Steadfastness in My Tablet and My Leaf and My Scriptures and My Pages and My Books. To this testify My Pen and My ink and My finger and My hand and My arm and My ear and My sight and My hair and My limbs and My truthful, trusted tongue.
انا وصینا احبائى الذین طاروا فی هوائی و شربوا 5
رحیق ینائی بالاستقامة الکبری فی لوحی وورقتی
و زبری و صحنی و کتبی یشهد بذلك قلبی و
مدادی و اصبعی و یدی و عضدی و اذنی و
بصری و شعرائی و جوارحی و لسانی الناطق
الأمین
- 6 We repeatedly made mention of this Greatest Remembrance until My Most Exalted Pen addressed Me as it moved between My fingers, saying: "O Thou Who art imprisoned and wronged,
قد کّررنا هذا الذکر الأكبر الی ان خاطبنی 6
قلبی الأعلی اذ کان متحرکاً بین اصابعی یا ایها
المسجون المظلوم و المهیمین علی ما هو المکنون

Who art the All-Compelling over what is hidden and known! I behold that the ocean of Thy will is directed towards this Word which Thou hast made the foundation of Thy most sublime Words at the station of remembrance in the kingdom of creation. By Thy might, O Lord of eternity! I find myself bewildered at this, and Thou art the All-Knowing, the All-Informed. I beseech Thee to remove the veil from the face of my understanding and to make known to me Thy purpose, O Thou Goal of all worlds! Can it be possible that after the dawning of the sun of Thy Testament above the horizon of Thy Most Great Tablet, the feet of any one shall slip in Thy Straight Path?"

- 7 We answered: "O My Most Exalted Pen! It behooveth Thee to occupy Thyself with that wherewith Thou hast been bidden by God, the Most High, the Most Great. Ask not concerning that which melteth Thy heart and the hearts of the denizens of Paradise who circle round My wondrous Cause. It beseemeth Thee not to learn what We have veiled from Thee. Thy Lord is verily the Concealer, the All-Knowing. Turn Thy most luminous countenance to the Most Great Scene and say: O my God, the All-Merciful! Adorn the heaven of utterance with the stars of steadfastness and trustworthiness and truthfulness and fidelity. Thou art verily powerful over what Thou wilt. There is no God but Thee, the Ordainer, the Bountiful."

GPB.250-251x, RKS.134-135

والمعلوم ارى ان بحر ارادتك متوجه الى هذه الكلمة التي جعلتها اس كلماتك العليا في مقام الذكر في ملكوت الانشاء فوعزتك يا مالک القدم ارى نفسى متحيرة في ذلك و انك انت العليم الخبير اسئلك بأن تكشف عن وجه ادراكى الغطاء و تعرفنى مقصودك يا مقصود العالمين هل يمكن بعد اشراق شمس وصيتك من افق اكثر الواحك تزل قدم احد عن صراطك المستقيم

7 قلنا يا قلبى الأعلى ينبغى لك بأن تشتغل بما امرت من لدى الله العلى العظيم لا تسئل عما يذوب به قلبك و قلوب اهل الفردوس الذين طافوا حول امرى البديع لا ينبغى لك بأن تطلع ما سترناه عنك ان ربك هو الستار العليم توجه بوجهك الأنور الى المنظر الأكبر و قل يا الهى الرحمن زين سماء البيان بأنجم الاستقامة و الأمانة و الصدق و الوفاء انك انت المقتدر على ما تشاء لا اله الا انت المدير الكريم

BLIB_Or15696.150a,

LHKM1.113,

OOL.B170

BH03125

Date: 1301-03-19 [1884-Jan-18]

- 1 He is the One manifest through His Name, the Self-Subsisting
- 2 The Fire hath appeared and the Light hath shone forth in this Revelation wherein the Tongue of Grandeur proclaimeth: "Verily, there is none other God besides Me, the Mighty, the Well-Beloved." Indeed the Fire speaketh from the luminous Spot: "He Who is the Lord of earth and heaven hath come with manifest sovereignty." The call of the Tree hath been raised upon the Sinai of the Command, and that which was concealed in the Books of God hath been revealed, and that which was inscribed by the Pen of God, the Lord of the kingdom of names and of heaven, hath appeared.

1 هو الظاهر باسمه القيوم

2 قد ظهرت النار و سطع النور فى هذا الظهور الذى فيه ينطق لسان العظمة انه لا اله الا انا العزيز المحبوب ان النار [تنطق] على البقعة النوراء قد اتى مالک الأرض و السماء بسلطان مشهود قد ارتفع نداء السدرة على سيناء الأمر و ظهر ما هو المستور فى كتب الله و برز ما هو المسطور من قلم الله رب الملك و الملكوت

- 3 Blessed is the stranger who hath hastened to his most exalted home, and the poor one who hath hurried to the treasury of God, the All-Possessing, the Self-Subsisting. Blessed is the thirsty one who hath made his way to the Most Great Ocean, and the one who, having remained seated, hath arisen to serve the Cause of God, the Mighty, the Loving.
- 3 طوبى لغريب قصد وطنه الأعلى ولفقير سرع الى كثر الله المهيمن القيوم طوبى لذي ظمأ قصد البحر الأعظم ولقائد قام على خدمة امر الله العزيز الودود
- 4 Say: The Lamp of bounty hath appeared in the world and from the horizon of justice hath dawned the Sun of God's loving-kindness, the Lord of the seen and the unseen. Thus hath the ocean of utterance surged and the fragrance of the All-Merciful been wafted. Happy is he who hath drunk the first and attained unto the second in the days of God, the Lord of what was and what shall be.
- 4 قل قد ظهر سراج الفضل في العالم واشرقت من افق العدل شمس عناية الله رب الغيب والشهود كذلك ماج بحر البيان وهاج عرف الرحمن هنيئاً لمن شرب الأول و فاز بالثاني في أيام الله رب ما كان وما يكون
- 5 O My Most Exalted Pen! Thy shrill sound hath been raised and thy fragrance diffused, after We found thee silent and still in this praiseworthy station. It saith: "O my Lord, the All-Loving! I chose silence, for I was bewildered by Thy Cause and the manifestations of Thy sovereignty. Thou art, verily, the Truth, the Knower of things unseen. By Thy might! Such bewilderment seized me that I forgot myself, my station, my scratching sound and my movement. Thou art the Witness of what I say. I observe that they who were created from the spray of the ocean of Thy utterance by Thy command have risen up to harm Thy Self, yet Thou didst forbear despite Thy power and didst forgive though Thou wert able to subdue all who dwell in the realms of might." Thus did My Pen speak, but the people do not understand.
- 5 ان يا قلبي الأعلى قد ارتفع صريرك وتضوع عرفك بعدما وجدناك صامتاً ساكناً في هذا المقام المحمود انه يقول يا رب العطوف قد اخترت الصمت بما كنت متحيراً في امرك و ظهورات سلطنتك و انت الحق علام الغيوب وعزتك قد اخذتني الحيرة على مقام نسيت نفسي وشأني وصريري وحركتي وانت الشاهد على ما اقول ارى ان الذين خلقوا من رشحات بحر بياني بأمرك قد قاموا على ضر نفسي و انتك صبرت بعد قدرتك و عفوت اذ كنت مقتدرًا على من في ممالك الجبروت كذلك نطق قلبي ولكن القوم لا يفقهون
- 6 When thou art intoxicated with the wine of My knowledge and seized by the fragrance of Mine utterance, turn thy face toward the Prison and say: "Perdition betide them that have wronged and imprisoned Thee, and woe unto them that have turned away from Thy face after God had made it the qiblah of all existence."
- 6 انتك اذا اسكرك كوثر عرفاني و اخذك عرف بياني ول وجهك شطر السجن و قل تباً للذين ظلموك و سجنوك و سحقاً لمن اعرض عن وجهك بعدما جعله الله قبلة الوجود
- 7 Glory be upon thee and upon them that have shattered the idols of vain imaginings through this Name whereby that which was recorded in the Scrolls of God, the Mighty, the Well-Beloved, hath been made manifest.
- 7 البهاء عليك وعلى من كسر اصنام الأوهام بهذا الاسم الذي به ظهر ما هو المسطور في صحف الله العزيز المحبوب

BLIB_Or15696.149b, BLIB_Or15738.045bx

BH05661*To: Mulla Muhammad Nabi**Date: 1301-03-19 [1884-Jan-18]*

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

1 هو الشاهد الخبير

2 I bear witness to that which God did bear witness before the appearance of the names - that there is none other God but Him, and He Who speaks with truth is indeed the One hidden within God's knowledge, the Lord of all worlds.

2 ان اشهد بما شهد الله قبل ظهور الأسماء أنه لا اله الا هو والذي ينطق بالحق أنه هو المكنون في علم الله رب العالمين

3 Say: By God! The Speaker of the Mount has appeared and the horizon of Revelation has been illumined through this Name whereby those in the graves have arisen, and every matter that was concealed behind the veils of the unseen and inscribed in God's Books, the Most High, the Most Great, has been made manifest. Blessed is he who has found the fragrance of My garment, has spoken My praise and glorification, has soared in the atmosphere of My love, and has acted according to what was sent down in My perspicuous Book.

3 قل تالله قد ظهر مكلّم الطور وانا رافق الظهور بهذا الاسم الذي به قام من في القبور وظهر كلّ امر كان مستوراً في حجب الغيب ومسطوراً في كتب الله العليّ العظيم طوبى لمن وجد عرف قيصي و نطق بذكرى و ثنائى و طار في هواء حبي و عمل بما نزل في كتابي المبين

4 We have heard your call and answered you, and recognized your turning to Us. We have sent unto you that from which you will find the fragrance of your Lord's mercy, the All-Bountiful. Beware lest the affairs of the nations veil you or the doubts of the sinful ones prevent you. Be steadfast in the Cause of your Lord and say: Praise be unto Thee, O Thou the Goal of the world and the One manifest through the Most Great Name, for having caused me to hear [Thy verses] and recognize Thy clear signs. I beseech Thee not to disappoint me from what lies with Thee. Verily Thou art the Giver, the Bestower, the All-Wise.

4 قد سمعنا ندائك اجبتناك و عرفنا اقبالك ارسلنا اليك ما تجد منه عرف رحمة ربك الكريم اياك ان تحجبك شؤونات الأمم او تمنعك شبهات المذنبين كن مستقيماً على امر ربك و قل لك الحمد يا مقصود العالم والظاهر بالاسم الأعظم بما اسمعتني [آياتك] و عرفتني بيناتك اسئلك بأن لا تخيبني عما عندك انك انت المعطى البازل الحكيم

INBA18:060, BLIB_Or15713.288b

BH05862*Date: 1301-03-19 [1884-Jan-18]*

1 In the Name of Him Who speaketh between earth and heaven! This is a Book which the All-Merciful hath sent down unto him who hath attained the Kawthar of certitude on the day whereon the foundations were shaken, and the earth was cleft, and the mountains passed away. Verily He hath appeared with

1 بسمي الناطق بين الأرض والسّماء كتاب انزله الرحمن لمن فاز بكوثر الايقان في يوم فيه تززع البنيان وانشقت الأرض ومرت الجبال أنه قد ظهر بالحق و اظهر ما اراد بأمر من عنده طوبى لمن اقبل و ويل لكل معرض كفار

the truth and hath revealed that which He desired through His command from His presence. Blessed is he who hath turned towards Him, and woe unto every denier and infidel.

- 2 O concourse of the earth! Be fair in your judgment by God and follow not your selfish desires in this Cause which, when it appeared, caused the lights to shine forth. Have ye anything greater than that which God hath brought? Then bring it forth and tarry not, O dawning-places of idle fancies! That which ye possess hath been cast away and your carpet hath been rolled up. Unto this beareth witness the Mother Book which is with Him.

- 3 Say: Verily the Book speaketh, would ye but hearken, O people of understanding! And say: He Who revealed it speaketh - unto this testifieth every learned one who hath spoken the truth in the days of his Lord, the Master of the Return.

- 4 The Hidden One hath appeared and calleth out, saying: "O peoples of the earth! Answer Him Who summoneth you to the Most Sublime Horizon. Beware lest the conditions of those who disbelieved in the Beginning and the Return veil you." Thus have We illumined the horizon of the Tablet with the splendor of My Most Great Remembrance. Blessed is he who hath found the fragrance, and woe unto every heedless doubter.

- 5 The Glory shining forth from the horizon of this heaven be upon thee and upon those who have laid hold on the hem of God, the Lord of all mankind.

2 يا ملاء الأرض ان انصفوا بالله ولا تتبعوا أهوائكم
في هذا الأمر الذي اذا ظهر اشرفت الأنوار هل
عندكم اعظم عما اتى الله به فأتوا به ولا تصبروا يا
مطالع الأوهام قد نبذ ما عندكم وطوى بساطكم
يشهد بذلك من عنده أم الكتاب

3 قل ان الكتاب ينطق ان استمعوا يا اولي الأبواب
وقل ينطق من انزله يشهد بذلك كل عالم نطق
بالحق في أيام ربه مالك المآب

4 قد ظهر المكنون وينادي ويقول يا ملاء الأرض
اجيبوا من يدعوكم الى الأفق الأعلى أيّاكم ان
تحجبكم شئون الذين كفروا بالبدء والمآل
كذلك نورنا افق اللوح بنير ذكرى الأعظم نعيماً
لمن وجد العرف وويل لكل غافل مرتاب

5 البهاء المشرق من افق هذه السماء عليك وعلى
الذين تشبهوا بذيل الله مالك الأنام

BLIB_Or15726.043

BH06166

To: *Mirza Zaynu'l-'Abidin (Shirazi)*

Date: 1301-03-19 [1884-Jan-18]

- 1 He is the All-Seeing, the All-Informed.
- 2 A mention from the Wronged One Who is imprisoned in the path of God, the Lord of all worlds. He calls out with the most exalted call from the Supreme Horizon and summons all to the One, the All-Informed. O thou who hast turned towards God! Harken unto the call from the direction of the luminous Spot, from the Divine Lote-Tree: Verily, there is none other God but Him, the Forgiving, the Generous. Behold and

1 هو الشاهد الخبير

2 ذكر من لدى المظلوم الذي سجن في سبيل الله رب
العالمين انه ينادى بأعلى النداء من الأفق الأعلى و
يدع الكل الى الفرد الخبير يا أيها المقبل ان استمع
النداء من شطر البقعة النوراء من سدرة المنتهى
انه لا اله الا هو الغفور الكريم ان انظر ثم اذكر ما
ورد على رسول الله و من قبله على الروح وعلى

then remember what befell the Messenger of God, and before Him the Spirit, and the Prophets and Messengers - among the people were those who turned away from them, those who opposed them, and those who pronounced judgment against them without any proof or clear Book. Verily, he who chooseth the crooked path cannot make My straight path crooked. Thus have We sent down the verses and expounded them as a grace from Us. Verily thy Lord is the All-Bountiful, the Generous.

التَّبَيَّنْ وِ الْمُرْسَلِينَ مِنَ النَّاسِ مَنْ أَعْرَضَ عَنْهُمْ وَ
مِنْهُمْ مَنْ اعْتَرَضَ عَلَيْهِمْ وَ مِنْهُمْ مَنْ أَفْتَى عَلَيْهِمْ مِنْ
دُونِ بَيْتِهِ وَ لَا كِتَابَ مِيقَانٍ الَّذِي اتَّخَذَ الْمَنَاجِ
السَّقِيمَ أَنَّهُ لَا يَعْجُوزُ صِرَاطِي الْمُسْتَقِيمَ كَذَلِكَ نَزَّلْنَا
الْآيَاتِ وَ صَرَّفْنَاهَا فَضْلًا مِنْ لَدُنَّا إِنَّ رَبَّكَ لَهُوَ
الْفَضَّلُ الْكَرِيمُ

3 We counsel thee to manifest the most great steadfastness in the Cause of God, the Lord of all creation. By My life! The kingdom shall pass away, but power and might shall endure with God, the Mighty, the Praiseworthy. The Glory shining from the horizon of eternity be upon thee, upon thy wife, and upon all who are firm and steadfast.

3 أنا نوصيك بالاستقامة الكبرى في امر الله
مالك الوري لعمري سيفني الملك و تبقى
القدرة و الاقتدار لله العزيز الحميد البهاء المشرق
من افق البقاء عليك وعلى ضلعك وعلى كل
ثابت مستقيم

INBA51:142a.

KB_620:135-135,
LHKM2.167

BH07579

Date: 1301-03-19 [1884-Jan-18]

- 1 He is the One speaking from the horizon of the world!
- 2 Thou seest me, O my God, and hearest my call in this even-
tide. By Thy glory! The raptures of my longing for Thee and
the fragrances of Thy raiment have so seized me that patience
and composure have departed from me. By Thy beauty, O
Thou Goal of the world and Beloved of the nations! Whenever
tribulations surrounded me in Thy path and afflictions in Thy
Cause, I found myself drawn and soaring in Thy atmosphere.
- 3 I know not what fire Thou hast kindled within me by the hands
of Thy power, such that the waters of hardship in Thy love can-
not extinguish it, nor can the seas of trials in Thy remembrance
and praise.
- 4 I beseech Thee, O Lord of eternity, by this fire burning in the
heart of the world, to rend asunder the veils of glory from
before the face of Thy creation, that they may turn toward the
ocean of Thy reunion and the fountain of Thy presence.
- 5 Then I beseech Thee by Thy Self not to deprive me of Thy
sweet fragrances nor bar me from the heaven of Thy grace.

1 هو الناطق من افق العالم

2 ترائي يا الهى و تسمع ندائى فى هذا الأصيل
فوعزتك جذبات شوقك و نفحات قيصك قد
اخذتنى على شأن انقطع عني الصبر و الاضطبار
وجمالك يا مقصود العالم و محبوب الأمم كلها
احاطتنى البلاء فى سبيلك و الرزايا فى امرك
وجدت نفسى منجذبة طائراً فى هوائك

3 لم ادر ای نار او قدرتها فی نفسی بآیادی قدرتک
بحیث لا تخدھا میاه البأساء فی حبک ولا بحور
الضوء فی ذکک و ثنائک

4 اسئلك يا مالک القدم بهذه النار المشتعلة في قلب العالم بأن تحرق سبحات الجلال عن وجه برتک لتوجهوا الى بحر وصالک و کوثر لقاءک

Moreover, ordain for me what Thou hast ordained for Thy trusted ones. Verily Thou art the Generous Giver.

۵ ثم استلک بنفسک بأن لا تجعلی محروماً عن
نجاتک ولا ممنوعاً عن سماء فضلک ثم قدر لی
ما قدرته لأمنائک انک انت المعطى الکریم

BLIB_Or15696.147a

BH09730

Date: 1301-03-19 [1884-Jan-18]

He is the Speaking One, the All-Knowing! The people of truth must today be even as true physicians laboring to heal humankind. No disease hath been or is greater than heedlessness, treachery, envy, malice and hate; and no healing remedy hath been or is more potent than the Word of God. O peoples of the contingent world! Harken with the ear of the spirit to the call of the All-Merciful. By the life of God! Its fragrance hath encompassed the world and perfumed the Concourse on High. Arise through the power of the Most Great Name, and with utmost joy and delight heal and remove chronic diseases through the Divine Word. His Name is the key to deliverance and His love the strengthener of souls.

هو الناطق العليم

اصحاب حقّ اليوم باید بمثابهء حکمای حقیقی در
معالجهء ناس مشغول باشند مرضی اعظم از
غفلت و خیانت و حسد و ضغینه و بغضا نبوده
و نیست و دریاق شافی هم احسن و اعظم از
کلمهء الهی نبوده و نیست ای اهل امکان باذن
جان ندای رحمن را بشنوید لعمر الله عرفش
عالم را احاطه نموده و ملأ اعلی را معطر ساخته
بقوت اسم اعظم بایستید و بکمال روح و ریحان
امراض مزمنه را بکلمهء الهیه شفا بخشید و رفع
نمائید اسمش مفتاح فلاح و حبش مؤید ارواح

BLIB_Or15715.262b

BH10913

Date: 1301-03-19 [1884-Jan-18]

¹ He is the Most High, the Most Exalted

² O thou who gazest upon Mine horizon! The entire world hath been thunderstruck by this Most Great Word, save whom thy Lord willeth. He hath appeared in the garment of "I am" and speaketh forth with "I am the One Who is manifest." This is the deadly poison for the evil ones and the water of life for the righteous. Thus hath My Most Exalted Pen spoken, to the

¹ هو العلیّ الأعلی

² یا ایها الناظر الی افقی جمیع عالم از این کلمهء علیا
منصعق الا من شاء ربک هو در قیص انا ظاهر
و مکنون بأنا المشهود ناطق اینست سم مهلک از
برای اشرار و آب حیات از برای ابرار کذلک

shame of every infidel who hath disbelieved in God, the Lord of the Throne and of the dust.

نطق قلبی الأعلی رغماً لكل منكر كفر بالله ربّ
العرش و التّری

BLIB_Or15696.070b

BH04622

To: Jamal Burujirdi

Date: 1301-04 [1884-Jan]

- 1 Praise be to God Who hath guided us to His straight path...
الحمد لله الذي هدانا الى صراطه المستقيم
- 2 The rain of mercy hath fallen in these days to such degree that in truth one is powerless and incapable of describing it. Blessed are you and those with you and those who love you. God is witness and testifier that this servant has ever been occupied with mentioning you and with companionship and association in the springtime of grace, and continues thus. Never do these matters fade from sight or are erased from the heart. I beseech God, glorified be His majesty, to manifest through you that which is lasting and enduring. Verily He is the Powerful, the Mighty.
...امطار رحمت بشأني در این آیام باریده که
فی الحقیقه انسان از ذکرش عاجز و قاصر است
طوبی لحضرتکم و لمن معکم و یحبکم حقّ شاهد و
گوا هست که این خادم لا زال بذکر آنحضرت و
مؤانست و معاشرت در ربیع عنایت مشغول بوده
و هست هرگز این امور از نظر نمی رود و از قلب
محو نمی شود از حق جلّ جلاله سائل و آملکه از
آنحضرت ظاهر فرماید آنچه پابنده و باقی است آنه
لهو المقتدر القدیر
- 3 O apple of God's eye, upon whom be God's loving-kindness! I have been and am mindful of thee. I convey greetings and praise to the honored leaf, upon whom be the glory and loving-kindness of God. I beseech God to grant her patience. Though the sorrows that have befallen are and have been grievous, yet through the manifestations of infinite favors and bounties, every bitterness becomes sweet and every hardship easy. How excellent was what was said of old: "When I have Thee I have all, though naught else cometh to me." With the appearance of this verse, in truth the entire world is neither worthy of attention nor deserving of regard. Peace and glory and praise be upon you and upon those with you and upon those who have held fast to God's mighty cord....
3 قرهء عین حبّ الله علیه عنایة الله را ذا کر بوده
و هستم و خدمت مخدّره ورقه علیها بهاء الله و
عنایتة سلام و تکبیر میرسانم و از حقّ میطلبم
که بایشان صبر عطا فرماید اگرچه احزان وارده
صعب بوده و هست و لکن با ظهورات عنایات
و الطاف لانهایه هر تلخی شیرین و هر شدتی سهل
نعم ما قیل من قبل چون تو دارم همه دارم و گرم
هیچ نیاید با ظهور اینقره فی الحقیقه جمیع عالم
قابل توجه نه و لایق اعتنا نه السلام و البهاء و
التکبیر علی حضرتکم و علی من معکم و علی الدّین
تمسکوا بحبل الله المتین...
- 4 ...all must be adorned with patience and steadfastness and submission and contentment, lest that occur from which the fragrance of discontent might be detected. They must not be saddened by the oppression of some, the wickedness of others, the calumnies of a faction and the abominable deeds of a people. Verily He seizes as He has seized. He has no need of anyone. His is the command and the creation. He seizes whomever He wishes, as He has done and you have seen. All must hold
4 ...کلّ باید به صبر و اصطبار و تسلیم و رضا مزین
باشند که مباد واقع شود آنچه که عرف عدم
رضا از او استشمام گردد از ظلم بعضی و شقاوت
برخی و افترای حزبی و اعمال شنیعه قومی مکدر
نشوند آنه یاخذ کما اخذ او بنفسی محتاج نبوده و
نیست له الأمر و الخلق هر که را میخواهد اخذ

fast to the cord of patience and with perfect submission and contentment entrust all matters to God, exalted be His glory. It behooveth His loved ones to be as ensigns of guidance and as banners of ease and trustworthiness and chastity among all people.

- 5 If two or three foolish ones deny thee, Why shouldst thou become bitter when thou art a mine of sugar?
- 6 Let not the buzzing of the fly cause the Cause of the Lord of Lords to waver or grow weak, for it hath ever been and shall remain supported by a mighty host. Verily the hosts of God shall triumph. These hosts are none other than pure deeds, praiseworthy character, and words of wisdom, and behind them standeth the absolute power of God. Blessed are they who in this day fix their gaze upon the horizon of God's Cause and not upon the deeds of the wicked ones. Their continuance and persistence are like unto that of an owl that crieth out upon a ruined wall, then riseth up and departeth. Take ye warning, O ye who are endowed with insight! This evanescent servant beseecheth God - exalted be His glory - to safeguard His loved ones within the stronghold of His protection and to inspire in them that which is befitting. He is the Powerful, the Mighty. Then peace and glory and mercy and grace be upon you and upon those who have attained unto the Cause of God, the Lord of all worlds. And praise be to God, the Lord of the glorious throne.

مینماید چنانچه نموده و دیده‌اید باید کلّ بجبل صبر متمسک شوند و بکمال تسلیم و رضا جمیع امور را بحقّ جلّ جلاله تفویض نمایند و ینبغی لأحبّائه ان یکونوا اعلام الهدایة و رایات الرّاحة و الأمانة و العفة بین البریة

5 گر دو سه ابله ترا منکر شوند تلخ کی گردی چو هستی کان قند

6 از طنین ذباب امر ربّ الأرباب توقّف ننماید و ضعیف نشود چه که جند قوی با او بوده و هست انّ جند الله هم الغالبون و این جند اعمال طیبه و اخلاق مرضیه و کلمات حکمتیه و عن ورائها قدرة الله المحضه بوده و هست طوبی از برای نفوسیکه الیوم بافی امر الله ناظر باشند نه باعمال نفوس شریره دوام و بقا و اعمالشان بمثابه آن است که بومی بر جدار خرابی فریادی نماید و برخیزد و برود ان اعتباروا یا اولی الأبصار این خادم فانی از حقّ تعالی شأنه مسئلت مینماید که اولیای خود را در حصن حفظ متحصّن فرماید و آنچه سزاوار است القا نماید اوست قادر و توانا ثمّ السلام و البهاء و الرحمة و العناية علی حضرتکم و علی الذین فازوا بأمر الله ربّ العالمین و الحمد لله ربّ العرش العظيم

MSHR3.093x, MSHR4.351x

BH05245

To: Muhammad Mustafa Baghdadi, in Beirut

Date: 1301-04-02 [1884-Jan-31]

- 1 He is God, exalted be His glory, the Most Great, the Most High
- 2 The servant testifies to the oneness and singleness of God, His justice and bounty, and to the Last Day when people shall stand before the Lord of the worlds. And prayers and peace be upon the best of those who walked upon the earth, through whom the sun of truth shone forth and the horizon of servitude was illumined, and whom He sent with truth to the people

1 هو الله تعالی شأنه العظمة والكبریاء

2 یشهد الخدام بوحدائیة الله و فردائیته و بعدله و عطائه و بالیوم الآخر یقوم الناس لربّ العالمین و الصلوة و السلام علی خیر من مشی علی الأرض الذی به اشرقت شمس الحقیقة و انار افق العبودیة و ارسله بالحقّ علی الخلق لیهدیهم الی صراطه

to guide them to His straight path, and upon his family and companions who truly clung to his holy and luminous robe.

- 3 To proceed - may my spirit be a sacrifice for your remembrance. I received your letter and heard your words and visited what reached me from you. I beseech Him, exalted be He, to aid you and sustain you in manifesting justice and fairness in the cities and regions. As for what you wrote regarding Qurratu'l-'Ayn's proceeding to Alexandretta for assistance and benefit - this is a matter approved by the people of consultation. We ask God for a good outcome. Regarding what you mentioned about the arrival of his honor - the servant sends greetings to him and congratulates him and remembers him with pure love, and those with him. We beseech Him, exalted be He, to grant us reunion and remove the veils and obstacles. He may proceed and be honored with what he desires. Verily He is the Compassionate, the Mighty, the Loving. And peace be upon you and upon those with you, female and male, young and old.

- 4 The servant 9 Rabi'ath-Thani 1301

المستقيم وعلى آله واصحابه الذين تشبثوا بالتحقيق
بذيله المقدس المنير

3 وبعد روى لذكركم الفداء قد فزت بكتابكم وسمعت
خطابكم وزرت ما بلغني من عندكم واسئله تعالى
بأن يوفقكم ويديمكم لاطهار العدل والانصاف في
المدن والأطراف وما كتبتموه لتوجه قرة العين
الى الاسكندرونه لأجل الاعانة والمصلحة هذا
امر يصدق اهل المشورة ونسئل الله خير العاقبة
وما ذكرتموه في حضرة الوارد ان الخادم يسلم على
جنابه ويهنئه ويذكره بالحب الخالص ومن معه
ونسئله تعالى بأن يرزقنا الاجتماع ويزيل المحبات
والموانع لحضرتة ان يتوجه ويتشرف بما اراد انه
لهو المشفق العزيز الودود والسلام على حضرتكم
وعلى من معكم من الاناث والذكور والصغير والكبير

4 خادم في ٩ ربيع الثاني سنة ١٣٠١

BLIB_Or15700.275, BLIB_Or15711.186

BH02042

To: Aqa Lutfullah, in Nazareth

Date: 1301-04-15 [1884-Feb-13]

- 1 He is God, exalted be His glory, the Grandeur and the Power
- 2 Praise befiteth that Intended One Who illumined the world with the lights of the Sun of Truth and ordained for the hearts of the Prophets and chosen ones the spring of the Water of Life. He is the One Peerless Lord Whose sovereignty neither increased nor diminished through the acceptance or rejection of the peoples of the world. Exalted, exalted be His binding Command and His Most Great Mystery. And blessings and peace be upon Him Whom He sent with the truth and made the Manifestation of His most beautiful names and most exalted attributes among creation, and upon His family and companions through whom the earth brought forth its fruits and the heaven sent down its rain.

1 هو الله تعالى شأنه العظمة والاقطار

2 حمد حضرت مقصودي را لائق و سزاست كه
عالم را بانوار شمس حقيقت منور فرمود و قلوب
انبيا و اصفيا را معين كوثر حيوان مقدر نمود
اوست يگا خداونديكه اقبال و اعراض اهل عالم
بر سلطنت او نيفزود و كم ننود تعالى تعالى امره
المبرم و سره الأعظم والصلوة والسلام على من
ارسله بالحق وجعله مظهر اسمائه الحسنی وصفاته
العليا بين الخلق وعلى آله واصحابه الذين تبنت
الأرض وامطرت السماء

3 وبعد مكتوب آن برادر مكرم رسيد لله الحمد مشعر
بر سلامتی و اصلاح امور بود لذا فرح حاصل

3 Thereafter, the letter of that honored brother arrived. Praise be to God, it indicated your well-being and the favorable resolution of affairs, which brought joy. When it was presented before the Master, He said: "O Lutfu'llah, welcome to thee! The flourishing of work and personal health brings joy. We beseech God, exalted be His glory, to aid thee in that which pleaseth Him and to grant thee success in His remembrance and praise. He is the Powerful, the Mighty. Be thou in all conditions reliant upon Him, hopeful of the wonders of His grace, speaking His praise, and gazing toward the horizon of His mercy which hath preceded all who are in the heavens and the earth."

4 Thou art mentioned in the presence of the Wronged One. The friends of that land have not been and will not be forgotten. God willing, may all the friends of God be adorned with the ornament of goodly deeds and spiritual qualities. In all circumstances be mindful of wisdom. Peace be upon you, and the mercy of God, and His blessings.

5 Praise be to God, thou art successful in remembering the true Friend. In truth, grace hath been manifested in such wise that this servant is powerless to mention it. God the All-Informed is witness and testifier that at all times I have beseeched and do beseech from God, exalted be His glory, glory and blessing and exaltation and bounty for you and the other gentlemen. How much joy was obtained from news of the good health of the spiritual friend Aqa Mirza 'Ali-Akbar. In truth, he is a remembrance and remnant of the family of the late and forgiven one whose virtues the pen is powerless to recount, and he is ever remembered in the presence of the Countenance. This servant conveys greetings to him. Repeatedly mention was heard from the blessed tongue of his healing. The servant praises God for this. Verily He is the Hearing, the Answering.

6 As to your mention of the honored and revered brother Aqa Muhammad-Rida, upon him be the peace of God, God is witness and testifier that this servant in all conditions beseeches and hopes for the wonders of His generosity and grace, that He may preserve him and his kin beneath the shadow of His care and compassion. And further I beseech from God that He may ordain a meeting. This matter has been long delayed. God willing, may the Pen of Destiny bring it near. He is powerful and mighty over all things.

7 We have no news of the honored master Sabri Efendi, upon him be the Glory of God. God willing, may he be sustained with

و بعد نزد مولی عرض شد فرمودند یا لطف الله
مرحباً بک رواج عمل و سلامتی نفس فرح آورد
از حق جل جلاله میطلبیم ترا مؤید فرماید بر آنچه
رضای او در اوست و موفق دارد بر ذکر و ثنائش
اوست قادر و توانا کن فیکل الأحوال متوکلاً
علیه و راجیاً بدایع فضله و ناطقاً بثنائه و ناظراً
الی افق رحمته الّتی سبقت من فی السموات و
الأرض

4 ذکرت نزد مظلوم مذکور دوستان آن ارض
فراموش نشده و نمیشوند انشاء الله جمیع اولیای
حق بطراز اعمال طیبه و اخلاق روحانیه فائز
گردند در جمیع احوال بحکمت ناظر باشید
السلام علیکم ورحمة الله وبرکاته انتهى

5 الحمد لله موفقید بر ذکر دوست حقیقی فی الحقیقه
عنایت بشانی ظاهر که اینبعد از ذکر آن عاجز
است حق خبیر شاهد و گواهد در لیالی و
ایام از حق جل جلاله از برای آنجناب و سایر
آقایان عزّت و برکت و رفعت و نعمت طلبیده
و میطلبم چه مقدار خوشنودی حاصل شد از
صحت مزاج حبیب روحانی جناب آقا میرزا علی
اکبر فی الحقیقه ایشان یادگار و بقیه آل مرحوم
مغفور الذی عجز القلم عن ذکر فضائله میباشند و
همیشه لدی الوجه مذکورند اینبعد خدمت ایشان
سلام میروساند مکرر از لسان مبارک ذکر ایشان
و شفای ایشان شنیده شد انّ الخادم یحمد الله
بذلک انه هو السميع الجیب

6 اینکه ذکر برادر معظم مکرم جناب آقا محمد رضا
علیه سلام الله نمودید حق شاهد و گواهد که
اینبعد در جمیع احوال از بدایع جود و فضلش
سائل و آمل که ایشان و متعلقان ایشان را در
ظل عنایت و شفقت محفوظ دارد و دیگر از حق
میطلبم که ملاقات را روزی فرماید مدتهاست
که اینفقره تأخیر شده انشاء الله قلم تقدیر نزدیک
نماید اوست بر هر شیء قادر و توانا

7 از مخدوم مکرم جناب صبری افندی علیه ۹۶۶
[بهاء الله] خبر نداریم انشاء الله بنعمت صحت و

the blessing of health and well-being. The poor one possesses naught save prayer. Verily He doeth whatsoever He willeth.

عافيت مرزوق باشند لا يملك الفقير آلا الدعاء
انه هو فعال لما يشاء

BLIB_Or15700.225, BLIB_Or15711.187

BH01633

To: Zaynul-Muqarrabin

Date: 1301-04-19 [1884-Feb-17]

- 1 He is God, exalted be His glory, the Grandeur and the Might 1 هو الله تعالى شأنه العظمة والكبرياء
- 2 Praise be to God Who has manifested that which was sanctified beyond the knowledge, recognition, comprehension and understanding of all things. He has ever been and will forever remain sanctified above all thoughts, even as He has always been. There is no God but Him, the Single, the One, the Mighty, the Unconstrained. And His manifest blessings be upon Him Whom He created and sent forth to His creatures to guide them to the straight path, and upon His family and companions through whom His Cause was spread throughout the lands among the servants. 2 الحمد لله الذى اظهر ما كان مقدساً عن علم كلشيء و عرفان كلشيء و ادراك كلشيء و تفقه كلشيء لم يزل كان منزهاً عن الأفكار ولا يزال يكون بمثل ما قد كان لا اله الا هو الفرد الواحد العزيز المختار و الصلوة الظاهرة من عنده على من خلقه و بعثه و ارسله الى خلقه ليهديهم الى سواء الصراط و على آله و اصحابه الذين بهم انتشر الامر في البلاد بين العباد و بعد
- 3 My spirit be a sacrifice for you. The blessed autograph of His Holiness addressed to the honored master, Jinab-i-Nazir, upon him be the peace of God, and dated the sixth of Rabi'u'l-Avval, truly renewed the existence of this ephemeral one, for it spoke of the well-being of that Beloved One. It brought spiritual joy and true gladness - to Him be praise, grace and bounty. Since the honored master, upon him be God's care and grace, was not present, this servant received it on his behalf and with his permission. Now on this 19th of Rabi'u'th-Thani this response is submitted. 3 روحى لكم الفداء دستخط شريف آنحضرت كه باسم مخدوم مكرم جناب ناظر عليه سلام الله مرقوم و بتاريخ ششم ربيع الاولى مزين في الحقيقة عالم وجود اينفاني را تجديد نمود چه كه ناطق بود بصحت وجود آنجناب فرح معنوى آورد و سرور حقيقى بخشيد له الحمد و المنه و العطاء و چون جناب مخدوم مكرم عليه عناية الله و فضله تشریف نداشتند لذا اينعبد اخذ نموده يعنى بوكالت و اذن ايشان و حال كه ١٩ ربيع الثانىست اينجواب عرض ميشود
- 4 Regarding what was written expressing joy and gladness at the acceptance by His Holiness the Branch of God, Aqa Mirza Diya'u'llah, may our spirits be sacrificed for him, of the book that was sent - praise be to God it arrived and was accepted and is being read. Even the Desired One, may the spirit of all else be sacrificed for Him, has perused it several times. Your reward is with God. 4 اينكه مرقوم [داشتند] و اظهار فرح و سرور فرمودند از قبول حضرت غصن ٦٦ [الله] آقائى آقا ميرزا ضياء الله ارواحنا فداه كتاب مرسله را الحمد لله رسيد و مقبول و قرائت ميشود حتى حضرت مقصود روح ما سواء فداه هم چند مرتبه ملاحظه فرموده اند اجر كم على الله
- 5 Another submission: His Holiness the Most Great Branch - may my spirit, being and essence be sacrificed for the dust of 5 عرض ديگر آنكه حضرت غصن ٦٦ [الله] الأكبر روحى و ذاتى و كينونتى لتراب قدومه

his footsteps - is not present these days, having departed for certain reasons. He graciously gave me a page to send to that beloved one. That page was sent, and similar verses to what that beloved one has should be corrected, and this page and other such pages that were sent should be destroyed.

القداء این ایام تشریف ندارند بجهتی از جهات توجّه فرموده‌اند و ورقه‌ئی عنایت فرمودند که نزد آنجبوب ارسال دارم آنورقه ارسال شد و در آیات نظایر آنچه نزد آنجبوب است تصحیح نمایند و این ورقه و اوراق مرسله دیگر را که از این قبیل بوده محو فرمایند

- 6 At this point They gained presence in the Holy Court and said to write to Zaynu'l-Muqarrabin: "O Zayn! The Wronged One counsels His loved ones with that which will elevate their stations before God: pure fear of God, goodly deeds, trustworthiness, religious devotion, chastity, truthfulness, patience, steadfastness, deliberation and reflection, and acting according to what they have been commanded in the Book. We beseech God to assist them and aid them to act upon what the Pen of Counsel has proclaimed at all times. And We implore God, the Lord of Names and Creator of Heaven, to draw them near to Him and grant them the good of this world and the next. Verily He is the Lord of the throne and earth. O Zayn! Upon you be the peace of God, His mercy and His care. Man must adorn himself with that which befits him and be embellished with conduct worthy of him. Night and day the Pen of Counsel has not ceased, and has revealed that which is the cause of the exaltation and elevation of souls and the comfort and tranquility of the people of the world. Ask ye of God that He may assist all and grant attentive ears. Verily He is powerful over all things and worthy to answer."

6 در این اثنا بساحت حضور فائز فرمودند بنویس بجناب زین یا زین ان المظلوم یوصی احبائه بما یرتفع به مقاماتهم عند الله و بالتقوی الخالص و بالمعروف و بالأمانة و الذیانة و العفة و الصدق و بالصبر و الاصلطبار و التائی و التفکر و بالعمل بما امروا به فی الکتاب نسل الله بأن یوفقهم و یؤیدهم علی العمل بما صاح به قلم النصیح فی کلّ الأحيان و ندع الله مالک الأسماء و فاطر السمّاء بأن یرزقهم الیه و یرزقهم خیر الآخرة و الأولى انه مالک العرش و الثری یا زین علیک سلام الله و رحمته و عنایتہ انسان باید بطرازیکه لایق اوست مزین شود و بخلقیکه قابل است مطرز گردد در لیلی و ایام قلم نصیح توقف ننمود و اظهار نمود آنچه را که سبب علو و سمو نفوس و راحت و اطمینان اهل عالم است از حق بطلبید کل را موفق دارد و آذان واعیه عطا فرماید انه علی کثشیء قدیر و بالاجابة جدیر انتهی

- 7 Furthermore, all those circumambulating send greetings, and this evanescent servant also extends greetings to each one. Peace be upon you and those with you, and the mercy of God and His blessings.

7 دیگر جمیع طائفین سلام میرسانند و این خادم فانی هم خدمت هر یک سلام عرض مینماید السلام علی حضرتکم و من معکم و رحمة الله و برکاته

- 8 One more submission: Regarding what was written about travel from that land, one day these words were heard from the blessed tongue: "If the companions in Mosul, upon them be God's peace, were to gradually move toward Iran and Arab Iraq with perfect wisdom, it would be very good. Apart from these considerations, in these days this land has somewhat been affected by certain odors due to the intimations of some malicious ones."

8 عرض دیگر اینکه در باره مسافرت از آن ارض مرقوم داشتند یومی از ایام اینکلمه از لسان مبارک شنیده شد اگر اصحاب موصل علیهم سلام الله بتدریج بسمت ایران و عراق عرب بکمال حکمت حرکت نمایند بسیار خوب است دون این جهات این ایام این ارض فی الجمله بعض رواج در او مرور نموده نظر باشاره بعضی از اهل عرض

- 9 The servant, on 19 Rabi'u'th-Thani 1301

9 خادم فی ۱۹ ربیع الثانیة سنة ۱۳۰۱

BLIB_Or15700.205, BLIB_Or15711.191,
MSBH5.454bx

BH00527

To: Shaykh Kazim Samandar, in Qazvin

Date: 1301-04-22 [1884-Feb-20]

- 1 In the name of our Lord, the Most Impregnable, the Most Holy, the Most Exalted, the Most Glorious
- 2 Praise be to God Who hath made His Most Glorious Name a light and a mercy and an honor and a treasure for the people of guidance, and a fire and a chastisement and a sword for the people of tyranny and wickedness. Exalted is He at Whose Name the limbs of the treacherous have trembled and at Whose mention the foundation of the idolaters hath been shaken. He is indeed the One Whom neither the veils of the people nor the glory of those who have denied this Day have hindered. And peace and blessings be upon His Prophets and His Messengers who have sacrificed all they possessed in His path and have arisen to serve His Cause in such wise that His banners were unfurled throughout the lands and the standards of His guidance were raised amidst His servants.
- 3 And now, the letter of that true beloved hath bestowed upon this thirsty one that which is as the pure water unto the sapling and as light unto the horizons. After its perusal and review, it was presented in the Most Holy Court, whereupon He commanded: Write to S.M.: The Wronged One counseleth all to patience and steadfastness, to serenity and dignity. The hearts of them that are nigh and sincere must not be saddened by the deeds of the oppressors and the heedless. Such souls have never, in any age or dispensation, obeyed the divine command and have, with the utmost tyranny and injustice, visited upon the Manifestations of God's Cause and the Dawning-places of His revelation that which all have heard. However, in the sight of God these base and vile ones have neither worth nor station.
- 4 The friends of God must in all matters place their trust in God and commit their affairs unto Him, and must supplicate at all times with the utmost lowliness and devotion for all who dwell on earth, that perchance they may not remain deprived of the living waters nor be denied the fruits of the tree of true humanity. They must at all times keep before their eyes the divine counsels and be not heedless. The heedless souls have risen up with satanic hosts to extinguish the divine light; you must assist through the hosts of goodly deeds and praiseworthy character. God is in Himself powerful and mighty. Whatsoever He willeth appeareth instantly. His power prevaieth over all
- 1 بِسْمِ رَبِّنا الْأَمْنَعِ الْأَقْدَسِ الْعَلِيِّ الْأَبْهَى
- 2 الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ اسْمَهُ الْأَبْهَى نُوراً وَرَحْمَةً وَ شِرفاً وَ ذِخْراً لِأَصْحَابِ الْهُدَى وَ نَاراً وَ قَهْراً وَ سِيفاً لِأَهْلِ الْبَغْيِ وَ الْفَحْشَاءِ تَعَالَى مَنْ ارْتَعَدَتْ بِاسْمِهِ فَرَائِصُ الْخَائِنِينَ وَ تَزَعَزَعَ بِذِكْرِهِ بَنِيانُ الْمُشْرِكِينَ أَنَّهُ لَهِوَ الْفَرْدِ الَّذِي مَا مَنَعْتَهُ حِجَابَاتُ الْقَوْمِ وَ لَا سَبْحَاتُ الَّذِينَ كَفَرُوا بِالْيَوْمِ وَ الصَّلَوةِ وَ السَّلَامِ عَلَى أَنْبِيَائِهِ وَ رُسُلِهِ الَّذِينَ انْفَقَوْا مَا عِنْدَهُمْ فِي سَبِيلِهِ وَ قَامُوا عَلَى خِدْمَةِ أَمْرِهِ عَلَى شَأْنِ انْتَشَرَتْ رَايَاتِهِ فِي الْبِلَادِ وَ ارْتَفَعَتْ أَعْلَامُ هِدَايَتِهِ بَيْنَ الْعِبَادِ
- 3 وَ بَعْدَ دَسْتِخَطِّ اتَّخُوبِ حَقِيقِي بَايْنَ عَطْشَانِ بِخَشِيدِ أَنْجِهِ رَا كِه زَلَالِ نِهَالِ رَا وَ نُورِ آفاقِ رَا بَعْدَ از قِرَائَتِ وَ اِطَّلَاعِ قَصْدِ مَقْصِدِ اَعْلَى نُمُودِهِ دَرِ سَاحَتِ اَمْنَعِ اَقْدَسِ عَرْضِ شُدِ فَرْمُودَنْدِ بَنُويسِ بِجَنَابِ سَمِ مَظْلُومِ وَصِيَّتِ مِينَمَايِدِ جَمِيعِ رَا يَصْبِرِ وَ اَصْطَبَارِ وَ سَكِينِهِ وَ وَقَارِ نَبَايِدِ افْتَدِهِ مَقْرِبِينَ وَ مَخْلَصِينَ از اَفْعَالِ ظَالِمِينَ وَ غَافِلِينَ مَكْدَرِ شُودِ اِمثالِ اَنِّ نَفُوسِ دَرِ هِيچِ عَهْدِ وَ عَصْرِ اطاعتِ اَمْرِ نَمُودِه اَنْدِ وَ بِكَالِ ظَلَمِ وَ اِعْتَسَافِ بَرِ مَظَاهِرِ اَمْرِ اَلْهِىِ وَ مِشَارِقِ وَحَى صِدْقَانِىِ وَ اَرْدِ اَوْرَدَنْدِ اَنْجِهِ رَا كِه كَلِ شَنِيدِه اَنْدِ وَلَكِنْ عِنْدَ اللَّهِ از بَرایِ اَيْنِ هِيچِ رِعا عِ قَدْرِىِ وَ شَأْنِىِ نَبُودِه وَ نَيْسَتْ
- 4 بَايْدِ دُوسْتانِ اَلْهِىِ دَرِ جَمِيعِ اُمُورِ بِحَقِّ تَوَكَّلِ نَمَايَنْدِ وَ باو تَفْوِيزِ كَنْنَدِ وَ دَرِ بارِهٴ جَمِيعِ مَنْ عَلَى الْأَرْضِ دَرِ لَيَالِىِ وَ اَيَّامِ بِكَمالِ عِجْزِ وَ اِبْتِهالِ عِنايَتِ طَلَبِ نَمَايَنْدِ كِه شَايْدِ از بَحْرِ حَيَوانِ مَحْرُومِ نَمَانْدِ وَ يا ثَمَّارِ سَدْرِهِ اِنْسانِيَهٴ مَرْزُوقِ شُوندِ وَ بَايْدِ دَرِ كَلِّ اَحْيَانِ وَ صابايِ اَلْهِىِ رَا اِمَامِ عَيُونِ مِشاهِدِه نَمَايَنْدِ وَ غَفْلَتِ نَكَنْنَدِ نَفُوسِ غَافِلِهٴ بِجَنُودِ شَرِيرِهٴ بَرِ اِطْفَاءِ نُورِ اَلْهِىِ قِيامِ نُمُودِه اَنْدِ شُما بِجَنُودِ اَعْمالِ طَيِّبِهٴ وَ اخلاقِ مَرْضِيَهٴ نَصْرَتِ نَمَائِدِ حَقِّ بِنَفْسِهٴ قَادِرِ وَ تَوانا اَسْتِ اَنْجِهِ اَرادِهٴ نَمَايْدِ فِي الْحَيْنِ ظَاهِرِ

powers, and His will triumpheth over the will of all who are on earth and in heaven. The oppressor seeketh victory over Us through the might of his hosts, while We seek victory over him through the One Who is nigh, the Strong, the Triumphant, the Powerful.

5 What fruit did the calumniator reap, and what station did the wolf attain, and what benefit did the serpent gain? By God's life, all are in manifest loss. Were the lamentation of but one of those souls to be heard, all who dwell on earth would be struck with terror. O S.M.! Those souls who in these days have rendered service in God's path, who have given shelter to the captives, or who have shown regard – all are recorded and inscribed by the Supreme Pen in the Crimson Book. God will surely reward them with a goodly reward and recompense them with a great recompense. Verily, He hath power over all things.

6 Praise be to God! By divine bestowals you have been and continue to be favored. As commanded, write to my beloved Ibn-i-Abhar, upon him be the Glory of God and His favors, that they should not remain in the Land of Ta. They should certainly spend some time away, as this is closer to piety. The funds that the distinguished person, may God the Blessed and Exalted assist him, paid for the Huquq – blessed is he and joy be unto him! And now as commanded, regarding the fifty tumans that were first transferred, if received, twenty tumans should be delivered in the Land of Kaf to the honored matron, the Mother of the Sacred Precinct, upon her be the Most Glorious Glory of God, and thirty tumans to the beloved Ibn-i-Abhar, upon him be the Glory of God, Master of Power. More will arrive later, God willing.

7 And regarding the five units that the honored wife of him who ascended to God, upon her be the Glory of God, designated for the Huquq – mention of its receipt was revealed in the Tablet to that honored leaf from the heaven of the Divine Will and was accepted. As commanded, the aforementioned funds should be delivered in the Land of Kha to the spiritual beloved 'Ayn-Zayn, upon him be the Glory of God and His favors, as they have incurred debt and the sooner it reaches them the more beloved it is in the sight of God. They have been wronged and considerable sums have been taken from them.

8 Regarding what they mentioned about the honored gentleman, His Holiness the Name of God Mim-Ha, upon him be all His Most Glorious Glory – all that was sent of their letters was received and replies were sent twice. In any case, the hosts of God have been and will always be victorious. In the prison, mention is made of them and those with His Holiness most of

و موجود است قدرتش مهیمن است بر قدرتها و اراده اش غالب است بر اراده من فی الارض و السماء ان الظالم یستنصر علینا بقوة جنوده و نحن نستنصر علیه بالقوی الغالب القدير

5 کاذب چه ثمری دید و ذنب بچه مقام رسید و رقشا چه منفعت برد لعمر الله کل فی خسران مبین اگر ناله یکی از آن نفوس اصغا شود جمیع من علی الارض بفرع آیند یا سم نفوسیکه این ایام فی سبیل الله خدمت نموده اند و اسرا را منزل داده اند و یا توجه نموده اند کل در صحیفه همرا از قلم اعلی مذکور و مسطور سوف یکافیم الله مکافئاتاً حسناً و یجزیه الله جزاءً عظیماً انه علی کلشیء قدير انتهى

6 لله الحمد بعنايات الهیه فائز بوده و هستيد حسب الامر محبوبي جناب ابن ابر عليه بهاء الله و عنایته بنویسید در ارض ط توقف نمایند البتة چندی خارج باشند اقرب بتقوی بوده و هست وجه رش را که جناب شخص مخصوص آیده الله تبارک و تعالی از بابت حقوق ادا نمودند نعیماً له و طوبی له و حال حسب الامر آن پنجاه تومان که اول حواله شد اگر برسد بیست تومان آنرا در ارض کاف بخدره معظمه ام حرم علیها بهاء الله الاهی برسانند و سی ۳۰ تومان بجناب محبوبي ابن ابر عليه ۹ ۶۶ [بهاء الله] مالک القدر و از بعد هم انشاء الله میرسد و

7 وجه پنج واحد که مخدره ضلع من صعد الى الله علیها بهاء الله از بابت حقوق وا گذاشته اند ذکر رسید او در لوح ورقه مخدره از سماء مشیت نازل و بطراز قبول فائز و حسب الامر وجه مذکور را در ارض خاء بجناب حبیب روحانی عز علیه بهاء الله و عنایت برسانند چه که ایشان مدیون شده اند و هرچه زودتر برسد لدی الله احب است بر ایشان ظلم واقع شده و مبالغی از ایشان اخذ نموده اند

8 اینکه ذکر آقای معظم حضرت اسم ۶۶ [الله] م علیه منکل ۹ [بهاء] ابها فرمودند آنچه ارسال شد از دستخطهای ایشان رسید جواب هم دو کره ارسال شد در هر حال جند الله غالب بوده و خواهد بود در سخن ذکر ایشان و الذين مع

the time, especially in the Most Holy and Exalted Presence and among the people of the pavilion of infallibility and grandeur. The entire world bears witness to their sanctity, detachment, piety, righteousness and success, and likewise to the oppression, transgression, tyranny, lies and hypocrisy of those who have caused harm to the party of Truth, exalted be His glory.

حضرت اکثر اوقات بمیان مخصوص در ساحت
امنق اقدس و اهل سرادق عصمت و عظمت
جمع عالم شهادت میدهد بر تقدیس و تنزیه و
زهّد و صلاح و فلاح ایشان و همچنین بر ظلم و
تعدي و اعتساف و کذب و نفاق نفوسیکه سبب
ضر حزب حق جلّ جلاله شده اند

- 9 He said: Write, O thou who hast turned unto the Face! Reflect upon the injustice of the people. The Name of God who has desired naught but good and reform, and who has been occupied day and night in service to humanity – the atoms of creation bear witness to their truthfulness, sincerity, trustworthiness, religiosity and oppressed state, as well as that of the other prisoners. Nevertheless, they abandoned justice and acted without it. End quote. This evanescent servant beseeches the Lord of all beings night and day to grant them deliverance and ordain their meeting. Verily our Lord is powerful over all things, wise.

9 فرمودند بنویس یا ایها المتوجّه الى الوجه در
بی انصافی ناس تفکر کن اسم الله که جز صلاح
و اصلاح نخواسته و در لیالی و ایام بخدمت
انام مشغول ذرات کائنات شهادت میدهند بر
صدق و صفا و امانت و دیانت و مظلومیت
ایشان و همچنین سایر مسجونین مع ذلک عدل
را گذاشتند و بدون آن عامل شدند انتهى اینعبد
فانی در لیالی و ایام از مالک انام میطلبد که
ایشانرا نجات عطا فرماید و لقا مقدر نماید انّ
ربنا القدير على كلشيء حکیم

- 10 Regarding what was written about the honored beloved, the Hakim, upon him be the Glory of God – they arrived in Beirut from the great city and proceeded to Damascus. Until now they have not arrived in this land. Wherever they are, may they be safe and at rest under the shadow of divine favor. Regarding what was written about my master Amin, upon him be the Glory of God and His favors – yes, these matters are with them and truly they have arisen to serve with utmost dedication. They are occupied day and night. This evanescent servant beseeches the Truth to confirm them, although what confirmation could be greater than that their service has been accepted? In these days they wrote a letter to this servant. God willing, a reply will be sent. If that beloved one writes to them, they should mention God's favors toward them.

10 اینکه در باره حبيب مکرم جناب حکیم عليه ۹
۶۶ [بهاء الله] مرقوم داشتند ایشان از مدینه
کبیره وارد بیروت شدند و توجه به شام نمودند
تا حال بلین ارض وارد نشده اند هر جا هستند
انشاء الله سالم باشند و در ظل عنایت مستریح
اینکه در باره مخدومی جناب امین عليه بهاء
الله و عنایت مرقوم داشتند بلی این امورات با
ایشانست و فی الحقیقه بکمال همت بر خدمت قیام
نموده اند لیلاً و نهراً مشغولند از حقّ این خادم
فانی میطلبد که ایشان را مؤید فرماید اگرچه
کدام تأیید است اعظم از اینکه خدمتشان
بقبول فائز شد در این ایام مکتوبی باینعبد
نوشته اند انشاء الله جواب ارسال میشود آنحبوب
اگر بایشان چیزی مینویسند ذکر عنایت حق را
نسبت بایشان مذکور دارند

- 11 As regards the sum which, according to the pen of that beloved and honored brother, His Holiness Haji Khalil, upon him be Baha'u'llah, has been given and through which they have attained to this bounty - mention was previously made of the bestowals of God, exalted be His glory, concerning them. And as to what the beloved one, His Holiness A.B., upon him be the Most Glorious Beauty of God, has written to that beloved one saying that they should await further news from them - this is very good and depends upon their will. The sum which the honored master, His Holiness Amin, upon him be Baha'u'llah,

11 و اما در باره وجه آن وجه را که موافق قلهداد
آنحبوب برادر مکرم جناب حاجی خلیل عليه ۹
۶۶ [بهاء الله] داده اند و بلین اتفاق فائز شده اند
و ذکر عنایات حقّ جلّ جلاله در باره ایشان
از قبل شد و اینکه محبوبی جناب ع ب عليه بهاء
الله الابهی بآنحبوب نوشته اند و سپرده اند که
خبر ثانی از ایشان برسد بسیار خوب این بسته
براراده ایشانست و وجهیکه مخدوم مکرم جناب
امین عليه ۹ ۶۶ [بهاء الله] برات فرستاده اند از

has sent by draft pertains to the Huquq which His Holiness Haji Ali, upon him be Baha'u'llah, was to deliver to His Holiness A.H., upon him be from all the Most Glorious Beauty, and they were to deliver this amount to that beloved one. The details of this were also previously submitted, that it should reach Kaf and His Holiness Ibn-i-Abhar. What more can I say regarding His Holiness A.B., upon him be the Most Glorious Beauty of God, and what befell him in the path of God - he has endured great hardships: on one side the oppression of the ungodly and enemies, and on the other the oppression of the internal hypocrites - the latter oppression being greater and more severe. Thus after this matter was submitted in the Most Holy and Most Exalted Presence, the Tongue of Grandeur spoke this verse: "Indeed, as was said of old: The oppression of kinsmen is more painful to bear for man than the blow of a polished sword."

12 In truth, this is so. This servant is greatly amazed by souls who possess not the weight of a gnat in dignity nor the steadfastness of a fly - the lowliest creatures of the earth are and have been better than such souls. In truth, those souls were not worthy of this station and were eliminated by the sieve of tests. A hundred thousand thanks to the Beloved of the worlds that He confirmed them and made them the target of tribulations and trials in the path of His love. Whatever has befallen them was for God and unto God shall it return.

13 As to the mention they had made of the honored master, His Holiness Nabil-i-Musafir, upon him be the Glory of God and His favors - it was submitted. Praise be to God, they are blessed with His favors and are mentioned in His presence. After the submission of this supreme word, from the Kingdom of utterance was revealed - His glory be exalted: "God willing, may they be confirmed in that which is befitting. Remember him on My behalf and give him the glad tidings of My mercy and My favors. God willing, may they be protected and adorned with the favors of God. In the gathering of inner meanings their mention has been and is made, and in the school of the knowledge of the All-Merciful they are as interpreters. Blessed be he from the Wronged One, the Grief-Stricken." End quote. This evanescent servant also conveys greetings and praise to them and beseeches God, exalted be His glory, to confirm them in that which is lasting and eternal.

14 As to what was mentioned concerning the honored brother Aqa Shaykh Muhammad, upon him be the Glory of God - in these days petitions have arrived from those regions through the spiritual friend Jinab-i-Shaykh Abu'l-Qasim, upon him be the Glory of God, wherein mention was made of Jinab-i-Aqa

بابت حقوق است که بنا بود جناب حاجی علی علیه ۹۶۹ [بهاء الله] بحضرت اح علیه منکّل ۹ [بهاء] اباه برساند و ایشان این مبلغ را بانحیوب برسانند تفصیل آنهم از قبل عرض شد که باید به کاف و جناب ابن ابهر برسد دیگر چه عرض نمایم از جناب ع ب علیه بهاء الله الاهی و ماورد علیه فی سبیل الله بسیار بر ایشان سخت گذشته یکطرف ظلم مشرکین و معاندین و یکطرف ظلم منافقین داخلین ظلم ثانی اعظم و اکبر چنانچه بعد از عرض این فقره در ساحت امنع اقدس لسان عظمت باینفرد ناطق نعم ما قیل من قبل و ظلم ذوی القربی اشدّ مضاضة علی المرء من وقع الحسام المهند

12 فی الحقیقه اینست اینبعد بسیار متحیر است از نفوسیکه بقدر پشه وقر ندارند و باندازه ذباب ثبات نه پست ترین جنبنده های ارض احسن از آن نفوس بوده و هستند فی الحقیقه آن نفوس قابل ایستقام نبودند و از صافی امتحان بیرون [رفتند] صد هزار شکر محبوب عالمینا که ایشانرا مؤید فرمود و در سبیل محبتش محل رزایا و بلایا نمود آنچه وارد شده لله بوده و الی الله راجع

13 اینکه ذکر مخدوم مکرم جناب نبیل مسافر علیه بهاء الله و عنایت فرموده بودند عرض شد لله الحمد ایشان بعنایت فائزند و لدی الوجه مذکور بعد از عرض اینکلهء علیا از ملکوت بیان ظاهر قوله عزّ اجلاله انشاء الله مؤید باشند بر آنچه سزاوار است ان اذکره من قبلی و بشره برحمتی و عنایتی انشاء الله محفوظ باشند و بعنایت حق مزین در انجمن معانی ذکرشان بوده و هست و در دبستان عرفان رحمن بمثابهء مترجمند هنیئاً له من لدی المظلوم المهموم اتی اینبعد فانهم خدمت ایشان تکبیر و سلام میرساند و از حق جلّ اجلاله میطلبد ایشانرا مؤید فرماید بر آنچه باقی و دائم است

14 و اینکه از جناب برادر مکرم آقا شیخ محمد علیه بهاء الله ذکر نموده بودند این ایام عراضی از آن اشطار رسیده بتوسط حبیب روحانی جناب شیخ ابوالقاسم علیه بهاء الله و ذکر جناب آقا شیخ

Shaykh Muhammad. It appears that he is engaged in commerce. The response to these petitions has been sent down from the heaven of grace and will be forwarded, God willing. The servant beseeches his Lord to assist him in His remembrance and praise and the service of His Cause, and to ordain for him that which shall profit him in all the worlds of His worlds. Verily, He is powerful over all things. I convey greetings and glorification to him as well. The Glory shining forth from the horizon of the bounty of our Lord and your Lord be upon you and upon those who are with you.

محمد در او بوده و از قرار معلوم تجارت مشغولند
جواب عرایض از سماء عنایت نازل انشاء الله
ارسال میشود یسئل الخادم ربّه بأن یؤیّده علی
ذکره و ثنائه و خدمة امره و یقدّر له ما ینفعه فی
کلّ عالم من عوالمه انه علی کلّ شیء قدير خدمت
ایشانهم سلام و تکبیر میرسانم البهاء المشرق من
افق عنایة ربنا و ربکم علی حضرتکم و علی من
معکم

15 The servant 22 Rabi'u'th-Thani 1301

15 خادم فی ۲۲ ربیع الثانی سنة ۱۳۰۱

16 As commanded, it is best and most fitting and closest to piety that all written matters remain confidential. And glory be upon him who follows His command.

16 حسب الأمر هرچه امور تحریر مستور باشد اولی
و احسن و اقرب بتقوی است و البهاء علی من
اتبع امره

MJAN.193, AYBY.272

BH00559

To: Aqa Siyyid Ali

Date: 1301-05-05 [1884-Mar-3]

1 He is God-exalted be His station, the Most Great, the All-Powerful

1 هو الله تعالى شأنه العظمة والاقطار

2 All praise be unto God alone, and blessings be upon Him after Whom there shall be no Prophet. Praise befiteth the Desired One of the world and the Lord of all nations, Who illumined the world of existence with the Muhammadan Light. He is the Herald of the meeting with divine manifestations on the Day of Resurrection, and He is the Manifestation of the infinite names and attributes. In truth, the knowledge of the world is but a trace of His knowledge, and the understanding of nations is but a fruit of the Tree of His understanding. The appearance and continuance of the world hath been and is through His blessed existence. Who is capable of describing Him as He deserves to be described, and who can praise Him as befiteth His station? The manifest blessings from the horizon of God's grace be upon Him and upon His family and companions, through whom the throne of Islam was established and the world attained the light of faith. God hath described them in His words: "No fear shall be upon them, neither shall they grieve."

2 الحمد لله وحده و الصلوة علی من لا نبي بعده
حمد مقصود عالم و مالک امم را لایق و
سزاست که عالم هستی را بنور محمدی [ص]
منور فرمود اوست مبشر بقاء تجلیات ربّانیّه
از یوم قیامت و اوست مظهر اسماء و صفات
نامتناهیة فی الحقیقه علم عالم اثری است از علم
او و عرفان امم ثمره ایست از سدره عرفان
او ظهور و بقای عالم بوجود مبارکش بوده و
هست من یقدر ان یصفه حتّی الوصف و من
یقدر ان یذکره بما ینبغی له الصلوة الظاهرة من
افق عنایة الله علیه و علی آله و اصحابه الذین بهم
استقرّ عرش الاسلام و فاز العالم بنور الايمان
وصفهم الله بقوله لا خوف علیهم و لا یحزنون

- 3 And further: the letter of that beloved one, who thirsteth in separation, bestowed the water of reunion, and granted the cup of nearness and presence to the seeker of His meeting. Praise be to God, the bounty of love hath flowed and descended from the heaven of the grace of the friends of Truth. God willing, may this grace remain eternal and enduring. After its reading and review, when presented before Him, He said: "We beseech God, blessed and exalted be He, to cause the streams of His knowledge to flow through them, to manifest through them that which will awaken His creation, to ordain for them every good thing which He hath sent down in His Book, to protect them from His enemies, and to aid them to perform pure deeds as He aided them before. He is the All-Powerful, the Almighty."
- 3 و بعد مکتوب آنخوب تشنه فراق را آب وصال عطا نمود و طالب لقا را کأس قرب و حضور بخشود لله الحمد نعمت محبت از سماء عنایت اولیای حق جاری و نازل انشاءالله این عنایت باقی و پاینده ماند و بعد از قرائت و اطلاع قصد حضور نموده عرض شد فرمودند نسل الله تبارک و تعالی بان یجری منهم جداول عرفانه و یظهر منهم ما ینتبه به خلقه و یقدر لهم کلّ خیر انزله فی کتابه و یحفظهم من اعدائه و یوقّهم علی الأعمال الخالصة کما وّقّهم من قبل و هو المقتدر القدیر
- 4 In all conditions they are remembered and are visible before Our eyes. Night and day, one must beseech God, exalted be His glory, to protect His religion and preserve the radiant Faith from the evil of enemies. The darkness of oppression hath encompassed the world of justice. The domains of Islam are observed as a lifeless body fallen upon the earth. Each day a limb thereof is severed by an oppressor or an idolater, and these matters are the fruits of deeds.
- 4 در جمیع احوال مذکورند و امام عین مشهود در لیلی و ایام باید از حقّ جلّ جلاله مسئلت نمود که دین خود را حمایت فرماید و ملت بیضا را از شر اعدا محفوظ دارد عالم عدل را ظلمت ظلم احاطه نموده ممالک اسلام بمثابه جسدی مرده و بر ارض افتاده مشاهده میگردد هر روز عضوی را ظالمی و یا مشرکی میبرد و این امور از ثمرات اعمال است انتهی
- 5 This evanescent servant beseeches the True One, exalted be His glory, and likewise those gentlemen should beseech, that perchance He may grant victory to the oppressed and bring the oppressors to their due requital. He is, verily, powerful and mighty over all things. I convey greetings to the friends of that land and implore confirmation and success for each one. God willing, may they be illumined by the light of harmony and unity, and be ever gazing toward the highest horizon. All are remembered before His Presence and are sustained by His special favors. Happy are they!
- 5 این خادم فانی از حقّ جلّ جلاله مسئلت مینماید و همچنین آن آقایان مسئلت نمایند که شاید مظلومین را نصرت فرماید و ظالمین را بسزای خود رساند اوست بر هر شیء قادر و توانا دوستان آن ارض را سلام میرسانم و از برای هر یک تأیید و توفیق میطلبم انشاءالله بنور اتفاق و اتحاد منور باشند و بافق اعلی ناظر کلّ لدی الوجه مذکورند و بعنایت مخصوصه مرزوق هنیئاً لهم
- 6 Praise be to God, the path is clear and the field is vast. The horsemen in the arena of love, fellowship, kindness and unity may gallop as they please. This is the Day of utterance; we must make up for what was lost - that is, whatever was delayed and prevented by numerous obstacles. May the Spiritual Luminary shine forth from the heaven of acceptance and inner meanings, adorning the world of gloom and sorrow with the lights of joy. Though indeed the letter of that beloved one was like a swift-winged bird, seemingly moving with the wings of yearning or the pinions of eagerness and attraction, accompanied by a world of gladness and joy - its joy enabled this subdued one to offer praise and thanksgiving.
- 6 الحمد لله راه باز و میدان وسیع فوارس مضمار محبت و وداد و شفقت و اتحاد هر قسم بخواهند جولان میدهند روز روز پیان است باید تدارک مافات نمود یعنی آنچه توقف رفت و از موانع کثیره ممنوع شد چون نیر روحانی از افق سماء اقبال و معانی جلوه نماید تا عالم کدورت و حزن را بانوار سرور مزین فرماید اگرچه نامه آنخوب فی الحقیقه طیر تیزپری بود گویا باجنحه اشتیاق و یا بقوادم شوق و انجذاب حرکت مینمود یک عالم فرح و سرور با او همراه سرور او این محمود را بر ذکر و ثنا تأیید نمود

- 7 If the people of the world were to discover the station of true love, by the life of the Intended One, all would engage in this trade, and its profit would fill the treasuries of earth and heaven. What benefit is there when they are heedless and submerged in the sea of regrets, cares and sorrows? The wonder is that even their abundant wealth has become the cause of their distress and anxiety. Their wealth is their enemy, yet day and night they strive to acquire this enemy, unaware. Were they to receive but a particle of the lights of spiritual manifestations, they would behold themselves at all times, in this world and the next, in the highest paradise. Their desires have prevented them from witnessing the lights, and their ornaments have occupied them from recognizing the mysteries. In any case, I beseech the True One, exalted be His glory, to awaken all and make them aware, that they may attain to that which is befitting.
- 7 اگر خلق عالم قدر مقامات محبت حقیقی را بیابند لعمرالمقصود کلّ باین تجارت مشغول شوند و ریحش خزاین ارض و سماء را مملوّ نماید چه فایده که غافلند و در بحر نواهم و غموم و احزان مستغرق تعجب در آنست که ثروت کلیّه ایشان نیز سبب کدورت و همّ و غمشان گشته دشمنشان مالشان و شب و روز در تحصیل دشمن مشغولند و شاعر نیستند و اگر بذرهائی از انوار تجلیات معنوی قسمت میبردند خود را در جمیع اوقات در اولی و عقباً در فردوس اعلی مشاهده مینمودند قدّ منعتهم احوالهم عن مشاهده الأنوار و شغلهم زخارفهم عن معرفة الأسرار در هر حال از حقّ جلّ جلاله میطلب کلّ را بیدار نماید و آگاه فرماید تا فائز شوند بآنچه که سزاوار است
- 8 Your beloved one's attention to the region of Egypt has yielded desirable results, for that beloved one turned from this direction - indeed you were a gift to the friends of that land and crystal water for the saplings of the spiritual garden. The mention of that honored one's journey and hardships, from the acquisition of the palm tree and its details, and the visitation of God's saints - all were presented before His presence. This is what the Tongue of Utterance hath spoken.
- 8 و توجه آنحبيب بشطر مصر نتایج مرغوبه حاصل چه که آنحبيب از این شطر توجه نمودید فیالحقیقه ارمغانی بودید از برای دوستان آن ارض و آب زلالی از برای نهالهای بستان معنوی و ذکر مسافرت و زحمات آنحضرت از تحصیل نخل و تفصیل آن و زیارت اولیای حقّ جمیع تلقاء حضور عرض شد هذا ما نطق به لسان البیان
- 9 In the Name of God, the Helper, the Single, the All-Knowing.
- 9 بسم الله المعین الفرد الخبیر
- 10 We send greetings to the friends in that land and seek confirmation for them, and we beseech God to grant them all a share from the incomparable pure water of the Kawthar of divine knowledge and bestow upon them a portion from the ocean of utterance. Praise be to God, the door of His grace has ever been and will forever remain open, and His straight path is clear and manifest, though hidden from unseeing eyes. Today an eye is needed that is sanctified from the veils of men and purified from the dust of vain imaginings, and an ear is needed that is detached from the world and the clamor of the peoples, that it may hear the call of the true Nightingale and behold the horizon of the manifestation of God's names and attributes. No ocean can equal a drop of the recognition of this Day, and no works of past ages can compare with an atom of deeds performed therein.
- 10 دوستان آن ارض را سلام میرسانیم و از برای ایشان تأیید میطلبیم و از حقّ مسئلت مینمائیم کلّ را از زلال بیثال کوثر عرفان قسمت عطا فرماید و از بحر بیان نصیب بخشد لله الحمد باب فضلش لم یزل ولا یزال مفتوح و صراط مستقیمش واضح و مشهود ولکن از ابصار غیرمنیره مستور امروز چشمی باید مقدّس از حجاب انام و منزّه از رمد اوهام و سمعی باید فارغ از عالم و وضوای امم تا ندای عنذلیب حقیقی را بشنود و افق ظهور اسماء و صفات الهی را مشاهده نماید بقطره از عرفان این یوم بحر معادله ننماید و بذرهائی از عمل در آن اعمال قرون برابری نکند
- 11 How excellent is the state of one who has raised the banner of trust in God and emptied his heart of all remembrance save that of God. Every hour, every minute, nay every moment, it proclaims in most eloquent utterance: "O friends on earth!
- 11 نیکوست حال نفسیکه علم توکل برافراخت و قلب را از ذکر ما سوی الله برداخت هر ساعت و هر دقیقه بل هر آن بافصح بیان ندا مینماید و میگوید

Know ye my station and recognize my worth. Strive that ye may not lose that which ye would be powerless to regain. Hold fast to the cord of grace and cling to the hem of justice. Should there come upon you at times that which causes grief and sorrow, be not dismayed, and soil not the luminous heart with the dust of sadness. Whatever the All-Wise Wisdom requires is pure good and sheer bounty. Ere long that which has flowed from the Pen of counsel of the Wronged One shall become evident and manifest.

ای اولیای ارض مقام مرا بدانید و قدر مرا بشناسید جهد نمائید تا از شما فوت نشود آنچه که از تدارک آن عاجزید بجبل فضل تمسک نمائید و بذیل عدل تثبث اگر گاهی و هنگامی وارد شود آنچه که سبب حزن و اندوهست جزع مکنید و قلب منیر را بغبار غموم میلانید آنچه حکمت بالغه اقتضا نماید خیر محض و فضل صرف است عنقریب [آنچه] از قلم نصح مظلوم جاری شد ظاهر و لائح گردد

- 12 The whole world has been created for the Most Great Luminary, that is, God, exalted be His glory, and all tongues confess and acknowledge this truth. Nevertheless, all are heedless save whom God willeth. Heedlessness has reached such a stage that an ignorant one among the ignorant of the earth has exerted his utmost effort to extinguish the light of divine knowledge and quench the fire of the divine Lote-Tree. He is not the first to arise to extinguish the Light. Reflect upon the earliest ages - the manifestations of tyranny and pride have ever endeavored to extinguish the light, but God made manifest what He desired despite their opposition, and made them among the most lost in His perspicuous Book.

12 جمیع عالم مخصوص نیر اعظم یعنی حق جلّ جلاله خلق شده‌اند و جمیع السن بر این فقره مقرر و معترف مع ذلک کلّ غافل مشاهده میشوند الا من شاء الله امر غفلت بمقامی رسیده که جاهلی از جهلای ارض در اطفاء نور معرفت الهی و اتحاد نار سدره علم ربّانی جهد بلیغ می‌ذول داشته لیس هو اول من قام علی اطفاء النور در قرون اولی تفکر نمائید لازال مظاهر بغی و غرور در صدد اطفاء نور بوده‌اند ولیکن الله اظهر ما اراد رغماً لأنفهم و جعلهم من الأخسرین فی کتابه المبین

- 13 The oppressor seeks victory over Us through the force of hosts, while We seek victory over him through the Mighty, the All-Powerful, the Almighty. That which caused sorrow has befallen some of the friends in that land - let them not be saddened. Soon will they witness the favor of their Lord and attain what they have missed. To this testifies He Who has acknowledged the oneness and singleness of God and has spoken in all conditions that there is none other God but Him, the Self-Sufficient, the Most High. Out of wisdom We have not mentioned names - soon will God open the doors of good things to the faces of His loved ones. Verily, He is the Answerer of prayers. There is none other God but Him, the Forgiving, the Generous.

13 انّ الظالم یستنصر علینا بقوّة الجنود و نحن نستنصر علیه بالقوّة الغالب القدير بر بعضی از دوستان آن ارض وارد شد آنچه که سبب حزن بوده محزون نباشند سوف یری عنایة ربّه و یدرک ما فات عنه یشهد بذلک من اعترف بوحدانیه الله و فردانیه و نطق فیکل الأحوال انه لا اله الا هو الغنی المتعال نظر بحکمت اسم ذکر ننوّدیم سوف یفتح الله علی وجوه احبائه ابواب الخیرات انه لمحیب الدّعوات لا اله الا هو الغفور الکریم

- 14 O loved ones of the All-Merciful! Soar in the atmosphere of the love of God. Beware lest anything deter you. Cast away that with which the people are occupied and take what ye have been commanded by an All-Wise Ordainer. And peace and blessings be upon the Messengers, and praise be to God, the Lord of all worlds.

14 یا احبّاء الرحمن طیروا فی هواء محبة الله آیا کم ان تمنعکم شیء من الأشياء ضعوا ما اشتغل به الناس و خذوا ما امرتم به من لدن امر حکیم و الصلوة و السلام علی المرسلین و الحمد لله ربّ العالمین انتهى

- 15 The services rendered by that honored one and the attention of that beloved one have been and will continue to be accepted deeds, and their reward rests with God, exalted be His glory.

15 زحمت آنجناب و توجه آنخوب کلّ عملی مبرور بوده و خواهد بود و اجرش با حق جلّ جلاله است و از انگدشته خود آنجناب سهمی دارید از

Moreover, you yourself have a share in that small plot. In every place and location where a sapling or tree is planted, God is witness that it has been and continues to be planted with the intention of the loved ones, in remembrance of the loved ones, for the sake of the loved ones, for the joy of the loved ones, and for the gaze of the loved ones. It is known and evident that there is no purpose other than this. The crown of deeds is that which is performed for God and His loved ones.

- 16 You had written that one day when we received the envelope from the post office and were going to visit the honored Munis-i-Ruhani, the sealed wine was still in the ruby. Such a state overtook me that I said to Munis, "If the government were to arrest the truly intoxicated ones, we would all be in prison every week." Would that this blessed intoxication might be attained by souls and they might dwell in prison their whole lives! This cup is not destined for everyone, and not every soul is worthy of this station. However, we beseech God's grace and His infinite bounties that He may intoxicate the whole world with the Kawthar of recognition and make them known and recognized in the gathering of the world by the name of God, exalted be His glory. Though there is a profound difference between the station of creation and this station, nothing is difficult for the generous ones.

- 17 The mention of the honored Mirza Hamshirah-zadih, upon him be God's peace, brought joy. God is witness that he and the other gentlemen are ever before my eyes. I beseech God, exalted be His glory, for the good of this world and the next for each one of them. Verily, He has power over all things. Peace be upon you, and the mercy of God, and His blessings.

قطعهء صغیره در هر کجا و هر محل که نهالی و یا شجری غرس میشود حق شاهد و گواهدست که بنیت اولیا و ذکر اولیا و لأجل اولیاء و لیفرح الأولیاء و لمنظر الأولیاء شده و میشود و این معلوم و واضح است که مقصودی جز این نه اکیل اعمال عملی است که الله واقع شود و لأولیائه

- 16 اینکه مرقوم داشته بودید یومی از آیام پاکت را از پوسطه گرفته در خدمت جناب مونس روحانی میرفتیم هنوز ریحیق مختوم بود و در لعل بود حالتی دست داده بود که گفتیم بمونس هرگاه بنا بود مستان می حقیقی را حکومت اخذ نماید ما همه هفته در حبس بودیم ای کاش این مستی مبارک از برای نفوس حاصل شود و تمام عمر در حبس ساکن گردند این جام نصیب هر کسی نه و این مقام را هر نفسی لایق نه ولیکن از فضل حق و عطایای بختباهش مسئلت مینمائیم جمیع عالم را از کوثر عرفان مست فرماید و در انجمن عالم باسم حق جلّ جلاله منسوب و معروف فرماید اگرچه مقام خلق با این مقام فرقی است ژرف ولیکن با کریمان کارها دشوار نیست

- 17 ذکر جناب میرزا همشیره زاده علیه سلام الله بهجت آورد حق شاهد و گواهدست که ایشان و سایر آقایان نصب عینند از حق جلّ جلاله از برای هر یک خیر دنیا و آخرت مسئلت مینمائیم انه علی کلّشیء قدیر السلام علیکم و رحمة الله و برکاته

BLIB_Or15731.131

BH00752

To: *Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Ha*
Date: 1301-05-05 [1884-Mar-3]

- 1 In the name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord!
- 2 The essence of praise and thanksgiving befitteth Him Who, from His Most Glorious Station, hath summoned all creation

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 جوهر حمد و ثنا حضرت محمودیرا لایق و سزااست که در مقام محمود خود جمیع عباد را

and guided them through His Self-Subsisting Name. How great the blessedness of those souls whom neither cares and sorrows nor the hosts of the peoples have deterred from the Dayspring of the Most Great Name. They have regarded the world and its varied hues and embellished ornaments as though they had never existed, and have turned with heart and soul toward the Friend. Glory be to God! Every person of understanding is bewildered, every fair-minded one perplexed, and every just one filled with remorse. What has come to pass that people of insight and possessors of reason remain deprived of this most great bounty and supreme grace? Do they possess any proof greater than the proof of God, or any testimony more exalted than that which hath been made manifest? By God, no! All that exists in the world cannot equal a single utterance thereof. To this beareth witness every just and discerning soul. Verily the soul is prone to evil. By God's life! These heedless and rebellious souls are as dried leaves before the winds of self and desire, which carry them whithersoever they list. They have neither rest nor tranquility.

- 3 Glorified art Thou, O Thou in Whose grasp are the reins of all mankind and in Whose right hand lie the destinies of all in the lands! Thou seest what hath befallen Thy chosen ones at the hands of those who have broken Thy Covenant, turned away from the choice wine of Thy Revelation, and denied what Thou hadst sent down unto them of Thy signs and Thy clear tokens, after they had witnessed the ocean of Thy knowledge and the manifestation of that which Thou hadst explicitly foretold in Thy Books and Tablets. By Thy Self, O Beloved of the world and Desire of the nations! This servant hath been amazed at Thy patience despite Thy power, and Thy forbearance despite Thy might, though he is assured that nothing proceedeth from Thee save that which Thy wisdom requireth. I beseech Thee to send down upon Thy chosen ones that which shall deliver them from the enemies of Thy Self and make them the inheritors of Thy kingdom, the emblems of Thy victory and the standards of Thy might amidst Thy creation. I moreover beseech Thee, O Sovereign of existence, to preserve him whom Thou hast related to Thyself and made one of the twigs of the Tree of Thy Lordship. Then ordain for him that which shall exalt him amongst Thy servants and aid him in all conditions. Verily, Thou art the Self-Sufficient, the Most Exalted.

- 4 My spirit, my soul and my heart be a sacrifice unto your remembrance and unto your steadfastness! Some time ago, a response to your letters along with a reply to the letters of the honored beloved, Aqa Mirza Ashraf, upon him be the Glory of God, the Most Glorious, was submitted and sent together with divine Tablets which descended from the Most Holy Heaven

دعوت فرمود و باسم قیوم خود راه نمود زهی سعادت از برای نفسیکه هموم و غموم و جنود امم ایشانرا از مطلع اسم اعظم منع ننمود عالم و الوان ملونه و زخارف مزخرفه او را کأن لم یکن انگاشته اند و بشطر دوست بجان و دل اقبال نموده اند سبحان الله هر عاقلی متحیر و هر منصفی متفکر و هر عادلی متأسف آیا چه شده که اهل شعور و صاحبان عقول از فیض اعظم و فضل اکبر محروم مانده اند آیا برهانی اعظم از برهان حق و یا حجتی اعلی از آنچه ظاهر شده در دست دارند لا والله آنچه در عالمست بیک بیان معادله نمینماید یشهد بذلک کل عادل بصیر ان النفس لامارة بالسوء لعمر الله این نفوس غافله طاغیه بمثابة اوراق یاسه اند امام اریاح نفس و هوی هر سمت میخواهد میرد لیس لهم من سکون و لا قرار

3 سبحانک یا من فی قبضتک نواصی العباد و فی یمینک ازمة من فی البلاد تری ما ورد علی اصفیائک من الذین نقضوا میثاقک و اعرضوا عن رحیق وحیک و کفروا بما انزلت علیهم من آیاتک و بیناتک بعد ما شهدوا بحر علیک و ظهور ما اخبرتهم بالتصریح فی کتبک والواحد و نفسک یا محبوب العالم و مقصود الأمم ان الخادم کان متحیراً فی صبرک بعد قدرتک و اضطبارک بعد اقتدارک ولو انه یكون موقناً بأن لا یظهر من عندک الا ما تقتضیه حکمتک اسئلک بأن تنزل علی اصفیائک ما یخلصهم من اعدای نفسک و یجعلهم وراث مملکتک و اعلام نصرتک و ریایات قوتک بین خلقک ثم اسئلک یا سلطان الوجود بأن تحفظ من نسبتہ الی نفسک و جعلته من افان سدرۃ ربوبیتک ثم اکتب له ما یرفعه بین عبادک و ینصره فیکل الأحوال انک انت الغنی المتعال و بعد

4 روحی و نفسی و فؤادی لذکرکم الفداء و لاستقامتکم الفداء چندی قبل جواب دستخطهای آنحضرت مع جواب نامه های محبوب مکرم جناب آقا میرزا اشرف علیه بهاء الله الابهی عرض و ارسال شد مع الواحهای

specifically for the friends of Sh and A and B. It is hoped these have arrived and that the eyes of the people of God have been honored and blessed with these wondrous and exalted Tablets, that they may become enkindled by the burning fire within the divine words and drink from the hidden oceans concealed therein. Glory be to Him Who hath joined the opposites in His verses and made them one thing! Your honor should hasten in sending the Tablets; the sooner they arrive, the closer it is to piety.

- 5 The other matter is that, at thy previous request, three verses were revealed and sent specially for the gravestone of the illustrious exalted leaf, upon her rest the Most Glorious of the Glorious and the Most Exalted of the Exalted. Any of these that thou consider to be in accord with wisdom and deem prudent may be engraved.¹ According to His command, wisdom must be observed in all cases, especially regarding the Afnan, upon them be all the most glorious Glory. This has been repeatedly emphasized. The Command is in His hands - He doeth what He willeth and ordaineth what He desireth.

- 6 In these days, some friends in various regions have again been instructed to be mindful of protecting the Afnan of the Tree in all conditions. This relates to outward causes. The point is that they have been and are watchful of their Afnan in all circumstances. How blessed are you, a hundred thousand blessings and felicitations be upon you!

- 7 In view of the repeated supplications of the beloved of the heart, Haji Mirza Haydar-'Ali, upon him be 9 66, upon him be the Glory of God, the Most Glorious, and likewise regarding the matter of the son, if the beloved Aqa Mirza Ashraf, upon him be the Glory of God and His favors, should return to Iran, he is permitted. God's favor has been and is with him. He should be engaged in serving the Cause in all circumstances, whether in Iraq or Hijaz or other lands. The protection of children is emphasized by God. And regarding what you had written about having sent a letter to Sarkar Khan, upon him be the Glory of God, and likewise his reply - when these details were submitted in the Most Holy and Most Exalted Presence, He said: "We beseech God to assist him in that which will exalt his mention, his name and His Cause, and to give him to drink from the cup of My good-pleasure, which God hath placed above all stations."

¹BH11569.

الهیّه که از سماء اقدس مخصوص اولیای ش و الف و با نازل امید هست که رسیده باشد و عیون حزب الله بالواح بدیعہ منیعہ مشرف و فائز تا از نار مشتعلہ در کلمات الہیّه مشتعل شوند و از بحور مستورہ مکنونہ در آن بیاشامند سبحان من جمع الضدین فی آیاتہ و جعلهما شیئاً واحداً آنحضرت باید در ارسال الواح تعجیل فرماید هر قدر زودتر برسد اقرب بتقوی بوده و هست

- 5 عرض دیگر آنکه سه فقره مخصوص حجر قبر مطہر حضرت ورقہ علیا علیہا منکّل بہاء ابہاء و منکّل علاء اعلاہ کہ آنحضرت از قبل خواسته بودید ارسال شد هر یکرا اگر موافق حکمت باشد و مصلحت دانند بنویسند حسب الامر در هر حال باید ملاحظہ حکمت بشود مخصوص در بارہ حضرات افنان علیہم منکّل بہاء ابہاء مکرر تأکید شدہ الامر بیدہ یفعل ما یشاء و یحکم ما یرید

- 6 این ایام ہم مجدداً ببعضی از دوستان اطراف امر شدہ کہ در جمیع احوال حفظ افنان سدرہ را ملاحظہ نمایند این نظر باسباب ظاہرہ است مقصود آنکہ در جمیع احوال مراقب افنان خود بودہ و ہستند ہنئاً لحضرتکم صدہزار ہنئاً و مرثیاً لحضرتکم

- 7 نظر باستدعای مکررہ محبوب فواد جناب حاجی میرزا حیدر علی علیہ ۶۶۹ علیہ [بہاء الله] الابی و همچنین فقرہ ابن اگر جناب محبوبی آقا میرزا اشرف علیہ بہاء الله و عنایتہ بہ ایران راجع شوند مأذونند عنایت حق با ایشان بودہ و هست باید در جمیع احوال بخدمت امر مشغول باشند چہ عراق و چہ حجاز و چہ اراضی اخری و حفظ اولاد لدی الله مؤکد است و اینکہ مرقوم فرمودہ بودند بسرکار خان علیہ بہاء الله مکتوبی ارسال داشته‌اند و همچنین جواب سرکار ایشانرا این تفصیل در ساحت امنع اقدس عرض شد فرمودند نسل الله بأن یوقّہ علی ما یرتفع بہ ذکرہ واسمہ وامرہ و یرزقہ من کأس رضائی الذی جعلہ الله فوق المقامات کلّہا انتہی

- 8 Additionally, the recommendation you had written regarding Haji Mirza Muhammad-Taqi, upon him be the Glory of God, was received. They specifically summoned him from Beirut. During days when meeting was somewhat difficult, nevertheless he was repeatedly blessed with attaining the presence, and afterwards he was given leave to return. He hath attained unto that which was recorded in the Books of God, the Protector, the Self-Subsisting. He came with the spirit and returned with fragrance, through a command from God, the Lord of all beings. Blessed is he and joy be unto him.
- 9 Another submission: On the 22nd day of Rabi'u'th-Thani, the spiritual friend, his honor Aqa Shukru'llah, upon him be the Glory of God, arrived at the Most Great Prison and attained the supreme honor and greatest gift. Praise be to God, the veils of hindrance were rent asunder and he achieved his heart's desire. This is naught but from His supreme bounty, His prevenient mercy, and His all-encompassing grace. The details about the trees that were sent will surely be mentioned by him. In truth, he himself is like a tree - God willing, he will appear with sweet fruits. They said: "Blessed is he who sent it and blessed is he, for what he hath done in the path of God, the Lord of the worlds, hath been accepted before the Wronged One." Although the wild rose did not arrive, the deed of the sender and his honor are accepted before God - meaning there is no difference whether it arrived or not. May my spirit and the spirit of all who dwell in the kingdom of utterance be a sacrifice for His bounty! This much is submitted: that his honor has in no way fallen short, and the ultimate aim and effort was to reach the Source. However, of what that eminence sent, two items arrived. From his honor, the Beloved of the Heart, Shaykh 'Al, upon him be the Most Glorious Glory of God, outwardly it did not arrive, but it truly did arrive, for the Tongue of Grandeur has testified and it was accepted before God. It behooveth us to praise, thank and glorify our Lord, the Forgiving, the Generous. The Glory shining from the heaven of our Lord's providence be upon your honor, those with you, and those who have arisen and spoken what they were commanded by God, the Mighty, the Wise.
- 10 The servant 5 Jamadiyu'l-Avval 1301
- 11 Additionally it is submitted: If his honor, the honored beloved Aqa Mirza Ashraf, upon him be the Glory of God, has departed
- عرض دیگر توصیه‌ئی که آنحضرت در باره جناب حاجی میرزا محمد تقی علیه بهاء الله مرقوم داشتند رسید مخصوص ایشان از بیروت احضار فرمودند در آیامیکه ملاقات قدری مشکل بود معذرت مکرر بلقا فائز شدند و بعد مرخص شده مراجعت نمودند قد فاز بما کان مسطوراً فی کتب الله المهیمن القیوم قد ورد بالروح ورجع بالریحان امرأ من لدی الله مالک الأنام طوبی له و نعیماً له
- عرض دیگر یوم ۲۲ شهر ربیع الثانی حبیب روحانی جناب آقا شکرالله علیه بهاء الله وارد بجن اعظم شدند و بشرافت کبری و موهبت عظمی فائز لله الحمد حیات مانعه خرق شد و ایشان بمراد خود فائز گشتند ان هذا الا من فضله العظیم و رحمته السابقة و عنايته الشاملة و تفصیل اشجار مرسله را البته خود ایشان مذکور میدارند فی الحقیقه خود ایشان بمثابه شجرند انشاء الله با اثمار جنبه ظاهر شوند فرمودند نعیماً لمن ارسله و له قد قبل لدی المظلوم ما عمل فی سبیل الله رب العالمین مع آنکه نسترن نرسید عمل مرسل و ایشان لدی الله بطراز قبول فائز یعنی بشأنیکه هیچ فرقی در وصول و عدم آن ملاحظه نه روحی و روح من فیملکوت البیان لفضله الفداء اینقدر عرض میشود که جناب ایشان بهیچوجه تقصیر نکرده‌اند و منتهای آمال و سعیشان وصول بمبدء بوده و لکن از آنچه آنحضرت ارسال فرموده‌اند دو عدد رسید از حضرت محبوب فؤاد جناب شیخ عل علیه بهاء الله الأبهی بظاهر نرسید و لکن رسید رسیدن حقیقی چه که لسان عظمت شهادت داده و عندالله مقبول واقعشد
- ینبغی لنا ان نحمد و نشکر و نثنی ربنا الغفور الکریم البهاء الظاهر من افق سماء عنایة ربنا علی حضرتکم و من معکم و علی الذین قاموا و قالوا ما امروا به من لدی الله العزیز الحکیم خادماً فی جمادی الأولى سنة ۱۳۰۱
- مجدد عرض میشود اگر جناب محبوب مکرم آقا میرزا اشرف علیه بهاء الله تشریف برده‌اند یعنی

- that is, to another city of the lands - there is and was no harm in it, and it will not be fruitless. And if he returns, in consideration of the wish of his honor, the honored, revered beloved Haji Mirza Haydar-'Ali, upon him be the Glory of God, that too is acceptable. However, I beseech God, exalted be His glory, to ordain for those lands that which is the cause of success and prosperity. Verily, He has power over all things. Another submission: Multiple packets have previously been sent; God willing, they have arrived by now.

AFNAN.117x

بمدینهء دیگر از ارض ها باسی نبوده و نیست
و بیشمر نخواهد بود و اگر هم راجع شوند نظر
بخواش جناب محبوب مکرم معظم حاجی میرزا
حیدر علی علیه ۶۶۹ [بهاء الله] انهم مقبولست
ولکن از حق جلّ جلاله میطلبم از برای آن
اراضی مقدّر فرماید آنچه که سبب نجات و
فلاحست آنه علی کلشیء قدیر عرض دیگر از
قبل پاکات متعدده ارسال شده انشاءالله تا
حال رسیده

INBA31:090

BH01897

To: *Ali Akbar Yazdi*

Date: 1301-05-05 [1884-Mar-3]

- 1 He is God, exalted be His station, the Grandeur and the Power
- 2 Praise be to God Who hath, through His grace and bounty, bestowed upon us the gift of recognition and sent down from the clouds of His generosity the table of utterance. And peace and blessings be upon the Point of Existence and the Manifestation of the names of our Lord, the Mighty, the Loving, through Whom the Book of Divine Unity was adorned and the Point of Detachment appeared, and upon His family and companions who cast away vain imaginings and attained the lights of certitude and arose with their spirits to serve the Cause of God, the Master of the Day of Judgment.
- 3 To proceed: Your letter was like unto a hoopoe bearing glad tidings of your good health. A hundred thousand thanks to the Goal of the world's peoples, Who hath singled out His loved ones with His special favors. After it was read before His presence, He said: "Let them place their trust in God in all matters and occupy themselves with their work. O 'Ali-Qabli-Akbar! The fruit of the tree of insight and wisdom is consultation. Take counsel in matters, and when thou hast decided, place thy trust in God, the Single, the Strong, the Almighty. It is well that thou shouldst engage alone in an occupation. Blessing lieth within His mighty grasp. Be not remiss in thy work. His grace and confirmation have reached thee and will continue to reach thee. And if something else

1 هو الله تعالى شأنه العظمة والاقترار

2 الحمد لله الذى انعم علينا بجوده و فضله نعمة
العرفان و انزل من سحاب كرمه مائدة البيان و
الصلوة و السلام على نقطة الوجود و مظهر اسماء
ربنا العزيز الودود الذى به زين كتاب التوحيد
و ظهرت نقطة التجريد و على آله و اصحابه
الذين نبذوا الأوهام و فازوا بأنوار اليقين و قاموا
بأرواحهم لخدمة امر الله مالک يوم الدين

3 و بعد نامهء آنجناب هدهدی بود حامل بشارت
صحّت مزاج عالی صد هزار شکر مقصود عالمیان
را که دوستان خود را بعنايات مخصوصه
مخصوص داشته بعد از قرائت تلقاء وجه عرض
شد فرمودند در جمیع امور بر حقّ توکل نمایند و
بشغل خود مشغول یا علی قبل اکبر ثمرهء شجرهء
بینائی و دانائی مشورت است در امور مشورت
کن و اذا عزمت توکل علی الله الفرد القوی
القدیر تنها بشغلی اشتغال نمائی خوبست برکت
در قبضهء قدرت اوست شما در شغل اهمال
نمائید عنایت و توفیق او رسیده و میرسد و اگر
از مشورت قسم دیگر ظاهر شود [انهم] لدی

should appear from consultation, [it] is acceptable before His presence. We beseech God, glorified and exalted be He, to grant [thee] success and confirmation. Be thou confident in God's grace and mercy, and be among the steadfast."

الوجه مقبول از حق سبحانه و تعالی از برای
[تو] توفیق و تأیید میطلبیم ان اطمئن بفضل الله
ورحمته و کن من الراسخين

- 4 Today the tongue of favor in the Kingdom of utterance beseeches imperishable bounty for all. Should God will it, the friends of God shall attain unto it, for generosity is His attribute and grace is among His characteristics. If a suitable location is found, this would be and is closest to piety, but consultation is necessary, as was told to you in person. Engage in business, for He ordaineth what He willeth for whomsoever He willeth. Say: Glory be unto Thee, O God of existence and Educator of the seen and unseen! I beseech Thee by the trials of the Manifestations of Thy names and attributes, and by the afflictions of the Dawning-Places of Thy Cause and the Daysprings of Thy Revelation, to ordain for me that which shall make me content with Thy good-pleasure and with what Thou hast ordained for me through Thy generosity and grace. O my Lord! I am he who hath fled from all else save Thee, turning unto Thee and standing before the door of Thy will. I beseech Thee to make me among those who have held fast to Thy will, turning away from their own wills and desires. Thou art He Who hath ever been the Helper of the servants, their Provider, their Protector and their Succourer. There is no God but Thee, the Mighty, the Glorious, the All-Bountiful. I beseech Thee, O my God, by Thy Books and Thy Scrolls and [Thy Tablets] and by [the ocean of Thy knowledge] which none hath comprehended save Thyself, to send down upon me a blessing from Thy presence and [a bounty from Thy side. Verily Thou] art the Munificent, the Generous.

4 امروز لسان فضل در ملکوت بیان از برای کل
نعمت بیزوال مسئلت مینماید لو شاء الله اولیای
الهی بآن فائز میشوند چه که جود شأن اوست و
کرم [از] صفات او اگر محل مناسبی یافت شود
این اقرب بتقوی بوده و هست و لکن مشورت
لازم چنانچه مشافهه بآنجناب گفته شد تمسک
بالاقتراف انه یقدر لمن یشاء ما یشاء قل سبحانک
یا اله الوجود و مربی الغیب و الشهود استلک
بمظلومیة مظاهر اسمائک و صفاتک و بابتلاء
مشارق امرک و مطالع وحیک بأن تقدر لی
ما یجعلنی راضیاً برضائک و ما قدرته لی بحدوک
و فضلک ای رب انا الذی هربت عن دونک
مقبلاً الیک و قائماً لدی باب ارادتک استلک
بأن تجعلنی من الذین تمسکوا بمشیئک معرضین
عن مشیئاتهم و اراداتهم انک انت الذی لم تزل
کنت معین العباد و رازقهم و حافظهم و ناصرهم
لا اله الا انت المقتدر العزیز المنان استلک یا الهی
بکتبک و صحفک و [الواحک] و [بحر علمک]
الذی ما اطلع به الا نفسك بأن تنزل علی بركة
من عندک و [نعمه من لدنک انک] انت الباذل
الکریم

- 5 Praise be to God, you are blessed with His grace. Be [occupied with work]. Profit has come and will come. Consultation with the gentlemen, may God's peace be upon them, is beloved in every matter, and surely they are trustworthy and speak with justice, fairness, trustworthiness and piety. All your relatives are safe and at ease, adorned with the ornament of good health. The apple of our eye, Aqa 'Abdu'l-Husayn, is engaged in study with the new teacher. God willing, may he be successful and at rest beneath the shadow of His grace. Peace be upon you, and God's mercy and blessings.

5 انتهی لله الحمد بعنایت فائزید [بکار مشغول] باشید
ربح رسیده و میرسد مشورت با آقایان سلام
الله علیهم در هر امری محبوبست و البتہ ایشان
امینند و بعدل و انصاف و امانت و دیانت تکلم
میفرمایند منتسبین آنجناب کل سالم و مستریخذند
و بطراز صحت مزین قره عین آقا عبدالحسین نزد
معلم جدید تحصیل مشغول است انشاء الله موفق
باشند و در ظل عنایت مستریخ السلام علیکم و
رحمة الله و برکاته

- 6 The servant 5 Jumada I 1301

6 خادم فی ۵ جمادی الأولى سنة ۱۳۰۱

BLIB_Or15731.139

BH04611

To: Aqa Mirza Ashraf et al., in Ha

Date: 1301-05-05 [1884-Mar-3]

- 1 ...If one were to fully reveal what is concealed, an uproar would arise, for it outwardly conflicts with what is in the hands of the people of outward forms. Yet if one were to conceal everything, no one would attain eternal salvation. The conduct of the Ancient Beauty Himself in Iraq and other lands serves as a complete guide for all. Most of the divines in Iraq would present themselves before the Countenance of the Goal of the worlds night and day - some questioning, some seeking, some investigating, and some searching for truth. He would say that if we were to conduct ourselves otherwise, the greatest separation would become manifest, in which case no one would draw near to hear the Word of God....
 1... اگر انسان بتمامه ظاهر نماید آنچه را که مستور است ضوضای بلند شود چه که مخالف است در صورت با آنچه در دست اهل صورت است و اگر هم تمام ستر نماید احدی برستگاری ابدی فائز نگردد مشی خود جمال قدم در عراق و سایر بلدان دستورالعمل کاملی است از برای کل اکثری از علما در عراق لیلی و ایام تلقاء وجه مقصود عالمیان حاضر بعضی سائل و برخی طالب و بعضی مفتش و جمعی محقق میفرمودند اگر بغیر این مشی نمائیم فصل اکبر ظاهر در اینصورت کسی تقرّب نجوید تا اصغای کلمه الله نماید...
- 2 Protecting the Afnan is incumbent upon all - they have endured much hardship in this Cause.... By command, showing consideration to them is necessary....
 2 حفظ افنان بر کل لازم بسیار در این امر زحمت کشیده اند... حسب الامر مراعاة ایشان لازم است...
- 3 Jafar the Liar hath appeared in that land. In truth, this is Jafar the Liar, not he who was formerly known by this name. His sons are even more wicked than he....
 3 جعفر کذاب در آن ارض ظاهر فی الحقیقه جعفر کذاب اینست نه آنکه از قبل باو نسبت داده بودند ابنائش اخبث از او...
- 4 He is the Most Holy, the Most Great, the Most Glorious
 4 هو الأقدس الأعظم الأبهی
- 5 This is a Book sent down from the Wronged One to all who have believed in God, the All-Subduing, the Self-Subsisting. Worship none but Him, then aid Him through remembrance and praise, and through the hosts of wisdom and goodly character. O My loved ones in that place!... O Abbas!... We make mention of Muhammad-'Ali... O Husayn!
 5 کتاب نزل من لدی المظلوم الی کلّ من آمن بالله المهیمن القیوم ان لا تعبدوا الا اياه ثم انصروه بالذکر و الثناء و یجنود الحکمة و الأخلاق یا احبائی هناک ... یا عباس ... و نذکر محمد قبل علی ... یا حسین...

AVK3.066.07x, AVK3.474.13x, ASAT3.017x,
 ASAT3.241x, ASAT5.021x

BH02431

To: Muhammad Mustafa Baghdadi

Date: 1301-05-11 [1884-Mar-9]

- 1 He is God, exalted be His glory, the Greatness and Power
- 2 Praise be to God Who has made His remembrance and glorification the food of His loved ones, and His love and good-pleasure their paradise. He is the Single, the One, to Whose greatness and sovereignty all atoms testify, and to Whose power and might all beings bear witness. He is the One Who manifested His attributes and names in a Temple and made him a mirror of His Self and a reflection of His knowledge and power, and named him Muhammad. Were it not for him, the mysteries of eternity would not have been revealed nor would the fragrances of revelation have been diffused among the nations. Through him God manifested His Cause and enacted His decree. This Most Great Remembrance and Manifestation of Eternity deserves praise from those immersed in the depths of divine knowledge and remembrance from the Manifestations of the Cause throughout all lands. And the prayer shining forth from the horizon of the loving-kindness of our Lord, the All-Merciful, be upon him and his family and companions, whom God made the hands of His Cause among His creation and signs of righteousness and piety among His servants. There is no God but He, the Powerful, the Mighty, the All-Knowing.
- 3 Thereafter, my spirit be a sacrifice for your remembrance. The servant has attained to that which shone forth from the horizon of your love. When the joy of your words and the delight of your mention took hold of me, I beseeched God, the Lord of the seen and unseen, that He may assist your honor in all good that guides the servants to the path of wisdom and acquaints them with the ways of kindness and care, and that He may grant them the good of this world and the next. Verily, He has power over all things.
- 4 As for what your honor mentioned regarding what his eminence the Trustworthy - upon him be the peace of God, the Lord of all worlds - desired, it behooves us to consider what the Master has uttered. He - may my spirit be His sacrifice - said: "We desire to purify hearts from rancor and hatred, that thereby the standard of unity may be raised in the kingdom of creation." The servant beseeches his Lord to assist his eminence in what He loves and is pleased with, and in that which unites hearts, attracts souls, and brings joy to eyes.
- 1 هو الله تعالى شأنه العظمة والاقترار
- 2 الحمد لله الذي جعل مائدة اوليائه ذكره و ثنائه و جنتهم حبه و رضائه انه هو الفرد الواحد الذي شهدت الذرات بعظمته و سلطانه و الكائنات بقدرته و اقتداره انه هو الذي اظهر صفاته و اسمائه في هيكل و جعله مرآة لنفسه و حاكية عن علمه و قدرته و سماه بمحمد [ص] لولاه ما ظهرت اسرار القدم و ما تضيّعت نفحات الوحي بين الأمم به اظهر الله امره و [انفذ] حكمه ينبغي لهذا الذكر الأعظم و ظهور القدم ثناء من في لجج العرفان و ذكر مظاهر الأمر في البلدان و الصلوة المشرفة من افق عناية ربنا الرحمن عليه و على آله و صحبه الذين جعلهم الله ايدى امره بين خلقه و آيات البر و التقوى بين عبادہ لا اله الا هو المقتدر العزيز القدير
- 3 و بعد روعي لذكركم الفداء قد فاز الخادم بما اشرق و الاح من افق حبكم فلما اخذني ابتهاج بيانكم و فرح ذكركم سألت الله رب ما يرى و ما لا يرى بأن يوفق حضرتكم على كل خير يهدي العباد الى صراط الحكمة و يعرفهم سبل الشفقة و العناية و يرزقهم خير الآخرة و الأولى انه على ما يشاء قدير
- 4 و اما ما ذكر حضرتكم فيما اراده جناب الأمين عليه سلام الله رب العالمين ينبغي لنا ان ننظر ما نطق به المولى قال روعي فداء انا اردنا ان ننظر القلوب عن الضغينة و البغضاء ليرفع بذلك علم الاتحاد فيملكون الاتحاد يستل الخادم ربه بأن يؤيد جنابه على ما يحب و يرضى و على ما يتحد به القلوب و يخذب به النفوس و تقر به العيون

5 And as for what you mentioned about the Prisoner - upon him be God's peace - his eminence is remembered and regarded. The servant sends greetings upon him and upon the loved ones, and asks forgiveness from your honor because this ephemeral one delayed in sending a copy of what was sent to him. And from Him I ask for assistance in all conditions. God willing, he sends peace, remembrance and praise upon your honor and upon the friends who have returned from the Sacred House of God and attained what God desired in the Book, and upon his eminence Husayn Effendi and those who bring joy to eyes and your family and upon the unified loved ones of God. Praise be to God, the Lord of all worlds.

6 The servant 11th of Jumada I, 1301

KSHK#20x

5 و ما ذکرتم المسجون عليه سلام الله انّ جنابه مذکور و منظور یسّم الخادم عليه و على الأحباب و یستل العفو من حضرتکم لأنّ الفانی تأخّر فی ارسال صورة ما ارسل اليه و اليه استل التوفيق فی کلّ الأحوال و لو شاء الله یرسل الى حضرتکم السلام و الذکر و الثناء على حضرتکم و على الأولیاء الذین رجعوا من بیت الله الحرام و فازوا بما اراده الله فی الکتاب و على جناب حسین افندی و قرر العیون و اهلکم و على احباء الله الموحّدين و الحمد لله ربّ العالمین

6 خادم فی ۱۱ شهر جمادی الأولى سنة ۱۳۰۱

BLIB_Or15700.250, BLIB_Or15711.069, MMUH#09x

BH00189

To: Mirza Ali Muhammad Yazdi (Varqa), in Tabriz

Date: 1301-05-22 [1884-Mar-20]

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

2 Praise be to God, Divine relief hath come after hardship. O Beloved of my heart! There was a time when, for the sake of God's Cause, they were imprisoned. The One God is witness to their state and doth attest to these words, that throughout all nights and days this servant struggled without arms against the hosts of sorrows and grief, until one day a special Tablet, destined for His Holiness the Afnan, the letter A and H, upon whom be all the most glorious splendor of God, descended from the heaven of the All-Merciful's will, suddenly adorning heart and soul with the ornament of joy. For from that most mighty and holy Tablet wafted the fragrance of that Beloved One's well-being and deliverance from imprisonment. Some friends forwarded certain letters in that Beloved One's hand, each of which caused the lips of this evanescent one's spirit to smile, and all were presented before the throne of Him from Whose knowledge nothing is hidden.

3 The effulgences of the Sun of grace were visible and manifest from the horizon of bounty, requiring no mention from this

1 بسم ربنا الأَمَنع الأَقَدس العَلّی الأَبهى

2 لله الحمد فرج الهی بعد از شدّت رسید یا محبوب فَوادی شدّت وقتی بود که لأمر الله در سجن بودند خدای واحد شاهد بر حال و گواه اینقال که در جمیع لیلای و ایام اینعبد بدون سلاح با عساکر هموم و غموم مجادله مینمود تا آنکه یومی از ایام لوحی مخصوص حضرت افنان جناب الف و حا علیه منکّل بهاء ابهه از سماء مشیت رحمانی نازل قلب و جان را بغتة بطراز سرور مزین فرمود چه که عرف سلامتی آنحبيب و نجات از حبس از آن لوح اَمَنع اقدس متضوع بود بعضی از دستخطهای آنحبيب را دوستان ارسال داشتند از هر یک ثغر روح اینفانی متبسم و جمیع تلقاء عرش من لا یعزب عن علمه من شیء عرض میشد

3 اشراقات شمس عنایت از افق فضل مشهود و معلوم احتیاج بذکر اینفانی نه صدهزار افسوس

evanescent one. A hundred thousand regrets that nights and days passed while the gate of utterance remained sealed, yet there is hope that through the grace of God, exalted be His glory, the gate shall hereafter be opened and responses to previous letters shall be presented and dispatched. The cause of delay in these days was that the fetid winds of the souls of the ungodly had somewhat passed over this land as well. The greatest glad-tidings is that in the days when that Beloved of the soul was confined in the prison of Isfahan, one most mighty and holy Tablet was revealed which indicated, proclaimed and spoke of that Beloved One's oppression. By command it was not sent, for the Tongue of Grandeur spoke this blessed word: "O servant in attendance, preserve it and dispatch it after deliverance." However, that Beloved One was remembered night and day. At this time, by command, it was raised to the sovereign heights until it attained the presence of the Countenance, and the Tongue of Grandeur spoke this most exalted Word, exalted be His utterance:

4 He is the All-Remembering, the All-Knowing

5 O Dove! Warble upon the bough of remembrance and praise in the name of thy Lord, the Possessor of Names, and give glad tidings unto the people of God's favor, the Mighty, the Praiseworthy. Verily, a band of youths desired to extinguish the light of God with the force of their armies, their cannons, and their swords. We beseech God to quench their fire through His Name, the Powerful, the Mighty, the Omnipotent.

6 Say: O concourse of friends! Beware lest the might of the enemies cause you grief. It behooveth you to commit your affairs unto God. Verily, He will seize the oppressors as He seized those before them, making them a lesson to those who are discerning. Say: Beware lest the affairs of creation prevent you from the Truth which hath come with the Kingdom of Utterance and hath called all unto God, the Single, the All-Informed.

7 Do these oppressive souls not take warning from what hath transpired before? What oppressor hath ever profited from his tyranny? All have been and are in manifest loss. Nevertheless, the smoke of pride and vainglory hath deprived their eyes from beholding the lights of justice. They say that which they understand not, and do that from which every just one, every equitable one, every seeing one, and every learned one would dissociate themselves.

8 I swear by the ocean of the All-Merciful's utterance that ere-long will the oppressive souls become aware of their loss and

که لیالی و ایام گذشته که باب نطق مسدود
ولکن امید هست که از فضل حق جلّ جلاله
از بعد باب مفتوح شود و جواب دستخطهای
سابق عرض و ارسال گردد سبب توقف در این
ایام آنکه اریاح منتنه نفوس مشرکه فی الجمله در
این ارض هم مرور نموده بشارت کبری آنکه در
ایامیکه آنجوب جان در سجن اصفهان تشریف
داشتند یک لوح امع اقدس که مدلّ و مشعر
و ناطق بر مظلومیت آنجوب است نازل حسب
الأمر ارسال نشد چه که لسان عظمت باینکله
مبارکه ناطق یا عبد حاضر حفظ نما و بعد از
خلاصی ارسال دار و لکن ذکر آنجوب لیلاً و
نهاراً بوده در این حین حسب الأمر قصد سلطان
معارج نموده الی ان حضرت تلقاء الوجه و نطق
لسان العظمة بهذه الکلمة العلیا قوله جلّ بیانه

4 هو الذّاکر العلیم

5 یا ورقاء غنّ علی دوحه الذّکر و الثّناء باسم ربّک
مالک الأسماء و یشرّ الناس بعناية الله العزیز الحمید
انّ شردمة من الصّبیان ارادوا ان یطفئوا نور الله
بقوة جنودهم و مدافعهم و سیوفهم انا نسئل الله
بأن یتخذ نارهم باسمه القویّ الغالب القدیر

6 قل یا معشر الأولیاء ایاکم ان تحزنکم شوکة الأعداء
لکم ان تفوضوا امورکم الی الله انه یأخذ الظّالمین
کما اخذهم من قبل و جعلهم عبرة للمتفرّسین قل
ایاکم ان تمنعکم شئوننا الخلق عن الحقّ الذی اتی
بملکوت البیان و دعا کلّ الی الله الفرد الخبیر

7 آیا نفوس ظالمة عبرت نمیگیرند از آنچه از قبل
واقع شد کدام ظالم از ظلم خود بخیری رسید
کل در خسارت بوده و هستند مع ذلک دخان
کبر و غرور عیون را از مشاهده انوار عدل
محروم نموده یقولون ما لا یسعون و یعملون ما
یتیرء منهم کلّ ذی عدل و کلّ ذی انصاف و
کلّ ذی بصر و کلّ ذی علم

witness it with their outward eyes. Verily, thy Lord is the True Informer, the Trustworthy.

- 9 Say: O friends! Stand firm upon the straight path in such wise that the fragrances of your steadfastness may be wafted among the people. Every matter is established through you and made manifest for you. Reflect upon what transpired in the Dispensation of the Seal of the Prophets - may the spirit of all else be sacrificed for His sake. How many were the souls who engaged in mockery, rejection, and cursing, while behind them a group of companions sustained themselves with but a date pit. Later, that straitness, confinement, hardship, and difficulty were transformed into complete abundance and great prosperity.

- 10 In this Most Great Revelation, God - exalted be His glory - hath not and will not grant respite to the oppressors. Verily, He is possessed of terrible might. Ye must at all times engage in the promotion of God's Cause with wisdom and prudence. The world hath never been, nor is it now, worthy of attention or observation, much less of attachment or preoccupation. Death shall come in any case. By the life of God! In the path of Truth and for the love of Truth, a hundred thousand martyrdoms are preferable to other forms of death. This is apparent in what is spoken, but in reality, the ocean of life cannot be compared to martyrdom in His path, exalted be He, for martyrdom in itself possesseth eternal stations, everlasting life, and perpetual existence. This station hath endless exposition.

- 11 The Command is in the hands of God, the Lord of all religions. Souls need educators, teachers, and reminders. You must, during the days and nights, water the trees of the garden of utterance with the living waters and nurture them that they may yield wondrous, sublime, and ripe fruits. For thirty years or more, We have forbidden all people from corruption, conflict, contention, and reprehensible deeds. We have borne the oppression of the oppressors and the tyranny of the heedless. Yet these unconscious people have not desisted, and heedlessness hath reached such a point that if the Almighty, the Powerful were to seize the people of a city and leave but one person as a reminder, that one person would still rise in opposition. Behold the recompense for the heinous deeds of the ruler of this land - nigh on a hundred thousand souls have perished, yet none hath been awakened or turned his gaze toward the Most Exalted Horizon. Say: O people! Fear ye God and follow not the paths of the mischief-makers. Arise from the slumber of

8 قسم بجز بیان رحمن که عنقریب نفوس ظالمه بر خسارت خود واقف شوند و ببصر ظاهر مشاهده نمایند آن ربّک لهُو الخبیر الصادق الأمين

9 بگو ای دوستان بایستید بر صراط مستقیم بشأنی که نفحات استقامت مابین خلق متضوع شود هر امری بشما قائم و از برای شما ظاهر در ظهور خاتم انبیا روح ما سواه فداه تفکر نمائید چه مقدار از نفوس که بشمات و رد و لعن ناطق بودند و از ورای آن جمعی از صحابه بنوّه سدّ جوع مینمودند و بعد آن ضیق و تنگی و شدّت و سختی بوسعت کامله و رخاء عظیم تبدیل شد

10 در اینظهور اعظم حقّ جلّ جلاله ظالمین را مهلت نداده و نمیدهد آنّه لذو بأس شدید باید در جمیع احوال بحکمت و تدبیر بتبلیغ امر الهی مشغول باشید دنیا قابل ملاحظه و مشاهده نبوده و نیست تا چه رسد بتوجه و تشبّث باو و در هر صورت موت میرسد لعمر الله باسم حق و حب حقّ در مضمار فدا صدهزار بار شهادت از سایر اقسام موت ترجیح دارد و این حکم ظاهر است که گفته میشود ولکن در باطن بحر زندگانی بشهادت فی سبیلہ تعالی معادله نموده و نمینماید چه که شهادت بنفسها دارای مقامات باقیه و حیوة دائمه و زندگانی سرمدیه بوده و هست اینتقام را شرح بی پایان

11 الأمر بید الله مالک الأديان نفوس مربّی لازم دارند و معلّم و مذکر باید آنجناب در لیلای و ایّام اشجار حدیقه بیان را از ماء حیوان سقایه نمایند و تربیت کنند تا باثمار بدیعه منیعه جنیه فائز شوند سی سنه او ازید جمیع ناس را از فساد و نزاع و جدال و اعمال مردوده منع نمودیم ظلم ظالمین و اعتساف غافلین را حمل فرمودیم معذلک این خلق بی شعور دست برنداشتند و غفلت بمقامی رسیده اگر مقتدر قدیر نفوس یک مدینه را اخذ نماید و یکنفر را لأجل تذکار باقی گذارد آن یکنفر هم بمخالفت قیام نماید نظر بجزای اعمال شنیعه رئیس این دیار قریب یک کرور نفوس از میان رفت معذلک احدی متنبّه نشد و بافق اعلی توجه نمود قل یا قوم اتقوا الله ولا تتبعوا سبل المفسدین قوموا عن رقد الغفلة والهوی ثمّ

negligence and passion, then call to mind what hath befallen the enemies, and be not of the heedless. Say: Not far from you are the Raqsha, the Sadiq, and the Husam. God hath seized them with His might and hath made them a warning unto the beholders. God willing, through the power of divine wisdom and the strong hands of the unseen, may the heedless souls be guided and directed toward the horizon of unity. Glory, rising from the horizon of the heaven of My bounty, be upon thee and upon them that are with thee, and upon those whom the veils of the people have not prevented from God, the Lord of all the worlds.

- 12 O beloved of my heart! The servant supposed that in the realm of education souls would be found who would somewhat comprehend what is intended in this Most Great Manifestation. Now it has become evident that even if a hundred thousand worlds should reach their end, the people still remain at the beginning, as if they had seen nothing and heard nothing. According to the letter of the honored and revered beloved, His Holiness 'Ali-Qabli-Akbar, upon him be the glory of God, the Lord of Power, several volumes of books and writings fell into the hands of the enemies. Nevertheless, they did not comprehend a single word thereof. For had they understood, they would have known with absolute certainty that this Most Great Manifestation is for mercy, not for affliction; for guidance, not misguidance; for eternal life, not for aught else. Despite all they have said and heard, it has not yet been established that the purpose was and is not oppression, corruption, conflict and contention. May God grant the power of understanding and aid His loved ones to act according to what has been revealed in the Book. The tribulations of this time have had various causes, the blame for which lies both within and without, for certain souls within, due to heedlessness and ignorance, have spoken that which has caused the disturbance of souls, even though these same souls testify to the justice and truthfulness of this Most Great Manifestation. The servant beseeches God to assist all to pure truthfulness and pure deeds. Verily, He has power over all things.

- 13 His Holiness Mulla Muhammad-'Ali-Dahji, upon him be 99 [Baha'u'llah], turned some time ago toward this direction bringing numerous petitions from M.R. and those parts and other regions. An answer was revealed but, due to wisdom and the delusions of the land of Ta, was not bestowed upon him, as it was thought he might encounter the ambushes of evil ones in the wilderness. Now it has been sent. That beloved one should observe it and forward it, and if that

اذكروا ما ورد على الأعداء ولا تكونوا من الغافلين
قل ليس الرقشاء والصادق والحسام عنكم ببعيد
قد اخذهم الله بقهر من عنده وجعلهم عبرة
للتأطرين انشاء الله بقوت حكمت الهية و ايدى
قويه باطنيه نفوس غافله را بافق احديه راه نمايد
و هدايت كنند البهاء المشرق من افق سماء فضلى
عليك و على من معك و على الذين ما منعهم
جبات القوم عن الله رب العالمين انتهى

12 يا محبوب فؤادى گمان خادم آنکه در عالم
تربيت نفوسى يافت شده اند که فى الجمله ادراک
مينمايند آنچه را که در اين ظهور اعظم مقصود
است حال معلوم شد که اگر صدهزار عالم بانها
رسد خلق در ابتدا قائمند گوياء هيچ ندیده اند
و هيچ نشنیده اند از قرار دستخط محبوب مکرم
معظم جناب على قبل اکبر عليه بهاء الله مالک
القدر چند جلد از کتب و نوشتجات بدست
اعدا افتاد مع ذلک حرفى از آنرا ادراک ننمودند
چه اگر ادراک ميشد يقين مبین ميدانستند
که اين ظهور اعظم از برای رحمت است نه از
برای زحمت و از برای هدايت است نه ضلالت
و از برای حيوۀ دائمه است نه از برای دون
آن مع آنچه گفته اند و شنیده اند هنوز ثابت نشد
که مقصود ظلم و فساد و نزاع و جدال نبوده
و نيست حقّ شعور عطا فرمايد و دوستانرا هم
مؤيد نمايد از برای عمل بآنچه در کتب نازل
شده بلايائى اين گره را سبب اسباب مختلفه
بوده ذنب آن بخارج و داخل راجع چه که
بعضى از نفوس داخله نظر بغفلت و نادانى
گفته اند آنچه را که سبب اضطراب نفوس شده
و حال آنکه خود آن نفوس شهادت ميدهند بر
عدل و راستى اين ظهور اعظم آن الخادم يسئل
الله بأن يوفق الكلّ على الصدق الخالص و على
العمل الخالص انه على كلّ شيء قدير

13 جناب ملا محمد على دهجى عليه ۹۶۶ [بهاء
الله] چندی قبل باين شطر توجه نمودند و
عرايض کثيره از مر و آنجهات و جهات اخرى
همراه داشتند جواب نازل و لكن نظر بحکمت و
اوهامات ارض طا بايشان عنايت نشد چه که
گمان ميرفت بر مرصيد اشرار بريّه تعرض نمايند
حال ارسال شد آنحبيب ملاحظه فرمايند و

beloved one himself should turn toward those parts, it would be well-pleasing unto God, for the people are very receptive in all regions. May God confirm all to arise in His Cause and raise up souls who will arise with complete dedication to serve, and if the Tablets of M.R. and some regions should be given to Mulla Muhammad-'Ali himself to deliver, it would be most pleasing, for he returned from the Land of Purpose in utmost sorrow. May joy overtake him after sorrow, and ease after hardship.

ارسال دارند و اگر خود آنجوب هم بآنجهات توجه فرمایند عندالله محبوبست چه که ناس بسیار مستعدند در جمیع جهات حق مؤید فرماید کل را بر قیام بر امر و مبعوث فرماید نفوسی را که بتمام همت بر خدمت قیام نمایند و اگر الواح مر و بعض جهات بخود جناب ملا محمد علی داده شود که برسانند بسیار محبوبست چه که از ارض مقصود بکمال حزن مراجعت نمودند لیاخذہ الفرح بعد الحزن و الرخاء بعد الشدة

- 14 The authoritative letter which you inscribed after release from imprisonment, dated the twentieth of Dhi'l-Hajja, brought tranquility to the spirit and boundless joy to the soul. After learning of its contents, I approached the presence of the Lord of Creation and presented all before Him. Thus did the Tongue of Utterance speak, as the Temple of Oneness was established upon the Throne of Grandeur. He said, exalted be His glory and magnificent His utterance:

14 عرض میشود دستخط عالی که بعد از خروج از حبس بنام اینفانی مرقوم و تاریخ آن بیستم شهر ذی الحجة الحرام بود روان را اطمینان و جان را فرح بی پایان عطا نمود و بعد از اطلاع قصد مقام مالک ابداع نموده تمام در پیشگاه حضور عرض شد هذا ما نطق به لسان البیان از کان هیکل الأحدیة مستویاً علی عرش العظمة قال جل کبريائه و عظم بیانه

- 15 "O Dove! O thou who gazest toward the Most Exalted Horizon! There hath befallen thee in My path that which befell Mine own Self at the hands of the oppressors among My servants and the transgressors among My creatures, they who violated My Covenant, shattered My Testament, cast aside My Book, disputed My verses, and committed that which caused the dwellers of My Kingdom to lament and the inmates of the Tabernacle of My Glory to cry out. Grieve thou not, for thy Lord is with thee under all conditions and hath assisted thee with truth when He delivered thee from prison and established thee in His service, speaking forth His praise. Blessed art thou and happy art thou! Thou art he who hath witnessed and beheld from the factions that which hath troubled the hearts of the righteous and hath heard that which caused the chosen ones to lament."

15 یا ورقاء یا ایها الناظر الی الأفق الأعلى قد ورد علیک فی سبیلی ما ورد علی نفسی من طغاة عبادی و عصاة بریتی الذین نقضوا میثاقی و کسروا عہدی و نذوا کتابی و جادلوا بآیاتی و عملوا ما ناح به سگان ملکوتی و صاحب اهل خباء مجدی آنک لا تحزن ان ربک معک فیکل الأحوال و نصرک بالحق اذ اخرجک من السجن و جعلک قائماً علی خدمته و ناطقاً بثنائه طوبی لک و هنیئاً لک انت الذی شهدت و رأیت من الأحزاب ما تكدرت به افئدة الأبرار و سمعت ما ناح به الأخیار انتهى

- 16 Praise be to God! The dawning rays of the Sun of Providence are truly of such magnitude that the denizens of the Supreme Kingdom are bewildered, let alone this servant and his like. At one time the Tongue of Grandeur uttered these words: "O attending servant!" After Varqa - upon him be His Glory - turned toward Azerbaijan, outwardly no news of him arrived. The purpose of mentioning these words is that mention of that beloved one has been and continues to be made in the Most Holy and Exalted Presence.

16 الحمد لله اشراقات شمس عنایت فی الحقیقه بشأنیست که اهل ملأ اعلی متحیرند چه رسد باینعبد و امثال او وقتی از اوقات لسان عظمت باینکلمه ناطق یا عبد حاضر بعد از توجه ورقا علیه بهائی بشطر آذربایجان بظاهر خبری از او نرسید مقصود از ذکر اینکلمه آنکه ذکر آنجوب در ساحت امنع اقدس بوده و هست

- 17 Regarding what you wrote about his eminence S. - upon him be the Glory of God - he himself sent to the Most Holy Court all that transpired. In truth he has endured and continues to endure many hardships. This servant beseeches his Lord to protect him. However, mentioning him in correspondence may cause misunderstanding, in the sense that some friends relate whatever they hear in such a way that news reaches the enemies and may cause harm to sacred souls. In any case, praise be to God that what the enemy intended was contrary to God's will, to their utter frustration.
- اینکه در باره جناب سی علیه بهاء الله مرقوم داشتید خود ایشانهم آنچه واقع شد بساحت اقدس ارسال داشتند فی الحقیقه بسیار زحمت کشیده و میکشند یسئل الخادم ربه بأن یحفظه ولكن ذکرشان در مراسلات شاید سبب توهم شود باینمندی که حضرات دوستان بعضی هستند آنچه بشنوند ذکر مینمایند بقسمیکه خبر باعدا میرسد و شاید سبب ضرر نفوس مقدسه گردد باری آنچه دشمن اراده نمود الحمد لله اراده حق غیر آن بود رغماً لأنفهم
- 18 And regarding the mention of the honored beloved, his eminence Aqa Mirza Asadu'llah and his leaf - upon them both be the Most Glorious Glory of God - and their household - upon them be the Glory of God and His favors - who all showed the utmost love toward that beloved one, what they have done is evident. Indeed it was befitting. This servant beseeches that they be granted what they desired in the path of God, our Lord and the Lord of all who are in the heavens and on earth.
- و اینکه ذکر محبوب معظم جناب آقا میرزا اسدالله و ورقه علیهما بهاء الله الاهی و اهل بیت علیهم بهاء الله و عنایاته فرمودند که جمیع کمال محبت را نسبت بآنحیوب اظهار داشتند معلومست آنچه عمل نموده اند فی الحقیقه سزاوار بود یسئل الخادم بأن یقدر لهم ما ارادوا فی سبیل الله ربنا و رب من فی السموات و الارض
- 19 Regarding what you wrote about the results of imprisonment, praise be to God that whatever occurs and whatever harm befalls His loved ones is transformed. Imprisonment in His path has become the cause of freedom and deliverance, just as through your imprisonment those few souls found life and attained salvation. This is why it has been said: "You have won, whether it falls even or odd." This is unique to this Cause, for whatever has befallen it has become the cause of exalting the Word of God. God willing, may those newly planted trees yield wondrous and sublime fruits.
- اینکه از نتایج سخن مرقوم داشتند لله الحمد هر امری واقع شود و هر ضرری بر اولیا وارد همان تبدیل شده و میشود حبس در سبیلش علت حریت و نجات گشته چنانچه بسبب سخن آنحیوب آن نفوس معدوده حیات یافتند و پرستگاری فائز گشتند اینست که گفته اند تو گرو بردی اگر جفت و اگر طاق آید این مخصوص است باین امر چه که هرچه وارد شده سبب اعلاء کلمه الهیه گشته انشاء الله آن اشجار مغروسه جدیده بثمرات بدیعه منیعه فائز شوند
- 20 Regarding what they mentioned about the location and instructions for dhikr, it was submitted according to the command that the beloved one should travel in [the letter] ta and its surroundings, and wherever they enter, they should go to the mosque and engage in teaching. If the stay in each location is not prolonged, it would be better and more acceptable. The means will be provided, God willing. I beseech the True One to illumine all those regions with the light of His knowledge, and that from the utterances of that beloved one, countless saplings may be planted and attain delectable fruits.
- اینکه در باره محل و دستور العمل ذکر فرمودند عرض شد حسب الامر آنکه آنحیوب در تاء و اطراف گردش نمایند و در هر محل وارد شوند بجامع بروند و در صدد تبلیغ برآیند و اگر توقف در هر محلی زیاد نشود بهتر و مقبول تر است اسباب هم انشاء الله فراهم میآید از حق میطلبم جمیع آن اطراف را بنور عرفان خود منور فرماید و از بیانات آنحیوب نهالهای لاتحصى غرس شود و بفوا که طیبه فائز گردد
- 21 A letter was sent previously by that beloved one mentioning numerous names, requesting wondrous and exalted Tablets for all. Now if these should be sent, let that beloved one inform us, as some time has passed and there has been delay in sending them, this being due to the imprisonment of that beloved one.
- دستخطی از قبل آنحیوب ارسال داشتند ذکر اسامی کثیره در آن مذکور و از برای کل الواح بدیعه منیعه استدعا نمودند حال اگر باید ارسال شود آنحیوب اخبار فرمایند چه که مدتی گذشت

- 22 As for appointing this servant as representative for the visitation: On the 12th of Jumada al-Awwal, one hour after nightfall, this evanescent one, as your representative, intended the ultimate goal and attained the visitation. Praise be to God, it was also adorned with the ornament of acceptance. Blessed be it unto your honor and unto me.
- 23 Several Tablets were entrusted by the honored friend Aqa Mirza 'Inayat, upon him be 66 9 [Baha'u'llah]. The envelope was addressed in his name. That beloved one may deliver them to him in whatever manner deemed appropriate. It is very important that they reach him. Likewise, there is an envelope addressed to Mulla Muhammad 'Ali, upon him be 66 9 [Baha'u'llah], which should reach him.
- 24 The Most Great Branch of God 66, may my spirit, my being, and my essence be sacrificed for the dust of His footsteps, and the other two Branches, may my spirit be sacrificed for their footsteps, send greetings and say: "Praise be to God that His hand of providence granted deliverance. Night and day we beseeched freedom from the Truth, exalted be His glory, and through His grace it was answered." Likewise, the people of the pavilion of infallibility and glory send greetings and say: "During the days of imprisonment we were grieved and sought deliverance from the Truth, exalted be His providence. Praise be to God Who fulfilled His promise and delivered you in truth, and He is the Powerful, the Mighty." And all others of those who circle round also send greetings and praise. Indeed, all were delighted by that beloved one's well-being and with utmost joy and gladness were engaged in praise and glorification of the Beloved of all worlds.
- 25 When this servant's writing reached this point, another door opened and a fresh mention was heard, namely that a packet arrived from that direction addressed to the honored master, his eminence the Nazir, upon him be the Glory of God. Since he was not present and had appointed this servant as his deputy, with permission the packet was opened. A letter from his eminence M.H., son of the exalted A.B., upon them both be the Glory of God, was observed. Praise be to God, the fragrance of love for the Beloved of all creation wafted from it. I beseech and hope from God, exalted be His station, that He may confirm him as He confirmed his father in steadfastness in this mighty Cause. The mention of "Greatest Name" to him depends on the favor of that Beloved One. Although his letter was addressed to his eminence the Nazir, upon him be the Glory of

و در ارسال تعویق افتاد و این نظر بحبس آنجبوب بوده

22 و اینکه اینبعد را در زیارت وکیل فرمودند در شب ۱۲ جمادی الأولى یکساعت از شب گذشته بوکالت آنجبوب اینفانی قصد مقصد اقصی نموده زیارت فائز و لله الحمد بطراز قبول هم مزین هنیئاً لخدمتکم ولی

23 چند لوح امانت حبیب مکرم جناب آقا میرزا عنایت علیه ۶۶ ۹ [بهاء الله] بوده رأس پاکت باسم ایشان نوشته شده آنجبوب بهر قسم مصلحت دانند بایشان برسانند بسیار لازم است که بایشان برسد و همچنین یک پاکت باسم جناب ملا محمد علی علیه ۶۶ ۹ [بهاء الله] که باید بایشان برسد

24 حضرت غصن ۶۶ [الله] الأعظم روحی و ذاتی و کینونتی لتراب قدومه الفداء و غصنین آخرین روحی لقدمهما الفداء تکبیر میرسانند و میفرمایند الحمد لله ید عنایتش نجات عنایت فرمود شب و روز از حق جل جلاله خلاصی میطلبیدیم و از فضلش باجابت مقرون گشت و همچنین اهل خیاء عصمت و مجد تکبیر میرسانند و میفرمایند آیام سخن متأسف بودیم و از حق جلت عنایت نجات میطلبیدیم الحمد لله الذی وفی بوعده و نجاتکم بالحق و هو المقتدر القدر و دیگر طائفین طراً سلام و تکبیر میرسانند فی الحقیقه جمیع از سلامتی آنجبوب مسرور گشتند و بکمال ابتهاج و انبساط بمجد و ثنای محبوب عالمیان ناطق

25 تحریر اینفانی که باینتقام رسید باب دیگر مفتوح و ذکر تازه مسموع و آن اینکه پاکتی از آشطر باسم مخدوم مکرم جناب ناظر علیه بهاء الله رسید و چون ایشان تشریف نداشتند و این بنده را وکیل نموده بودند باذن و اجازه سر پاکت گشوده شد یک نامه از جناب مح ابن مرفوع حضرت ع ب علیهما بهاء الله ملاحظه شد الحمد لله نفعه محبت محبوب امکان از آن متضوع از حق تعالی شأنه سائل و آمل که ایشانرا مؤید فرماید کما آید اباه علی الاستقامه علی هذا الأمر العظیم ذکر تکبیر بایشان منوط بعنایت آنجبوبست اگرچه نامه ایشان باسم جناب ناظر علیه ۶۶ ۹

God, yet all of it was adorned with the mention and praise of God, exalted be His glory. This servant beseeches his Lord to manifest through him that which befits His impregnable, mighty and exalted Cause.

- 26 That Beloved One should remind all and counsel them with wisdom from God. This wisdom that is mentioned refers to the conduct of the Ancient Beauty during His sojourn in Baghdad. In the beginning of His arrival in Iraq, the divines and notables of that land would not approach, as they had heard meaningless words from the foreigners of that land. In short, such suspicions had become a barrier and obstacle that their penetration and removal seemed very difficult. However, the conduct of God, exalted be His glory, was such that in a short time all the notables among the divines, princes and others turned towards Him. The Cause reached such a station that even the sons of kings in that land showed complete sincerity. They would specifically go for pilgrimage to Kazimayn, peace be upon them both, and sometimes to the mosque, and during the days of mourning for the Prince of Martyrs, may the spirit of all else be sacrificed for him, it was as if the effects of that greatest tragedy were resurrected on the Day of God. God willing, may all be confirmed in that which causes the remembrance, acceptance and attention of the servants.

- 27 Likewise, in the aforementioned packet there were multiple letters and petitions from his eminence M.H. before M.W., upon him be the Glory of God. The petition was presented in the Most Holy, Most Exalted Presence. They showed complete favor. Indeed, his petition itself was speaking, mentioning and revealing the conditions of the sender. Each letter of it was honored with the mention of the Beloved of the worlds and was calling out in His name. God willing, may they be seen more enkindled in every moment. We beseech God to preserve the fire of His love and increase their light of steadfastness and knowledge. Enkindled souls are indeed the cause of enkindlement, especially if they appear with patience and calm. This evanescent servant conveys Greatest Name and greetings to them and says: Congratulations and blessings to you, for you have found the sweetness of this Day and attained what most on earth were prevented from. God willing, may they be assisted with divine confirmations and supported in that which causes the exaltation of the Word of God.

- 28 And the souls mentioned in their letters were each honored with the mention of God, exalted be His glory. This is that bounty which previous books gave glad tidings of, and God

[بهاء الله] بود ولکن تمام آن بذکر و ثنای حق جلّ جلاله مزین یسئل الخادم ربّه بأن یظهر منه ما ینبغی لأمره الممتنع العزیز المنیع

26 آنحبيب بايد جميع را متذکر دارند و من لدى الحق بحکمت وصيت فرمايند اين حکمت که گفته ميشود مثنی جمال قدم است در ايام توقف در زوراء در اول ورود عراق علما و معارف آن ارض نزدیک نيامدند چه که حرفهای بیعی از اعجام آن ارض اصغا نموده بودند باری اوهاماتی سبب سد و منع شده بود که خرق و کسر آن بنظر بسیار مشکل مینمود ولیکن مثنی حق جلّ جلاله بقسمی بود که در مدت قلیله جميع اعیان از علما و امرا و سائرین توجه نمودند امر بمقامی رسید که ابناء ملوک هم در آن ارض کمال خلوص را اظهار مینمودند در کاظمین علیهما السلام مخصوص زیارت تشریف میبردند بجامع هم گاهی و در ايام مصیبت سیدالشهداء روح ما سواه فداه بشأنی ظاهر که گویا آثار انمصیبت کبری در یوم الله مبعوث شده انشاءالله کل مؤید شوند بر آنچه که سبب تذکر و اقبال و توجه عباد است

27 و همچنین در پاکت مذکور عریضه و نامه های متعدّد بود از جناب مح قبل مو علیه بهاء الله عریضه در ساحت امنع اقدس اعلی عرض شد کمال عنایت اظهار فرمودند فی الحقیقه عریضه ایشان بنفسها ناطق و ذاکر و کاشف احوال جناب مرسل بود هر حرفی از آن بذکر محبوب عالمیان فائز و باسمش منادی انشاءالله در هر حین مشتعّل تر مشاهده شوند از حق میطلبیم نار محبتش را حفظ فرماید و بر نور استقامت و معرفتشان بیفزاید نفوس مشتعله فی الحقیقه سبب اشتعالند مخصوص اگر بصبر و سکون ظاهر شوند این بنده فانی خدمت ایشان تکبیر و سلام میرساند و عرض مینماید هنیئاً لکم و مرئاً لکم قد وجدتم حلاوة الیوم و فرتم بما منع عنه اکثر من علی الأرض انشاءالله موفق باشند بتوفیقات الهی و مؤید باشند بر آنچه سبب اعلاء کلمة الله است

28 و نفوس مذکوره در نامه های ایشان هر یک بذکر حق جلّ جلاله فائز گشتند اینست آن نعمتیکه کتب قبل بان مرده داده و انشاءالله

willing, the letters will be sent to his eminence the Nazir, upon him be the Glory of God. I beseech God, exalted be His glory, for assistance under all conditions.

نامه‌ها نزد جناب ناظر علیه ۹۶۶ [بهاء الله] ارسال میشود از حق جلّ جلاله در جمیع احوال توفیق میطلبم

- 29 That esteemed beloved one had written instructions regarding his own people, and since those instructions were given with permission and leave, therefore that beloved one should support them in carrying out what they have determined. And if anything is needed, whatever any soul gives will reach him, for the All-Glorious Truth has been and is the Guarantor of the friends, and He well fulfills His promise. Verily He is the Forgiving, the Munificent, the Generous.

29 جناب محبوبی مشار الیه دستور العملی در باره اهل خود مرقوم داشته بودند و آن دستور العمل بعد از اجازه و اذن بوده لذا آنحضور باید ایشانرا تأیید نمایند بر عمل بآنچه مقرر نموده‌اند و اگر چیزی لازم باشد هر نفسی بدهد باو میرسد چه که کفیل دوستان حقّ جلّ جلاله بوده و هست و خوب ادا میفرماید آنّه هو الغفور الباذل الکرم

- 30 As to that beloved of the heart, his honor A.B., upon him be the Most Glorious Glory of God, in truth he is the cause of the turning and enkindling of that region. We beseech the Most High that there may be manifested through him that which He hath revealed in His perspicuous Book. God willing, they shall conduct themselves with wisdom and utterance. Praise be to God, they have been assisted to turn in love and steadfastness and to direct their attention to the friends. All this is from God's grace upon him. Verily His grace is beyond compare in the heavens and the earth, as every just and discerning one doth testify.

30 و اما محبوب فؤاد جناب عبّ علیه بهاء الله الأبهی فی الحقیقه سبب اقبال و اشتعال آتش‌ترند نستله تعالی بأنّ يظهر منه ما انزله فی کتابه المبین انشاء الله بحکمت و بیان مشی نمایند الحمد لله موفق شدند باقبال و محبت و استقامت و توجه بدوستان کلّ ذلک من فضل الله علیه انه لا يعادل فضله ما فی السموات و الأرض یشهد بذلك کلّ منصف بصیر

- 31 This lowly one conveys greetings and salutations to them, and beseecheth from the Exalted Truth whatsoever is worthy of His generosity, exalted be His station. Likewise do I convey greetings to the gentlemen and friends of that land, and I say unto them that they should know the value of these days and at all times strive to guide the thirsty ones in the valley of heedlessness to the ocean of knowledge, and deliver and free the captives of self and passion through the hosts of remembrance. What day hath darkness not overtaken? What beginning hath not met its end? All are in motion, and motion itself is evidence of stillness. All speak, and speech itself is a truthful witness to silence - meaning that ere long all shall return to their earthen home. Verily we are God's and unto Him do we return.

31 اینفانی خدمت ایشان تکبیر و سلام عرض مینماید و از حقّ منیع از برای ایشان میطلب آنچه را که سزاوار جود او تعالی شأنه است و همچنین خدمت آقایان و دوستان آن ارض تکبیر میرسانم و عرض مینمایم که قدر این ایام را بدانند و در جمیع احیان در صدد آن باشند که تشنگان وادی غفلت را بحر دانائی هدایت نمایند و اسیران نفس و هوی را بجنود ذکر نجات بخشند و خلاص نمایند کدام روز را ظلمت اخذ نمود و کدام ابتدا را انتها نرسید کل در حرکتند و نفس حرکت گواهی است بر سکون و کل ناطقند و نفس نطق شاهدیست صادق بر صمت یعنی عنقریب کل بیت ترابی راجع اتّا لله و اتّا الیه راجعون

- 32 Therefore they must not be prevented by the might of the oppressors. Pure intention and sanctified deeds are today reserved for the men and heroes of the arena of truth and utterance. In such case, should harm befall them in the path of the Friend, it is as the water of life to the spirit. The negligent one is fearful; what concern have others? God willing, may they hold fast to wisdom and to that which hath been

32 لذا باید از سطوت ظالمان ممنوع نشوند نیت پاک و عمل طاهر مخصوص است الیوم برجال و ابطال مضمار حقیقت و بیان در اینصورت اگر ضری بر ایشان در سبیل دوست وارد شود او در کام جان بمتابه کوثر حیوان است مقصّر خائف است دون آن را چه باک انشاء الله

revealed in God's Book. Verily He is with them and will aid them as He pleaseth, and verily He is the Powerful, the Strong, the Trustworthy.

- 33 Another submission: this servant wrote a letter to Mulla Muhammad-'Ali, upon him be 96 [Baha'u'llah], which should be delivered to him. Regarding the Tablets, it was also mentioned to him that whatever that Beloved One deems advisable, He should act accordingly. O Beloved of my heart! The world appears ready at a time when complete despair prevails. Glory be to God, from this negation and this affirmation! God willing, a new creation shall appear and become manifest between the two, despite the ungodly. However, we must lament our own doing. Poor Sa'di spoke well: "Sa'di cries out against his own self." In brief, the cause of the commotion in the land of Ta [Tehran] has been those who claim to love. Outsiders have said what they have seen and heard, but these people have said that which they themselves do not believe, and have become the cause of fear. The fault lies with us, not with the government. However, I beseech and hope from God, exalted be His glory, that He may inspire the government authorities with that which has been and is His blessed will. By the life of God! If they became aware, they would turn toward the one peerless Friend. In any case, there is hope that they may turn from the north of conjecture to the south of certitude, and become cognizant of that which is intended and that which is the cause and means of security and safety. Verily, He is the Helper. There is no God but Him, the Mighty, the Bestower.

- 34 May the glory shining from the horizon of eternity be upon you and upon those who hold fast to the Sure Handle and believe in God, the Lord of the First and the Last.

- 35 The servant 22 Jamadi'l-Avval 1301

بحکمت متمسک باشند و بآنچه در کتاب الهی نازل متشبث آنه معهم و یؤیدهم کیف یشاء و آنه هو القادر القوی الامین

33 عرض دیگر مکتوبی اینعبد بجناب ملا محمد علی علیه ۹۶ [بهاء الله] نوشته بایشان برسانند در باره الواح هم باو ذکر شده که هر قسم آنحجوب مصلحت دانند عمل فرمایند یا محبوب فؤادی عالم مستعد مشاهده میشود در حینیکه یأس کلی حاصل است سبحان الله از این نفی و از این اثبات انشاء الله خلق بدیع رغماً للبشرکین مابین دو ظاهر و باهر و هویدا خواهد شد ولکن باید از دست خود ناله نمائیم سعدی بیچاره بد نگفته سعدی از دست خویشتن فریاد باری مختصر آنکه سبب ضوضاء ارض طا مدعیان محبت بوده اند خارج آنچه دیده و شنیده گفته ولکن ایشان گفته اند آنچه را که خود باور ندارند و سبب خوف شده اند خطا از ماست نه از دولت ولکن از حق جلّ جلاله سائل و آمل که اولیای دولت را الهام فرماید آنچه اراده مبارکش بوده و هست لعمر الله اگر آگاه شوند بشرط دوست یکتا توجه نمایند در هر حال امید هست که از شمال ظنون بزمین یقین توجه کنند و عارف شوند بآنچه که مقصود است و سبب و علت امن و امان است آنه هو المستعان لا اله الا هو العزيز المنان

34 البهاء المشرق من افق البقاء علی حضرتک و علی من تمسک بالعروة الوثقی و آمن بالله مولی الآخرة و الأولى

35 خادم ۲۲ جمادی الأولى سنه ۱۳۰۱

INBA19:379, INBA32:324, BLIB_Or15733.246x, MAS4.021ax, MAS4.033bx

BH01715

To: *Haji Abdul-Karim Tihrani, in Egypt*

Date: 1301-05-22 [1884-Mar-20]

- 1 He is God, exalted be His station, to Whom belong grandeur and majesty! 1 هو الله تعالى شأنه العظمة والكبرياء
- 2 Praise be to Him Who was in the eternity of eternities powerful through His name the Powerful, and self-subsisting through His name the Self-Subsisting, and all-encompassing through the sovereignty of Names, whereby the limbs of the wretched who were seized by the wine of self and passion did tremble - those who denied His verses and disputed His proof and associated partners with His Countenance and rejected His bounty and turned away from His supreme mercy which preceded all things. There is no God but Him, the Mighty, the Powerful, the Bestower. And blessings and peace be upon the Guide of paths and Sovereign of Messengers, through whom the scrolls of the Prophets and Messengers were sealed, and upon His family and companions who cast aside vain imaginings, holding fast to the cord of certitude, and arose to assist the Cause of God with their souls, wealth and children, and strove in His path until God's laws and commandments spread throughout the cities and lands. 2 الحمد لمن كان في ازل الآزال قادراً باسمه القدير وقائماً باسمه القيوم ومهيماً بسلطان الأسماء الذي به ارتعدت فرائص الأشقياء الذين اخذهم سكر نحر النفس والهوى على شأن انكروا آياته وجادلوا ببرهانه واشركوا بطاعته وكفروا بنعمته واعرضوا عن رحمته الكبرى التي سبقت الأشياء لا اله الا هو المقتدر العزيز الوهاب والصلوة والسلام على هادي السبل و سلطان الرسل الذي به ختمت دفاتر التبيين والمرسلين وعلى آله واصحابه الذين نبذوا الأوهام متمسكين بجبل الايقان وقاموا على نصرة امر الله بأنفسهم واموالهم واولادهم وجادلوا في سبيله الى ان انتشرت احكام الله في المدن والديار واورامه في [الأراضي] والبلاد
- 3 Thereafter, your letter which you had sent to the spiritual beloved, Aqa Mirza Husayn, upon him be the Glory of God, was brought to this servant. After reviewing it, it was presented before His holy presence. He said: "Praise be to God that through the grace of the True One, exalted be His glory, you have attained and are speaking His praise and acknowledgment of His oneness. We testify that there is no God but Him. He has ever been and will ever be One, Single, Powerful, All-Encompassing, even as He was in the eternity of eternities. O servant named Karim! This Wronged One heard your call. We beseech God, exalted be His glory, to assist you in that which is befitting and appropriate. Blessed is the mother who nursed one who acknowledged God and His oneness, and blessed is the father who raised him with hands of mercy and kindness. Be assured of God's grace and mercy. We pray that He ordain for you what will profit you in this world and the next. Verily He is the Lord of the throne and earth. He doeth what He willeth and He is the Powerful, the All-Knowing, the Wise." 3 و بعد نامه آتجناب كه بجناب حبيب روحاني آقا ميرزا حسين عليه ٩ ٦٦ [بهاء الله] ارسال داشتند نزد اين خادم آوردند و بعد از اطلاع قصد مقام نموده تلقاء وجه عرض شد فرمودند لله الحمد بعبادت حق جلّ جلاله فائزند و بذكر و ثنائش ناطق و بتوحيدش مقرر و معترف نشد انه لا اله الا هو لم يزل كان واحداً فرداً مقتدراً مهيماً ولا يزال يكون بمثل ما قد كان في ازل الآزال يا عبد قبل كريم اينظلمو ندایت را اصفا نمود از حق جلّ جلاله ميطلبم آتجناب را مؤيد فرمايد بر آنچه لايق و سزاوار است طوبى لأمّ رضعت من اعترف بالله و وحدانيته ولأب رباه بأبادي الرحمة والألطف ان اطمئن بفضل الله و رحمته انا ندعو بأن يقدر لك ما ينفعك في الآخرة و الأولى و أنه مالك العرش و الثرى يفعل ما يشاء و هو المقتدر العليم الحكيم انتهى
- 4 Praise be to God that you have attained to the mention of the Intended One. This evanescent servant beseeches God, exalted be His station, to assist you in deeds whose mention will 4 الحمد لله بذكر حضرت مقصود فائز شديد اين خادم فاني از حق تعالى شأنه سائل و آمل كه

endure as long as God's names endure. Verily He is powerful over all things. I convey greetings to the friends in that land and beseech God, exalted be His glory, to adorn all with the ornament of supreme servitude and grant them success. The palm trees sent before and after arrived and were planted in the designated land. Praise be to God, the plants and others were accepted. His is the grace and bounty. You have taken much trouble. Your reward is with God. Praise be to God they enjoyed its fruits before planting and appearance, for they attained to wondrous and exalted mention. And his eminence the honored beloved Aqa Mirza Ja'far-Quli, upon him be the Glory of God, who was in charge, truly attained to service. Mention of them and their attention and service was all presented before His presence. He said: "We beseech God to send down upon him from the heaven of His grace that which will draw him near to Him in all conditions. Verily He is the Self-Sufficient, the Most High."

آنجناب را موقت دارد بر اعمالیکه ذکرش بدوام اسماء الهی باقی و دائمست آنه علی کلتیء قدیر آقایان آن ارض را عرض سلام معروض میدارم و از حق جلّ اجلاله میطلبم که جمیع را بطراز عبودیت کبری مزین فرماید و توفیق عطا نماید نخلهای مرسوله از قبل و بعد رسید و در ارض منسوبه غرس شد لله الحمد نبات و دون آن مقبول افتاد له المنه والفضل آنجناب بسیار زحمت کشیده اند اجرکم علی الله و الحمد لله باثمار آن قبل از غرس و ظهور منتعم شدند چه که بذکر بدیع منیع فائز گشتند و جناب حبیب مکرم آقا میرزا جعفر قلی علیه ۶۶۹ [بهاء الله] که مباشر بوده اند فی الحقیقه بخدمت فائز شدند ذکر ایشان و توجه ایشان و خدمت ایشان جمیع تلقاء وجه عرض شد فرمودند نسل الله بأن ينزل علیه من سماء فضله ما یقرّبه الیه فیکلّ الأحوال آنه هو الغنی المتعال انتهى

- 5 This servant also has and had the utmost gratitude for the trouble taken by you and them, and beseeches God, glorified and exalted be He, to grant these deeds lasting fruits and eternal rewards. Verily He is the Generous Giver. Peace be upon you and the mercy of God and His blessings.

5 این بنده هم کمال ممنونیت را از زحمت آنجناب و ایشان داشته و دارد و از حق سبحانه و تعالی سائل و آمل که این اعمال را اثمار باقیه و مکافات دائمه عطا فرماید آنه هو المعطى الکریم السلام علیکم ورحمة الله وبرکاته

- 6 The servant 22 Jamadiyu'l-Avval 1301

6 خادم فی ۲۲ جمادی الأولى سنة ۱۳۰۱

BLIB_Or15700.221, BLIB_Or15711.070

BH01121

To: Ali Akbar Khurasani Qaini, in Nazareth

Date: 1301-06-01 [1884-Mar-29]

- 1 He is God, exalted be His station, the Glory and the Power!
- 2 Praise be to God Who sent down the Book and sent forth Him Whom He chose before the creation of earth and heaven, and manifested Him with truth and guidance, and made Him a mercy to all worlds, and adorned Him with the crown of the Primal Word through His utterance "but He is the Apostle of God and the Seal of the Prophets." And peace and blessings be upon His family and companions and followers who attained

1 هو الله تعالى شأنه العظمة والاقترار

2 الحمد لله الذى انزل الكتاب و ارسل من اصطفاه قبل خلق الأرض و السماء و اظهره بالحق و الهدى و جعله رحمة للعالمين و زينه باكليل الكلمة الأولى بقوله ولكنه رسول الله و خاتم النبيين و الصلوة و السلام على آله و اصحابه و أمته الذين فازوا بعرفان الله و شربوا كوثر الايقان من ايادى

the recognition of God and drank from the Kawthar of certitude from the hands of assurance, and testified to that which God had testified that there is no God but Him, the Protector, the Self-Subsisting.

3 Thereafter, the letter of that honored brother arrived, and as it indicated health and well-being, a world of joy and delight was made manifest. This evanescent servant, in view of the lofty purpose and elevated nature of the deceased and elevated one, upon him be God's peace, mercy and loving-kindness, and likewise due to this servant's sincere service to them, has loved and continues to love all those associated with that pillar of certitude, and beseeches God to create means whereby all may pass their days in perfect comfort, tranquility, joy and delight. The One God is witness that whatsoever is expressed here has been and continues to be with truth and sincerity.

4 Concerning what was written about the honored friend, his eminence Aqa Muhammad-Rida, upon him be God's peace, this evanescent servant beseeches and hopes that God may bestow blessing upon his earnings. Let them not be disheartened. This condition has ever appeared in times of Manifestation. According to what is recorded, four hundred souls subsisted on dates for several days during the time of the Seal of the Prophets, may the spirit of all else be sacrificed for His sake. This poverty is the owner of wealth, for it is for God and in God's path. Praise be to God, not one of the friends in this land has yet eaten barley bread; through divine bounty, blessing and favor they pass their days in utmost ease and contentment. The recession is throughout Iran. The One God is witness that what merchants and others have written in their letters would sadden every friend and grieve every loved one.

5 This servant submits that at present divine bounty is manifest and His grace all-encompassing. Though they have brought a group to this land in the name of imprisonment, nevertheless all are free and at liberty, such that they are engaged in work and earning. A hundred thousand thanks are due for this blessing. We hope that the gates of favor will be opened before his eminence Aqa Muhammad-Rida and blessing will descend from the heaven of bounty - a blessing that decline shall not seize and change shall not find its way to. As for the sum that was mentioned concerning him, it was conveyed to his eminence Aqa Mirza Ayyub. At present they have no funds in hand, and in truth what they have said is with sincerity and truthfulness. However, it will be mentioned again, God willing, that they might receive and send it. There has been and will be no negligence. We beseech and hope from God that He may make manifest the means that are the cause of the joy of

الاطمينان و شهدوا بما شهد الله أنه لا اله الا هو
المهيمن القيوم

3 و بعد نامه آن برادر مکرم رسید چون مشعر
بر صحت و سلامتی بود عالم عالم فرح و انبساط
ظاهر این خادم فانی نظر بعلو همت و سمو فطرت
مرحوم مرفوع علیه سلام الله و رحمته و عنایت
و همچنین خلوص این عبد خدمت ایشان جمیع
منتسبین آن رکن ایقان را دوست داشته و دارد
و از حق میطلبد اسبابی ظاهر فرماید تا کل در
کمال راحت و سکون و فرح و ابتهاج ایام را
بگذرانند خدای واحد شاهد که آنچه عرض
میشود از روی حقیقت و راستی بوده و هست

4 اینکه در باره دوست مکرم جناب آقا محمد رضا
علیه سلام الله مرقوم داشتند از حق این خادم
فانی سائل و آمل برکت در کسب ایشان عنایت
فرماید دلنگ نباشند اینفقره لازال در احیان
ظهور بوده چهار صد نفر از قرار مذکور چند
یوم بنوات خرما در عهد خاتم انبیا روح ما سواه
فداه گذران نمودند این فقر مالک غناست چه
که لله و فی سبیل الله بوده الله الحمد دوستان
این ارض هنوز یک نفر از ایشان نان شعیر نخورده
از فضل الهی و برکت و عنایتش بکمال بسط و
انبساط میگذرانند کسادی در اطراف ایرانست
خدای واحد شاهد است که در عرایض از تجار
و غیره نوشته اند آنچه که هر دوستی محزون و هر
محبی مغموم گردد

5 این خادم اینقدر عرض مینماید که علی العجالة
نعمت الهی ظاهر و فضلیش شامل جمعی را باسم
سبب باین ارض آورده اند مع ذلک کل فارغ و
آزاد چنانچه بکسب و اقتراف مشغولند این نعمت
را صدهزار شکر باید امیدواریم که ابواب عنایت
بر وجه جناب آقا محمد رضا باز شود و برکت از
سماء فضل نازل گردد برکتی که زوال او را اخذ
نماید و تغییر راه نیابد اما در باره وجه ایشان که
مرقوم داشتند بجناب آقا میرزا ایوب گفته شد
حال وجهی در دستشان نیست و فی الحقیقه آنچه
گفته اند از روی صدق و راستی است و لکن
مجدد گفته میشود انشاء الله بلکه اخذ نمایند و
ارسال شود اهمال نشده و نخواهد شد از حق
سائل و آمل که اسبابیکه سبب فرح قلوب و نور

hearts and the light of eyes. He is powerful and mighty over all things.

- 6 That esteemed brother wrote that comfort is for the enemies and hardship for the foes. The followers of Truth have ever been outwardly oppressed and destitute. Consider the Seal of the Prophets - may our souls be a sacrifice for His sake. He slept in a corner of the mosque. Abu Jahl sent men who placed a rope around His blessed neck and brought Him to the assembly. Abu Jahl - who was Abu'l-Hakam - and Abu Sufyan and Abdullah ibn Ubayy and Huyayy ibn Akhtab and Ka'b ibn al-Ashraf and other hypocrites were all wealthier and more prominent than His Holiness and His companions. This is not the first flask that has been broken in Islam. This matter is not new - it existed before, and that honored brother knows the details well. One of His Holiness's companions, who was among the ten given glad tidings, was in need of daily sustenance in the early days, yet later divine blessings descended upon him to such an extent that a thousand horses were in his stable. Be not disheartened. This has been and remains evidence of the truth of the believers, and that brother, praise be to God, has attained that which in truth the pen is powerless to describe - and that is that esteemed brother's connection to Him concerning Whom He says: "God hath adorned the earth with His form, His body, and His repose within its bosom."

- 7 This passage was written these past two days in response to a letter from one of this servant's friends, as commanded. I hope the fragrance of these words will refresh the state of the friends. The Command is in God's hands - He doeth what He willeth and ordaineth what He desireth. This servant testifies with certainty that not a single atom of deeds performed for the sake of God will remain without fruit and effect. I beseech from God, exalted be His glory, confirmation, and I implore that esteemed brother to pray that perchance this servant may be enabled to achieve that which is befitting and worthy in this day. Without His grace all are halted and bewildered, how much more so this evanescent servant. In any case, he has always sought and continues to seek prayers, and sends greetings to the friends in that land. Peace be upon you, and the mercy of God, and His blessings.

ابصار است ظاهر فرماید اوست بر هر شیء قادر و توانا

6 اینکه آن برادر مکرم مرقوم داشتند که رخا از برای اعداست و شدت از برای اعدا لازال منتسبین حق در ظاهر مظلوم و مفلس بوده اند در خاتم انبیا روح ما سواه فداه تفکر نمائید در گوشه مسجد خوابید ابو جهل فرستاد ریسمان در گردن مبارکش کرده در مجلس بردند ابو جهل که ابوالحکم باشد و ابوسفیان و عبدالله ابی و حی ابن اخطب و کعب بن اشرف و سایرین منافقین کل از حضرت و اصحابش غنی تر و مشخص تر بوده اند لیس هذا اول قارورة کسرت اسلام این امر تازه نیست از قبل هم بوده و خود آن برادر مکرم بتفصیل میدانند یکی از اصحاب آنحضرت که از عشره مبشره بوده در اول ایام بقوت یومیّه محتاج و بعد برکت الهی بر او نازل بشأنیکه هزار اسب در اسطبلش موجود دلتنگ مباشید دلیل بر حقیقت مؤمنین اینفقره بوده و هست و آن برادر لله الحمد فائزند بآنچه که فی الحقیقه قلم از ذکرش عاجز است و آن نسبت آن برادر مکرم است با کسیکه در باره اش میفرماید زین الله الأرض بهیکله و جسده و سکونه فی بطنها

7 و اینفقره این دو یوم در جواب مکتوب یکی از دوستان اینعبد حسب الأمر نوشته امیدوارم عرف این بیان حال دوستانرا تازه نماید الأمر بید الله یفعل ما یشاء و یحکم ما یرید اینعبد بیقین عرض مینماید که ذرهئی از اعمالیکه لوجه الله ظاهر شود بی ثمر و اثر نخواهد ماند از حق جل جلاله توفیق میطلبم و از آن برادر مکرم التماس دعا مینمایم که شاید اینعبد را موفق فرماید بر آنچه که الیوم لایق و قابل است بی عنایتش کل متوقف و متحیر تا چه رسد باین خادم فانی باری در هر حال التماس دعا داشته و دارد و خدمت دوستان آن ارض سلام میرساند السلام علیکم و رحمة الله و برکاته

BLIB_Or15700.157, BLIB_Or15711.072

BH02075

To: Aqa Muhammad Ali, in Istanbul

Date: 1301-06-01 [1884-Mar-29]

- 1 He is God, exalted be His glory, the Greatness and Power
هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God Who has caused all things to speak forth His remembrance and glorification, and peace and blessings be upon the best of His Messengers and Prophets, through whose Praised Name the preamble of the book of existence was adorned, and through whose Most Lauded Name the dove of utterance cooed upon the branch of divine knowledge. Verily there is no God but Him, the Single, the One, the Powerful, the Mighty, the Bestower. And upon His family and companions through whom the pillars of religion were strengthened and the signs of God, the Lord of the worlds, were spread abroad, and through whom the decree of the Book was made manifest and all possessed of knowledge acknowledged the beginning and the return.
الحمد لله الذي انطق الأشياء بذكره وثنائه والصلوة والسلام على خير رسله وانبياؤه الذي باسمه المحمود تزين ديباج كتاب الوجود وباسمه الأحمد هدرت حماسة البيان على غصن العرفان أنه لا اله الا هو الفرد الواحد المقتدر العزيز المنان وعلى آله واصحابه الذين بهم استحکم اركان الدين وانتشرت آيات الله رب العالمين وبهم ظهر حكم الكتاب واعترف كل ذي علم بالمبدء والمآب
- 3 Glory be to Thee, O God of Paradise and the Garden, and Educator of all creation! I beseech Thee by the manifestations of Thy sovereignty and the modes of Thy Self-Subsistence to preserve those who have turned to Thee from the evil of self and passion, and aid them in that which diffuseth the fragrance of Thy good-pleasure. Verily Thou art the Lord of all beings and the Ruler of all names. There is no God but Thee, the Strong, the Powerful.
سيحانك يا اله الفردوس والجنان و مربّي الامكان استلک بظهورات سلطنتک وشئونات قيوميّتك بأن تحفظ الذين اقبلوا اليک من شرّ النفس والهوى و ايدهم على ما تضوع به عرف الرضآء انک موالي الوری و مالک الاسماء لا اله الا انت القوى القدير
- 4 Thereafter, your repeated letters arrived. Praise be to God, from each one the fragrance of love was inhaled. After presenting them, it was revealed: "O Muhammad-'Ali! Be patient in times of hardship and silent before people. Make thy provision trust in God and thy deeds for God, and thy shield certitude in Him. Verily He witnesseth and seeth, and He is the All-Hearing, the All-Knowing."
و بعد مکرّر نامه آنجناب رسيد الحمد لله از هر یک عرف محبت استشمام شد و بعد از عرض فرمودند يا محمد قبل على کن صابراً حين البأس و صامتاً عند الناس ان اجعل زادک التوکل و اعمالک لله و درعک الايقان به انه يشهد ويرى و هو السميع العليم
- 5 Praise be to God that thou hast attained unto the recognition of God, exalted be His glory, and been adorned with virtuous qualities. In truth, the attributes befitting the station of man have been and are spiritual characteristics and goodly deeds. Thou art and hast been remembered before the Wronged One. Commit all affairs unto God, blessed and exalted be He, and place thy trust in Him. Verily He is with thee and will aid thee. We beseech Him, exalted be He, to open before thy face the gates of grace and ease. Verily He is the Ruler over whatsoever He willeth, and in His grasp are the reins of the kingdom of
لله الحمد بعرفان حقّ جلّ جلاله فائز گشتی و باخلاق مزین شدى فى الحقيقه صفاتیکه لایق شأن انسانست اخلاق روحانيه و اعمال طيبه بوده و هست ذکر ت نزد مظلوم بوده و هست فوضّ الأمور الى الله تبارک و تعالى و توکل عليه انه معک و ينصرک و نسله تعالى بأن يفتح على وجهک ابواب النعمة و الرخاء انه هو الحاكم على ما يشاء و فى قبضته ازمة ملکوت الاسماء لا اله الا هو العليم الحكيم انتهى

names. There is no God but Him, the All-Knowing, the All-Wise.

- 6 This evanescent servant is occupied with the praise and glorification of God, exalted be His glory, for He hath aided thee in that which was and is more precious than the most excellent pearl and more luminous than the light of the Most Beloved's eyes. His honor Shaykh, upon him be 95 (Baha'u'llah), attained the privilege of visiting the House and found and attained unto the fragrance of Yathrib and Batha. In truth, divine confirmation was and is from God, exalted be His glory. One thousand three hundred years have passed, and still the attraction of the First Word is manifest and visible in the world, such that every year they turn their faces from all regions with the intention of circumambulation. For God is their excellence, for God is their turning, for God is their orientation. Whosoever attaineth unto this Kawthar is mentioned as among those near unto God. In all conditions they must hold fast unto wisdom and be mindful thereof. This servant hath ever awaited news of that honored brother's health and still doth, and I beseech God, exalted be His glory, to aid that spiritual friend in all benevolent deeds. Peace be upon you, and the mercy of God, and His blessings.

6 این خادم فانی بحمد و ثنای حقّ جلّ جلاله مشغول چه که شما را مؤید فرمود بر آنچه که از درّ ثمن اعلی و از نور بصر احبّ بوده و هست جناب شیخ علیه ۹۶ [بهاء الله] زیارت بیت فائز شدند و عرف یثرب و بطحا را یافتند و بآن فائز گشتند فی الحقیقه توفیق از حقّ جلّ جلاله بوده و هست هزار و سیصد سنه گذشته و هنوز جذب کلمه اولیه در عالم ظاهر و مشهود چنانچه در هر سنه از اطراف بقصد طواف توجه مینمایند لله درهم و لله اقبالهم و لله توجههم هر نفسی باین کوثر فائز شد او از مقربین لدی الله مذکور در جمیع احوال بحکمت متمسک باشند و باو ناظر لازال اینبعد مترصد خیر صحت آن برادر مکرم بوده و هست و از حقّ جلّ جلاله میطلبم در جمیع اعمال خیریه آنحیب روحانی را مؤید فرماید السلام علیکم و رحمة الله و برکاته

BLIB_Or15700.228, BLIB_Or15711.193

BH00114

To: *Abu'l-Hasan-i-Ardikani (Haji Amin)*

Date: 1301-06-15 [1884-Apr-12]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 All praise befitteth Him Who hath ever been, and will forever remain, sanctified from praise, and pure adoration belongeth unto the Lord of Names, to Whom all sincere ones, all them that are nigh, and all who profess His unity have testified that He was and is sanctified from the praise of all else but Him. When the ocean of loving-kindness was stirred into motion and the fragrance of grace was wafted abroad, through His pure bounty and generosity He gave permission for the praise of His sacred Being and granted leave for glorification of His most holy Essence. Therefore did tongues gain strength through the effulgent rays of the Sun of Permission and grow bold to make

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقصودی را لایق و سزااست که لمیزل و لایزال مقدّس از حمد بوده و سازج ثنا مالک اسماء راست که مخلصین و مقربین و موحدین کل شهادت داده که او مقدّس از ثنای دوش بوده و هست و چون بحر عنایت بموج آمد و عرف فضل متضوّع گشت محض جود و کرم بحمد ذات مقدّس اذن فرمود و بثنای کینونت اقدسش اجازت داد لذا السن از اشراقات انوار شمس اذن قوت یافت و جسارت بر ذکر نمود

mention of Him - else how could utter nothingness manifest itself in the realm of existence, and absolute extinction set foot in the court of immortality? His grace upheld, and His bounty granted leave. His is the praise, His the thanks, His the mention, His the glorification. Verily, He is the Lord of Names and Creator of the heavens.

- 3 Glory be unto Thee, O my God! Long have grown the days of my rebellion, grave have become my transgressions, and multiplied my errors. I know not, O my God, whether it beseemeth my mention and my call, my praise and my glorification to be honored by Thy hearing, or whether they should return to my own limitations and abasement. When, despite my poverty and lowliness, I turn toward the horizon of grace, the wonders of Thy bounty embolden me; yet whenever I consider my state and worth, despair seizeth me from every direction. I beseech Thee, O Lord of the world and Creator of the nations, by the Letter at whose appearance all the worlds of letters prostrated themselves, and by the Word before which all the worlds of utterance bowed down in their entirety, to confirm Thy loved ones, Thy chosen ones, and Thy friends in steadfastness in Thy Cause and in Thy remembrance amidst Thy creatures. Then assist, O my God, in all conditions, him whom Thou hast made to arise in Thy service, to journey throughout the lands in Thy name and remembrance, and whom Thou hast named in this station the Trustworthy One as the Trustworthy. O Lord! Strengthen him, then enable him, then manifest through him in Thy cities and lands that whereby Thy Cause may be exalted. Verily, Thou art powerful over whatsoever Thou willest. All things have testified to Thy power. There is no God but Thee, the Forgiving, the Generous.

- 4 And further: the numerous letters of that spiritual beloved bestowed abundant spirit and fragrance upon heart and soul, and after their reading and perusal, having turned toward the most exalted Kingdom and having gained presence and leave in the most holy and most glorious Court, they were presented. This is what the Tongue of Grandeur spoke, blessed and exalted be His utterance:

- 5 In My Name that shineth forth from the horizon of the heaven of utterance!

- 6 O Amin! The Wronged One remembereth thee from the direction of the Prison and giveth thee glad tidings of God's loving-kindness, the Lord of the worlds. Let not that which the hands of the oppressors have wrought sadden thee - they who have denied God's proof and testimony and have turned away from Him through Whose remembrance every perspicuous Book hath been adorned. The servant in attendance hath

والأحوال مطلق كما قادر که در میدان اثبات جلوه نماید و فانی صرف بجا تواند در عرصه بقا قدم گذارد عنایتش دست گرفت و کرمش اجازت بخشید له الحمد وله الشکر وله الذکر وله الثناء انه لمولى الأسماء و فاطر السماء

- 3 سبحانک یا الهی قد طالت ایام عصیانی و کبرت جریراتی و کثرت زلاتی لم ادر یا الهی هل ینبغی لذكری و ندائی و حمدی و ثنائی ان یتشرّف باصغائک او یرجع الی حمدی و مسکنتی اتی مع فقری و ذلی لما التفت الی افق الفضل تشجّعنی بدائع جودک و کلّما انظر الی شأنی و مقداری یاخذنی الیأس من کلّ الجهات استلک یا مولی العالم و موجد الأمم بالحرف الّتی عند ظهورها سجدت عوالم الحروف کلّها و بکلمة اذا ظهرت خضعت له عوالم البیان بأسرها بأن تؤیّد اولیائک و اصفیائک و احبائک علی الاستقامة علی امرک و ذکرک بین خلقک ثم انصر یا الهی فی کلّ الأحوال من جعلته قائماً علی خدمتک و سائراً فی البلاد باسمک و ذکرک و سمیته فی هذا المقام الأمين بالأمين ای ربّ ایده ثم وفقه ثم اظهر منه فی مدنک و دیارک ما یرتفع به امرک انک انت المقتدر علی ما تشاء قد شهدت بقدرتک الأشياء لا اله الا انت الغفور الکریم

- 4 و بعد دستخطهای متعدّده آنجیب روحانی قلب و جانرا روح و ریحان رایگان بخشید و بعد از قرائت و اطلاع بملکوت اعلی توجه نموده بعد از حضور و اذن در ساحت اقدس عرض شد هذا ما نطق به لسان العظمة قوله تبارک و تعالی

- 5 بسمی المشرق من افق سماء البیان

- 6 یا امین یذکرک المظلوم من شطر السّجن و یشرک بعناية الله ربّ العالمین آیاک ان یحزنک ما اکتسبت ایدی الظالمین الذین انکروا برهان الله و حجته و اعرضوا عن الذی تزیّن بذکره کلّ کتاب مبین قد حضر العبد الحاضر بکتابک و عرضه لدى المظلوم فی السّجن وجدنا

presented thy letter before the Wronged One in the Prison. We have found from it the fragrance of thy love and have sent down for thee this wondrous Tablet that thou mayest find from it the fragrance of My love and give thanks unto thy Lord, the Compassionate, the Generous.

منه عرف حبّك و انزلنا لك هذا اللوح البديع
لتجد منه عرف حبّي و تشكر ربّك المشفق
الكریم

- 7 O Abu'l-Hasan! The verses of God have encompassed all regions and His evidences are more manifest than the sun at high noon. Yet the unjust servants have risen with the sword of tyranny to shed His blood. Nevertheless, the Ancient Beauty, from the Most Great Prison, hath commanded all to patience and forbearance, inasmuch as God, exalted be His glory, hath, in all Books, Scriptures, Psalms and Tablets, forbidden all in this Revelation from conflict, disputation and strife. Verily, He seeth and commandeth, and He is the All-Commanding, the All-Informed.

7 یا اباالحسن آیات الهی آفاق را احاطه نمود و
بیناتش اظهار از شمس در وسط زوال و لکن عباد
بی انصاف بسیف اعتساف بر سفک دمش قیام
نمودند مع ذلک جمال قدم از شطر سخن اعظم
کلّی را بصبر و اصطبار امر فرموده چه که حقّ
جلّ جلاله در کتب و صحف و زیر و الواح در
این ظهور کلّ را از نزاع و جدال و قتال نهی
فرموده انه یری و یأمر و هو الامر الخیر

- 8 That which hath occurred in the Land of Ta was not wholly the fault of the government. God knoweth, thy Lord and the Lord of all who are in the heavens and the earth. From certain events they have imagined - God forbid - that the people of God are engaged in creating sedition. Glory be to God! Have they not seen the revealed Books and are they unaware of the recorded Scriptures? Every word that hath streamed from the Supreme Pen of the Lord of Names hath, with the most resonant call, counseled the people of creation to love, kindness, patience and forbearance. Every truthful one beareth witness to that which hath been mentioned, and every seeing one testifieth to the grace and justice of God, exalted be His glory.

8 آنچه در ارض طاء وارد سبب کلیّه دولت نبوده
العلم عند الله ربّک و ربّ من فی السموات و
الأرضین از بعضی امور گمان نموده اند نعوذ بالله
حزب الهی باحداث فتنه مشغولند سبحان الله آیا
کتب منزله را ندیده اند و از صحف مسطوره خبر
ندارند هر کلمه ای از کلمات مالک اسماء که از
قلم اعلی جاری شده باعلی النداء اهل انشاء را
نحبت و شفقت و صبر و اصطبار وصیت فرموده
هر صاحب صدق شهادت میدهد بر آنچه ذکر شد
و هر صاحب بصری گواهی میدهد بر فضل و
عدل حقّ جلّ جلاله

- 9 Beseech ye God that He may make the people of the earth aware of the will of the true Sovereign. In this way, all shall be seen circling round His will. The Command is in His grasp; He doeth what He willeth through His sovereignty, and He is the All-Commanding, the Unconstrained. Convey greetings from this Wronged One to the friends in every land and say: Be not grieved by what hath befallen the loved ones. By God's life! The actions of the oppressors are the cause of the exaltation of His Cause and its elevation. Ere long all shall witness that which the Supreme Pen hath recorded.

9 از حقّ بطلبید اهل ارض را بر ارادهء سلطان
حقیقی آگاه فرماید در اینصورت کلّ را طائف
حول مشاهده نمایند الامر بیده یفعل بسلطانه
کیف یشاء و هو الامر المختار دوستان هر ارض
را از قبل مظلوم تکبیر برسان و بگو محزون
مباشید از آنچه بر اولیا وارد شده لعمر الله اعمال
ظالمین سبب ارتفاع امر و علوّ آتست عنقریب
کل مشاهده مینمایند آنچه را که قلم اعلی ذکر
نموده

- 10 It behooveth the people of Baha to place their trust in all things in God. Verily, He is the Just, the All-Wise. He shall seize the oppressors as He seized those before them. He is, in truth, the Strong, the All-Conquering, the Almighty. O My chosen ones! Upon you be My glory, My loving-kindness and My mercy that hath preceded all who are in the heavens and on earth. Ye should, with the utmost yearning, longing, attraction and enkindlement, occupy yourselves with the remembrance of

10 ینبغی لأهل البهّاء ان یتوکّلوا فی کلّ الامور علی
الله انه هو العادل الحکیم انه یأخذ الظالمین کما
اخذهم من قبل انه هو القویّ الغالب القدر یا
اصفیائی علیکم بهائی و عنایتی و رحمتی الّتی سبقت
من فی السموات و الأرضین باید بکمال شوق
و اشتیاق و جذب و انجذاب بذکر حقّ جلّ
جلاله مشغول باشید و بنار حبش مشتعل بشأنیکه

God, exalted be His glory, and be so inflamed with the fire of His love that the oppression of the oppressors, the hostility of the antagonists, and the hatred of the malicious may not hold you back from the Lord of the Day of Judgment. Soon shall pass away the kingdom, and the king, and the subject, and all that ye behold today, and there shall endure for you what hath been sent down from God, the Protector, the Self-Subsisting.

ظلم ظالمین و عناد معتدین و غلّ مغلّین شما را از مالک یوم الدّین منع ننماید سیفنی الملک و الملک و المملوک و ما ترونه الیوم و ببقی لکم ما نزل من لدی الله المهیمن القیوم انتهى الله الحمد

- 11 Praise be to God! The sun of divine favor is shining and the horizon of grace is bright and luminous. Although your honor is not physically present, yet inwardly you stand at the gate and are mentioned in the presence of the Beloved of the worlds. One letter from your honor arrived from Tiflis, bringing complete joy. God willing, you will in all conditions be occupied with the remembrance and service of God, and I beseech you to pray for this evanescent servant, that he may perchance succeed in rendering the service with which he hath been charged.

11 آفتاب عنایت حقّ مشرق و افق فضل منیر و روشن اگرچه آنجناب بظاهر حاضر نیستند و لکن در باطن لدی الباب قائم و تلقاء وجه محبوب عالمیان موجود و مذکور یک دستخط آنجناب از تفلیس رسید بهجت کامل حاصل شد انشاء الله در جمیع احوال بذکر حق و خدمتش مشغول باشند و از آنجناب میطلبم که در باره این خادم فانیهم استدعا نمایند که شاید موفق شود بر ادای خدمتیکه بآن مأمور است

- 12 Concerning your mention of the friends of that land, all were presented at the Most Holy and Most Exalted Court, and each was honored with wondrous and glorious mention. To-day grace is like a copious rain, flowing and streaming down from the heaven of loving-kindness. At all times He mentioneth His loved ones in the most wondrous utterance, and in truth, should a soul perceive the fragrance of such mention, the changes of the world and the oppression of the nations would neither sadden him nor hold him back from being set ablaze.

12 اینکه ذکر دوستان آن ارض را مرقوم داشتید کل در ساحت امنع اقدس عرض شد و هریک بذکر بدیع منبع فائز گشتند امروز فضل بمثابه غیث هاطل از سماء عنایت جاری و ساری و نازل در جمیع احیان اولیای خود را بابدع بیان ذکر میفرماید و فی الحقیقه اگر نفسی عرف ذکر را بیابد تغییرات عالم و ظلم امم او را محزون نسازد و از اشتعال باز ندارد

- 13 Concerning what you wrote about the spiritual beloved, His Holiness Varqa, upon him be the glory of God, the Lord of Names - news of his release from prison, and of events before and after, and of his arrival in the land of Ta, reached this evanescent servant. He [Baha'u'llah] said: "We heard the news of him and witnessed his enthusiasm, and We revealed for him during his imprisonment and upon his release that which brings joy to the eyes."

13 و اینکه در باره محبوب روحانی حضرت ورقا علیه بهاء الله مالک الأسماء مرقوم داشتید خبر خروج ایشان از سجن و قبل آن و بعد آن و ورودشان در ارض تاء باین خادم فانی رسید فرمودند خبرش را شنیدیم و اشتعالش را دیدیم و نزلنا له حین سجنه و حین خروجه ما قرّت به العیون انتهى

- 14 Some time ago this servant sent him a letter containing the Most Holy, Most Exalted Tablet. God willing, may he attain the presence of the Divine Tablet and be gladdened by its fragrance.

14 چندی قبل این خادم خدمت ایشان مکتوبی ارسال داشت و آنمکتوب حامل لوح امنع اقدس بوده انشاء الله بقاء لوح الهی فائز شوند و از عرفش مسرور

- 15 And concerning what you wrote about your intention to travel to other lands - I beseech God, exalted be His glory, that through the arrival and presence of that beloved one, He may adorn all those regions with the ornament of spring, and embellish the barren lands with the verdure of inner meanings.

15 و اینکه مرقوم داشتید اراده هست بدیار اخری توجه ننماید از حقّ جلّ جلاله میطلبم از ورود و حضور آنجناب جمیع آن بلدان را بطراز ربیع مزین فرماید و اراضی یابسه را بکلاً معانی مطرز

And may your very being have a profound effect upon souls, in such wise that the slumbering may awaken, the seated may arise, and the heedless may turn toward the ocean of knowledge. Verily our Lord, the Most Merciful, is the Powerful, the Forgiving, the Generous.

- 16 As to what was written regarding whether funds are needed to be obtained and transferred to that honored one, this matter was submitted. Thus spoke the Tongue of Grandeur: "Hardship and ease, poverty and wealth have all been and continue to be within the grasp of God's power, exalted be His glory. In all conditions that honored one should be confident. In His hand are the keys of wealth and within His grasp are the reins of all things. There is no God but Him, the Single, the One, the All-Knowing, the All-Wise."

- 17 What that beloved one transferred from the house funds was received and obtained. And if anything further is needed hereafter, it will be obtained from known persons of this land through religion, and its repayment rests with God, exalted be His glory. That beloved one's service, efforts, attention and steadfastness in God's path are evident and clear, and are mentioned before the Intended One. On one occasion these exalted words were heard from the Tongue of the Lord of Creation - He said: "O servant in attendance! Jinab-i-Amin is in all conditions engaged in service to the Cause, and in truth has been and continues to be a well-wisher of the people of truth. During the days of presence, he would speak well of the friends of that land and the lands of Ta, Kha, Ya, Kaf and other regions, and would beseech and supplicate God's wondrous favors for each one, and would ask from God, exalted be His glory, bounty and blessing for all. Blessed is he and joy be unto him!"

- 18 This evanescent one's purpose is that all deeds, works and words are clear and evident before God. Praise be to God, that spiritual beloved has attained to a station to which the Tongue of God has testified and which the Supreme Pen has mentioned. One ocean of "well done" and one city of "well pleased" are needed, for this is a station which the near ones sought and hoped for. The Bab - may the spirit of all else be sacrificed for Him - says: "Strive that ye may attain unto the word of His good-pleasure." The fruits of deeds and words become manifest and evident in the earth like the sun. If you wish to know about the conditions of the Land of Purpose [the Holy Land], a number of Afnan and others have arrived and stayed for a time in the shade with utmost joy and fragrance. A hundred thousand blessings upon those souls whom the blessed divine Lote-Tree has claimed as Its own. His is the praise in

دارد و نفس آنجناب در انفس اثر کلی نماید
بشأنیکه ناآمین بیدار شوند و قاعدین برخیزند و
غافلین بجزر دانائی توجه نمایند آن ربنا الرحمن لهو
المقتدر الغفور الکریم

- 16 اینکه مرقوم داشتند اگر وجهی لازم باشد گرفته
و بآنجناب حواله شود این فقره عرض شد هذا
ما نطق به لسان العظمة شدت و رخا و فقر و
غنا کل در قبضه قدرت حق جل جلاله بوده
و هست در جمیع احوال آنجناب مطمئن باشند
بیده مفاتیح الغناء و فی قبضته زمام الأشياء لا
اله الا هو الفرد الواحد العلم الحکیم انتهى

- 17 آنچه آنجناب حواله نمودند از وجوه درب خانه
رسید و اخذ شد و اگر از بعد چیزی لازم شود
از نفوس معروفه این بلد بدین اخذ میشود و
ادای آنها با حق جل جلاله است خدمت و
زحمت و توجه و استقامت آنجناب در سبیل
الهی معلوم و واضحست و لدی المقصود مذکور
وقتی از اوقات اینکلمه علیا از لسان مالک
وری شنیده شد فرمودند یا عبد حاضر جناب
امین در جمیع احوال بخدمت امر مشغولند و
فی الحقیقه خیرخواه حزب حق بوده و هستند در
ایام حضور از دوستان آن ارض و ارض تاء
و خاء و یاء و ک و اراضی اخری ذکر خیر
مینمودند و از برای هر یک عنایت بدیعه حق
را سائل و امل و از حق جل جلاله از برای
کل نعمت و برکت میخواستند طوبی له و نعیماً
له انتهى

- 18 مقصود اینفانی آنکه جمیع امور و اعمال و اقوال
لدی الله واضح و مشهود لله الحمد آنجناب روحانی
فائز شدند بمقامیکه لسان الله بر آن شهادت داده
و از قلم اعلی ذکرش نموده یک بحر هنیئاً باید
و یک شهر مرئیاً چه که این مقامیست که
مقربین او را سائل و امل بودند حضرت اعلی
روح ما سواه فداء میفرماید جهد نمائید تا بکلمه
رضا از نزد او فائز شوید ثمرات اعمال و اقوال
در ارض بمثابه آفتاب ظاهر و هویدا گردد اگر
احوال ارض مقصود را بخواید جمعی از افنان و
غیرهم وارد و مدتی در ظل بکال روح و ریحان
ساکن صد هزار طوبی از برای نفوسیکه سدره
مبارکه الهیه ایشان را بخود نسبت داده له الحمد

all conditions. We beseech Him to inscribe for them from His Supreme Pen the good of the hereafter and of this world, and to grant them what He has written for His chosen ones and His loved ones in the Crimson Tablet which was sent down from the heaven of His will. At present they are in Beirut and it is likely that some will attain His presence once again.

- 19 As to what you wrote regarding his honor Haji Ahmad and those related to him - upon them be the glory of God and His favors - it was submitted to the Most Holy and Most Exalted Presence. This is what was sent down for them from the heaven of the bounty of our Lord, the Forgiving, the Generous. He says, blessed and exalted be He:

- 20 He is the Hearer, the Answerer

- 21 O Trustee! Mention was made of you before the Wronged One, and the servant in attendance submitted what you had sent to him. We heard and have answered you with these verses that you might give thanks to your Lord, the Ancient Sender of Revelations. His honor A. and H. whom you mentioned - praise be to God - drank at the beginning from the Euphrates of recognition and received their portion from the cup of certitude. There was sent down from the heaven of grace specifically for him that which is lasting and enduring. Likewise his sons are each mentioned and have attained God's favors. By the life of God, abundant good has been mentioned and recorded for them in God's Book.

- 22 Regarding your renewed mention of the beloved of the heart, his honor Varqa, upon him be the Glory of God, the Most Glorious, this is what was revealed from the Kingdom of utterance of our Lord, the Most Merciful. His word, exalted and mighty be He: "Blessed is he who has turned to My horizon, soared in My atmosphere, spoken My praise, and held fast to My cord. He is indeed of the people of the pavilion of My glory, the companions of My Kingdom, and among those who have borne My throne and drunk the choice wine of My favor from the hands of My bounty."

- 23 O thou who gazest upon the Countenance! His honor Varqa, upon him be My glory and My favor, has in truth assisted the Cause of God and drawn receptive hearts to the realm of oneness. Convey to all the friends of God, wherever they may dwell, the greetings of the Wronged One, and say: You are the lamps of knowledge and have been lit by the hand of bounty. The lamp of divine love needs a crystal shade that it may be protected from the winds. The false ones pursue and the treacherous ones lie in wait; protect yourselves through the name of Truth. Today, the hosts of God have been and

في كلّ الأحوال نستله بأن يكتب لهم من قلبه الأعلى خير الآخرة والأولى ويرزقهم ما كتب لأصفياه وأوليائه في الصحيفة الحمراء التي نزلت من سماء مشيته وحال در بيروت تشریف دارند احتمال میرود یکار دیگر هم بعضی فائز شوند

- 19 اینکه در باره جناب حاجی احمد و منتسبین ایشان علیهم بهاء الله و عنایاته مرقوم داشتید در ساحت امنع اقدس عرض شد هذا ما نزل لهم من سماء عطاء ربنا الغفور الكريم قوله تبارك و تعالی

- 20 هو السامع المجيب

- 21 یا امین قد ذکر ذکرک لدى المظلوم و عرض العبد الحاضر ما ارسلته اليه انا سمعنا و اجبتناک بهذه الآيات لتشكر ربك المنزل القديم جناب الف و حاء که ذکرش را نموده بودی لله الحمد در اول امر از فرات عرفان نوشیدند و از کاس ایقان قسمت بردند و نازل شد از سماء فضل مخصوص او آنچه که باقی و دائم است و همچنین ابناء هر یک مذکورند و بعنایت حق فائز لعمر الله خیر کثیر از برای ایشان در کتاب الهی مذکور و مسطور انتهى

- 22 و اینکه مجدد از محبوب فؤاد جناب ورقا علیه بهاء الله الأبهی ذکر نمودید عرض شد هذا ما نزل من ملکوت بیان ربنا الرحمن قوله جل و عر طوبی لمن اقبل الى افقي و طار فی هواي و نطق بثنائی و تمسک بحبلی انه من اهل خباء مجدی و اصحاب ملکوتی و من الذين حملوا عرشي و شربوا رحيق عنایتی من ایدای الطافی

- 23 یا ایها الناظر الى الوجه جناب ورقا علیه بهائی و عنایتی فی الحقیقه امر الهی را نصرت نمود و قلوب مستعده را بشطر احدیه کشید جمیع دوستان الهی را در هر ارض که ساکنند از قبل مظلوم تکبیر برسان و بگو شما سرجهای عرفانید و از ید عطا روشن شده اید از بلور محبت الهی فانوس لازم تا از اریاح محفوظ مانند کاذبین در پی و خائنین بر مرصده مترصد خود را باسم حق حفظ نمائید امروز جنود الهی ذکر و بیان و اعمال طیبیه و

are mention, utterance, goodly deeds and spiritual qualities. By these hosts must the cities of hearts be conquered. The shedding of blood is forbidden. That which befits man's station has been and is beloved, not contention and strife. Say: "Lord, pour forth upon us patience, make firm our steps, aid us, for Thou art the best of helpers."

- 24 Whatever has occurred in the Land of Ta (Tehran) has caused and causes no harm. These events have been and are the cause of the exaltation of the Word. Through the violent, crushing winds, the sovereignty of the sea becomes manifest and evident, and its waves become known and visible. We counsel all to patience and steadfastness, and guide them to that which is befitting. God, exalted be His glory, is present and watchful, and whatever He willeth, He manifesteth and causeth to flow. Say: Consider the Chief (Sultan) and those around him who sent Me to the Most Great Prison, then observe what befell the Wolf and the Speckled Snake. Say: Verily, the True One is not far from you. The Truth caused all to return to their abodes in a brief time. He is the Almighty over whatsoever He willeth. Soon shall the foul winds vanish and become as naught. That which hath flowed from the Most Exalted Pen has been and shall remain. Rejoice in what hath been ordained for you by God, the Just, the Generous.

- 25 In days when the edifice of existence was shaken and the foundation of the world was made to tremble through the onslaught of the oppressors, this Wronged One arose alone to promote the Cause - an arising that no sitting could overtake and which was not prevented by the clamor of the ungodly and hypocrites. He guided the people of creation to the supreme horizon with the most great call. Now that the rays of the sun of revelation have somewhat appeared, from every corner a croaking is heard, a viper becomes manifest, and barking is raised. With the utmost craftiness and deceit, they strive to lead astray the holy souls who have accepted the faith, and in the garment of friendship and unity, they cause the helpless servants to deviate from the straight path of God. In their sweet words lies hidden a deadly poison, and in their praise is concealed the greatest censure. Say: O friends! Associate not with the people of hypocrisy, and be not content with the deceit and craftiness of the ungodly. This is the Day of God; mention of aught else is not permitted. Some have desired to renew the vain imaginings of the past and are now preparing the foundation thereof. Beseech ye God to keep all steadfast and not to deprive them from the ocean of His knowledge.

اخلاق روحانیّه بوده و هست باین جنود باید مداین قلوب را تصرف نمود سفک دماء ممنوع از انسان آنچه لایق شأن اوست محبوب بوده و هست نه جدال و نزاع قولوا ربّ افْرِغْ عَلَیْنَا صَبْرًا وَ ثَبَّتْ اَقْدَامَنَا وَ انصُرْنَا وَ اَنْتَ خَیْرُ النَّاصِرِیْنَ

24 آنچه در ارض طاء وارد شد باسی نبوده و نیست این امور سبب اعلاء کلمه بوده و هست از اریاح عاصفه قاصفه سلطنت بحر ظاهر و باهر و امواجش معروف و مشهود جمیع را بصبر و اضطبار وصیت مینمائیم و بمعروف دلالت میکنیم حقّ جلّ جلاله حاضر و ناظر است و آنچه اراده فرماید ظاهر و جاری مینماید قل تفکّروا فی الرّئیس و من حوله الذی ارسلنی الی السّجن الاعظم ثمّ انظروا فیما ورد علی الذّنب و الرّقشاء قل انّ الصّادق لیس عنکم ببعد حقّ جمیع را در مدتّ قلیله بمقرّشان راجع فرمود هو المقتدر علی ما یشاء عنقریب اریاح منته فانی و معدوم شود آنچه از قلم اعلی جاری باقی و دائم بوده و هست ان افروحا بما قدّر لکم من لدی الله العادل الکریم

25 ایامیکه بنیان وجود مضطرب و اساس عالم از سطوت ظالمین متزعزع و مضطرب و وحده بر امر قیام نمود قیامیکه قعود او را اخذ نمود و از ضوواء مشرکین و منافقین ممنوع نگشت بأعلی التّداء اهل انشاء را بافق اعلی هدایت فرمود حال که فی الجمله اشراقات انوار آفتاب ظهور طالع شده از هر گوشه نغای ظاهر و قباعی باهر و نباحی مرتفع و بکمال حیل و خدعه در اضلال نفوس مقبله مقدسه کوشش مینمایند و بلباس دوستی و یگانگی عباد بیچاره را از صراط مستقیم الهی منحرف میسازند در کلمات شگرّی سمّ مهلک مستور و در مدحشان قدح اکبر مکنون بگوای دوستان با اهل نفاق جمع نشوید و بمکر و حیل مشرکین قناعت مینمائید امروز یوم الله است ذکر دوشن جایز نه بعضی اراده نموده اند که موهومات قبل را مجدّد نمایند و حال در تهیّه اساس آند از حقّ بطلبید کل را مستقیم دارد و از بحر عرفانش محروم نفرماید

26 Know ye that in these days numerous letters have arrived from various places - from the Land of K and R and Y, and likewise from the beloved ones, his honor S and his honor H, upon them both be the Glory of God, the Most Glorious. There is no fresh news save that a croaking hath been raised in the Land of K.R. - God, the Exalted, the Great, hath spoken truth. For after the revelation of the Most Holy Book from the heaven of grace, several verses were observed addressed to the Land of K and R. His word - exalted be His utterance and mighty His proof - is this: "O Land of K and R! We, verily, see thee in a state that God doth not love, and We perceive from thee that which none knoweth save God, the All-Knowing, the All-Informed. And We find that which passeth from thee in the innermost secret. With Us is the knowledge of all things in a Preserved Tablet. Grieve not because of this, for God will raise up in thee men of mighty strength who will make mention of Me with such constancy that neither the pronouncements of the divines nor the whisperings of the evil ones will deter them. These will behold God with their own eyes and will aid His Cause with their own selves. These, verily, are of them that are firmly established."

26 در این ایام نامه‌های متعدّد از اطراف رسیده از ارض کاف و راء و یاء و همچنین از محبوی جناب اس و حضرت حی علیهما بهاء الله الأبهی خبر تازه‌ئی نه جز آنکه نعیتی در ارض کاف مرتفع صدق الله العلیّ العظیم چه که بعد از نزول کتاب اقدس از سماء فضل چند آیه مشاهده شد که مخاطباً لأرض الکاف و الرّاء میفرماید قوله جلّ پیانه و عظم برهانه ان یا ارض الکاف و الرّاء انا نراک علی ما لا یحبّه الله و نری منک ما لا اطلع به الا الله العلیم الخبیر و نجد ما یر منک فی سرّ السرّ عندنا علم کلّشی فی لوح مبین لا تحزنی بذلک سوف یظهر الله فیک اولی بأس شدید یذکرونی باستقامه لا تمنعهم اشارات العلماء و لا تحجبهم شبهات المربیین اولئک ینظرون الله بأعینهم و ینصرون بأنفسهم الا انهم من الرّاخذین انتهی

27 After observing these manifest verses, this servant waited for some time to see what would transpire. One day His honor Amin - who hath ascended to the Supreme Companion, and upon him be the glory of God and the glory of all who are in the heavens and the earth - was present before the face of Him Who standeth, when this exalted word issued from the mouth of the Will of the Lord of Names. His exalted Word is this: "O Amin! A foul odor emanateth from the Land of K and R." After this blessed word, this evanescent servant watched and waited to see what would occur, until news arrived about Mirza Ahmad Kirmani. When this matter was mentioned in the presence of the Throne, He smiled and said: "Soon thou shalt see and hear."

27 این خادم بعد از ملاحظه این آیات باهرات مدتی منتظر که چه ظاهر شود و یومی از ایام جناب امین الذی صعد الی الرفیق الأعلى و علیه بهاء الله و بهاء من فی السموات و الأرض تلقاء وجه قائم اینکلهء علیا از فم ارادهء مالک اسماء ظاهر قوله تعالی یا امین رایحهء منته از ارض کاف و راء در مرور بعد از اینکلهء مبارکه این خادم فانی مترصد و منتظر که چه ظاهر شود تا آنکه خبر میرزا احمد کرمانی رسید اینفقره که لدی العرش عرض شد متبسماً فرمودند سوف تری و تسمع

28 After hearing this blessed word, this servant remained silent. More than this it is not permissible to mention, but God protect us and you from the evil of these souls. A person hath written a letter with a thousand tricks and deceits, praising some while intending to exalt falsehood, and condemning others while aiming to prevent the seeker. Glory be to God! In what school have these souls been trained? But praise be to God, by divine grace whatever of mysteries, tricks and deceits he harbors in his heart is evident and manifest from his words. He hath clothed pure misguidance in the garment of truth and placed the crown of knowledge upon the head of absolute falsehood.

28 بعد از استماع کلهء مبارکه اینعبد ساکن زیاده از این ذکر جایز نه ولكن اعاذنا الله و ایّاکم من شرّ هؤلاء نفسی مکتوبی بصد هزار حیل و مکر نوشته بعضی را مدح نموده و مقصودش اعلاى باطل و بعضی را ذم نموده و همش منع مقبل سبحان الله این نفوس در چه دبستانی تربیت شده‌اند ولكن الحمد لله از فضل الهی آنچه در دل دارد از رموز و مکر و حیل از کلماتش ظاهر و هویدا است گمراهی صرف را لباس حقیت پوشانده باطل محض را اکلیل عرفان بر سر گذاشته

- 29 With utmost humility and supplication I beseech God - exalted be His glory - to guide him and establish him in truthfulness. How long will tyranny endure? How long will oppression continue? O helpless one! Where wert thou? Take a step in the path of the fair-minded and speak the truth. Today nothing is mentioned concerning the Bayan, neither above it nor below it, except through acceptance of Him Who is established upon the throne of His Cause. I mention one pearl from the ocean of the Merciful's utterance, that perchance they may be content with it and strive no further to violate the Divine Cause. The Point of the Bayan - may the spirit of all else be sacrificed for His sake - saith, exalted and mighty be His Word: "I have written the essence regarding His mention: He shall not be known by My allusions, nor by what hath been mentioned in the Bayan."
- 29 بکمال عجز و ابتهاج از حقّ جلّ جلاله میطلبم او را هدایت فرماید و براسی بدارد اعتساف تا کی ظلم تا چند آخرای بیچاره تو کجا بودی قدمی در کوی منصفین گذار و بحقّ نطق نما امروز لا یذکر فیہ البیان و لا فوقه و لا دونه الا بقبول من استوی علی عرش الامر یک لؤلؤ از بحر بیان رحمن ذکر مینمایم که شاید بآن اکتفا کنند و یدش از این در هتک امر الهی کوشش ننمایند نقطه بیان روح ما سواه فداه میفرماید قوله جلّ و عزّ و قد کتبت جوهره فی ذکره و هو انه لا یستشار باشارتی و لا بما ذکر فی البیان انتی
- 30 O helpless one! Whatever thou dost mention from the Bayan is proof of heedlessness and transgression of bounds. If thou sayest "How do we know this is He?", set aside selfish desires and ponder the verses, allusions, proofs and evidences that have appeared and become manifest. That which hath later appeared had formerly flowed from the Most Exalted Pen, and all bear witness to this. Moreover, read what thou hast and We shall read what We have, and let us speak with pure truthfulness and fairness. Where wert thou in those days when most were concealed in corners of seclusion from the assault of the times?
- 30 ای بیچاره آنچه از بیان ذکر کنی دلیل بر غفلت و تجاوز است از حدّ اگر بگوئی از کجا که این او باشد اغراض نفسانیّه را بگذار و در آنچه از آیات و اشارات و دلائل و براهین که ظاهر شده و لائح گشته تفکر نما آنچه از بعد ظاهر شده از قبل از قلم اعلی جاری و کل بر آن شاهد از این گذشته ان اقرء ما عندک و نقرء ما عندنا و نتکلم بالصدق الخالص و بالانصاف کجا بودی آن ایامیکه اکثری در زوایای عزت از سطوت ایام مستور بودند
- 31 This servant beseecheth God, his Lord, to grant them a drop from the ocean of justice and fairness. In truth, the entire Bayan is but a mention of this Most Great Announcement, even as the Point of the Bayan - may the spirit of all else be sacrificed for His sake - Himself declareth: "The entire Bayan is but a leaf from among the leaves of the gardens of His knowledge." If it be accepted as such - nevertheless, souls who, by the life of God, had no knowledge whatsoever of the origin of the Cause, have now risen in opposition and objection, galloping their steeds in the arena of ignorance and stubbornness. Say: Woe unto you! Soon shall ye find yourselves in manifest loss. In the days of departure from Iraq, all were informed of the cawing of the ravens and the birds of night. Assuredly, whatsoever flowed from the Pen shall come to pass. This evanescent servant beseecheth God, exalted be His glory, to raise up such servants as shall arise with utmost steadfastness in His Cause and draw the people, through the life-giving waters of utterance, to the horizon of knowledge, in such wise that they shall regard all else besides God as utter nothingness and absolute void. Glory be to God! The heedlessness and ignorance of the
- 31 انّ الخادم یسئل الله ربّه بأن یرزقهم قطرة من بحر العدل و الانصاف باری فی الحقیقه جمیع بیان ذکر است از این نبأ اعظم چنانچه خود نقطه بیان روح ما سواه فداه میفرماید جمیع بیان ورقه ایست از اوراق حدائق عرفان او اگر بقبول فائز شود مع ذلک نفوسیکه لعمر الله از مبدء امر بهیچوجه اطلاع نداشته اند حال بر اعراض و اعتراض قیام نموده اند و در میدان جهل و عناد مرکب میرانند قل ویل لکم سوف ترون انفسکم فی خسران مبین در ایام خروج از عراق کل را اخبار فرمودند بنعیق ناعقین و طیور لیل البتّه آنچه از قلم جاری شد ظاهر خواهد گشت این خادم فانی از حقّ جلّ جلاله میطلبد مبعوث فرماید عبادی را که بکمال استقامت بر امر قیام نمایند و بکوثر بیان ناس را بافق عرفان کشانند بشأنیکه ما سوی الله را معدوم صرف دانند و مفقود بحت شمرند

servants hath reached such a pass that man is ashamed and abashed to mention it.

- 32 Glory be unto Thee, O God of existence and Lord of the seen and unseen! I beseech Thee by Thy Name through which the trumpet was sounded and the dwellers of the graves arose, to assist Thy servants and creatures to justice and fairness. Then grant them, O my God, from the Kawthar of utterance that which will draw them nigh unto Thee, O Thou in Whose grasp are the reins of all religions! O my God and God of earth and heaven!

32 سبحان الله غفلت و نادانی عباد بمقامی رسیده که انسان از ذکرش نجلی و منفعل است سبحانک یا اله الوجود و مالک الغیب و الشهود استلک باسمک الذی به نفخ فی الصور و قام اهل القبور بأن تؤید عبادک و خلقتک علی العدل و الانصاف ثم ارزقهم یا الهی من کوثر البیان ما یقرّبهم الیک یا من فی قبضتک زمام الأديان یا الهی و اله الأرض و السماء

- 33 Thou seest how the hearts of them that are nigh unto Thee have melted because of what hath befallen Thee at the hands of the oppressors among Thy creatures who have violated Thy covenant and Thy testament, and from whom have appeared such schemes and deceptions as have astonished Satan himself. They have occupied themselves, O my God, with that which Thou hast forbidden them in Thy Scriptures, Thy Tablets and Thy Books. They steal Thy verses and attribute them to other than Thee. I beseech Thee, O Cleaver of the dawn and Subduer of the winds, to send down from the heaven of Thy bounty upon Thy creation that which will draw them nigh unto Thee and cause them to recognize what Thou hast willed in Thy days. Verily, Thou art the Omnipotent over what Thou willest. There is none other God but Thee, the Mighty, the All-Conquering, the Powerful.

33 ترى ايجاد المقرّبين ذابت بما ورد عليك من طغاة خلقتك الذين نقضوا عهدك و ميثاقك و ظهر منهم من الحيل و الخداع ما تحير به الشيطان قد اشتغلوا یا الهی بما منعهم عنه فی زبرک و صفحتک و کتبتک و الواحک یسرقون آیاتک و ینسبونها الی دونک استلک یا فائق الأصباح و مستخر الأریاح بأن تنزل من سماء جودک علی خلقتک ما یقرّبهم الیک و یعرفهم ما اردته فی ایامک انک انت المقتدر علی ما نشاء لا اله الا انت القوى الغالب القدير

- 34 Although such deeds have appeared from the idolaters and deniers as are the cause and reason for despair and deprivation, it is very difficult for them to succeed in returning or in showing fairness and justice, unless the hand of grace takes hold and delivers them. He is the Mighty and Powerful. In Jamadi'l-Avval, their honors "AF" - upon them be all the Most Glorious Glory - returned from pilgrimage to the House, attained the presence, and for more than a month dwelt in the shadow and were blessed with the bounty of the meeting and the Kawthar of attainment. Blessed be it unto them and may they enjoy it. The letter which that beloved one wrote to the spiritual friend, His Honor Husayn Aqa - upon him be the Glory of God - they sent to this servant. It was presented at the Most Holy, Most Exalted Threshold, and regarding the matter of the handmaiden of God and her intention to perform pilgrimage, it was accepted before the Throne. We beseech God to cause this grace to flow for those who are near, the seekers and the hopeful ones, that they may not be deprived of the outpourings of the divine days. From His Honor A.F., His Honor A and H - upon him be all the Most Glorious Glory - several letters reached

34 اگرچه اعمالی از مشرکین و منکرین ظاهر شده که سبب و علت یأس و محرومی است بسیار مشکل است موفق شوند بر رجوع و یا بر انصاف و عدل مگر بد فضل اخذ فرماید و نجات بخشد اوست قادر و توانا در جمادی الاول حضرات اف علیهم من کل بهاء ابهاء از زیارت بیت مراجعت نموده بحضور فائز و ازید از یکشهر در ظل ساکن و بنعمت لقا و کوثر وصال مرزوق هنیئاً لهم و مرثیاً لهم نامه ای که آنحبيب بحبيب روحانی جناب حسین آقا علیه بهاء الله مرقوم داشتند نزد اینعبد فرستادند در ساحت امنع اقدس معروض گشت و در فقرهء امة الله و توجه او بحج لیدی العرش مقبول افتاد و شمس اذن مشرق از حق میطلبیم این فضل را در بارهء مقربین و مریدین و آملین مجری فرماید تا از فیوضات ایام الهی محروم نگردند از حضرت اف جناب الف و حاء علیه من کل بهاء ابهاء چند

this evanescent one. The response to some was submitted and sent, and others will be sent in these days. And from every place petitions are arriving - may God grant success that this servant be assisted to respond. Verily He is powerful over all things. No other new matter has occurred to be submitted.

دستخط باینفانی رسید جواب بعضی عرض و ارسال شد و بعض دیگر این ایام ارسال میشود و از هر محل عرایض در مرور حق توفیق عنایت فرماید که این خادم بجواب مؤید شود آنه علی کثشیء قدیر دیگر امر تازهئی رو نداده تا عرض شود

- 35 These days are the days of tyranny - dark clouds have prevented the lights of the sun of justice. However, the Will of God has prevailed and continues to prevail. The intentions of all the world cannot prevent His Will. His Purpose is penetrating, His Will is sovereign, His Knowledge encompasses all, and His Power prevails. Where is Nimrod and what he intended? Where is Pharaoh and what he did? Where is Shaddad and his dominion? Where is the Mighty One and his oppression? Where is the Wolf and his rule? Where is the Serpent and his rebellion? Where is the Truth and the Sword? And where are those who committed what caused the dwellers of the highest Paradise to lament? All with utmost haste returned to their abodes. God our Lord and the Lord of all who are in the heavens and the earth has spoken truth. Soon the remaining tyrannical souls will likewise turn to their dwellings. According to the Command, all friends must hold fast to patience and perseverance and keep their gaze fixed upon the horizons of divine ordinances. God, exalted be His glory, alone will grant victory and suffice against the evil of the oppressors. The victory of the friends has been and is spiritual qualities and pure, holy deeds. Repeatedly from the Tongue of Grandeur this word was heard, His word, exalted and mighty be He:

35 ایام ایام ظلم انوار آفتاب عدل را سحاب تیره منع نموده ولكن ارادة الله غلبه داشته و دارد اراده های جمیع عالم اراده اش را منع ننماید مشیتش نافذ و اراده اش مهیمن و علمش محیط و قدرتش غالب این التروود و ما اراد و این الفرعون و ما عمل این الشداد و سلطانه و این العزیز و ظلمه و این الذئب و حکمه و این الرقشآء و طغیانه و این الصادق و الحسام و این الذین ارتکبوا ما ناح به سگان الفردوس الأعلى کل بکمال تعجیل بمقرهای خود رجوع نمودند صدق الله ربنا و رب من فی السموات و الأرض عنقرب بقیه نفوس ظالمه هم بمنزلهای خود توجه نمایند حسب الامر جمیع دوستان باید بصبر و اصطبار تمسک جویند و بافاق اوامر الهی ناظر باشند حق جل جلاله خود وحده نصرت نماید و شر ظالمین را کفایت فرماید نصرت دوستان اخلاق روحانیه و اعمال طیبیه طاهره بوده و هست مکرر از لسان عظمت اینکلمه استماع شد قوله جل و عز

- 36 O servant who stands present! The Almighty Truth has ever had and continues to have powerful hosts, among them the hosts of utterance, the hosts of goodly deeds, and the hosts of praiseworthy character. Likewise, trustworthiness, truthfulness, and religious devotion are all among the hosts of God, and no host can withstand these hosts. We beseech God to aid His loved ones in that which leads to the exaltation of the Word and the station of man.

36 یا عبد حاضر از برای حق جل جلاله جنودهای قویه بوده و هست از جمله جنود بیان و جنود اعمال طیبیه و جنود اخلاق مرضیه و همچنین امانت و صدق و دیانت کل از جنود حقند و هیچ جندی با این جنود مقابله ننماید از حق میطلبیم اولیای خود را مؤید فرماید بر آنچه که سبب ارتقاء کلمه و مقام انسانست انتهی

- 37 If the friends are aided to act according to what has flowed from the Most Exalted Pen, assuredly its effects will become manifest and evident in the world. Today, goodly deeds must... In most Tablets, utterances have been revealed which, were they to be cast upon rock, would cause it to flow. Glory be to God! The hearts of the servants are observed to be like solid rock - the Word of Truth does not penetrate them. This servant beseeches his Lord to protect His chosen ones from the

37 اگر دوستان مؤید شوند بر عمل آنچه از قلم اعلی جاری و نازل گشته هرآینه آثارش در عالم ظاهر و هویدا گردد امروز اعمال طیبیه باید در اکثری از الواح بیانانی نازل شده که اگر بر حجر القا شود جاری گردد سبحان الله قلوب عباد بمثابة صخره صما مشاهده میشود کلمه حق تأثیر نمینماید یسئل الخادم ربّه بأن یحفظ اصفیائه من شر هؤلاء و من

evil of these people and from their schemes and deceptions. Verily, He is powerful over all things and worthy to answer.

حیلهم و خدعهم آنه علی کلشیء قدیر و بالاجابة
جدیر

- 38 Two individuals from M and Y attained the presence, and likewise a person from S. May God assist them all to remain steadfast. That beloved one has truly been the cause of the manifestation of God's favor to each of the friends, even as during their presence mention was made of each of the loved ones from various cities and regions, and for each one specifically did the sun of favor shine from the horizon of grace. Your honor should remind the people of those regions so that they may turn with permission and not render such a mighty deed without effect or fruit.

38 دو نفر از اهل میم و یاء بزیارت فائز و همچنین
شخصی از اهل سی حق را تأیید فرماید بر
استقامت آنحبيب فی الحقیقه سبب ظهور عنایت
حق جلّ جلاله از برای هر یک از دوستان
بوده اند چنانچه در زمان حضور ذکر هر یک از
اولیای مدن و دیار را نموده اند و مخصوص هر
یک آفتاب عنایت از افق فضل مشرق آنجناب
باید اهالی آنجهات را متذکر دارند تا باذن توجه
نمایند و عمل بلین بزرگی را بی اثر و ثمر ننمایند

- 39 To the divine loved ones in those lands I say that the Day is most great and the Cause is most great, while the treacherous ones and thieves lie in wait. The clamor has been raised, and this is among the divine promises that were revealed and recorded at the time of departure from Baghdad and other lands. God our Lord and the Lord of all worlds has spoken true. They are engaged in all manner of schemes and stratagems. Among other things, they have stolen divine verses - some they have attributed to the Bab (may our souls be sacrificed for His sake) and sent to various regions, while others they have claimed as their own. They have collected wondrous books and exalted verses. One soul has appeared with such deception that Satan himself is bewildered by it. Say: Die in your wrath! This is the Day of God, if you be of those who know. None is mentioned therein save Him, despite your will, O company of unbelievers! He has appeared with the truth, and the Books of God, the Protector, the Self-Subsisting, have testified to Him.

39 خدمت اولیای الهی که در دیارند عرض مینمایم
که یوم بسیار عظیم است و امر بسیار عظیم و
خائنین و سارقین در کمین نعیق مرتفع شده و
این از وعده های الهی است که در حین خروج
از زوراء و دیار اخری نازل و ثبت گشته صدق
الله ربنا و رب العالمین بجمع حیل مشغول و
متمسکند از جمله آیات الهی را سرقت نموده اند
بعضی را باسم حضرت اعلی روح ما سواه فداه
نوشته و باطراف فرستاده اند و برخی را بخود
نسبت داده اند کتب بدیعه و آیات منبعه را جمع
نموده اند نفسی بتلیسی ظاهر شده که ابلیس از
آن متحیر قل مت بغیظک هذا یوم الله لو انت
من العارفين لا یذکر فیہ الا هو رغماً لأنفکم یا ملأ
المشرکین آنه ظهر بالحق و شہدت له کتب الله
المہيمن القیوم

- 40 Glory be to God! If this Revelation is denied, to whom can one cling and adhere? Be fair, O peoples of the earth, and be not among the lost. If that beloved one should turn towards that land, they should be vigilant, for the hypocrite has donned the garment of the faithful and casts forth hatred in the name of love. In brief, they have been and continue to be the dawning-places of conjecture and the manifestations of idle fancies. I beseech God to protect His loved ones from the evil of those false, heedless, deceitful, and rebellious souls. At this moment when this evanescent servant was engaged in writing this letter, he was summoned to the Most Holy and Most Exalted Presence, whereupon He, exalted be His glory, spoke:

40 سبحان الله اگر اینظهور انکار شود بکه میتوان
تمسک نمود و تشبث جست ان انصفوا یا ملأ
الأرض و لا تكونوا من الخاسرين اگر آنحبيب
بآن ارض توجه نماید ملتفت باشند چه که منافق
بلباس موافق درآمده و باسم محبت بغضا القا
مینماید باری مطالع ظنون و مظاهر اوهام بوده
و هستند از حق میطلعم اولیای خود را از شر آن
نفوس مجعوله غافله محیله طاغیه حفظ فرماید
در این حین که این خادم فانی بتحریر این ورقه
مشغول احضار شد و بعد از حضور در ساحت
امنع اقدس قال جلّت عظمتہ

- 41 O servant in attendance! We wish to mention R. and J. who has turned to the Most Exalted Horizon and clung to the hem of his Lord's grace, the Lord of Names and Creator of Heaven,

41 یا عبد حاضر آنا نرید ان نذکر الرآء و الجیم الذی
اقبل الی الأفق الأعلى و تشبث بذیل عنایة ربّه
مالک الأسماء و فاطر السّماء لیفرح بذکری و

that he may rejoice in My remembrance and My grace, and be among the thankful ones. We bid him to show forth the Greater Steadfastness, that through him may be manifested that which will cause the limbs of those who have denied God, the Lord of the Mighty Throne, to quake. The Glory shining from the horizon of eternity be upon him and upon those with him who have held fast to the Strong Cord of God.

- 42 This servant conveys greetings to them and submits that people are weak and heedless, and the practitioners of guile and deceit are many. May He protect the righteous from the evil of the wicked in the name of God, exalted be His glory. Those who from the beginning of the Cause had and have no understanding whatsoever consider themselves among the people of knowledge and insight. Briefly, it is submitted that they have intended to devise vain imaginings like those of the past and deprive helpless souls from the straight path. If someone truly and sincerely reflects for the sake of God, he will testify that the cause and reason for the martyrdom of the Primal Point, may the spirit of all else be sacrificed for Him, as well as the saints and chosen ones, were all due to the schemes of certain individuals of the past. Had I been granted permission, I would have submitted that which would awaken the slumbering and raise up the seated, but the matter is not in my hands, rather in the hands of my Lord, the Powerful, the Mighty, the Strong, the All-Knowing, the All-Wise.

- 43 This evanescent servant beseeches God to assist that beloved one in that which will cause him to be remembered throughout the kingdoms of earth and heaven. Verily, He is powerful over all things. May that beloved one deliver this leaf to them that they may observe. In these days, a letter arrived from the honored beloved Nabil-i-Qabli-Ba, upon him be the Most Glorious Glory of God, from the land of Ta, and likewise from the spiritual beloved Aqa Mirza Mihdi, upon him be the Glory of God. Praise be to God, it conveyed the joy, delight, attraction and gladness of the friends, and it was presented in the Most Holy and Exalted Court. The rays of the sun of grace shone forth and became manifest in relation to each one. This servant's submission is that greetings and salutations to all friends, masters and beloved ones from this servant are dependent upon and contingent on the grace of that honored master. The Glory that is manifest and evident from the horizon of our Lord's grace be upon you and upon God's friends in His lands and His chosen ones in His realms, and upon every steadfast and upright one. Praise be to God, the All-Knowing, the All-Wise.

عنايتی و يكون من الشاكرين و نأمره بالاستقامة الكبرى ليظهر منه ما ترتد به فرائض الذين كفروا بالله رب العرش العظيم البهاء المشرق من افق البقاء عليه و على من معه من الذين تمسكوا بحبل الله المتين انتهى

42 اين عبد خدمت ايشان تكبير ميرساند و عرض مينمايد ناس ضعيف و غافلند و اصحاب حيله و مكر بسيار اخيار را از شر اشرار باسم حق جل جلاله حفظ نمايند نفوسيكه از اول امر بهيچوجه اطلاع نداشته و ندارند خود را از اهل دانش و بينش دانسته اند مختصر عرض ميشود كه اراده نموده اند بمثابه موهومات قبل موهوماتي ترتيب دهند و عباد پيچاره را از صراط مستقيم محروم نمايند اگر نفسي في الحقيقه خالصاً لوجه الله تفكر نمايد شهادت ميدهد كه سبب و علت شهادت نقطه اولي روح ما سواه فداه و همچنين اوليا و اصفياء جميع از حيله هاي نفوس معدوده سابقه بوده لو فزت بالاذن لعرضت ما تنبيه به الرقادون و تقوم به القاعدون ولكن ليس الامر بيدى بل بيد ربى المقتدر الغالب القوى العليم الحكيم

43 اين خادم فاني از حق ميطلبد آتخوب را مؤيد فرمايد بر آنچه بدوام ملك و ملكوت نزدش مذكور گردد آنه على كلشي قدير آتخوب اين ورقه را بايشان برسانند تا مشاهده فرمايند اين ايام دستخطي از محبوب مكرم جناب نبيل قبل باء عليه بهاء الله الأبهى از ارض تاء رسيد و همچنين از حبيب روحاني جناب آقا ميرزا مهدي عليه بهاء الله الحمد لله مشعر بر فرح و سرور و انجذاب و ابتهاج دوستان بود و در ساحت امنع اقدس عرض شد نسبت بهر يك انوار آفتاب عنايت ظاهر و مشرق عرض فاني آنكه خدمت جميع دوستان و آقايان و محبوبان تكبير و سلام از جانب خادم منوط و معلق بعنايت آتخدوم مكرم است البهاء الظاهر اللائح من افق عنايت ربنا على جنابكم و على اولياء الله في بلاده و اصفيائه في دياره و على كل ثابت مستقيم الحمد لله العليم الحكيم

BH00825

To: *Mirza Husayn Mishkin Qalam*

Date: 1301-06-17 ? [1884-Apr-14]

- 1 He is God, exalted be His glory, the Most Great! ١ هو الله تعالى شأنه العظمة والكبرياء
- 2 All praise, sanctified from the descriptions of the peoples, befits and is worthy of the Ancient Lord, Who through His pure bounty and generosity bestowed existence upon nothingness and confirmed being with humility, submissiveness, and prostration. He is the Omnipotent One Whom multitudes and hosts cannot turn back from His will. With one word He raised high the banner of divine unity, and caused the lights of the Sun of Truth to shine upon all peoples. ٢ حمد مقدّس از اوصاف امم مالک قدم را لایق و سزااست که محض فضل و جود عدم را هستی بخشید و وجود را بخضوع و خشوع و سجد تأیید نمود اوست قادری که صفوف و الوف او را از اراده اش باز ندارد بیک کلمه علم توحید برافراخت و انوار آفتاب حقیقت بر جهانیان بتافت
- 3 The bearer of that Most Great Standard was the Primal Mirror, the Seal of the Prophets – may the spirit of all else be sacrificed for His sake. Through Him He made manifest the pearls of the ocean of knowledge and displayed them before the eyes of true assayers. Exalted, exalted be His station, and exalted, exalted be His power and sovereignty! Through Him He revealed that which was concealed and brought to the realm of visibility that which had been forever hidden and treasured. Through His perfect might He conquered the cities outward and inward and opened the sealed gates. ٣ و حامل آن علم اعظم مرآت قدم حضرت خاتم روح ما سواه فداه بوده باو لآلی بحر علم را ظاهر فرمود و امام عیون صرافان حقیقی نشر نمود تعالی مقامه و تعالی تعالی قدرته و سلطانه باو ظاهر نمود آنچه مستور بود و بعرضه شهود آورد آنچه لازال مکنون و مخزون بود بقدرت کامله اش مداین ظاهره و باطنه را فتح نمود و ابواب مغلقه را گشود
- 4 He is the Mirror of “He doeth what He willeth and ordaineth what He pleaseth.” He is the Source of every manifestation and appearance, and the Seal thereof. Worthy is He of mention and praise, and of blessings and peace from God, the Lord of Names, and upon His family and companions, through whom every seeker attained and every denier was lost, through whom every throne and seat and every lofty chair was established. The servant beseecheth his Lord by their humility and submission, their lights and their spending, their martyrdom and their steadfastness and their nearness, that He may raise up what hath been cast down, and take up what hath fallen, and restore what hath been destroyed of His mighty throne. Verily, He is powerful over whatsoever He willeth. ٤ اوست مرآت یفعل ما یشاء و یحکم ما یرید و اوست مبدء هر ظهور و بروز و خاتم آن ینبغی له الذکر و الثناء و الصلوة و السلام من لدی الله مالک الأسماء و علی آله و اصحابه الذین بهم فاز کلّ مقبل و خسر کلّ معرض و بهم استوی کلّ عرش و سریر و کلّ کرسی رفیع یسئل الخادم ربّه بخضوعهم و خشوعهم و انوارهم و انفاقهم و شهادتهم و استقامتهم و تقربهم بأن یرفع ما نکس و یأخذ ما سقط و یصلح ما ثلّ من عرشه العظیم انه علی ما یشاء قدیر

- 5 May my spirit be a sacrifice for your imprisonment and your exile! Your gracious letter, like the morning breeze, awakened this one sleeping in the valley of heedlessness. After inhaling its fragrance, it was presented before the Master, Who showed such favor that this servant is incapable of describing it. Verily, the servant, at all times, beseecheth God on your behalf that He may grant you success and aid you and bestow upon you that whereby your mention may be exalted. For these are days wherein man is capable of attaining lofty stations.
- 6 Those souls who desire naught in the world save righteousness, and who at all times have summoned all to unity and concord and justice and fairness – nevertheless, in every year the oppressors of the age have stretched forth the hand of tyranny and have done that which hath caused and doth cause grief to pure and tranquil hearts. Is the persecution of the oppressed ones of the earth a sign of valor and prowess and knowledge and wisdom? Nay, by God! Would that they had endeavored to reclaim their lost territories or to transform their abasement into glory!
- 7 At every moment they draw nearer to the nethermost depths, yet they perceive it not. They are mounted upon the steeds of passion and desire, galloping through the wilderness of pride. By the life of God! Soon shall they behold themselves in grievous torment. In any case, this servant, with the utmost supplication, beseecheth the True One, exalted be His glory, to grant justice to all and to adorn them with the ornament of equity. He is the Powerful, the Mighty.
- 8 Concerning what was written about the delay in responding to the honored letters, His Holiness is correct. This matter of correspondence which was written brings joy, happiness, and delight to this company through the favors that are directed from that quarter.
- 9 After presenting this matter, they said: "By My life, he has spoken truly, for love is the sweet water of mercy for the friends, the ocean of grace for the thirsty, the light of knowledge for the seekers, everlasting life for the sincere ones, the spray of the ocean of reunion for the longing ones, and the melody of the bird of faithfulness – nay rather, the rapturous song of nearness and meeting – for the lovers."
- 10 What was written is correct. The Branches and the Servant should not be remiss in sending replies, even though the sorrows that have come and the successive afflictions prevent one
- روحی لسجنکم و لغربتکم الفداء دستخط عالی
چون نسیم سحرگاهی این خفتهء وادی غفلت را
بیدار نمود و بعد از استشمام عرف آن نزد مولی
عرض شد اظهار عنایت فرمودند بشأنی که این
عبد عاجز است از ذکرش آن الخادم فی الیالی
و الاّیام یدع الله لحضرتکم بأن یوفّقکم و یؤیّدکم و
یرزقکم ما یرتفع به ذکرکم چه که این ایام ایامی
است که انسان قادر است بر تحصیل مقامات
عالیه
- نفوسیکه در عالم جز صلاح نخواهند و در لیالی و
ایّام کلّ را باتّحاد و اتفاق و عدل و داد دعوت
نموده اند مع ذلک در هر سنه ظالمان روزگار
دست تعدّی گشودند و عمل نمودند آنچه را که
سبب احزان قلوب صافیّه مطمئنّه بوده و هست
آیا اذیت مظلومیّ ارض از شجاعت و بسالت و
عقل و دانش است لا والله کاش در صدد آن
بودند که اراضی بر یاد رفته را ضبط مینمودند
و یا ذلّت خود را بعزّت تبدیل میکردند
- در هر حین باسفل السّافلین نزدیک میشوند
ولکن شاعر نیستند بر مراکب نفس و هوی
جالسند و در بادیه های غرور میرانند لعمر الله
سوف یرون انفسهم فی عذاب عظیم در هر حال
این عبد بکمال تضرّع از حقّ جلّ جلاله میطلبد
کل را انصاف عطا فرماید و بطراز عدل مزین
دارد اوست قادر و توانا
- اینکه در بارهء تعویق جواب دستخطهای عالی
مرقوم داشتند حقّ با آن حضرتست این فقره
دستخطّ که مرقوم داشته اند دلخوشی و فرح و
انبساط این جمع بعنایاتی است که از آشپز توجّه
نماید
- بعد از عرض این فقره فرمودند لعمری قد
صدق چه که محبّت فرات رحمت است از برای
دوستان و بحر عنایت است از برای تشنگان
و نور معرفت است از برای طالبان و حیوة
جاودانی است از برای مخلصان و رشحات بحر
وصال است از برای مشتاقان و نغمه طیر
وفاست بل رتّه قرب و لقاء است از برای
عاشقان
- آنچه نوشته صحیح است باید اغصان و خادم
در ارسال جواب کوتاهی ننمایند اگرچه احزان

from necessary matters. However, in view of giving each one their due right, they must act in ways that bring joy, happiness, and delight to the hearts of the loved ones of God, exalted be His glory. We send greetings upon him and upon those with him, young and old, female and male, and We beseech God the Exalted to confirm them in what befits them. Verily, He has power over all things.

وارده و رزایای متابعه انسانرا منع مینماید از امور لازمه و لکن نظر باعطاء کلّ ذی حقّ حقّه باید عمل نمایند آنچه را که سبب فرح و سرور و انبساط افتده اولیای حقّ جلّ جلاله است انا نسلمّ علیه و علی من معه من الصّغیر و الکبیر و الأناث و الذّکور و نسلّ الله تعالی بأنّ یؤیّدھم علی ما ینبغی لهم انّہ علی کلّ شیء قدير انتهى

- 11 From the other blessed passages, the degrees of kindness and favor are clear and evident. Translation is not necessary, but the Exalted Truth bears witness that though outwardly there may be delay, you are ever remembered in the heart and present before the face. God suffices as witness to this. The people of the pavilion of glory have shown and continue to show favor to that beloved one and the honored ladies. Praise be to God, you are remembered and have attained to His favor. The Most Great Branch – may my spirit, my being, and my essence be a sacrifice for the dust of His most pure footsteps – has not been present for some time. If your letter reaches Him, He will certainly bestow a gracious reply.

11 دیگر از فقرات مبارک مراتب شفقت و عنایت معلوم و واضح است مترجم ضرور ندارد و لکن حقّ منیع شاهد و گواه است که اگر در ظاهر تعطیل رود لازال در قلب مذکور و امام وجه حاضر و کفی بالله علی ذلک شهیدا اهل سرّادق مجد اظهار عنایت نسبت بانحسوب و مخدرات فرموده و میفرماید الحمد لله مذکورید و بعنایت فائز حضرت غصن الله الاکبر روحی و ذاتی و کینوتی لثراب قدومه الاطهر فدا چندی است تشریف ندارند اگر مکتوب آنحضرت بایشان برسد البتّه جواب عنایت میفرماید

- 12 This ephemeral one submits that I convey greetings to each of the beloved ones, and I beseech from the Exalted Truth the good of this world and the next for each one. Likewise, I convey holy greetings beyond count or measure to the honored ladies, and I beseech God to adorn all with His special favors and to grant success in what He loves and is pleased with. Verily, He is the All-Bountiful, the Most Generous.

12 عرض ایفانی آنکه خدمت هریک از قرر عیون سلام میرسانم و از برای هریک از حقّ منیع خیر دنیا و آخرت میطلبم و همچنین خدمت مخدرات سلام مقدّس از تحدید و تعدید میرسانم و از حقّ میطلبم کل را بطراز عنایت مخصوصه خود مزین فرماید و به ما یحبّ و یرضی موفق دارد انّہ لھو الفضال الکرم

- 13 As for what was written concerning the cherished one, his honor Aqa Mirza 'Ali-Akbar – may God the Exalted assist him – they said that in all circumstances he must be occupied with some task. God willing, divine assistance will reach him. Due to events in the Land of Ta [Tehran], namely the imprisonment of His honor the beloved Haji Siyyid 'Ali-Akbar – upon him be God's peace – some of the mischief-makers have had thoughts and made certain mentions, and from what is known, they are somewhat intent upon their aims, until God wills what He wills.

13 و اما درباره نور چشم مکرم جناب آقا میرزا علی اکبر وقفه الله تعالی مرقوم داشتند فرمودند در هر حال باید بامری مشغول شوند انشاء الله اعانت غیبی میرسد بسبب امور واقعہ ارض طاء یعنی حبس حضرت محبوبی آقای حاجی سید علی اکبر علیہ سلام الله بعضی از مفسدین بخيال افتاده اند و بعضی ذکرها نموده اند و از قراریکه معلوم میشود فی الجمله در صدد هستند تا خدا چه خواهد

- 14 Another submission is that when the honored Mirza Ali-Akbar was present, he mentioned certain trees which could be sent from that land, including a special variety of wild rose that exists in that region and would be sent. The details of this matter are that with great difficulty they were sent from two locations

14 عرض دیگر قرّه عین جناب آقا میرزا علی اکبر هنگام حضور ذکر بعض اشجار نمودند که از آن ارض ارسال دارند از جمله ورد نسترن مذکور داشتند مخصوص در آن ارض هست و ارسال میشود تفصیل این فقره آنکه بصعوبت تمام از

in Iran – from Tabriz and Shiraz – but neither arrived. Therefore Mirza Ali-Akbar mentioned that it is found specifically there and would be sent. He also mentioned the Aghalib-Tus tree which they plant and grow for changing the air, as well as Indian oranges and certain other trees and flowers.

دو محلّ ایران ارسال داشتند از تبریز و شیراز
هیچیک نرسید لذا جناب آقا میرزا علی اکبر
ذکر نمودند که مخصوص در آنجا یافت میشود و
ارسال میگردد و دیگر ذکر شجرهٔ اغالیب طوس که
بجهت تبدیل هوا زرع و غرس مینمایند نمودند و
همچنین پرتقال هندی و بعض اشجار و ازهار دیگر

- 15 Now, whatever is pleasing and beloved in your sight, and possible to send for planting in the small plot, they will surely accept the trouble and send it. May perpetual, illuminating, manifest, and brilliant peace from the heaven of providence be upon your honor and upon them all, male and female, and upon those who speak with pure truth and act according to what they were commanded in the Book of God, Lord of all the worlds.

15 حال آنچه بنظر آن محبوب محبوب و پسندیده آید
و ارسال آن ممکن بجهة غرس در قطعهٔ صغیره
البته زحمت آنرا قبول فرموده ارسال میفرمایند
السلام الدائم المنور الظاهر الباهر من سماء العناية
على حضرتکم و علیهم و علین و علی الذین نطقوا
بالحق الخالص و عملوا بما امروا به فی کتاب الله
رب العالمین

- 16 The servant. On 17 Jamadi'th-Thani 1301.

16 خادم فی ۱۷ جمادی الثانی سنة ۱۳۰۱

BLIB_Or15700.140, BLIB_Or15711.189

BH01487

To: Mirza Abdullah Falah from Sad

Date: 1301-06-20 ? [1884-Apr-17]

- 1 He is God, exalted be His glory, the Most Great!
- 2 Praise be to the Lord of all desire, Who is worthy and deserving, for His glance of loving-kindness hath ever been and shall ever be directed towards His loved ones. He it is Whose tongue of grace hath ever proclaimed these words: "My mercy hath preceded the world and My bounty hath encompassed those who are in the heavens and on earth." He it is Whose blessed gaze hath ever been and remaineth fixed upon goodly deeds. This servant testifieth that there is none other God but Him. He hath proven His Own Self by His Own Self. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the All-Praised.
- 3 Thereafter, thy letter arrived and gave strength to the heart and joy to the soul, for it was adorned with the mention of God, glorified be His majesty. After perusing it, We turned towards the Most Exalted Horizon and presented it before His presence. He said: "O Abdullah! For successive years We summoned the people, purely for the sake of God, to the Dawning-Place of

1 هو الله تعالى شأنه العظمة والكبرياء

2 حمد حضرت مقصودی را لایق و سزااست که
لمزل و لایزال لحاظ عنایتش متوجه اولیائش
بوده و خواهد بود اوست که لسان فضلش
لازال باینکله ناطق قد سبقت رحمی العالم و
فضلی من فی السموات و الأرضین اوست که
لازال نظر مبارکش باعمال حسنه متوجه بوده
و هست یشهد الخادم انه لا اله الا هو قد ثبت
لنفسه بنفسه یفعل ما یشاء و یحکم ما یرید و هو
العزیز الحمید

3 و بعد نامهٔ آتجناب وارد قلب را قوتی و جان
را بشاشتی دست داد چه که مزین بود بذکر
حق جل جلاله و بعد از اطلاع توجه بمقصد
اعلی نموده تلقاء وجه عرض شد فرمودند یا
عبدالله در سنین متوالیه ناس را خالصاً لوجه

the Light of Oneness, and forbade them from corruption, conflict, the causes of grief and sorrow, discord and dissension. The purpose of all this was the tranquility of the world and its peoples. Thou hast witnessed and continueth to witness how each day a city among the cities of Islam falleth under the bombardment of cannons, and a faction among its factions faceth the bullets. That which hath appeared on earth hath caused the dwellers of the celestial realm to lament. Yet until now, none hath awakened or arisen to find a remedy. The heedless one moveth and journeyeth in the wilderness of negligence, led by ignorance. This is a day wherein all must, with utmost humility and supplication, seek forgiveness and pardon from the Self-Sufficing Lord, that perchance the sweet-scented breeze of divine bestowal and forgiveness may waft, and the Law of God and the Religion of the Lord may be protected from the oppression of the oppressors. What can awaken the heedless ones and rouse those who slumber? Beseech ye God that He deprive not His servants and grant them a drop from the ocean of knowledge, that the people of the earth might become aware and show mercy unto themselves.

- 4 We make mention at the end of this letter of thy son who attained Our presence in the prison. Remember him on My behalf. We beseech God to strengthen him, to prosper him, and to grant him the good of this world and the next. He must remain steadfast in that which he hath been commanded, and God will send down upon him from the heaven of bounty that which will gladden his heart. Verily, He is the Protector of those who turn unto Him."

- 5 Praise be to God, His grace and favor are evident and manifest. The command to depart was given in view of circumstances. Some mentioned that certain ones intended to move and sought permission, while others spoke of chaos, saying that children showed no obedience whatsoever to their fathers and showed them no respect. Likewise, they mentioned matters far removed from justice, fairness, love and unity. Since no fruit was apparent from gathering in that land, and indeed there was fear of harm due to prejudices and ignorant fanaticism, therefore the command was given as they heard. If they act in accordance with that which God loveth and that which exalteth the station of man, there hath been and is no objection to remaining.

- 6 This evanescent servant beseecheth and imploreth the True One, exalted be His glory, to strengthen the youth. How lovely it would be for the youth to be adorned with the ornament of proper conduct, character, love and unity, and to abide in peace beneath the shade of the divine Tree. However, this

الله بمطلع نور احديّه دعوت نموديم و از فساد و نزاع و اسباب حزن و اندوه و نفاق و شقاق منع فرموديم مقصود از كل راحت عالم و اهل آن بوده مشاهده نموده و مينمايد هر يوم بلدى از بلاد اسلام تحت مدافع و حزبى از احزاب آن مقابل بنادق قد ظهر فى الأرض ما ناح به سگان القدس و تا حين احدى متنبه نشده و در صدد علاج برنيامده غافل در بيداي غفلت با قائد نادانى حرکت مينمايد و سير ميكند امروز روزيست كه بايد كل بكمال خضوع و ابتهال از غنى متعال آمرزش و مغفرت طلب نمايند كه شايد نفحهء بخشش و غفران متضوع گردد و شريعه الهى و دين ربانى از ظلم ظالمان محفوظ ماند آيا چه چيز غافلين را آگاه نمايد و ناظمين را بيدار سازد از حق بطلبيد عباد را محروم نفرمايد و از دريائى دانش قطره عطا نمايد شايد اهل ارض آگاه شوند و بر خود ترحم نمايند

4 و تذکر فی آخر کتاب ابنک الذی حضر فی السجن لدى المظلوم ان اذکره من قبلى نسل الله بأن يؤيده و يوقفه و يرزقه خير الآخرة و الأولى له ان يستقيم على ما امر به و لله ان ينزل عليه من سماء العطاء ما يفرح به فؤاده أنه ولى المقبلين انتهى

5 لله الحمد فضل و عنایت موجود و مشهود امر بخروج نظر باسباب شده بعضی ذکر نمودند که بعضی ارادهء حرکت دارند و اذن خواستند و بعضی ذکر هرج و مرج نمودند باینمعنی که ابناء اطاعت آباء هیچوجه نمینمایند و حرمت ایشانرا منظور نمیدارند و کذلک اموراتیکه از عدل و انصاف و محبت و اتحاد بعید بود ذکر نمودند و چون اجتماع در آن ارض را ثمری مشهود نه بلکه نظر بعصبيت و حميتهای جاهلیه بیم ضرر میرفت لذا امر شد آنچه که استماع نمودند و اگر به ما یحبه الله و ما یرتفع به شأن الانسان عامل شوند در توقف باسی نبوده و نیست

6 از حق جلّ جلاله این خادم فانی سائل و آمل است که جوانان را تأیید فرماید چهقدر محیوبست که جوانان بطراز آداب و اخلاق و محبت و اتحاد مزین گردند و در ظلّ سدرهء

servant was most pleased with thy son. He was truly found to be capable and worthy. God willing, may he strive diligently to acquire perfections and likewise to learn a craft. Convey my greetings to him. I ever pray for his strengthening and success.

عنایت ساکن و مستریم باشند ولکن اینعبد از
مخدومزاده ابن آنجناب کمال رضامندی حاصل
نمود فی الحقیقه لایق و قابل دیده شدند انشاءالله
در تحصیل کالات و همچنین در تحصیل صنعت
جهد بلیغ مبذول دارند از جانب اینفانی سلام
برسانید در هر حال از برای او تأیید و توفیق
میطلبم

- 7 I send greetings to the friends of that land, one and all, and I beseech God to adorn them all with the ornament of steadfastness, love and fellowship. The prayer that was offered on behalf of this evanescent servant will, God willing, be answered. Verily our Lord, the All-Merciful, is the All-Forgiving, the All-Bountiful. Praise be to Him, for He is the Lord of all the worlds.

7 دوستان آن ارض واحداً بعد واحد را سلام
میرسانم و از حق میطلبم جمیع را بطراز استقامت
و محبت و وداد مزین فرماید مناجاتی که در باره
اینعبد فانی عرض کرده بودند انشاءالله باجابت
مقرونست ان ربنا الرحمن هو الغفور الکریم الحمد
له اذ هو رب العالمین

COC#0003x

BLIB_Or15704.431

BH00228

To: Zaynul-Muqarrabin et al.

Date: 1301-06-20 [1884-Apr-17]

- 1 He is God - exalted be His glory, His grandeur and His might!
- 2 Praise be to God Who has caused the Pen to be subdued and has manifested through it such utterances as none can know save him whom God has assisted through His command. Verily, He is the Almighty, the Unconstrained. And blessings and peace be upon His Prophets and His Messengers and His chosen ones, and upon Him Whom He has adorned with the ornament of His names and attributes and made the Seal of His Prophets, and upon His family and companions who held fast to His Covenant and His Testament.
- 3 And then - may my spirit be a sacrifice for your mention - your numerous letters illumined the eyes and confirmed the power of utterance. Praise be to God for what He has bestowed upon us from the table of love and affection. Verily, He is the Lord of all beings and the Guide unto the right path. However, after reading and reviewing them, boundless sorrow was produced, for they indicated your sorrow and likewise that of other friends.

1 هو الله تعالى شأنه العظمة والاقتدار

2 الحمد لله الذي سخر القلم و اظهر منه من البيان
ما لا يعلم الا من ايده الله بأمر من عنده انه هو
المقتدر المختار والصلوة والسلام على انبيائه و
رسله و صفوته و على الذي زين به بطراز اسمائه و
صفاته و جعله خاتماً لأنبياؤه و على آله و اصحابه
الذين تمسكوا بعهدده و ميثاقه

3 و بعد روحی لذکرکم الفداء دستخطهای متعدده
آنحضرت چشم را نور و قوه بیانیه را تأیید نمود
لله الحمد علی ما انعم علینا من مائدة المحبة و الوداد
انه لمولی العباد و الهادی الی الرشاد ولکن بعد
از قرائت و اطلاع حزن بی اندازه حاصل چه
که مشعر بود بر حزن آنحضرت و همچنین سایر
دوستان

- 4 As regards moving from that land, one day before mentioning certain reports, They said that the friends in that land must conduct themselves with perfect unity, harmony and wisdom, otherwise sedition would arise among them, and this is not pleasing before God. Continually this word was heard that They say the horizons shall be illumined with the light of unity. After the arrival of the honored master, his eminence the Nazir, upon him be God's peace, inquiry was made about the condition of the friends in that land. Some were mentioned who, if permission were given, had intended to depart. After this matter was presented before Him, They said if with wisdom, that is if one or two souls would turn towards Iraq or Iran, this would be acceptable before the Wronged One.
- 4 اما در فقره حرکت از آن ارض یومی از ایام قبل از ذکر بعضی اخبارات فرمودند باید اصحاب آن ارضی با کمال اتفاق و اتحاد و حکمت رفتار نمایند والا مابین فتنه احداث شود و این لدی الله محبوب نه انتی لازال اینکلمه استماع شد که میفرمایند آفاق بنور اتفاق روشن و منیر گردد و بعد از ورود مخدوم مکرم جناب ناظر علیه سلام الله استفسار از احوالات دوستان آن ارض شد ذکر نمودند بعضی اگر اذن داده شود اراده حرکت نموده اند بعد از عرض اینطلب در حضور فرمودند اگر بحکمت یعنی واحد او اثنین از نفوس بسمت عراق یا بطرف ایران توجه نمایند لدی المظلوم مقبول انتی
- 5 Later, unpleasing news arrived, including that sons were in no way obedient to fathers, and it was heard that the son of his eminence Aqa Mirza Abdullah had shown disrespect to him. This matter caused grief to this servant, but after his arrival in this land, this servant imparted certain words to him. In truth he expressed remorse and sought forgiveness and pardon. This servant became very pleased with him, for he accepted with complete willingness and love what was expressed. It was as if his inner tongue spoke these words: "I stand ready to make amends for the rest of my life." God willing, they will not forget the petitions of the servant and will keep them in mind.
- 5 و بعد خبرهای غیر مرضیه رسید از جمله ابناء بهیچوجه تابع آباء نیستند و از جمله شنیده شد که ابن جناب آقا میرزا عبدالله بایشان بی احترامی نموده اینفقره سبب حزن اینعبد گشت و لکن بعد از ورود او در این ارض اینعبد بعض کلمات بر او القا نمود فی الحقیقه اظهار ندامت و طلب عفو و غفران نمود اینعبد بسیار از او رضایت حاصل کرد چه که بکمال میل و محبت آنچه اظهار شد قبول نمود گویا لسان سرش باینکلمه ناطق باقی عمر ایستاده ام بغرامت انشاء الله عرایض خادم را فراموش نکنند و در نظر باشد
- 6 Later, news spread of differences arising between the friends in this land. After these matters were presented before Him, He said: "O servant in attendance! The people of that land are very prejudiced and have no knowledge of this community. Perhaps they imagine the friends of Truth are also like other foreigners, engaged in unseemly words and cursing and reviling prominent persons. They consider all foreigners to be heretics. Given this fact and their lack of knowledge about the condition of the friends, if they become aware of matters that have caused differences between them, they will surely manifest hatred and animosity and become the cause of sedition. In this case, the friends' remaining in that land is not advisable." Indeed if the honored ones of that land would hold fast to wisdom, unity and harmony, it would cause the exaltation of the Word and all would become aware that these souls were not and are not like the aforementioned foreigners. They walk in the traces of the light of justice and gaze toward the horizon of grace. Your honor was not mentioned at all in this matter and no word was heard from the blessed tongue except the expression of favor and kindness. To this testifies He with Whom is the Mother
- 6 و بعد خبر اختلافات دوستانهم مابین اصحاب این ارض انتشار یافت بعد از عرض اینطالب تلقاء وجه فرمودند یا عبد حاضر اهل آن دیار بسیار متعصبند و از اینطائفه هم اطلاع ندارند شاید گان مینمایند دوستان حق هم بمثابه اعجام دیگر مشغولند بکلمات نالایقه و سب و شتم نفوس معروفه جمیع اعجام را رافضی میدانند با علم بر اینفقره و عدم اطلاع از احوال دوستان اگر بر اموریکه سبب اختلاف مابین شده آگاه شوند البته اظهار ضغینه و بغضا نمایند و سبب فتنه شوند در اینصورت توقف دوستان در آن ارض محبوب نه انتی فی الحقیقه اگر آقایان آن ارض بحکمت و اتحاد و اتفاق تثبیت نمایند سبب اعلاء کلمه شود و کل آگاه شوند که این نفوس از قبیل اعجام مذکوره نبوده و نیستند ایشان بر اثر نور عدل مثنی مینمایند و بافی فضل ناظرند

Book. And in one instance They spoke certain words which this servant wrote down exactly and sent previously. And truly all these matters were and are united in meaning, and They uttered these statements with perfect kindness.

- 7 And in this matter no mention whatsoever was made of that blessed Personage, nor was any word heard from the sacred Tongue save the manifestation of favor and loving-kindnessâ€”whereunto He Who possesseth the Mother Book beareth witness. And in a certain gathering He moreover uttered words which, even as they were spoken, this servant had already set down and dispatched in writing. All these passages, in very truth, have been, and are, one in meaning; and with consummate grace He gave utterance unto these sayings.

- 8 The son of his eminence the honored master Aqa Mirza Abdullah, upon him be God's peace and favor, himself is aware of the manifestation of kindness, compassion and grace. The statement of the Desired One is clear and evident, for any one with a sense of smell can perceive its fragrance. From the first day of arrival in the Most Great Prison until this time, this evanescent one has heard from the Pen and tongue of the Desired One – may the souls of all else be sacrificed for Him! – that naught hath been heard from that personage but kindness, compassion and generosity. Every fair-minded one beareth witness and every wayfarer testifieth and is aware, and beyond all these, all the Tablets stand as witness and testimony to this statement. Now we beseech and implore God, exalted be His glory, to set aright the affairs of that land, that the light of unity may shine forth among all. God willing, may all be adorned with goodly deeds and words that conduce to the refinement of heedless souls. Parents must strive diligently for the religion of their children and its strengthening, for any child who departeth from the divine religion will surely not act in accordance with the good-pleasure of his parents and of God, glorified be His majesty. All goodly deeds become manifest and evident through the light of faith, and in the absence of this supreme gift, one will neither shun any evil nor be attracted to any good.

- 9 The servant, in his tongue of powerlessness and poverty, beseecheth God to assist His loved ones and make them dawning-places of goodly deeds and daysprings of that which hath been revealed in His Book of goodness and gracious utterance. In brief, this evanescent one's petition is that loving-kindness hath been and continueth to be shown to the friends of that land.

- 10 At this moment, which is the time of the arrival of the post, this servant was engaged in writing to the spiritual beloved,

7 و ذکر آنحضرت در این فقره بهیچوجه در میان نبوده و حرفی از لسان مبارک استماع نشد جز اظهار عنایت و الطاف يشهد بذلک من عنده امّ الکتاب و در مقامی هم بکلماتی تکلم فرمودند که عیناً آنکلمات را از قبل اینعید نوشته ارسال داشت و جمیع اینفقرات فیالحقیقه متحد المعنی بوده و هست و بکمال عنایت بلین بیانات نطق فرمودند

8 خود ابن جناب مخدوم مکرم آقا میرزا عبدالله علیه سلام الله و عنایتیه بر ظهور عنایت و شفقت و فضل آگاهند بیان حضرت مقصود واضح و معلوم است چه که هر ذی شئی عرفش را ادراک مینماید از اول یوم ورود در سجن اعظم تا این حین این فانی از قلم و لسان حضرت مقصود روح ما سواه فداه جز عنایت و شفقت و مکرمت نسبت بآنحضرت نشنیده هر منصفی شهادت دهد و هر مسافری گواه و آگاهست و از ورای کلی جمیع الواح شاهد و گواه اثتقال حال از حق جلّ جلاله سائل و آمل که امورات آن ارض را اصلاح فرماید یعنی نور اتفاق مابین ساطع گردد انشاء الله کل باعمال طیبیه و اقوالیکه سبب تهذیب نفوس غافله شود مزین گردند آباء باید در دین ابناء و اتقان آن جهد بلیغ نمایند چه هر فرزندی از دین الهی خارج شود البتّه رضای ابون و حق جلّ جلاله عمل ننماید جمیع اعمال حسنه بنور ایمان ظاهر و مشهود و در فقدان این عطیّه کبری از هیچ منکری اجتناب نکند و بهیچ معروفی اقبال ننماید

9 انّ الخادم بلسان عجزه و افتقاره یسأل الله بأن يؤیّد اولیائه و یجعلهم مطالع اعمال الحسنة و مشارق ما نزل فی کتابه من المعروف و الکلمة الطیبة باری عرض اینفانی آنکه عنایت در باره دوستان آن ارض بوده و هست

Aqa Muhammad Mustafa, upon him be the Glory of God, the Most Glorious. The bearer of your letter arrived, which you had sent to him, and he had expressed much sorrow concerning the news mentioned therein. In truth, he is right. After his letter was presented, it was stated: "That which We intended concerning Jinab-i-Zayn hath not yet been uttered. Let him be assured of God's grace, loving-kindness, compassion and mercy. We beseech Him, exalted be He, to grant him the good of this world and the next. Should this Wronged One intend aught concerning him, He will surely convey it to him directly."

10 در این حین که یوم ورود پوسته است اینعبد مشغول بتحریر نامهء محبوب روحانی جناب آقا محمد مصطفی علیه ۹۶ [بهاء الله] الاهی رسید و حامل دستخط آنحضرت بود که بایشان ارسال داشته بودند و ایشانهم بسیار اظهار حزن فرموده بودند از اخبارات مذکوره فی الحقیقه حق با ایشانست بعد از عرض نامهء ایشان فرمودند آنچه ما در بارهء جناب زین اراده نمودیم تا حال از لسان جاری نشده له ان یطمئن بفضل الله و عنایت و شفقت و رحمت و نسأله تعالی بأن یرزقه خیر الآخرة و الأولى اگر اینمظلوم در بارهء او امری اراده نماید البته بخود او ابلاغ میدارد

- 11 Convey greetings from the Wronged One to the friends of that land. We ask for them all that which befiteth their station. If at times deeds have appeared from them that were unworthy of them and the Cause, yet many afflictions have also befallen them in God's path, of which none but God is aware. We beseech God to assist them all in that which conduceth to the exaltation and elevation of the Cause and their stations. Convey greetings also to the handmaidens of that land and gladden them with the remembrance of the Wronged One.

11 دوستان آن ارض را از قبل مظلوم سلام برسانند از برای کل میطلبیم آنچه را که لایق شأن ایشانست اگر گاهی از ایشان امری ظاهر شده که لایق شأن ایشان و امر نبوده ولكن بسیار بلایا هم در سبیل حق بر ایشان وارد گشته که جز حق بر آن آگاه نه از حق میطلبیم کل را تأیید فرماید بر آنچه سبب علو و سمو امر و مقامات ایشانست اماء آن ارض را هم سلام برسانند و بذکر مظلوم مسرور دارند انتی

- 12 Mention was made of all those whom you had named, and all were blessed with wondrous and glorious remembrance. Mention was made of the son of Marfu' 'Ali Nur, upon him be God's loving-kindness. It was presented before His presence, and He said: "We have beseeched God, exalted be He, and We beseech Him, again and again, to forgive His loved ones who were imprisoned in the Land of Ta, to purify them from all that is unworthy of them, to grant them the good of this world and the next, and to ordain for them that which befiteth His generosity and bounty. He is, verily, the Mighty, the All-Bestowing. We make mention of him and his brother who was named Zayn al-'Abidin, and We counsel him to perform pure deeds and to act in accordance with that which God hath revealed in the Book."

12 و ذکر نفوسیکه فرموده بودند کل عرض شد و جمیع بذکر بدیع منبع فائز گشتند ذکر ابن مرفوع علی نور علیه عنایت الله فرموده بودند تلقاء وجه عرض شد فرمودند انا سألنا الله تعالی و نسأله ثم نسأله ثم نسأله ان یغفر اولیائه الذین حبسوا و یجنوا فی ارض الطاء و یطهرهم عنکل ما لا ینبغی لهم و یرزقهم خیر الآخرة و الأولى و یقدر لهم ما ینبغی لوجوده و کرمه انه هو العزیز الوهاب انا نذکره و نذکر اخاه الذی سمی بزین العابدین و نوصیه بالعمل الخالص و بما انزله الله فی الکتاب انتی

- 13 As for what you wrote concerning His Holiness the Name of God J.M., upon him be from every Glory its Most Glorious, his own letter arrived. One response was sent, bearing glad-tidings of renewed loving-kindness, bounty and grace. Now another letter from him hath arrived, but there is no opportunity to reply. God willing, there is hope it may be presented later.

13 و اینکه در بارهء حضرت اسم ۹۶ [الله] جم علیه منکل ۹ [بهاء] اباه مرقوم [داشتند] دستخط خود ایشان رسید یک کره جواب ارسال شد و مبشر بود بعنایت و شفقت و فضل مجدد هم نامهء ایشان رسید حال فرصت جواب نه انشاء الله از بعد امید عرض هست

- 14 Regarding the mention of the distribution of funds that was made, they adorned it with acceptance. God willing, they have attained and will attain both material and spiritual wealth. 14 ذکر تقسیم وجه را فرموده بودند بطراز قبول فائز فرمودند انشاء الله بغنای حقیقی و ظاهری فائز شده و میشوند
- 15 And concerning what was written about the relatives of Jinab-i-Safi, upon him be the grace and mercy of God, it was submitted. They said his mention has been before the Wronged One and God willing, special Tablets will be sent to them. Let the guest be joyful. We beseech God to assist them and assist all His loved ones to remain steadfast in His love. Verily He is powerful over all things. 15 و اینکه در باره منتسبین جناب صافی علیه فضل الله و رحمته مرقوم داشتند عرض شد فرمودند ذکر ایشان نزد مظلوم بوده و انشاء الله الواح مخصوص ایشان ارسال میشود میهمان مسرور باشد نسأل الله بأن یوفقهم و یوفق اولیائهم کلهم علی الاستقامه علی حبه انه علی کلشی قدیر انتی
- 16 The mention of Jinab-i-Aqa Muhammad Baqir, upon him be Baha'u'llah, from the people of Nur was made and submitted before His presence. They said: Praise be to God, he is adorned with the ornament of bounty and speaks in remembrance of the Peerless Friend. We beseech God to ordain for him that which will make him attracted, enkindled, steadfast and eloquent in wisdom and utterance. That which has issued from the tongue of the Divine Purpose concerning him will become manifest and evident. The servant conveys greetings to him. 16 ذکر جناب آقا محمد باقر علیه ۶۶۹ [بهاء الله] از اهل نر فرموده بودند تلقاء وجه عرض شد فرمودند لله الحمد بطراز عنایت مزینند و بذکر دوست یگا ناطق انا نسأل الله بأن یقدر له ما یجعله منجذباً مستعلاً قائماً ناطقاً بالحكمة و البیان انتی آنچه در باره ایشان از لسان مقصود جاری شده ظاهر و باهر خواهد شد ان الخادم یسلم علی جنابه
- 17 The mention of Jinab-i-Aqa Muhammad, upon him be the peace of God, from the people of Hamadan was made. After submission They said: Travel to this land is not permitted in these days. Let him occupy himself with his trade, be engaged in the mention of God, exalted be His glory, arise in His service and act with goodness. The weakness of the servants and their heedlessness has caused the deprivation of the friends. However, we beseech God to ordain abundant good for them in compensation for this deprivation. He is the Powerful, the Mighty. 17 ذکر جناب آقا محمد علیه سلام الله از اهل هم فرموده بودند بعد از عرض فرمودند توجه باین ارض در این ایام جلیز نه تجارت خود مشغول باشند و بذکر حق تعالی شأنه ناطق و بر خدمتش قائم و بمعروف عامل ضعف عباد و غفلت ایشان سبب محرومی دوستان گشته ولکن از حق میطلبیم در مکافات این محرومی خیر کثیر از برای ایشان مقدر فرماید اوست قادر و توانا انتی
- 18 The petition of Jinab-i-Aqa Mirza Abdul-Wahhab attained the hearing of the Beloved. They said: God willing, may he remain firm and steadfast in what he has submitted. Blessed is his father whom neither the derision of enemies nor the oppression of the wicked prevented. He adorned his temple with the ornament of servitude to God, the True One, and held fast to goodness in all conditions. May this Wahhab too, God willing, be assisted like that Wahhab to perform good deeds and utter befitting words. 18 عرض جناب آقا میرزا عبدالوهاب باصغای محبوب فائز فرمودند انشاء الله ثابت و راسخ باشند بر آنچه عرض نموده اند طوبی لأبیہ الذی ما منعتہ شتمة الأعداء و لا ظلم الأشقیاء زین هیكله بطراز العبودیة لله الحق و کان متمسکاً بالمعروف فیکل الأحوال این وهاب هم انشاء الله بمثابه آن وهاب موفق شود بر اعمال طیبه و اقوال لایقه انتی
- 19 And the mention of Jinab-i-Aqa Abul-Qasim from the people of Najafabad attained the honor of hearing. They said: O Zayn, it behooveth thee to beseech God to assist His servants to discharge His rights. The world is transient, its life is brief. In this case, whoever is assisted to discharge what is obligatory upon 19 و ذکر جناب آقا ابوالقاسم از اهل نج بشرف اصیغاً فائز فرمودند یا زین لک ان تسأل الله بأن یوفق عباده علی اداء حقوقه دنیا فانی عمرها قلیل در اینصورت هر نفسی موفق شود بر ادای آنچه بر او واجب شده البتہ اقرب بتقوی بوده و هست

him is assuredly nearer to righteousness. O Zayn, verily We have mentioned him, given him glad tidings and commanded him to that which was revealed in the Book of God, the Lord of the worlds. It is incumbent upon all to act according to what hath been revealed in the Book of God, exalted be His glory. Convey the greetings of the Wronged One to him and likewise to the friends of that land, namely the land of Nun and Jim. God willing, may all attain to that which is beloved in the presence of God.

- 20 The mention of the honored beloved, Aqa Siyyid Muhammad-'Ali, upon him be Baha'u'llah, was made and submitted. They said: Convey Our greetings to him and We beseech God to assist him in that which is good for him. Praise be to God, he attained the presence and was successful. It behooveth him to thank God at all times.

- 21 His honor Aqa Muhammad-Javad and Aqa Muhammad-Sadiq of Nur - mention of them has attained the honor of being heard, and expressions of special favor for both have shone forth from the horizon of loving-kindness. Praise be to God, they have attained that which has no limit to its excellence. They have been assisted in their turning, acceptance, recognition and steadfastness. This evanescent servant beseeches God - exalted be His glory - to assist them and grant them success. Mention of His Holiness the Most Truthful Name of God - upon him be all the most glorious Glory - flowed from the blessed tongue. Happy is he! And peace be upon you and the mercy of God.

- 22 What needed to be submitted is this: Mirza Husayn Beg the liar, who claimed love and acceptance while squandering the property of several of the friends - that deceitful usurper wrote various things to the Holy Threshold, while the sincere friends unwittingly consider every treacherous liar to be trustworthy and count them among the people of faith. In any case, that liar met his due. Now the friends should be vigilant and not consider every liar to be truthful. In place of that unmerciful one, another person has arrived who is among those who for years served in the embassy at the Threshold. Although outwardly this evanescent one is unaware of his condition, in any case he has been and is investigating to find something with which to attack the oppressed ones. The friends of God must not be heedless nor be content with mere declarations of faith. They should completely conceal all religious matters in these parts, as its harm would return to the Tree. Mention and utterance are not permitted in these regions. Repeatedly this word was heard from the blessed tongue. They should not again be

یا زین انا ذکرناه و بشرناه و امرناه بما نزل فی کتاب الله رب العالمین بر کل فرض است عمل بما نزل فی کتاب الله جلّ جلاله سلام مظلوم را باو برسان و همچنین بدوستان آن ارض یعنی ارض ن و ج انشاء الله کل فائز شوند بآنچه که لدی الله محبوبست انتهى

- 20 ذکر جناب حبیب مکرم آقا سید محمد علی علیه ۶۶ ۹ [بهاء الله] را فرموده بودند عرض شد فرمودند باو سلام میرسانیم و از حق میطلبیم او را موفق فرماید بر آنچه خیر او در اوست لله الحمد حاضر شدند و فائز گشتند له ان یشکر الله فی الیالی و الاایام انتهى

- 21 و جناب آقا محمد جواد و آقا محمد صادق علیهما ۹ ۶۶ [بهاء الله] از اهل ن و ر ذکرشان در مقام بشرف اصغا فائز و اظهار عنایت مخصوص هر دو از افق شفقت ظاهر و باهر الله الحمد فائز شدند بآنچه که فضائش محدود نشده مؤید گشتند بتوجه و اقبال و عرفان و استقامت این خادم فانی از حق جلّ جلاله سائل و آمل که ایشانرا مؤید فرماید و موفق دارد و ذکر مرفوع حضرت اسم ۶۶ [الله] الاصدق علیه منکل بهاء ابهه از لسان مبارک جاری هنیئاً له و السلام علیکم و رحمة الله

- 22 عرضیکه لازم بود عرضش آنکه میرزا حسین بیک کذاب که دعوی محبت و اقبال مینمود و مال جمعی از اولیا را تلف نمود آن غاصب کاذب چیزها به آستانه نوشته و دوستان صادق بی اطلاع هر خائن کذاب را امین میدانند و اهل دین میشمردند باری آن کاذب بسزای خود رسید حال دوستان ملتفت باشند هر کاذبی را صادق ندانند بدل آن غیر مرحوم شخص دیگر وارد و این از نفوسی است که سالها در آستانه در سفارت بوده اگرچه در ظاهر اینفانی از احوال او آگاه نه و لکن در هر صورت در تفحص بوده و هست تا چیزی بدست آرد و بر مظلومین بتازد باید دوستان حق غافل نشوند و باظهار ایمان قناعت ننمایند بلر امور دین را در اینصفحات از کل ستر نمایند چه که ضرر بشجره راجع ذکر و بیان در این اطراف جایز نه مکرر اینکلمه از لسان

heedless nor count outsiders among the insiders. It is strange that even His Holiness the Name of God, Jamal, thought he was among the faithful. In truth, knowledge is not with anyone - it is all with God, the Protector, the Self-Subsisting.

مبارک شنیده شد مجدد غفلت ننمایند و خارج را از داخلین محسوب ندارند عجب است که حضرت اسم ۶۶ [الله] جمال هم گمان مینمودند که او از اهل ایمانست فی الحقیقه لیس العلم عند احد کله عند الله المهيمن القيوم

- 23 O beloved of my heart! If the friends of God had acted upon the loving counsels of the Desired One, perfect order would have become manifest in all affairs, the carpet of joy and delight would have been spread, and all would have fixed their gaze upon the word "Blessed is he who knows his station and rank" and would have vied with one another in humility and submissiveness. Man is like steel whose essence is hidden - through mention, utterance, counsel and education its essence becomes manifest and evident, but if left to itself, the rust of lustful desires and passions will destroy it. In all stations, utterances have appeared which are the cause of preservation, salvation and success. We beseech God - exalted be His glory - to assist His loved ones in that which He has commanded. Verily He is powerful over all things and worthy to answer prayers. There is no God but He, the All-Knowing, the All-Informed.

23 یا محبوب فزادی اگر اولیای حق بنصایح مشفقانه حضرت مقصود عمل مینمودند نظم کلیه در امور ظاهر و باهر میگشت و بساط فرح و انبساط گسترده میشد و کل بکلمه رحم الله امرء عرف شأنه و مقامه ناظر میگشتند و در خضوع و خشوع از یکدیگر سبقت میگرفتند انسان بمثابة پولادی است که جوهرش مستور باشد بذکر و بیان و نصیحت و تربیت جوهر آن ظاهر و هویدا گردد و اگر بحال خود بماند زنگ مشتیات نفس و هوی او را معدوم سازد در جمیع مقامات بیاناتی ظاهر که سبب حفظ و نجات و فلاح است از حق جلّ جلاله سائل که اولیای خود را مؤید فرماید بر آنچه امر فرموده انه علی کلشیء قدير و بالا جابة جدیر لا اله الا هو العليم الخبير

- 24 The other letter from His Holiness dated the 17th of Jamadi'l-Avval brought joy to the heart and bestowed boundless delight. Regarding what they wrote expressing amazement - according to the Command, His Holiness should await specific orders in all matters, meaning commands that specifically issue from the Pen. Otherwise there is much talk in the world, most of which neither nourishes nor satisfies.

24 دستخط دیگر آنحضرت که بتاريخ ۱۷ جمادی الأولى بود بساط قلب را انبساط بخشید و فرح لانهایه عطا فرمود اینکه مرقوم داشتند و اظهار تحیر فرمودند حسب الامر باید آنحضرت در جمیع امور مترصد امر باشند یعنی امریکه مخصوص از قلم جاری شود والا گفتگو در عالم بسیار است و اکثر آن لایسمن و لایغنی بوده و هست

- 25 And regarding what they wrote about the book of his honor Aqa Shah-Virdi - upon him be the Glory of God - it was submitted. He said: "Well done, O Zayn! By My life, thy sorrow hath grieved Me. We beseech God to change it into great joy." End.

25 و اینکه در باره کتاب جناب آقا شاه ویردی علیه ۶۶ [بهاء الله] مرقوم [داشتند] عرض شد فرمودند نعم ما عملت یا زین لعمری قد احزنی حزینک نسأل الله بأن یدله بفرح عظیم انتی

- 26 Concerning Jinab-i-Mulla Muhammad-'Ali, upon him be Baha'u'llah's glory, it was recorded that some of his tablets were sent from the direction of the Land of Ta. God willing, may he be joyful, for at the time of departure, out of wisdom his trust was not given to him, and thus he turned toward those parts with complete displeasure. I beseech and implore God to bestow His grace and favor him with that which is befitting, and transform his sorrow into joy.

26 در باره جناب ملا محمد علی علیه ۶۶ [بهاء الله] مرقوم [فرمودند] بعض الواح او از شطر ارض تاء ارسال شد انشاء الله مسرور باشند چه که در حین حرکت نظر بحکمت امانت او داده نشد لذا با کدورت تمام توجه بان اشتهار نمودند از حق سائل و آمل که عنایت فرماید و ایشانرا بما ینبغی فائز نماید و حزن را بسرور تبدیل فرماید

- 27 As for Jinab-i-Aqa Siyyid Ibrahim, it is advisable for him to engage in some occupation in whatever land he may reside. In these days, coming to this land is in no way permitted. I beseech God, exalted be His glory, to adorn him with His good-pleasure. The command is in His hands, and He is the Forgiving, the Generous.
- 27 و اما جناب آقا سیّد ابراهیم مصلحت ایشان آنست که در هر ارضی توقف نمایند بکسی مشغول شوند این ایام توجه باین ارض بهیچوجه جایز نه از حق جلّ جلاله میطلبم ایشانرا برضای خود مزین فرماید الامر بیده و هو الغفور الکریم
- 28 Regarding the marriage of the spiritual friend Jinab-i-Aqa Mirza Habibu'llah, upon him be Baha'u'llah's glory and favors, what was written is excellent in what has been done. God willing, it is blessed. As commanded, extend congratulations and convey greetings from this servant.
- 28 در باره وصلت حبیب روحانی جناب آقا میرزا حبیب الله علیه ۶۶۹ [بهاء الله] و عنایتہ مرقوم داشته بودند نعم ما عمل انشاء الله مبارکست حسب الامر تهنیت بفرمایند و از قبل خادم تکبیر برسانند
- 29 As for what was mentioned concerning Jinab-i-Aqa Muhammad Hasan, upon him be Baha'u'llah's glory and favors, what your honor mentioned was submitted. He said: "O Hasan, upon thee be My peace. In all cases, stillness takes precedence over movement, though at times circumstances may indicate otherwise, meaning circumstances may cause movement to be preferred. The explicit command to depart has not been outwardly pronounced. For any soul to remain with joy and fragrance is acceptable, or to depart with joy and fragrance is likewise acceptable. Praise be to God, you have been and are blessed with God's grace. Convey greetings to all your relatives from the Wronged One. God willing, may you be confirmed in remembrance and praise, and in deeds and words that cause the elevation of your station." End quote. The details of matters concerning staying or departing were mentioned. In truth, the friends in that land should consult in all matters and act upon whatever your honor accepts. I beseech God to adorn the people of that land with such an adorning that none will have cause for dispute. He is powerful and mighty over all things.
- 29 و اما در باره جناب آقا محمد حسن علیه ۶۶۹ [بهاء الله] و الطافه آنچه آنحضرت ذکر فرموده اند عرض شد فرمودند یا حسن علیک سلامی در هر حال سکون مقدم بر حرکت است و گاهی اسباب عکس مینماید یعنی اسباب سبب میشود که حرکت ترجیح مییابد حکم صریح اخرجوا از لسان ظاهر نه هر نفسی بروح و ریحان توقف نماید مقبول و یا بروح و ریحان خارج شود آنهم مقبول الحمد لله بعنایت حق فائز بوده و هستید جمیع منتسبین خود را از لسان مظلوم تکبیر برسان انشاء الله مؤید باشید بر ذکر و ثناء و باعمال و اقوالیکه سبب ارتفاع مقام گردد انتہی تفصیل امور در توقف و خروج ذکر شد فی الحقیقه اولیای آن ارض باید در جمیع احوال مشورت نمایند و آنچه را آنحضرت قبول فرمایند بآن عامل شوند از حق میطلبم اهل آن ارض را مزین فرماید بطرازیکه احدی را مجال گفتگو نماند اوست بر هر شیء قادر و توانا
- 30 Regarding what you wrote about Jinab-i-Aqa 'Ali-Akbar, upon him be Baha'u'llah's glory, from the people of K, and likewise the mention of Jinab-i-Mirza Badi', upon him be Baha'u'llah's glory, it was submitted. He said: "O Zayn, We have heard the mention of Badi' and have witnessed his acceptance. We send him greetings from this station and remember him with beautiful remembrance, and We beseech the Most High to grant him success and ordain for him the best of what hath been sent down in His perspicuous Book. And We remember 'Ali-Akbar who attained and visited the House and held fast to the strong cord of God. However, coming to this land is not permitted." End quote.
- 30 و اینکه در باره جناب آقا علی اکبر علیه ۶۶۹ [بهاء الله] از اهل ک مرقوم داشتید و همچنین ذکر جناب میرزا بدیع علیه ۶۶۹ [بهاء الله] عرض شد فرمودند یا زین سمعنا ذکر البدیع و رأینا اقباله نسلم علیه من هذا المقام و نذکره بذکر جمیل و نسأله تعالی بأن یوفقه و یقدر له خیر ما نزل فی کتابه المبین و نذکر علی اکبر الذی فاز و زار البیت و تمسک بحبل الله المتین ولكن توجه باین ارض جایز نه انتہی

31 Likewise mention was made of Jinab-i-Aqa 'Ali of Khurramabad. Praise be to God, he has been favored with the mention of the Beloved, but meeting is not permitted, for most souls are observed to be covered with the dust of rancor and hatred. Beseech God to assist all and grant them a cup from the Kawthar of sanctification. The veils of self have prevented eyes from beholding the light of truth. They cling to vain imaginings and hold fast to idle fancies. They have attributed to a station, which was naught but the mention of God, that which causes one to feel ashamed to mention. In any case, some time ago, tablets were specifically designated in reply to the people of B.r and its surroundings, and likewise specifically for the friends of that region, but until now they have not been sent, and afterward the command is in His hands.

32 As to what you wrote concerning certain matters which, as this servant regards them as contrary to the laws of the divine law, some have complained about their abandonment - they stated: "O Zein! God, exalted be His glory, has in His glorious Book commanded the people to observe what is right and forbidden what is wrong, and has revealed such commandments and ordinances as will enable humanity to attain the most exalted summit and the highest horizon. Therefore, you must look to the Book of God and act according to it. The acceptance or rejection of the people of the earth is as nothing and is not and has never been worthy of attention. Blessed are you, and happy are you! The Wronged One beareth witness to thy devotion and thy deeds in the path of God, the Lord of the worlds. In obeying the commandments revealed in the Book of God, even if the whole world were to oppose you, no harm would come to you. Rejoice in what the Wronged One hath uttered, and be of those who give thanks."

33 Finally, this ephemeral one conveys greetings and praise to the friends and loved ones in that land. I hope that all may be adorned with that which beseemeth them. Verily, the servant concludeth his words with the remembrance of God, saying: "Praise be to God, the Lord of the worlds."

34 The servant 20 Jamadiyu'th-Thani 1301

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COC#2127x, LOG#0706x

31 و همچنین ذکر جناب آقا علی خرم آبادی نموده اند
لله الحمد بذكر محبوب فائز شدند ولكن ملاقات
جایز نه چه که اکثری از نفوس بغبار ضغینه و
بغضا مشاهده میشوند از حق بجواید کل را
تأیید فرماید و از کوثر تقدیس کاسی عطا نماید
عیون را حجابات نفس از مشاهده نور حقیقت
منع نموده باو هام متمسک و بظنون متشبثند
مقبری را که جز ذکر حق نبوده نسبت داده اند
بآنچه که انسان از ذکرش شرم مینماید باری
چندی قبل در جواب اهل بر و اطراف آن
و همچنین مخصوص دوستان آن دیار الواح معین
ولکن تا حال ارسال نشد و بعد الامر بیده

32 و اینکه مرقوم داشتند که بعضی از امور نظر بآنکه
ایبعد مغایر میداند با احکام شرع لذا از ترک آن
بعضی گله و شکایت دارند فرمودند یا زین حق
جل جلاله در کتاب کریم ناس را بمعروف امر
فرموده و از منکر نهی و از اوامر و احکام آنچه
که سبب وصول و بلوغ انسانست بذروه علیا و
افق اعلی نازل لذا آنجناب باید بکتاب الهی ناظر
باشند و بآن عامل رد و قبول اهل ارض لاشیء
صرفست قابل اعتنا نبوده و نیست طوبی لک
و هنیئاً لک یشهد المظلوم باقبالک و عملک فی
سبیل الله رب العالمین در اطاعت اوامر منزله
در کتاب الهی اگر جمیع عالم مخالفت آنجناب نمایند
ضرری نداشته و ندارد ان افرح بما نطق به المظلوم
و کن من الشاکرین انتی

33 عرض آخر آنکه خدمت آقایان و دوستان آن
ارض اینفانی سلام و تکبیر میرساند امیدوارم
جمیع مزین شوند بآنچه سزاوار ایشانست ان
الخادم یختم القول بذكر الله ویقول الحمد لله رب
العالمین

34 خادام فی ۲۰ جمادی الثانیة سنة ۱۳۰۱

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Study guide to this volume

The first volume of 1301 A.H. is a volume about formation under pressure. Baha'u'llah is writing to communities experiencing renewed persecution in Tehran and elsewhere; the prison walls are a constant presence; and the question that animates the most substantial texts is practical: how does a community teach, organize, and sustain itself when it is under siege? The answer that BH00042 works out through a memoir of the Baghdad years is the doctrine of *hikmat*—wisdom as the art of attracting souls without exposing the believers to unnecessary danger. Alongside this practical teaching, the volume delivers some of its most emphatic statements about the spiritual dignity of women, some of the sharpest moments of prophetic self-identification (the “Great Announcement”), and one of the clearest accounts of teaching as the primary form of “assistance” to the Cause.

Wisdom as the Art of the Community

Key Passages

My spirit be a sacrifice for your steadfastness! Such is the lowliness of this evanescent one that both pen and ink fail to recount it, and the tongue falleth silent—a lowliness which, were it to emerge from the realm of the hidden into the world of manifestation, would cause the very eye of loving-kindness to weep, and would move to tumult the hearts and souls of all sincere ones. — BH00042

As for the mention of wisdom and the statement that “we have not yet understood what is meant by wisdom,” this evanescent servant submits what was manifested in Iraq and elsewhere, that perchance the matter may become clear...When the Sun was shining from the horizon of Zawra, all people—whether scholars, mystics, or others—in Baghdad and its surroundings showed utmost love, humility and submissiveness...On the day of transfer to the Ridvan Garden, throngs of townspeople, both learned and common, came saying: “Because we were assured of Your constant presence here, we were deprived of attaining Your presence. Now suddenly You are departing!” — BH00042

In the beginning, the government in the land of Ta acted with moderation, but such fear seized certain of those who had entered that they spoke words in utmost secrecy which caused the government to become convinced that they intended rebellion...Repeatedly hath the Most Exalted Pen commanded all to wisdom and counseled that which would cause the elevation of the Cause. — BH00042

Context for Study

BH00042 is structured as an extended practical lesson in what wisdom (*hikmat*) actually means in the life of a persecuted community. Rather than offering a philosophical definition, Baha'u'llah presents two historical cases: Baghdad under his own presence (where wisdom produced such universal attraction that even the preacher fell silent in embarrassment, Arabs wept at the departure, and a town divine became secretly a believer), and Tehran (where unwise speech in the presence of government spies caused the authorities to mistake reformers for rebels). The contrast is not between boldness and cowardice but between speech that serves the Cause and speech that inadvertently exposes it. The Baghdad narrative is notable for its sociological acuity: Baha'u'llah describes a situation in which his presence created a field of spiritual attraction that crossed all social and religious barriers—scholars, mystics, common people, learned divines—without any explicit polemical effort. The people came to him. Wisdom, in this account, is what allowed that field to function: comportment, timing, the restraint of speech that would provoke rather than attract. The companion teaching, that consultation among the friends receives divine assistance (and that such consultative groupings are the beginning of the institutional forms that would later become Spiritual Assemblies), grounds the individual practice of wisdom in a collective form. Compare with Machiavelli's account of prudence as the political virtue par excellence (*The Prince*, chapter 25), with Aristotle's *phronesis* (practical wisdom) as the master virtue in the *Nicomachean Ethics*, and with the Confucian virtue of *zhi* (wisdom as the ability to judge what is right in a particular situation).

Questions for Reflection

1. Wisdom in BH00042 is illustrated through narrative cases rather than abstract principles. What does this teach-by-example approach imply about the nature of practical wisdom? Can it be codified as rules, or must it be cultivated experientially?
2. The Baghdad narrative suggests that authentic spiritual presence creates attraction across social and ideological divisions without explicit argument. How does this compare with the account in volume 70 of the community as leaven? What is the relationship between being and doing?
3. The Tehran case shows that imprudent speech can transform a community of reformers into apparent rebels in the eyes of the government. What does this say about the relationship between intention and consequence in the ethics of speech?
4. Baha'u'llah connects wisdom in proclamation to consultation among the friends, and promises divine assistance for consultative groupings. What theory of collective intelligence does this represent? Compare with Quaker processes of discernment and with Habermas's theory of communicative rationality.
5. How does the doctrine of wisdom as it appears in this volume relate to the absolute insistence on truthfulness in volume 68? Is there a tension between wisdom and truthfulness, or are they two aspects of the same virtue?

The Victory of Teaching

Key Passages

Whosoever in this day arises to render assistance for the sake of God and in His path will assuredly be aided by the confirmations of God, exalted be His glory. And the victory is in teaching God's Cause and naught else. — BH00628

O Ali-Qabl-Haydar! Hearken unto the call of the Lord of Destiny, and like unto the artery in the body of creation, be thou in constant motion that all may be moved. Marvel not at this word which hath shone forth from the Dayspring of divine revelation. Through the grace of the Spirit, he who was but a fisher of men transcended the kingdom of earth and reached the most exalted heights. How many souls have drunk from the cup of life through his breath and been refreshed by the waters of his utterance. — BH00628

Context for Study

The opening of BH00628 is revelatory in its compression: “the victory is in teaching God's Cause and naught else.” In the context of a community under persecution, with believers imprisoned and property confiscated, this is a radical focusing of energy. Other forms of zeal—protest, self-defense, political agitation—are not forbidden but are positioned as irrelevant to what actually matters. The model given is the fisherman from the time of Christ: an uneducated tradesman who, “through the grace of the Spirit,” transcended his station and became a source of life for multitudes. The allusion is unmistakably to Peter or the apostles of the Gospels, and the choice of this figure is theologically significant: Baha'u'llah is addressing the Baha'i community in terms that the Christian tradition would recognize, drawing on the paradigm of apostolic witness as a non-institutional, Spirit-confirmed form of proclamation. The body metaphor—“like unto the artery in the body of creation, be thou in constant motion”—is equally telling: the teacher is not a spokesperson for an organization but a life-carrying vessel without whose movement the body of humanity would stagnate. Compare with Paul's account of the body of Christ in 1 Corinthians 12 (“if the whole body were an eye, where would the hearing be?”), with the Confucian teaching that the superior person moves in concentric circles of influence outward from the self to the family to the state to the world, and with the Sufi teaching that the *murshid* is the channel through which divine grace flows to the community.

Questions for Reflection

1. Why does Baha'u'llah declare that “the victory is in teaching God's Cause and naught else” rather than in, say, survival, or institutional consolidation, or spiritual development? What theory of historical effectiveness does this represent?
2. The fisherman who “transcended the kingdom of earth” through the grace of the Spirit is clearly an allusion to the apostles of the Gospels. Why does Baha'u'llah use a Christian paradigm to motivate a Baha'i audience in Iran? What does this choice of example reveal about his understanding of his audience?

3. The artery image suggests that the teacher's function is to carry life throughout a body that would otherwise be stagnant. How does this metaphor change the self-understanding of someone engaged in teaching? Compare with the Sufi concept of the teacher as a channel (*wala'*) for divine grace.
4. "The victory is in teaching...and naught else" seems to exclude other forms of service. How does this interact with the teaching in volume 72 that honest labor is worship? Are teaching and labor two separate forms of service, or is one subsumed under the other?
5. What does it mean for a community under persecution to define its victory as teaching rather than survival? How does this compare with the early Christian community's response to persecution (Acts 8:4: "those who were scattered went about preaching the word")?

Women as the True Queens of Celestial Realms

Key Passages

I swear by the Sun of the horizon of inner meanings that these handmaidens are and have been greater and more exalted than the queens of the earth. How many a queen besought her Lord and desired from Him the encounter with His Manifestation in His days, yet when He appeared she was found among the heedless...The title of queen is true for those handmaidens who have attained recognition of the Truth, and they are in truth the queens of the kingdoms of the celestial realm and will ever be so. —
BH05943

Blessed is the handmaiden who has attained to the lights of the Kingdom, and woe to every remote scholar. Verily she who has believed in her Lord is better than men in the Tablet of God, the Lord of the worlds. — BH11903

The daughter of Muhammad, upon her be My glory, hath circled round the Throne and will continue to do so. Glory be upon thee and upon him and upon every servant who hath believed and every handmaiden who hath believed in God, the Single, the All-Informed. — BH05943

Context for Study

BH05943 and BH11903 are among the most direct statements in the entire Baha'i corpus about the spiritual standing of women relative to men. The rhetorical structure of BH05943 is a double reversal: earthly queens, however powerful, failed to recognize the Manifestation and are therefore among the heedless; the women who have believed and turned to the Most Exalted Horizon are, by virtue of that recognition, greater than any earthly queen and are the true queens of the celestial realm. The reversal is not based on gender but on recognition—but the fact that it is stated in the context of addressing women believers specifically gives it a pointed social force. BH11903 goes further, asserting that the believing woman is "better than men in the Tablet of God." This is not qualified or contextualized: it is a direct statement of elevated status in the divine record. The historical context matters: Iranian society in 1883–1884 was deeply patriarchal, and Baha'i women

who had converted faced double marginalization—persecuted as Baha'is and constrained as women. Baha'u'llah's address to them as queens of the celestial realm was not merely consolatory; it was a declaration about their actual ontological and spiritual standing that implicitly challenged the social order that denigrated them. Compare with Galatians 3:28 ("there is neither male nor female, for you are all one in Christ Jesus"), with the Sufi tradition of Rabi'a al-'Adawiyya as a model of mystical attainment equal to or exceeding that of male masters, and with the feminist theological tradition's re-reading of divine attributes in inclusive terms.

Questions for Reflection

1. Why does Baha'u'llah choose queens specifically as the comparison point? What does the queen as a figure of social and political authority add to the argument that could not be said simply by comparing women to men?
2. BH11903 says the believing woman is "better than men in the Tablet of God." Is this a universal theological statement, a particular claim about the specific believers being addressed, or a rhetorical act of encouragement? What are the implications of each interpretation?
3. The mention of Fatimah al-Zahra, daughter of Muhammad, as someone who "hath circled round the Throne" places a revered Islamic figure within the Baha'i theological framework. What is the significance of this inclusion? How does it function within a Persian Shi'i audience?
4. Compare Baha'u'llah's elevation of women who have recognized the Manifestation with the Christian tradition's theology of Mary as Queen of Heaven (*Regina Coeli*). What do the two traditions share, and where do they differ in the basis of women's spiritual dignity?
5. What social and political implications follow from the theological claim that spiritual standing is determined by recognition of the Manifestation rather than by gender? How does this compare with both Qur'anic teaching (*inna akramakum 'indallahi atqakum*: "the most honored among you is the most God-fearing") and with contemporary feminist theology?

The Great Announcement and the Day of God

Key Passages

O thou who lookest toward the horizon of grace! The very sinews of knowledge and understanding tremble at that which the All-Merciful hath revealed in the Furqan in His words—exalted be He—"They ask thee concerning the Great Announcement." — BH10912

Praise be to God Who hath established His Cause in such wise that neither tribulations can defeat it nor calamities weaken it. He hath, with the hands of power, planted the Tree of His Cause and watered it with the blood of the chosen ones and the righteous. Neither the clamor of the servants nor the hatred of those in the lands can frustrate Him. — BH00042

Say: O peoples of the earth! By God! The days have come wherein the Lord of Names speaks that wherewith the Rock hath cried out and the Divine Lote-Tree hath raised its call from the most exalted station. Beware lest the tyrants of the earth and the pharaohs of the lands prevent you from the Cause of God, the Lord of all men. —
BH02268

Context for Study

BH10912 is brief but theologically charged. It quotes the Qur'anic verse from Sura al-Naba' (78:2): "They ask thee concerning the Great Announcement (*al-naba' al-'azim*).” In the Islamic exegetical tradition, this verse was understood to refer to the Day of Resurrection or to the Qur'an itself. By citing it in the context of the present revelation and commenting that “the very sinews of knowledge and understanding tremble” at it, Baha'u'llah implies that the Great Announcement of Qur'anic prophecy is being fulfilled in his own Manifestation. The identification is not stated directly—characteristically, Baha'u'llah writes “the Wronged One beseecheth the Lord of the seen and the unseen to make known unto the servants what it is”—but the context makes the implication unmistakable. This kind of understated self-identification has a long history in prophetic literature: the Hebrew prophets often spoke in ways that required interpretation, and Jesus repeatedly referred to himself obliquely (“the Son of Man,” “the one who is to come”). The companion passage from BH00042, with its image of the Cause being “watered with the blood of the chosen ones,” connects the eschatological proclamation to the lived experience of persecution: the Great Announcement is being made not from a position of worldly power but from prison, and its credibility is grounded in the willingness of those who have recognized it to sacrifice everything for it.

Questions for Reflection

1. How does the quotation of Qur'anic verse 78:2 in BH10912 function as an implicit claim about the fulfillment of prophecy? What would a Muslim reader need to grant in order to accept the implied identification?
2. The Wronged One “beseecheth the Lord to make known unto the servants what it is.” Why does Baha'u'llah adopt this posture of petition rather than direct assertion? What does this rhetorical choice accomplish?
3. The Cause has been “watered with the blood of the chosen ones.” In what sense can the blood of martyrs be the water that nourishes a spiritual tree? Compare with Tertullian's famous saying, with the Shi'i theology of Karbala, and with the Baha'i teaching on the martyrs of Isfahan.
4. How does the image of the “pharaohs of the lands” in BH02268 function as a typological identification? What does casting the opponents of the Baha'i Cause as Pharaoh imply about the structure of sacred history?
5. BH10912 asks God to make known the Great Announcement to the servants. What does it mean for the Manifestation to pray for the capacity of others to recognize him? What does this say about the relationship between divine disclosure and human readiness?

A Guiding Question for the Whole Volume

Volume 73 is a volume about the formation of mature communal identity under conditions of persecution and doctrinal pressure. The community it addresses needs wisdom to survive, dignity to endure, and purpose to act. Baha'u'llah provides all three: wisdom through the practical memoirs of BH00042, dignity through the radical revaluation of women's spiritual standing in BH05943 and BH11903, and purpose through the declaration that the Great Announcement is being made and that "the victory is in teaching God's Cause and naught else."

A guiding question for the whole volume might therefore be: **When a community is being "watered with the blood of the chosen ones" and when the clouds of oppression have "obscured the horizon of justice"—and when wisdom, not force, is the community's instrument—what kind of identity, what quality of inner life, and what understanding of sacred history does Baha'u'llah offer to those who are asked to hold the Cause steady until the promised days arrive?**