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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 74:

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

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
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- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
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- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308-1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
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- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
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- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

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

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 74

This second 1883-1884 volume is dominated by short epistles of consolation, greeting, and reaffirmation sent to dispersed believers, yet taken together they reveal a community living under pressure and being schooled in a very characteristic late-Akka ethic: steadfastness without agitation, intimacy with the divine remembrance, and practical wisdom in a hostile environment. Many of the brief Tablets return to the same cluster of concerns—suffering borne in the path of the Cause, the superiority of spiritual distinction to worldly rank, and the need to answer persecution not with contention but with patience, restraint, and service. A striking feature of the volume is the frequency with which women are directly addressed and praised for constancy; Tablets such as BH04570, BH06124, BH07343, BH07914, BH08047, BH08492, and BH09173 show how fully the language of steadfastness, remembrance, and spiritual rank is extended to “handmaidens” and “leaves,” sometimes with an emphasis suggesting that in moments of crisis they had become exemplary bearers of the community’s endurance.

Among the more substantial items, BH01584 stands out as a compact statement of Baha’u’llah’s mature religious anthropology: the purpose of creation is the knowledge of God, and the obligation following recognition is service through wisdom, utterance, deeds, and character rather than through worldly display. Particularly noteworthy is its practical turn toward trade and earning, not as a concession to the mundane but as a legitimate field of divine command, thereby linking spiritual vocation with economic life in a manner characteristic of the later ministry. BH08547 is memorable for its vivid imagery, casting the age as a realm in which the “demons of tyranny” have oppressed the “angels of justice,” while still insisting that this inversion is temporary and that divine justice will prevail. BH00650 is especially valuable for its sharper social commentary: it laments the blindness of Iranian society and its rulers, who seek remedies abroad while rejecting the true source of healing, and it juxtaposes the temporary flooding of the Tigris with the far graver inundation of hatred and persecution; its almost sardonic observations about how accusations intensify when believers possess wealth make it one of the volume’s clearest glimpses into the social mechanics of anti-Baha’i hostility.

The most consequential single piece is BH00192, a long composite communication that gathers devotion, exhortation, consolation, and a series of embedded responses to named individuals and families. It is important not only for its breadth but for the way it stages late Baha’u’llah’s authority: from prison He presents Himself as addressing the reformation of the world while also attending minutely to the griefs, loyalties, and requests of particular believers. The Tablet’s commemoration of Dhabih, its praise for the steadfastness of his family, its insistence that true kinship is now with God, and its notable commendation of women who proved “stronger than certain men” during the tribulations in Tihiran all make it a rich document for the moral memory of the community. Alongside this, BH03215 reinforces the volume’s persistent call to wisdom as an absolute rule of action, while brief but forceful pieces such as BH07931, BH08810, BH08814, and BH09111 reiterate

that this is the “Day of the Balance,” the “Great Day” testified to in earlier scriptures, in which worldly scholars and powers are shown up as spiritually bankrupt. As a whole, the volume is less notable for doctrinal novelty than for the texture of governance, consolation, and remembrance by which a battered but widening community was being sustained in 1883–84.

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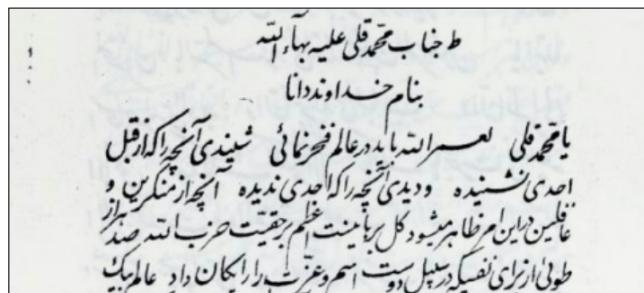
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BH02570

To: Muhammad Quli who has attained, in
Tihiran

Date: 1301-07 [1884-Apr]



INBA18

- 1 In the Name of God, the All-Knowing 1 بنام خداوند دانا
- 2 O Muhammad-Quli! By the life of God, thou shouldst glory in the world. Thou hast heard what no one before hath heard, and witnessed what no one hath witnessed. All that appeareth from the deniers and the heedless in this Cause is the greatest proof of the truth of the Party of God. A hundred thousand blessings upon the one who freely gave up name and glory in the path of the Friend. The world cannot equal one pure deed. Soon shall the eye of understanding behold that which the tongue relateth. 2 یا محمد قلی عمر الله باید در عالم نغمائی شنیدی آنچه را که از قبل احدی نشنیده و دیدی آنچه را که احدی ندیده امر ظاهر میشود کل برهانست اعظم بر حقیقت حزب الله صد هزار طوبی از برای آنکه در سبیل دوست اسم و عزت را رایگان داد عالم بیک عمل پاک معادله نینماید زود است که آنچه را لسان حکایت میکند چشم ادراک نماید
- 3 We convey greetings and solace to all the relatives of Ali-Qabli-Akbar, upon him be My glory and loving-kindness. Give them glad tidings of My mercy which hath preceded them and My loving-kindness which hath encompassed them. Verily We have forgiven them and pardoned them and expiated from them that which beseemeth them not. Blessed is he who today holdeth fast unto repentance and attaineth unto the ocean of forgiveness from the All-Merciful. He is assuredly among the triumphant in the perspicuous Book. 3 جمیع منتسبین علی قبل اکبر علیه بهائی و عنایتی را تکبیر میرسانیم و تسلی میدهم بشرهم برحمتی الّتی سبقتهم و بعنایتی الّتی احاطتهم انا غفرناهم و عفونا عنهم و کفرنا عنهم ما لا ینبغی لهم طوبی لمن تمسک الیوم بالرجوع و فاز بحر الغفران من لدی الرحمن الا انه من الفائزین فی کتاب مبین
- 4 Say: Know ye the worth and station of Ali. If a person becomes distressed for one moment from grief and fear, what will he do about perpetual fear and torment and wrath? Praise be to God that the effulgences of the Sun of grace have encompassed some and will encompass others. Soon shall they return unto God and arise to make good what hath escaped them. For every soul was somewhat heedless, or the might of oppression kept him from the Luminary of justice, yet in his days and nights he was occupied with the remembrance of the peerless Friend and was adorned with His love. And today, as it is the day of supreme joy and the ocean of loving-kindness surgeth before all faces and is adorned with the ornament of grace, seek thou from God that He may enable all to attain that which is the cause of salvation and prosperity. 4 بگو قدر و مقام علی را بدانید اگر انسان از حزن و خوف یک آن مضطرب شود از خوف و عذاب و سطوت دائمی چه خواهد نمود الحمد لله اشراقات انوار آفتاب فضل بعضی را احاطه نموده و بعضی را هم خواهد نمود فسوف یرجعون الی الله و یقومون علی تدارک ما فات عنهم چه که هر نفسی فی الجمله غافل شد و یا سطوت ظلم او را از نیر عدل بازداشت لکن در ایام و لیالی هم بذکر دوست یگذا مشغول بود و بحیثیت مزین و الیوم چون یوم فرح اکبر است و بحر عنایت در امواج کل امام وجه قائم و بطراز الطاف مطرز

از حقّ توفیق بطلب تا کلّ را فائز فرماید بآنچه
که سبب نجات و فلاح است

- 5 O thou who gazest upon the Countenance! Many souls now yearn and hope to circle round His prison in His path and embrace its chains. By the life of God, these chains are preferable to a hundred thousand ornaments, for those are attributed to the Truth while these are from the sources of oppression. God protect us and you from the evil of these heedless ones. We have specially granted thee permission - accept thou it and be of the thankful. And We make mention of Muhammad and give him glad tidings of the loving-kindness of his Lord, the All-Bountiful. He should hold fast to the cord of justice and make mention of God with wisdom and utterance. Verily He is the Hearer, the Answerer.

5 یا ایها الناظر الى الوجه بسیار از نفوس حال سائل و آملند که فی سبيله تعالى طائف حبس شوند و با سلاسل هم آغوش گردند لعمر الله این سلاسل از صدهزار حمایل اولی و احبست چه که آن بحق منسوب و این بمطالع ظلم اعاذنا الله و ایاکم من شرّ هؤلاء الغافلین مخصوص شما اذن عنایت نمودیم ان اقبل و کن من الشاکرین و نذکر محمد و نبشّره بعنايات ربّه الکریم له ان یتمسک بحبل العدل و یذکر الله بالحکمة و البیان انه هو السامع المجیب

INBA18:548, AQA7#376 p.066

BH04570

To: Khadijih, in Tihrah

Date: 1301-07 [1884-Apr]

- 1 He is the Caller between earth and heaven!
- 2 O My handmaiden Khadijih, upon whom be the Glory of God! Time and again hast thou been blessed with the remembrance of thy Lord. I swear by the Sun of inner meanings that whosoever today achieveth with complete certitude and assurance any deed in the path of God, he hath attained unto all good.
- 3 Today the deniers and unbelievers are occupied with a hundred thousand tricks and stratagems to ensnare holy souls. We beseech God to protect His servants and handmaidens from association and fellowship with the ungodly, both men and women.
- 4 Today the Holy Spirit is present before all faces, and the Most Great Spirit is manifest and speaking above the nations, while the Maidens of Paradise on high, with wondrous and sweet melodies, give glad-tidings to the handmaidens of the earth of the supreme horizon, the most exalted Summit, and the utmost Goal.
- 5 Whosoever hearkeneth becometh detached and free from all save God, to such degree that apparent riches, visible bounties, and manifold favors hold no sway over him. Severed from all

1 هو المنادی بین الأرض و السّماء

2 یا امتی مرّة بعد مرّة بذكر الهی فائز شدی قسم بآفتاب معانی هر نفسی الیوم یقین مبین و اطمینان کامل بعملی در سبیل الهی فائز شد او بکلّ خیر فائز است

3 امروز منکرین و مشرکین بصد هزار مکر و حیل در صید نفوس مقدّسه مشغول از حقّ میطلبیم عباد و اماء خود را از مجالست و مؤانست مشرکین و مشرکات حفظ فرماید

4 امروز روح القدس امام وجوه حاضر و روح الأعظم فوق امم ظاهر و ناطق و حوریات جنت علیا بترنمات بدیعهء ملیحه اماء ارض را بشارت میدهند بافق اعلی و ذروهء علیا و غایه قصوی

5 هر نفسی اصغا نمود از دون الله فارغ و آزاد گشت بشأنیکه ثروت ظاهره و نعماء مشهوده و

else, he turneth unto God, glorified be His majesty, clinging to the cord of His Cause and holding fast to the hem of His grace.

آلاء متعدّده در او تصوّف نماید منقطعاً عن الكلّ
بحقّ جلّ جلاله متوجّه و بجبل امرش متمسّك
و بذيل فضلش متشبّث

- 6 We beseech God to adorn thee with such an ornament that thou mayest shine forth amidst the earth like unto a pearl, distinct from all else. Now that thou hast inhaled the fragrance of the Tablet, strive that thou mayest attain unto all that hath been mentioned. Thy Lord is verily the All-Witnessing, the All-Informed, the All-Hearing, the All-Seeing.

6 از حقّ ميطلبم ترا مزین فرماید بطرازيكه ماين
ارض بمثابه لؤلؤ ظاهر و باهر باشد و بدونش
مشبه نگردد چون عرف لوح را يافتی جهد نما
که شاید بآنچه ذکر شده فائز گردی ان ربّک
لهو الشاهد الخبير و هو السميع البصير

- 7 The glory shining forth from the horizon of eternity rest upon every handmaiden who hath attained and remained steadfast in the Cause of her Lord, detached from all else besides Him.

7 البهاء المشرق من افق البقاء على كلّ امة فازت
و استقامت على امر موليا منقطعة عما سواها

INBA27:465a

BH05196

To: wife of Jinab-i-Siyyid Razi, in Tihiran

Date: 1301-07 [1884-Apr]

- 1 In the Name of the Kind Friend!

1 بنام دوست مهربان

- 2 O My handmaiden! Thy letter hath gained My audience and its words have been beheld by My glance, and the page hath been honored by the hand of Him in Whose grasp is the kingdom of the heavens and earth. Give thanks unto thy Lord and say: Praise be unto Thee, O Beloved of the worlds! Today the waves of the ocean of bounty are manifest and the lights of the Sun of grace are evident and radiant. Yet the people of the earth have, with their own hands, deprived themselves of this most great bounty. They have committed that which, God forbid, giveth rise to the fear that the outpourings of the All-Bountiful may cease, for the tyranny of the oppressors hath reached such a degree that none save God, exalted be His glory, can reckon it. Praise be to God, thou hast turned unto Him and attained His love. Know thou this most exalted station, then render thanks unto thy Lord, the Forgiving, the Bountiful. In all conditions hold fast unto wisdom and cleave unto its hem. Verily God hath forgiven those men and women who have turned unto Him. He, verily, is the Ever-Forgiving, the Ancient.

2 يا امتی قد فاز کتابک باصغائی و کلماته بلحاظی
و الورقة تشرفت بيد من بيده ملكوت السموات
و الارض ان اشكری ربّك و قولي لك الحمد يا
محبوب العالمين امروز امواج بحر عنایت مشهود و
انوار آفتاب فضل ظاهر و لایح ولكن اهل ارض
بایادی خود خود را از این فیض اعظم محروم
نموده اند عمل نمودند آنچه را که نعوذ بالله بيم
آنست فیوضات فیاض توقف نماید چه که ظلم
ظالمین بدرجهئی رسیده که جز حقّ جلّ جلاله
از احصای او عاجز و قاصر است لله الحمد اقبال
نمودی و بحبّت الهی فائز گشتی ان اعرفی هذا
المقام الأعلى ثم اشكری ربّك الغفور الکریم در
جميع احوال بحکمت تمسک نما و بذيلش تشبّث
ان الله غفر الذين اقبلوا و اللّائی اقبلن اليه انه هو
الفضال القديم

- 3 We make mention of him who hath ascended unto God and was named Radi in My Great Book. Upon him, and upon thee, and upon his sister whose name was presented before the Wronged One in this exalted station, be the Glory of God. We beseech Him, exalted be He, to aid thee and aid her, and to ordain for you both what ye desire. He, verily, is the Mighty, the All-Bestowing.

3 و ذکرنا الذی صعد الى الله و سَمِيَ بالرّضی فی کتابی
العظیم البهاء علیه و علیک و علی اخته الّتی حضر
اسمها لدى المظلوم فی هذا المقام المنیع نسأله تعالى
بأن یوفّقک و یوفّقها و یقدّر لکما ما اردتما انه هو
العزیز الوهاب

BLIB_Or15730.126c

BH05471

To: Muhammad Qabl-i-Ali, Kaf, in Tihiran

Date: 1301-07 [1884-Apr]

- 1 In My Name, the Speaking, the All-Knowing!
- 2 The Supreme Pen conveys greetings to the people of Baha and declares: All that hath befallen you in the path of love for the Lord of Names hath been mentioned in His presence and recorded in the Crimson Book. How many nights did sleep desert the eyes of the friends, and how many days were the sanctified hearts of the believers disturbed by the oppression of the tyrants!
- 3 Yet the Wronged One giveth you glad tidings and declareth that everlasting comfort, perpetual sustenance and eternal glory have been and shall ever be yours. Praise ye God, exalted be His glory, that His gaze hath been fixed upon the goodly deeds of His friends, and if during the days of tribulation anything unworthy of His Cause appeared, He hath, through His mercy and bounty, transformed it. Today the ocean of forgiveness is surging and the sun of bounty is shining from the horizon of grace. No tidings of the world can equal these glad tidings.
- 4 Hold fast unto the Most Firm Handle and cleave unto that whereby the Cause of thy Lord, the All-Forgiving, the All-Bountiful, may be exalted. We make mention of thy mother who hath turned unto God and attained unto His days, the Lord of the worlds. The servant who is present hath presented thy letter before the Face. That which the near ones perceive

1 بِسْمِ النّاطق العَلیم

2 قلم اعلی اهل بها را تکبیر میرساند و میفرماید آنچه
بر شما در سبیل محبت مالک اسماء وارد شده
کل در پیشگاه حضور مذکور و در صحیفهء حمرا
مسطور چه شبها که خواب از چشم دوستان
عزلت گزید و چه ایام که از سطوت ظالمین
قلوب مقدّسهء مؤمنین در اضطراب

3 ولكن طلعت مظلوم بشارت میدهد و میفرماید
که نعم باقی و مائدهء دائمه و عزّت ابدی از برای
شما بوده و هست حمد کنید حقّ جلّ جلاله را
که نظرش بر اعمال طیّبهء دوستان خود بوده و
اگر در ایام شداد امری که لایق امر الله نبوده
ظاهر شده برحمت و عنایت خود مبدّل فرموده
امروز بحر غفران در امواج و آفتاب عنایت از
افق فضل مشرق این بشارت را بشارتهای عالم
معادله ننماید

4 تمسّک بالعروة الوثقی و تشبّث بما یرتفع به امر
ربّک الغفار الکریم و ذکر امّک الّتی اقبلت
و فازت بأیام الله ربّ العالمین قد حضر العبد
الحاضر بکتابک و عرضه لدى الوجه نزّل لک
و لها ما یجد منه المقرّبون عرف عنایة الله العزیز
الحکیم

INBA23:251, BLIB_Or15730.125d

the fragrance of God's bounty, the Mighty, the All-Wise, hath been sent down for thee and for her.

BH05968

To: Husayn Gulpa, in Tihiran

Date: 1301-07 [1884-Apr]

1 In My Name, the Wronged One of the world

1 بِسْمِ الْمَظْلُومِ فِي الْآفَاقِ

2 O Husayn! He Who is imprisoned makes mention of thee with that which shall cause the remembrance of every soul who has turned unto Him and has quaffed the cup of everlasting life in the name of Baha to endure. Once did he drink it in His name and again in remembrance of the All-Wise. The servant who was present appeared before Us with thy letter and laid before Us what thou hadst written. We have answered thee with this clear epistle. We inhaled from it the fragrance of thy love and have turned toward thee from this luminous spot. Say:

2 يَا حُسَيْنَ يَذْكُرُكَ الْمَسْجُونُ بِمَا يَبْقَى بِهِ ذِكْرُ كُلِّ مُقْبِلٍ اخْذْ كَأْسَ الْبَقَاءِ بِاسْمِ الْبَهَاءِ وَشَرِبْ مَرَّةً بِاسْمِهِ وَآخِرَى بِذِكْرِهِ الْحَكِيمِ قَدْ حَضَرَ الْعَبْدُ الْحَاضِرُ بِكَابِكَ لَدَى الْوَجْهِ وَعَرَضَ مَا كَتَبْتَهُ اجْنَاكَ بِهَذَا الْكُتَّابِ الْمُبِينِ أَنَا وَجَدْنَا مِنْهُ عَرَفَ حَبِّكَ أَقْبَلْنَا إِلَيْكَ مِنْ هَذَا الْمَقَامِ الْمُنِيرِ قُلْ

3 O my God, my Beloved, and my Purpose! Thou seest me acknowledging Thy unity and confessing Thy grandeur and sovereignty. I testify that steadfastness cannot be established except through Thy might and power, and the heart cannot find tranquility save through Thy loving-kindness and grace. O Lord! Thou seest me attracted by Thy verses, turning unto Thy countenance, and clinging to the cord of Thy favors. I beseech Thee to forgive me and have mercy upon me through Thy mercy which has preceded all created things and encompassed all contingent beings. O Lord! I implore Thee by the breathings of Thy revelation and the manifestations of Thy grandeur, and by Thy Name through which Thou hast subdued the world, to aid me to serve Thy Cause in such wise that the clamor of Thy creatures and the might of those who have denied Thy signs may not deter me. Verily Thou art He Whom the conditions of Thy creation cannot frustrate, nor can the manifestations of Thy servants render powerless. There is no God but Thee, the Almighty, the All-Powerful.

3 يَا إِلَهِي وَمُحِبِّي وَمَقْصُودِي تَرَانِي مُعْتَرِفًا بِتَوْحِيدِكَ وَمُقَرِّبًا بِعَظَمَتِكَ وَسُلْطَانِكَ أَشْهَدُ أَنَّ الْإِسْقَامَةَ لَا تَثْبُتُ إِلَّا بِحَوْلِكَ وَقُوَّتِكَ وَالْقَلْبَ لَا يَطْمَئِنُّ إِلَّا بِعِنَايَتِكَ وَفَضْلِكَ أَيْ رَبِّ تَرَانِي مُنْجَذِبًا بِآيَاتِكَ وَمُتَوَجِّهًا إِلَى وَجْهِكَ وَمُتَمَسِّكًا بِحَبْلِ الطَّافِكِ اسْأَلُكَ بِأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي بِرَحْمَتِكَ الَّتِي سَبَقَتْ الْكَائِنَاتِ وَأَحَاطَتْ بِالْمَمَكَاتِ أَيْ رَبِّ اسْأَلُكَ بِنَفْحَاتِ وَحْيِكَ وَظُهُورَاتِ عَظَمَتِكَ وَبِاسْمِكَ الَّذِي بِهِ سَخَّرْتَ الْعَالَمَ بِأَنْ تُؤَيِّدَنِي عَلَى خِدْمَةِ أَمْرِكَ عَلَى شَأْنٍ لَا تَمْنَعُنِي ضَوْضَاءَ خَلْقِكَ وَلَا سَطْوَةَ الدِّينِ كَفَرُوا بِآيَاتِكَ أَنْتَ الَّذِي لَا تَمْنَعُكَ شُؤُونَاتُ خَلْقِكَ وَلَا تَعْجِزُكَ ظُهُورَاتُ عِبَادِكَ لَا إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ

INBA28:268

BH06362

To: Mirza Rubin Uncle of Mirza Mihdi Khan, in Hamadan
Date: 1301-07 [1884-Apr]

He is the One Who rules over all names!

O Rubin! The Manifest Truth declares: Today the springtime of the All-Merciful has appeared, and the new saplings that were planted by the divine hand of training in the paradise of oneness have become manifest and visible with their ripe fruits and delicate leaves. However, the oppressors of the age - meaning the ignorant divines - have striven and continue to strive to cut them down. Say: O Pharaohs of the earth! If Pharaoh was able to extinguish the divine light, then you too shall be able to do so. But alas! alas! His will dominates the wills of all the peoples of the world, and His power has been and shall ever be penetrating, and His knowledge all-encompassing. We send greetings to the friends in that land, to the sons of the Friend and the heirs of Him Who conversed with God, both male and female, young and old. We beseech God to aid them all in that which is the cause of eternal life. He is powerful and mighty over all things. The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon those who have acknowledged that which the Tongue of Grandeur hath spoken, that there is none other God but Me, the Single, the One, the Powerful, the All-Knowing, the All-Wise.

هوالمهيمن على الأسماء

يا روبين حقّ مبين میفرماید امروز ربیع رحمن ظاهر و نهالهای جدیدی که از ید تربیت الهیه در رضوان احدیه غرس شده بود باثمار جنیه و اوراق لطیفه ظاهر و مشهود و لیکن ظالمان عصر یعنی علمای جاهل در قطع آن جهدها نموده و مینمایند

بگو ای فراعنه ارض اگر فرعون قادر بر اطفاء نور الهی شد شما هم میشوید و لیکن هیئات هیئات اراده او مهمن است بر اراده های اهل عالم و قدرتش نافذ و علمش محیط بوده و خواهد بود دوستان آن ارض را از ابناء خلیل و وراثت کلیم از ذکور و اناث و صغیر و کبیر تکبیر میرسانیم از حقّ میطلبیم کلّ را مؤید فرماید بر آنچه سبب حیاة باقیه است اوست بر هر شیء قادر و توانا البهآء الظاهر من افق سمآء رحمتی علیک و علی الذین اعترفوا بما نطق به لسان العظمة انه لا اله الا انا الفرد الواحد المقتدر العليم الحكيم

INBA27:417, AY12.021x

BH06124

To: Nargis Khatun Dhabih, in Tihiran
Date: 1301-07 [1884-Apr]

¹ In the name of the Kind Friend

¹ بنام دوست مهربان

² The True One, exalted be His glory, remembers His friends from among His male and female servants in the Most Great Prison - a remembrance that forgetfulness shall not overtake and the changes of the world shall not alter.

² حقّ جلّ جلاله دوستان خود را از عباد و اماماء در سجن اعظم ذکر میفرماید ذکریکه نسیان او را اخذ ننماید و تغییر عالم او را تغییر ندهد

- 3 This remembrance in one station sits and warbles as a nightingale of inner meanings upon the branches of the Divine Lote-Tree, and in another station is a flowing stream in a spiritual garden, and in yet another station is a surging ocean from which they who possess pure and attentive ears hear "there is no god but Him." Blessed is the soul that has today attained to the remembrance of God, exalted be His glory.
- 4 Today the ocean of bounty is manifest and the river of providence is flowing. We beseech God not to deprive any from His sea of mercy, especially those servants and handmaidens who possess a unified countenance. God willing, may you find the sweetness of the utterance of the All-Merciful and be occupied and intimate with His remembrance.
- 5 We convey greetings to all the handmaidens and counsel them to the Most Great Steadfastness. Blessed is the leaf that has clung to the Tree and the handmaiden who has attained unto steadfastness in the Cause of her Lord, the Mighty, the Blessed, the Holy, the All-Knowing, the Wise.

این ذکر در مقامی بهیئت عندلیب معانی بر اغصان سدره الهی جالس و مغرّد و در مقامی نهریست جاری در روضه روحانی و در مقامی بحر است موج و صاحبان آذان واعیه مطهره لا اله الا هو از او اصغا مینمایند طوبی از برای نفسیکه امروز بذکر حق جلّ جلاله فائز گشت

امروز بحر بخشش ظاهر و کوثر عنایت جاری از حق میطلبیم کل را از دریای رحمت خود بی نصیب نفرماید مخصوص عباد و امائیکه صاحب وجه واحدند انشاء الله شیرینی بیان رحمان را بیابی و بذکرش مشغول و مأنوس باشی

5 جمیع اماء را تکبیر میرسانیم و باستقامت کبری وصیت مینمائیم طوبی لورقة تمسکت بالسدره و لأمة فازت بالاستقامة فی امر ربّها العزیز المبارک المقدّس العلیم الحکیم

INBA28:273

BH06390

To: Bahiyyih daughter of Zabih, in Tihran

Date: 1301-07 [1884-Apr]

- 1 He is the Counsellor, the Compassionate, the Most Generous
- 2 O My leaf and My handmaiden! We heard thy call. The servant in attendance submitted thy letter [before the face of the Wronged One]. We give thee the sweetest reply in the Persian tongue - hearken thou and render thanks to the Object of all creation. By the life of God, nothing can equal His Word! All that is witnessed is that those related to Dhabih have been and are beneath the glance of loving-kindness.
- 3 Strive thou to act in accordance with what befitteth the divine days. This Day hath no equal, for the Hidden Treasure hath been made manifest and is known by the Most Great Name. Thou must act with utmost steadfastness and in the manner that beseemeth thee. The True One, addressing My leaf, declareth: This is a great relationship. We beseech God to aid thee to fulfill its conditions. He is the Counselor, He is

1 هو الناصح المشفق الکرم

2 یا ورقتی و یا امتی ندایت را شنیدیم عبد حاضر نامهات را [امام وجه مظلوم] عرض نمود بلسان پارسی احلی جواب میگوئیم بشنو و مقصود امکان را شکر نما لعمر الله بکلمه اش معادله نمینماید آنچه مشاهده میشود منتسبین ذبیح تحت لحاظ عنایت بوده و هستند

3 جهد نما تا بآنچه سزاوار ایام الهی است عامل شوی امروز را مثل نبوده و نیست چه که کنز مخزون ظاهر و باسم اعظم معروف باید بکمال استقامت و به ما ینبغی لک عامل شوی حق ورقتی میفرماید این نسبت بزرگست از حق میطلبیم ترا مؤید فرماید تا بر شرائط آن عمل

the Kind, He is the All-Knowing, and He is the All-Seeing. We convey Our greetings to Ali, upon him be My glory and loving-kindness. Verily he hath a station with thy Lord - know thou this and be among the thankful ones in My Perspicuous Tablet. The glory be upon thee and upon thy mother and upon thy brothers and thy sister, from One Who is Kind and Generous.

نمائى اوست ناصح و اوست مشفق اوست دانا و
اوست بينا جناب على عليه بهائى و عنايتى را
تكبير ميرسانيم ان له شأناً عند ربك ان اعرفى
و كوفى من الشاكرات فى لوحى المبين البهاء
عليك و على امك و على اخوانك و اختك
من لدن مشفق كريم

BLIB_Or15730.126d

BH07280

To: Aqa Shahvirdi, in Mashhad

Date: 1301-07 [1884-Apr]

- 1 In the Name of Him Who is the Goal of all worlds! Your letter which was sent in the name of this Servant reached the Wronged One and was entirely heard. Praise be to God, thou hast been and art the recipient of divine favor.

1 بنام مقصود عالمیان نامهات که باسم عبد حاضر
ارسال نمودى لدى المظلوم حاضر و تمام آن باصفا
فائز لله الحمد بعنايت حق فائز بوده و هستى
- 2 Some time ago a most exalted and holy Tablet was revealed from the heaven of grace, but there was delay in its transmission. We beseech God that thou mayest attain unto it and arise to serve in such wise, through the fragrance of the utterances of the All-Merciful, that the people of the world shall be powerless to prevent thee.

2 چندی قبل یک لوح اقدس از سماء عنايت
نازل و در ارسال آن تعويق رفت از حق ميطلبيم
بآن فائز شوى و از عرف بيانات رحمن بشأنى
بر خدمت قيام نمائى که اهل عالم بر منع قادر
نباشند
- 3 We have revealed a Tablet for Khudadad and sent it graciously that he may be among the thankful ones. Dear friend, ye are all remembered. Be not grieved by certain matters. I swear by the Sun in the heaven of divine power that ere long the friends shall behold their stations in the most exalted of places. Thy Lord is verily the True One, the Faithful.

3 و انزلنا خلداداد لوحاً و ارسلناه بالفضل ليكون من
الشاكرين جناب عزيز و شما كل مذكوريد محزون
مباشيد از بعضى امور قسم بافتاب سماء قدرت
الهي عنقریب دوستان مقامات خود را در اعلى
المقام مشاهده نمايند ان ربك هو الصادق الأمين
- 4 The friends of God, exalted be His glory, both men and women, young and old, have been mentioned in His remembrance. By the life of God! The treasures of the world cannot be compared with His remembrance, as witnessed by every just and perceiving one.

4 دوستان حق جلّ جلاله از ذكور و اناث و صغير
و كبير بذكرش فائز گشتند لعمر الله لا تعادل
بذکره خزائن العالم بشهد بذلك كل منصف بصير

BLIB_Or15730.125e

BH07343*To: wife of Aqa Siyyid Abu-Talib, in Tihiran**Date: 1301-07 [1884-Apr]*

- 1 He is the Witnesser from the Most Exalted Horizon
 2 O My handmaiden and My leaf! Thou hast been mentioned in the presence of the Wronged One and hast not been forgotten. Today the glance of loving-kindness hath been directed toward the steadfast handmaidens of God, and will continue to be so. Blessed a hundred thousand times is the soul whom the heedlessness of the heedless and the oppression of the oppressors hath not kept back from the breezes of the Day of Faith.
- 3 The love of God, exalted and glorified be He, is like unto a pearl, and its abode is the shell of the heart. That We have likened it to a pearl is for the understanding of the servants; otherwise a hundred thousand pearls of the seas of inner meanings circle round the pearl of His love. Blessed is the heart that hath become the shell of this pearl. Such a one is remembered before God in all worlds and is inscribed in the Book.
- 4 The glory be upon thee and upon those who are with thee. We have remembered him who sought, upon him be My glory and My mercy, with a mention that neither all the treasures nor all the riches of the earth can equal. Verily thy Lord is the All-Merciful, the Bountiful. The glory be upon him from God, the Lord of the worlds.
- 1 هو الشاهد من الأفق الأعلى
 2 يا امتی وورقتی ذکرمت لدى المظلوم بوده فراموش نشده‌ئی امروز لحاظ عنایت متوجه اماء ثابتات بوده و هست صدهزار طوبی از برای نفسیکه غفلت غافلین و ظلم ظالمین او را از نفحات یوم دین منع ننمود
 3 محبت الهی جلّ و عزّ بمثابه لؤلؤ است و محلّش صدف قلب اینکه بلؤلؤ شبیه نمودیم مقصود ادراک عباد است و الا صدهزار لؤلؤ بحور معانی طائف لؤلؤ محبت اوست طوبی از برای قلبیکه صدف این لؤلؤ واقع گشت او در جمیع عوالم لدى الله مذکور و در کتاب مسطور
 4 البهاء عليك و علی من معك انا ذکرنا الطالب علیه بهائی و رحمتی بذكر لا تعادله الكنوز و لا خزائن الأرض کلّها ان ربک هو المشفق الکریم البهاء علیه من لدى الله رب العالمین

INBA23:225, QUM.022

BH06931*To: Mirza Zaynul-Abidin, Bi Ri, in Tihiran**Date: 1301-07 [1884-Apr]*

- 1 He it is Who dawneth above the horizon of grace
 2 Hearken unto the call of the Wronged One: He maketh mention of you from the quarter of His mighty prison.
- 3 We have, in very truth, made mention of thee aforetime, and have sent down for thee that which shall remain imperishable through the abiding of the Name of thy Lord, the All-Subduing,
- 1 هو المشرق من افق الفضل
 2 ان استمع نداء المظلوم انه يذكرکم فی شطر سجنه العظیم

- He Who ruleth over whatsoever is in the heavens and on the earth.
- 3 قد ذكرناك من قبل وانزلنا لك ما يكون باقياً بقاء
اسم ربك المهيم على من في السموات والارضين
- 4 Verily, We counsel thee to that whereby thy station shall be exalted, and to this Cause before whose revelation the very limbs of every far-removed oppressor have trembled.
- 4 انا نوصيك بما يرتفع به مقامك وهذا الامر الذي
ارتعدت منه فرائص كل ظالم بعيد
- 5 We likewise exhort the loved ones of God to patience and to steadfast endurance under all that hath befallen them in His straight Path.
- 5 ونوصي احباء الله بالصبر والاصطبار فيما ورد
عليهم في سبيله المستقيم
- 6 Say: It behoveth you to entrust unto Me your creation, your sustenance, and your drawing nigh unto Him; for He, verily, is the All-Powerful, the Almighty.
- 6 قل لكم ان تفوضوا الى في خلقكم ورزقكم وقربكم
اليه انه هو المقتدر القدير
- 7 Say: Let not the affairs and doings of men grieve you. Behold, then call to mind what befell the Messenger of God aforetime, and before Him the Spirit, and before Him the One Who held converse with God.
- 7 قل اياكم ان تحزنكم شؤنات الخلق ان انظروا ثم
اذكروا ما ورد على رسول الله من قبل ومن قبله
على الروح ومن قبله على الكلم

BLIB_Or15726.041b

BH07913

*To: sister of Jinab-i-Mashhadi 'Ali, in Rasht**Date: 1301-07 [1884-Apr]*

- 1 In the Name of Him Who is the Witness, the All-Knowing!
- 1 بسمي الشاهد الخبير
- 2 O My handmaiden, O thou who utterest My praise! We have remembered thee time and again, and have sent down for thee that from which the near ones have inhaled the fragrance of the loving kindness of thy Lord, the Forgiving, the Bountiful. Be thou not grieved at anything, but place thy trust in all matters in the All-Powerful, the All-Knowing. He manifests whatsoever He willeth through His grace, and He is the One Who chooseth as He pleaseth. Nothing whatsoever escapeth His knowledge. He, verily, is the All-Knowing, the All-Encompassing. Say:
- 2 يا امتي يا ايها الناطقة بثنائي انا ذكرناك مرة بعد
مرة و انزلنا لك ما وجد منه المقربون عرف
عناية ربك الغفور الكريم لا تحزني من شيء
توكلي في كل الامور على المقتدر العليم انه يظهر
ما اراد فضلاً من عنده و هو المختار في ما اراد
لا يعزب عن علمه من شيء انه هو العالم المحيط
قولي
- 3 Glorified art Thou, O Thou by Whose Face-light the horizons were illumined and by Whose Name the mysteries were revealed on the Day of Meeting! I beseech Thee by the pearls of the ocean of Thy knowledge and the fruits of the Tree of Thy oneness to ordain for me, through the wonders of Thy bounty, that which will profit me in all the worlds of Thy worlds. O Lord! Thou knowest me better than I know myself, and Thou
- 3 سبحانه يا من بنور وجهك انارت الآفاق و
باسمك ظهرت الأسرار في يوم التلاق اسئلك
بلائي بحر علمك و اثمار سدره توحيدك بأن
تكتب لي من بدائع فضلك ما ينفعني في كل
عالم من عوالمك اي رب انت اعلم بي مني وتعلم
ما هو خير لي قدر لي بجودك ما ينبغي لعظمتك

knowest what is best for me. Through Thy generosity, decree for me that which becometh Thy majesty and sovereignty. Verily, Thou art the Powerful over what Thou wilt. There is none other God but Thee, the All-Powerful, the All-Sufficing, the Answerer.

و سلطانک آنک انت مقتدر علی ما تشاء لا اله
الا انت المقتدر الکافی المجیب

BLIB_Or15713.315b

BH07931

To: Shams-i-Jahan Attar, in Tihiran

Date: 1301-07 [1884-Apr]

- 1 In the Name of the One God! 1 بنام خداوند یگا
- 2 O daughter of My servant Asdaq and wife of My servant Karim! Hearken unto the Voice of the Wronged One and hold fast unto that which is befitting in this Day. 2 یا بنت اسمی اصدق و ضلع عبدی کریم بشنو
ندای مظلوم را و تمسک نما بآنچه که الیوم
سزاوار است
- 3 Know thou the value of this Day and recognize its station. The tyranny of the oppressors and the hosts of the heedless move for a day or two like bubbles upon the surface of water, and then return to a state which, were anyone to behold it, they would seek refuge with God from its heat and from whatsoever hath been created therein. 3 قدر امروز را بدان و مقامش را بشناس ظلم
ظالمین و جنود غافلین یک دو یومی بمثابهء حباب
بر وجه اب حرکت مینمایند و بعد راجع میگرددند
بمقامیکه لو یراه احد یستعیز بالله من حرّه و ما
خلق فيه
- 4 This is the Day of the Balance and the time of the Straight Path and the moment of steadfastness. This is the Day wherein whatsoever lieth within man becometh manifest and evident. 4 امروز روز میزان و یوم صراط و هنگام
استقامتست امروز روزیست که آنچه در
انسانست ظاهر و هویدا میشود
- 5 We beseech God to preserve that house, and since it hath been raised up in His Name, may the sweet savors of His love never cease to waft therefrom. Blessed art thou and blessed are they whom the oppression of such as have denied the right of God, the Lord of all worlds, hath not deterred. 5 از حقّ میطلبیم آن بیت را حفظ فرماید و چون
باسمش مرتفع شده نفحات حبیبّه از او قطع نشود
طوبی لک و لآئی ما منعهنّ ظلم الذّین انکروا حقّ
الله ربّ العالمین

PYK.038

BH07914

To: Arbab wife of Abdul-Husayn Ardistani, in Tihiran
Date: 1301-07 [1884-Apr]

In My Name, the All-Encompassing over all names! O hand-maiden of God! Praise be to the Object of all creation Who, in this Most Great Day, has enabled you and blessed you with service to His loved ones. Whatsoever has appeared from you for the sake of God and in His path is manifest and visible before His countenance. Praise be to God that you have drunk from the cup of reunion and, through the bounty of the immortal King, have attained unto the shore of the ocean of attainment. You have witnessed that which the eyes of the world were anticipating, and heard that which the ears of those near unto God were yearning to hear. Convey My greetings to the hand-maidens of that land - those who have drunk from the cup of steadfastness and are possessed of a single heart. Blessed are those handmaidens whom the clamor of the idolaters did not prevent from the Divine Lote-Tree, and whom the oppression of the tyrannical did not keep back from the love of God. Upon you and upon them be glory, and upon every handmaiden who has held fast to My Strong Cord.

بِسْمِ الْمُهَيَّمِنِ عَلَى الْأَسْمَاءِ يَا أُمَّةَ اللَّهِ حَمْدُ كُنْ
 مَقْصُودِ عَالَمٍ رَا كَهْ دَرِ اَيْنِ يَوْمِ اعْظَمِ تَرَا مُؤَيِّدِ
 فَرَمُودِ وَ بِخِدْمَتِ اَوْلِيَايِ خُودِ فَائِزِ نُمُودِ اَنْجَهْ لَّهِ
 وَ فِى سَبِيلِهِ اَزِ تُو ظَاهِرِ تَلَقَّاءِ وَجْهِ ظَاهِرِ وَ مَشْهُودِ
 لَّهِ الْحَمْدُ اَزِ كَأْسِ لَقَا نَوْشِيدِى وَ دَرِ شَاطِى بَحْرِ
 وَصَالِ بَعْنَايَتِ سُلْطَانِ بِيْزَوَالِ وَاَرَدِ شُدِى

دیدی آنچه را که ابصار عالم منتظرش بود
 و شنیدی آنچه را که آذان مقررین مترصد
 اصغابش اماء آن ارض را تکبیر برسان یعنی
 آنهائیکه از کأس استقامت نوشیده‌اند و صاحب
 یک وجهند طوبی برای امائیکه ضوضاء مشرکین
 آنها را از سدره منتهی منع نمود و ظلم ظالمین
 از محبت الله بازداشت البهاء علیک و علیهن و
 علی کل امة تمسکت بحبل المتین

INBA27:470b

BH07990

To: Yari Hamadani
Date: 1301-07 [1884-Apr]

In the Name of the One Incomparable God! O Yari! The One Incomparable Friend declares: The whole world hath been created for the recognition of the Ancient Lord in this Most Great Announcement, and hath been brought from nothingness into being. Yet when the morn of the divine Day dawned from the horizon of Will, all were found to be debarred and deprived, save whom God pleased. Well is it with thee for having drunk the Choice Wine sealed with My Self-Subsisting Name, and for having turned toward the Supreme Horizon on a Day wherein the limbs of all names trembled. Verily thy Lord is the All-Witnessing, the All-Informed. We counsel thee to observe wisdom, for the people are weak. The Lord, exalted be His glory,

بِناَمِ خُداوَنَدِ یَکَا یا یاری حَضْرَتِ یاریکَا میفرماید
 جَمیعِ عَالَمِ اَزِ بَرایِ عِرفانِ مالِکِ قَدمِ دَرِ اَینِ نَبأِ
 اعْظَمِ خَلْقِ شُدِه‌اَنَدِ وَاَزِ عَدَمِ بَوجودِ آمَدِه‌اَنَدِ وَ
 چُونِ صَبَحِ یَوْمِ الهیِ اَزِ اَفقِ ارادَهِ ظاهِرِ وَ طالِعِ
 کُلِ مَنوعِ وَ مَحْرُومِ مَشاہِدِهِ گِشتَنَدِ الا مَنْ شَاءَ
 اللَّهُ

هَیْثَا لَکِ بَما شَرِبْتَ الرِّحیقِ المَخْتومِ بِاسْمِ القِیومِ
 وَ اَقْبَلْتَ اِلیِ الْاَفقِ الْاَعْلٰی فِی یَوْمِ فِیهِ ارْتَعَدَتْ
 فِرائِصُ الْأَسْمَاءِ اِنَّ رَبَّکِ لَھُوَ الشَّاهِدُ الْخَبیرُ

hath shown forbearance out of pure grace. Therefore must all be mindful of wisdom and treat mankind with kindness and compassion. He, verily, is the Compassionate, the Bountiful. The Glory rest upon thee and upon those with thee and upon them that have attained unto the days of God, the Lord of all worlds.

وصيت مينمايم ترا بحکمت چه که ناس ضعيفند
محض فضل حق جلّ جلاله مدارا فرموده لذا
بايد کل بحکمت ناظر باشند و با خلق برآفت و
شفقت رفتار نمايند انه هو المشفق الكريم البهاء
عليک و علی من معک و علی الذين فازوا بأيام
الله رب العالمين

TAH.265

BH08513

To: Fatimih daughter of Siyyid Ali Naqi, in Tihiran

Date: 1301-07 [1884-Apr]

- 1 In My Name which shineth forth from the horizon of the world! 1 بسمی المشرق من افق العالم
- 2 O handmaiden of God! Harken thou unto the call of the Wronged One. He hath heard thy cry and hath answered thee from the precincts of His Most Great Prison, as a token of grace from God, the Lord of all worlds. 2 يا امة الله ان استمعي نداء المظلوم انه سميع ندائك
واجابك من شطر سجنه الأعظم فضلاً من لدى
الله رب العالمين
- 3 The servant who attaineth Our presence hath presented that which thou didst send unto him. We have heard it and answer thee through this perspicuous Tablet. Render thou thanks unto thy Lord for having enabled thee to recognize Him Whom most of the world hath failed to recognize, save those whom the hand of Divine power hath delivered. Thy Lord is, verily, the Almighty, the All-Powerful. Rejoice thou, then be glad, then make mention of thy Lord Who hath mentioned thee with His mighty and praiseworthy remembrance. We make mention of thy cousin and give her the glad-tidings of God's grace, the Most Exalted, the Most Great. We counsel her and My handmaidens with that which beseemeth them in the days of God, the Lord of the mighty throne. 3 قد حضر العبد الحاضر لدى المظلوم و قرء ما
ارسلته اليه سمعناه واجبتاك بهذا اللوح المبين ان
احمدى ربك بما ايدك على عرفان من غفل عنه
اكثر العالم الا من انقذته يد الاقتدار ان ربك
لهو المقتدر القدير ان ابشرى ثم افرحى ثم اذكرى
ربك بما ذكرک بذکره العزيز الحميد و نذكر بنت
عمک و نبشرها بفضل الله العلي العظيم و نوصيها
و امائی بما ينبغى لهن في ايام الله رب العرش
العظيم

INBA27:472a

BH08047*To: Hudhud wife of Ismullahul-Asdaq, in Tihiran**Date: 1301-07 [1884-Apr]*

1 He hath dominion over the Kingdom of Names!

2 The Wronged One makes mention of His handmaids who have heard the Call, turned to the Supreme Horizon, and testified to that which the Tongue of Grandeur has testified: that there is none other God but Me, the Truth, the Knower of the unseen. Recognize thou the value of these days and give thanks to thy Lord, the Almighty, over what was and what shall be.

3 Various petitions have been received from the servants of God and His handmaids; We have answered them all with that which has diffused the fragrance of the loving-kindness of thy Lord, the Mighty, the All-Loving. Blessed is the handmaid who has arisen to serve My loved ones, and the servant whom the hosts have not frightened. Give thanks to thy Lord for having aided thee to turn unto Him and for having sent down for thee this blessed Book which calls out amidst the world and summons the peoples to God, the Lord of existence. We send Our greetings upon thee and upon the daughter named after Me who has attained My presence in this Forbidden Prison.

1 هو المهيمن على ملكوت الأسماء

2 انّ المظلوم يذكر امائه اللّائى سمعن النداء و اقبلن الى الأفق الأعلى و شهدن بما شهد لسان العظمة انه لا اله الا انا الحقّ علام الغيوب ان اعرفى قدر الأيام و اشكرى ربك المقتدر على ما كان و ما يكون

3 قد حضرت عرائض شتى من عباد الله و امائه اجبنا الكلّ بما تضرّع منه عرف عناية ربك العزيز الودود طوبى لأمة قامت على خدمة اوليائى و لعبد ما خوفته الجنود ان احمدى ربك بما ايدك على الاقبال و انزل لك هذا الكتاب المبروك الذى ينادى بين العالم و يدع الأمم الى الله مالک الوجود انا نكبر عليك و على بنت اسمى الذى فاز بلقائى فى هذا السجن الممنوع

INBA18:357

BH08547*To: Khudadad, in Tihiran**Date: 1301-07 [1884-Apr]*

He is the Speaker, the All-Knowing!

O Khudadad! Today is the Day of Justice, yet the demons of tyranny have oppressed the angels of justice.

The world is the abode of demons, and its course is crooked through their influence O wayfarer! Be thou in fear of the demons of this demon-haunted world

However, this oppression shall not endure. Ere long the light of the Sun of Justice shall illumine the darkened world. The hand of God is above their hands, and the will of God is above their

م هو الناطق العلم

يا خداداد امروز روز داد است ولكن ديوان ظلم بر فرشته هاى عدل ستم نموده اند

جهان بنگاه ديوانست و در كويست ديوانش الا اى راهرو بهراس از ديوان ديوانش

ولكن اين ظلم پاينده نيست عن قريب نور آفتاب عدل جهان ظلماني را منور نمايد يد الله فوق ايديهم و ارادة الله فوق اراداتهم يشهد القلم الأعلى

wills. The Most Exalted Pen beareth witness that thou hast turned unto God at a time when most of the people have turned away from Him, and hast responded to thy Lord when most of the people were numbered among the silent ones. Rejoice thou in My testimony unto thee, in My turning unto thee, and in My mention of thee in this perspicuous Tablet. Convey My greetings unto My loved ones and give them the glad-tidings of My mercy and My bounty. Verily thy Lord is the Forgiving, the Generous. The glory be upon thee and upon them and upon whosoever hath held fast unto the cord of God, the Strong.

بأنّك اقبلت الى الله اذ عرض عنه اكثر الخلق
و اجبت مولاك اذ كان الناس اكثرهم من
الصّامتين

ان افرح بشهادتي لك و اقبالي اليك و ذكرى
اياك في هذا اللوح المبين كبر من قبلي احبائي
و بشرهم برحمتي و عنايتي ان ربك هو الغفور
الكريم البهاء عليك و عليهم و على من تمسك
بجبل الله المتين

MSHR3.044

BH08492

To: sister of Jinab-i-Ali Qabl-i-Akbar

Date: 1301-07 [1884-Apr]

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

² O sister of Ali! I swear by the effulgent rays of the Sun of inner meanings before the Divine Throne, thou art remembered among the people of Paradise and in the Crimson Book this most exalted station hath been bestowed upon thee by the Most Exalted Pen. Know thou the bounty of thy Lord and be thou grateful to Him by night and day. O sister of Akbar! Blessed is thy brother. God beareth witness that from the beginning of the Cause he turned towards it, in days when all were seen to be deniers, hypocrites and apostates, save whom God willed. Thy deeds are accepted before the Divine Countenance and adorned with the imperishable ornament. The denizens of the Supreme Paradise are occupied with thy mention. We counsel thee to love thy brother and preserve thy station through the Name of God, the Most Glorious. Glory be upon him and upon thee and upon those women from whom the Supreme Concourse perceived the fragrance of steadfastness in this Most Great Announcement.

¹ هو الشّاهد الخبير

² يا اخت على قسم باسراقات انوار آفتاب معاني
لدى العرش از اهل فردوس مذكوري و در
صحيفه حمرا از قلم اعلى ايتقام اعلى بتو عنايت
شد ان اعرفى عنايت ربك ثم اشكره في الليالى و
الايام يا اخت اكبر طوبى لأخيک حقّ شهادت
ميدهد بر اينكه از اول امر اقبال نمود در اياميكه
كلّ معرض و منافق و ملحد مشاهده شدند الا
من شاء الله عملت لدى الوجه مقبول و بطراز
باقى مزین اهل ملا اعلى بذكرت مشغولند وصيت
مينمائيم ترا بحب اخيك و حفظ مقام خود باسم
حقّ جلّ جلاله البهاء عليه و عليك و على اللائى
وجد منهنّ الملاء الاعلى عرف الاستقامة فى هذا
النبا العظيم

INBA18:556

BH08810*To: Ali Akbar, in Badkubih**Date: 1301-07 [1884-Apr]*

1 In the name of the One Incomparable Speaker!

1 بنام گوینده یگا

2 The Great Day has appeared and the Great Cause is resplendent. This is that same Day to which the divine Books have testified as to its greatness and grandeur. Today the heaven of utterance is adorned with the Sun of inner meanings, and the Great City has descended from the heaven of will, and the rivers of divine knowledge flow and surge forth from the Pen of the All-Merciful. Blessed is the one who turned towards it, whom the opposition of the wrongdoers did not deprive from the light of justice. Your letter was received and attained unto hearing. Praise be to God that you have recognized that of which the people of the world remain heedless and veiled. Preserve this most exalted station through the Name of the Lord of Names. Thus have We adorned the heaven of your acceptance with the lights of the Sun of thy Lord's grace, the Kind, the Generous.

2 روز عظیم ظاهر و امر عظیم باهر این همان روزیست که کتب الهی بر عظمت و بزرگیش شهادت داده امروز آسمان بیان بنیر معانی مزین و مدینه عظیمه از سماء اراده نازل و انهار عرفان از قلم رحمن جاری و ساری طوبی از برای مقبلیکه اعراض اهل ظلم او را از نور عدل محروم نساخت نگابت حاضر و باصفا فائز لله الحمد عارف شدی آنچه را که اهل عالم از او غافل و محجوبند این مقام اعلی را باسم مالک اسماء حفظ نما کذلک زینا سماء اقبالک بأنوار شمس فضل ربک المشفق الکریم

BLIB_Or15726.039b

BH08814*To: Mirza Nasir, in Rasht**Date: 1301-07 [1884-Apr]*

1 In the Name of Him Who shineth forth from the horizon of the world

1 بسمه المشرق من افق الامکان

2 Glorified be He Who hath sent down the verses and manifested the clear tokens and hath spoken before the faces of the world through this Name, whereby the hearts of the nations were shaken except for those whom the hand of power did seize and whom He veritably preserved - and He is the Preserver, the Succourer. The call hath been raised between earth and heaven, yet most of the people remain heedless. Blessed is he who hath heard and turned and responded, and woe unto them that have turned away. When thou hast attained unto My verses and found the fragrance of My utterance, say: Praise

2 سبحان الذی انزل الآيات و اظهر البينات و نطق امام وجوه العالم بهذا الاسم الذی به اضطربت افئدة الأمم الا من اخذته يد الاقتدار و حفظته بالحق و هو الحافظ المعین قد ارتفع النداء بین الأرض و السماء و الناس اکثرهم من الغافلين طوبی لمن سمع و اقبل و اجاب و وبل للمعرضین انک اذا فزت بآياتی و وجدت عرف بیانی قل لک الحمد یا مولی العالم و لک الثناء یا مقصود العارفين بما عرفتني و ایدتني علی الاعتراف بما

be unto Thee, O Lord of the worlds, and glory be unto Thee, O Thou the Goal of them that know, for having made me to know and strengthened me to acknowledge that which Thy tongue hath spoken whilst the people were veiled by a thick veil. The splendor shining from the horizon of My Kingdom be upon thee and upon those who have turned to the Countenance with such steadfastness as the hosts of the wrongdoers could not prevent.

نطقي به لسانك اذ كان الناس في حجاب غليظ
البهاء المشرق من افق ملكوتي عليك وعلى الذين
اقبلوا الى الوجه باستقامة ما منعها جنود الظالمين

BLIB_Or15712.254b

BH09111

To: Siyyid Fathullah, in Tihiran

Date: 1301-07 [1884-Apr]

1 He overshadoweth all names!

1 هو المهيمن على الأسماء

2 O thou who hast turned towards God! Hearken unto the call of the Lord of Eternity from the direction of His Most Great Prison. Verily, there is none other God but Him, the Truth, the Knower of the unseen. The servant who is present hath entered before the Throne and presented thy letter before His face. Verily thy Lord is the Hearing, the All-Knowing. Blessed is he who hath turned towards God and heard the shrill voice of His Most Exalted Pen on a day wherein every remote scholar turned away. Blessed is the unlettered one who hath attained and succeeded, and woe unto every scholar who hath pronounced judgment against the Dawning-Place of Revelation with manifest tyranny. When thou hast attained unto My traces, rejoice and say: "Praise be unto Thee, O Thou in Whose grasp is the dominion of all who are in the heavens and on earth! Praise be unto Thee, for Thou art the God of the worlds and the Goal of them that have known Thee!"

2 يا ايها المقبل ان اسمع نداء مالك القدم من شطر
سجنه الأعظم انه لا اله الا هو الحق علام الغيوب
قد دخل العبد الحاضر مقر العرش و عرض
كتابك لدى الوجه ان ربك هو السامع العليم
طوبى لمن اقبل الى الله و سمع صرير قلبه الأعلى
في يوم فيه اعرض كل عالم بعيد طوبى لأمتي اقبل
و فاز و ويل لكل عالم افترى على مشرق الوحي بظلم
مبين انك اذا فزت بأثرى ان افرح و قل لك
الحمد يا من في قبضتك زمام من في السموات و
الأرضين الحمد لك اذ انت اله العالمين و مقصود
العارفين

INBA27:472b

BH09173*To: wife of Aqa Siyyid Abu-Talib, in Tihiran**Date: 1301-07 [1884-Apr]*

1 In His Name, the Most High, the Most Great

1 بِسْمِ الْعَلِيِّ الْعَظِيمِ

2 O leaf and handmaiden of Baha! God is aware and bears witness that the honored Siyyid Abu-Talib, upon him be My glory and loving-kindness, and you and your relatives have always been and will continue to be under the glance of divine favor. Whatever has befallen you in the path of God's Cause, and likewise the deeds that have been manifested by you for the sake of God - all have flowed from the Most Exalted Pen and been recorded. Be thankful to your Lord for this great bounty. No good deed has been or ever will be lost - all are preserved and safeguarded in the treasury of divine knowledge, and their reward shall assuredly come. The glory from Us be upon you and upon those women who have believed in the All-Knowing, the All-Informed One.

2 یا ورقه و یا امة البهاء حق آگاه گواه که لازال جناب مرفوع علیه بهائی و عنایتی و تو و منتسبین تحت لحاظ عنایت بوده اید و خواهید بود آنچه در سبیل امر الهی بر شما وارد شده و همچنین اعمالیکه لوجه الله از شما ظاهر کل از قلم اعلی جاری و ثبت گشته ان اشکری ربک بهذا الفضل العظیم هیچ عمل خیری ضایع نشده و نخواهد شد در کنز علم الهی محفوظ و باقی و مکافات آن البته خواهد رسید البهاء علیکم من لدنا و علی الالائی آمن بالفرد الخبیر

INBA23:231b

BH09332*To: Mirza Ali, in Hindiyan**Date: 1301-07 [1884-Apr]*

1 In the name of the peerless Lord, the One.

1 بنام یگانه خداوند بیماند

2 Praise beseemeth the Beloved Who hath, with the finger of His loving-kindness, opened wide the gates of true knowledge before the peoples of the world through the appearance of the Most Great Luminary. Blessed is he who hath recognized the divine days and attained unto boundless outpourings of grace. Today We summon all to love, unity, fellowship and concord, that perchance through the light of assured souls the horizons may be cleansed and sanctified from the darkness of tyranny, and all may acknowledge the oneness and singleness of God, exalted be His glory, and attain unto the ultimate purpose of creation. Well is it with thee for having turned unto God and

2 حمد محبوبی را لایق و سزااست که ابواب عرفان را بظهور نیر اعظم بر اهل عالم باصبع عنایت گشوده طوبی از برای نفسیکه ایام الهی را ادراک نمود و بفیوضات لاتحصى فائز گشت امروز کل را بحب و اتحاد و الفت و وداد دعوت مینمائیم که شاید از انوار نفوس مطمئنه آفاق از ظلمت ظلم پاک و مقدس گردد تا کل بوحدانیت و فردانیت حق جل جلاله اعتراف نمایند و بمقصود اصلی از آفرینش فائز گردند

believed in Him, the One, the Alone, the All-Knowing, the All-Wise.

نعماً لك بما اقبلت و آمنت بالله الفرد الواحد
العليم الحكيم

HDQI.035b

BH09664

To: *Abdul-Karim*

Date: 1301-07 [1884-Apr]

- 1 In My Name which hath shone forth from the horizon of grace
- 2 O 'Abdu'l-Karim! The Wronged One of the world maketh mention of thee. Thy letter was presented and the servant in attendance read it in its entirety. The fragrance of thy love was inhaled. Blessed art thou and blessed are those souls whom the tyranny of the servants hath not kept back from the Lord of creation. Thou didst make mention of the Name of God and of the Nightingale, upon both of them be the Glory of God. How excellent is the state of one who is occupied with the remembrance of the loved ones of God. We beseech God to adorn thy prayer with the ornament of acceptance and response. He is the Powerful, the Mighty. Glory be upon both of them and upon thee and upon those who have arisen to serve the Cause when the opposers arose in grievous tyranny.

- 1 بسمی الظاهر من افق الفضل
- 2 یا عبدالکریم مظلوم آفاق ترا ذکر مینماید نامهات حاضر و عبد حاضر تمام آنرا عرض نمود عرف حبت استشمام گشت طوبی از برای تو و از برای نفوسیکه ظلم عباد ایشانرا از مالک ایجاد منع نمود ذکر اسم الله و عندلیب علیهما بهاء الله را نموده بودی نیکوست حال نفسیکه بذکر اولیای الهی مشغول باشد از حق میطلبم دعای ترا بطراز قبول و استجابت مزین فرماید اوست قادر و توانا البهاء علیهما و علی الذین قاموا علی خدمة الامر اذ قام المعروضون بظلم عظیم

BLIB_Or15730.126a

BH10220

To: *Fatimih wife of Mirza Ahmad, in Tihiran*

Date: 1301-07 [1884-Apr]

...This Wronged One hath, in the nights and days, summoned the servants and handmaidens of God, exalted be His glory, unto that which draweth them nigh unto God. Some have attained to hearing but are deprived of action, while others are forbidden from both. Yet another group hath held fast unto both the first and the second. Blessed are those handmaidens who have held fast unto righteousness and are turned toward

این مظلوم در لیلای و ایام عباد و اماء حق جلّ جلاله را بما یقرّبهم الی الله دعوت نموده بعضی باصفا فائز و از عمل محروم و برخی از هردو ممنوع و حزبی باول و ثانی متمسک و متشبث طوبی از برای ایمائیکه بتقوی تمسک نموده اند و بافق اعلی متوجهند امروز روز مجازات و مکافاتست و

the Most Exalted Horizon. This is the Day of requital and recompense, and the Just, the All-Wise is seated upon the throne of His command. We beseech God that He deprive not His servants and handmaidens of this Most Great Announcement and this Supreme Mercy....

حكيم عادل بر عرش امر مستوى از حق ميطلبيم
عباد و اماماء خود را از اين نبأ اعظم و رحمت
كبرى محروم نفرمايد....

AY12.345x

BH10680

To: Iskandar

Date: 1301-07 [1884-Apr]

1 He is the Strong, the Mighty

1 هو القوى القدير

2 O Iskandar! Your letter has been presented before the Most Great Scene and this servant, present before the face of your Lord, the Possessor of Destiny, has read it and revealed for you this wondrous Tablet. Be steadfast in serving your Lord, speaking His praise, turning to Him, and soaring in His sublime atmosphere. He ordains for whomever He wishes the reward of attaining His presence. Verily your Lord is the Forgiving, the Generous. Blessed art thou and blessed is he who has attained the most great steadfastness in the Cause of God, the Lord of all beings. And woe to every heedless doubter.

2 يا اسكندر قد حضر كتابك في المنظر الأكبر و
قرأه العبد الحاضر تلقاء وجه ربك مالك القدر
ونزل لك هذا اللوح البديع كن قائماً على خدمة
مولاك وناظراً ببنائه ومقبلاً اليه وطائراً فيوائه
العزیز المنيع انه يقدر لمن اراد اجر لقاءه ان ربك
لهو الغفور الكريم طوبى لك و لمن فاز بالاستقامة
الكبرى في امر الله مولى الورى وويل لكل غافل
مريب

BLIB_Or15730.126b

BH01584

To: Ahmad Yazdi, son in law of Abdu'l-Baha, in Beirut

Date: 1301-07-14 [1884-May-10]

1 He is God, exalted be His glory, the Most Great, the All-Powerful

1 هو الله تعالى شأنه العظمة والاقدار

2 Glorified be He Who sendeth down the rain as He willeth and causeth it to descend as He pleaseth. Glorified be He Who bestoweth His favors as He chooseth and showereth them as a token of His grace upon His triumphant servants. Praise be to God Who bestoweth wealth and causeth it to descend by

2 سبحان من انزل الغيث كيف اراد وينزله كيف
يريد سبحان الذى انزل النعمة كيف شاء وينزلها
فضلاً من عنده على عباده الفائزين الحمد لله الذى
انزل الثروة وينزله امراً من عنده و هو الفضل

His command, for He is the All-Bountiful, the Most Generous. Glorified be He Who hath adorned poverty with the ornament of pride through His words: "Poverty is My glory." Thus did the Tongue of Revelation speak aforetime, as every discerning soul doth testify.

- 3 The letter of that spiritual friend was received, and from its fragrance wafted the sweet savors of love for God and sincerity. The life of existence hath ever been and shall remain through the mention of the Desired One. Whosoever attaineth unto this hath attained unto all good. After reading and observing the letter, it was brought before the Most Holy Court, and all of it was presented before His Presence. He said: "O Ahmad, upon thee be My loving-kindness." The servant in attendance read thy letter before the Face of the Wronged One.
- 4 The purpose of creation hath been and shall ever be the knowledge of God, exalted be His glory. This is the most exalted summit, the supreme horizon, the primal valley, and the ultimate goal. The eyes of them that are nigh unto Him are fixed upon it, and the hearts of the sincere are turned towards it. This is the station whose mention is as the water of life to every seeker, and is the straight path for every wayfarer. By the life of God! If the heart be connected to the mentioned ocean of utterance, it shall find itself free and unfettered. Praise be to God that thou hast drunk from the cup of recognition and attained unto the supreme bounty.
- 5 That which is incumbent today, after recognition, is service to the Cause through wisdom and utterance, and through deeds and character, for goodly deeds and praiseworthy character are the hosts of God, and are mightier than the hosts and armies of earth. Blessed is he who acteth according to that which hath been commanded in the Book of God, the Lord of the worlds. Other stations have no worth or standing. Whatsoever is witnessed in the world of wealth, riches, treasures and the like belong to God. There is no shame in their absence, nor pride in their presence. By the Sun of the horizon of Truth! Today pride lieth in pure deeds and spiritual qualities.
- 6 Make thy provision the Word that hath issued from My mouth at the time of thy turning toward the land of Baha, thy shield the fear of God, and thy weapon humility and lowliness before the face of God, the Mighty, the Praiseworthy. We beseech God to grant thee the good of the hereafter and of this world, and to send down upon thee that which beseemeth His grace and bounty. Verily, He hath power over all things.
- 7 This evanescent servant hath ever beseeched God, exalted be His glory, that He may strengthen thy father, thyself, and all

الكریم سبحان من زین الفقر بطراز الفخر بقوله
[ص] الفقر نفري كذلك نطق لسان الوحي من
قبل يشهد بذلك كل عالم بصير

3 نامه آنحبيب روحانی رسید از نجاتش عرف
محبت و خلوص لله الحق متضوع حیات وجود
بذكر حضرت مقصود بوده و هست هر نفس
بآن فائز بكل خیر فائز است بعد از مطالعه و
مشاهده نامه بساحت امنع اقدس توجه نموده
تمام آن تلقاء وجه عرض شد فرمودند یا احمد
علیک عنایتی عبد حاضر حاضر و نامه آنجناب
را امام وجه مظلوم قرائت نمود

4 مقصود از آفرینش عرفان حق جل جلاله بوده
و هست اینست ذروه علیا و افق اعلی و دره
اولی و غایة قصوی ایضار مقربین باو ناظر و
افنده مخلصین باو متوجه اینست آن مقامی که
ذکرش بمثابه فرات حیوان است از برای هر
طالبي و صراط مستقیم است از برای هر سالکی
اگر قلب بحر بیان مذکور متصل شود لعمر الله
خود را فارغ و آزاد مشاهده نماید لله الحمد از
کأس عرفان آشامیدی و بفیض اعظم فائز
گشتی

5 آنچه الیوم بعد از عرفان لازم است خدمت امر
بحکمت و بیان و باعمال و اخلاق چه که اعمال
طیبه و اخلاق مرضیه جنود حقتد و اقوی از
جنود و صفوف ارض طوبی لمن عمل بما امر به
فی کتاب الله رب العالمین دیگر سایر مقامات را
شأنی نبوده و نیست آنچه در دنیا مشاهده میشود
از مال و ثروت و کنوز و فوقها مال حق بوده
و هست در فقدان آن ننکی نه و در وجود آن
نفري نه قسم بآفتاب افق حقیقت امروز نفري در
عمل پاک و اخلاق روحانیه است

6 ان اجعل زادک الکلمة التي خرجت من فم
حين توجهک الى ارض الباء و درعک التقوی
و سلاحک الخضوع و الخشوع لوجه الله العزيز
الحمید نسئل الله بأن یرزقک خیر الآخرة و الأولى
و ینزل علیک ما ینبغی لفضله و احسانه انه علی
کل شیء قدير انتهى

7 این خادم فانی لازال از حق جل جلاله مسئلت
نموده که حضرت والد و آنجناب و سایر اخوان

the other brothers and relatives - upon them be the Glory of God - to mention Him, to praise Him, and to serve His Cause, and that He may ordain for them that which shall shine as a light in every world of His divine worlds. God willing, may they be as lamps of character in the world. In truth, thy father - upon him be the Glory of God and His loving-kindness - is adorned with qualities which the Prophets and chosen ones have mentioned from God, exalted be His glory. Blessed be he and those who walk in his footsteps, holding fast to his path.

و منتسبین ایشان علیهم ۹۶۶ [بهاء الله] کل را مؤید فرماید بر ذکر و ثنا و خدمت امر و مقدر نماید از برای ایشان آنچه را که در هر عالمی از عوالم الهی بمشابه نور روشنی عطا فرماید انشاء الله مصابیح اخلاق باشند در عالم فی الحقیقه حضرت والد علیه ۹۶۶ [بهاء الله] و عنایت متصفند بصفاتی که انبیا و اولیا از قبل حق جلّ جلاله ذکر فرموده اند هنیئاً لحضرت و للذین یمشون علی اثره متمسکین بآثره

- 8 Concerning what was mentioned about the matter of trade, it was presented, and He said: "Act according to what the honored Afnan, Siyyid M. - upon him be My glory and loving-kindness - deemeth advisable. His wealth is God's wealth. This is a firm, verified, and established command, to which honored servants bear witness." God, exalted be His glory, hath commanded engagement in craft, earning, and trade. Yours is the action, and His is the blessing and loving-kindness.

8 و اینکه در امر تجارت ذکر نمودند عرض شد فرمودند آنچه جناب افنان سید م علیه بهائی و عنایتی مصلحت دیدند عمل نمائید مال ایشان مال حق است هذا امر ثابت محقق مستقیم یشهد بذلک عباد مکرمون حق جلّ جلاله باقتراف و کسب و تجارت امر فرموده لكم العمل و علیه البرکة و العنایة انتهى

- 9 This evanescent servant beseecheth that He may adorn the trades with great profit. He is the Powerful, the Able. His is the greatness, the power, the might, and the majesty. There is no God but Him, the Self-Sufficient, the Most High. Peace be upon you and upon God's sincere servants, and praise be to God, the Lord of the worlds.

9 این عبد فانی استدعا مینماید تجارت را برنج عظیم مزین فرماید اوست قادر و توانا له العظمة و القدرة والقوة والجلال لا اله الا هو الغنی المتعال السلام علیکم و علی عباد الله المخلصین والحمد لله رب العالمین

- 10 The servant 14 Rajab 1301

10 خادم فی ۱۴ رجب سنة ۱۳۰۱

BLIB_Or15700.208, BLIB_Or15711.074

BH02819

To: Muhammad Javad Qazvini
Date: 1301-07-22 [1884-May-18]

- 1 He is God, exalted be His station of grandeur and power.
- 2 O beloved of my heart! The letter from His honor the revered Muballigh, upon him be the glory of God and His mercy and favor, which was sent to that beloved one - truly each passage of it was a verse of remembrance and a source of joy. Praise be to God that it adorned the world of separation with the ornament of reunion. Separation is a burning fire; if it leads to reunion it becomes a fire heralding light, just as the Tree of Sinai first appeared in the form of fire and later manifested

1 هو الله تعالى شأنه العظمة والافتدار

2 یا محبوب فؤادی دستخط حضرت آقای معظم حضرت مبلغ علیه بهاء الله و رحمته و عنایت که بآنخوب ارسال فرمودند فی الحقیقه هر فقره آن آیه ذکر و منبع سرور بود لله الحمد عالم فراق را بطراز وصال مزین نمود فرقت ناری است سوزنده اگر بوصال منتهی شود ناری است مبشر بنور چنانچه سدره طور در اول بصورت نار

with a light above all lights. There hath appeared from His presence that from which every possessor of smell perceiveth the fragrance of eternity, by the testimony of the Supreme Pen, and none hath the right to speak a word when His testimony appeareth in the kingdom of creation.

- 3 In any case, all of it was presented in the Most Holy Court. He knoweth what His tongue hath uttered and what hath appeared from the waves of the ocean of His bounty. This evanescent servant beseecheth and hopeth from God, exalted be His station, that He will repeatedly ordain presence and meeting, so that we may circumambulate with His honor morning and evening. With both outer and inner tongue I offer countless glorifications to His honor and convey numberless greetings.

- 4 The letter from the beloved and honored Haji Mirza Mahmud, upon him be all His Most Glorious Beauty, cast upon the mirror of the heart the effulgence of the stations of love and affection. A hundred thousand thanks and praises be unto God, glorified be His majesty, that He adorned him with the ornament of favor and guided him to the ocean of reunion. Whatever he had written was presented in the presence and achieved the honor of being heard. His mention hath been and is in the Most Holy Court. The servant beseecheth his Lord to ordain for him the good of the hereafter and of this world. Verily He is the Lord of all beings and the One with power over whatsoever He willeth.

- 5 Furthermore, this servant ever presenteth in its proper place the mention of the honored Afnan of the Divine Tree, upon them be all His Most Glorious Beauty. It is most clear and evident that the mention of this servant was not and is not worthy, but mention in the presence of the King of Mention is accepted and beloved. However deemed advisable, please convey this evanescent one's glorifications and greetings. Peace be upon your honor and upon those with you and upon those who love you for the sake of God.

مشهود و بعد بنور فوق کل نور ظاهر قد ظهر من حضرت ما یجد منه کل ذی شمع عرف البقاء بشهادة القلم الأعلى و لیس لأحد ان یتکلم بحرف عند ظهور شهادته تعالی فی ملکوت الانشاء

- 3 باری تمام آن در ساحت اقدس عرض شد آنه یعلم ما نطق به لسانه و ظهر من امواج بحر عطائه این خادم فانی از حق تعالی شأنه سائل و آمل که مکرر حضور و لقا را مقدر فرماید تا مع حضرتش در صباح و مساء طواف نمائیم بلسان ظاهر و باطن خدمت حضرتشان تکبیرات لاتخصی عرض مینمایم و سلام لاتعدّ معروض میدارم

- 4 و دستخط محبوب مکرم آقای حاجی میرزا محمود علیه منکّل ۹ [بهاء] ابهاه بر مرآت قلب تجلی مقامات محبت و وداد فرمود صد هزار شکر و ثنا حق جل جلاله را که ایشانرا بطراز عنایت مزین و بحر وصال راه نمود و آنچه مرقوم داشته بودند در حضور عرض شد و بطراز اصغا فائز ذکرشان در ساحت اقدس بوده و هست آن الخادم یسئل ربّه بأن یقدر لجنابه خیر الآخرة و الأولى انه لمولی الوری و المقتدر علی ما یشاء

- 5 دیگر اینعبد لازال ذکر آقایان عظام افنان سدره علیهم من کل بهاء ابهاه را در محالش معروض میدارد این بسی واضح و معلومست که ذکر این بنده لایق نبوده و نیست و لکن ذکر در نزد سلطان مذکور مقبول و محبوب هر قسم مصلحت باشد تکبیر و سلام این فانی را ابلاغ فرمائید السلام علی حضرتکم و علی من معکم و علی من یحبکم لوجه الله

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BH03215

To: Muhammad Baqir Hamadani

Date: 1301-07-22 [1884-May-18]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
هو الله تعالى شأنه العظمة والاقترار
- 2 Praise befiteth the most holy and exalted court of the Intended One Who hath attracted the world through His supreme Word and guided it to the highest horizon. He sent forth Messengers to convey unto His servants that which would profit them, and revealed Books that they might hold fast unto His cord and be adorned with the ornament of awareness. His is the praise and the bounty, His the grace and the mercy, His the majesty and the power and the glory.
حمد ساحت امانع اقدس حضرت مقصودی را لایق و سزاست که عالم را بکلمهء علیا جذب فرمود و بافق اعلی راه نمود رسل فرستاد تا بر عباد ما ینفعهم را برسانند و کتب نازل فرمود تا بجلش متمسک شوند و بطراز آگاهی مزین گردند له الحمد و المنه و له الفضل و الرحمة و له الجلال و الاقترار و الرفعة
- 3 And now it is submitted that numerous letters from that honored beloved one arrived. Replies to some of them were written and sent. I beseech the glorious Truth to confirm that beloved one in that which is befitting. God willing, may they be ever mindful of the mention of God, exalted be His glory, standing firm in His service, turning toward His horizon and directing themselves to His countenance. Today all the friends and loved ones are commanded to observe wisdom. That beloved one must not forget this matter and must act accordingly.
و بعد عرض میشود دستخطهای متعددهء آنحبيب مکرم رسید بعضی از آن را جواب عرض و ارسال شد از حق منیع میطلبم آنحبيب را مؤید فرماید بر آنچه سزاوار است انشاءالله بذکر حق جل جلاله ذاکر باشند و بر خدمتش قائم و بافتش مقبل و بوجهش متوجه امروز جمیع اولیا و دوستان بحکمت مأمورند آنحبيب باید اینفقره را فراموش ننمایند و بآن عامل شوند
- 4 Write to his honor the Musafir, upon him be My glory: We counseled you to observe wisdom. You must hold fast unto it. Deviation therefrom is not permitted, for its decree hath been sent down from the Supreme Pen. The people are heedless and oppressive, and have been and continue to be intent upon mischief. Verily thy Lord is the All-Knowing, the All-Informed. As for the matter thou didst petition before the Most Holy Court, which was favored with acceptance - act in accordance with what was commanded regarding it. This matter was mentioned before as well. He desireth for thee the good of this world and the next.
فرمودند بنویس بجانب مسافر علیه بهائی شما را وصیت نمودیم بحکمت باید بآن متمسک شوی تجاوز از آن جایز نه چه که حکمش از قلم اعلی جاری و نازل ناس غافل ظالم در صدد بوده و هستند آن ربک هو العليم الخبير و فقره ئی که در ساحت اقدس استدعا نمودی و بطراز قبول فائز آنچه در آن باب امر شد بآن عامل شوید از قبل هم اینفقره ذکر شد انه اراد لک خیر الآخرة و الأولى انتهى
- 5 This evanescent servant beseecheth confirmation for that beloved one. He asketh his Lord to grant you success and aid in that which He loveth and is pleased with. Verily He is the Lord of all creation. There is none other God but Him, the Single, the One, the Powerful, the All-Knowing, the All-Wise. I convey greetings and praise to the friends in that land, and I beseech God to make them all stand firm in His love and
اینعبد فانی از برای آنحبيب توفیق میطلبد یسئل ربه بأن یوفقکم و یؤیدکم علی ما یحب و یرضی انه لمولی الوری لا اله الا هو الفرد الواحد المقتدر العليم الحکیم خدمت دوستان آن ارض سلام و تکبیر میرسانم و از حق میطلبم کل را بر محبتش قائم و بذکرش فائز فرماید انه علی کلشی قدیر

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succeed in His remembrance. Verily He hath power over all things.

BH04613

To: Zaynul-Muqarrabin

Date: 1301-07-22 [1884-May-18]

- 1 He is God, exalted be His station, the Greatest and Most Powerful 1 هو الله تعالى شأنه العظمة والاقدار

- 2 Praise be to God Who sent the Beloved One and revealed unto Him the Criterion (Furqan) and established Him in His own station among all created things. Blessed is he who is illumined by His lights and heareth His call and acteth according to what He hath commanded through His wondrous Cause. He is indeed among the people of the Greatest Vista in the Book of God, the Lord of Power. And blessings and peace be upon Him and upon His family and companions, whom God made the mirrors of His Manifestation and the dawning-places of His remembrance and the repositories of His knowledge and the treasures of His wisdom. And furthermore, may my spirit and heart be a sacrifice for your service and your self-effacement and your steadfastness. 2 الحمد لله الذي ارسل الحبيب و انزل عليه الفرقان و اقامه مقام نفسه في الامكان طوبى لمن تتور بأنواره و سمع ندائه و عمل بما امر به من بدائع امره انه من اهل المنظر الأكبر في كتاب الله مالک القدر والصلوة والسلام عليه وعلى آله و اصحابه الذين جعلهم الله مراياى ظهوره و مطالع ذكره و مهابط علمه و مخازن حكمته و بعد روى و فؤادى لخدمتكم و فنائكم و استقامتكم الفداء

- 3 Some time ago your missive arrived and bestowed its portion upon the eye, heart, ear and breast, each according to its capacity. God bless your honor! The reply was also submitted and dispatched in those same days as commanded. God willing it has arrived by now. Now too, as commanded, this evanescent servant has written and sent a letter to his honor Nabil the traveler, upon him be the glory and favors of God, which conveys the utterances of the Beloved. If your honor would dispatch it directly so that it reaches him in the land of H.M., it would be most appreciated. And furthermore, I extend greetings and salutations to the friends and masters who dwell in that land, and I beseech confirmation for all. Verily He is the All-Forgiving, the All-Generous. And praise be to God, the Almighty, the All-Wise. 3 چندی قبل دستخط آنحضرت رسید چشم و قلب و سمع و صدر هر یک را بمناسبت قسمت عطا فرمود الله در حضرتکم جواب هم حسب الامر در همان ایام عرض و ارسال شد انشاء الله تا حال رسیده حال هم حسب الامر این خادم فانی خدمت جناب نبیل مسافر علیه بهاء الله و عنایتیه مکتوبی نوشته ارسال داشت که حامل بیانات حضرت محبوبست آنحضرت اگر یکسر ارسال فرمایند که در ارض ه م باشند برسد بسیار محبوبست و دیگر خدمت دوستان و آقایان که در آن ارض ساکنند تکبیر و سلام معروض میدارم و از برای کل تأیید میطلبم انه هو الغفور الکریم و الحمد لله العزیز الحکیم

BLIB_Or15700.272b, BLIB_Or15711.054a

BH00192

To: Ghulam-Ali son of Dhabih et al.

Date: 1301-07-29 [1884-May-25]

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

2 The essence of praise and utterance, and the quintessence of thanksgiving and explanation, befit and are worthy of the most holy, most sacred court of the Lord of all creation, Who, in the midst of the blazing fire of hatred, bestoweth the water of everlasting life and guideth all through the light of His supreme horizon. He is the One Who was not prevented by earthly afflictions, nor was He held back from that which beseemeth Him by the tyranny of the people. Throughout the nights and days, the tongue of grandeur speaketh and the waters of utterance flow forth continuously. Blessed are they who have turned with pure hearts, sanctified breasts, and radiant faces toward the countenance of God. Today earth and heaven are illumined by the effulgences of the light of His face. Our Lord, the All-Merciful, hath indeed foretold this in the Qur'an through His exalted words: "And the earth shall shine with the light of her Lord." On this day, the denizens of the highest paradise and the supreme heaven circle round with chalices and decanters, bestowing upon those who have turned unto Him. A hundred thousand regrets for those souls who remain submerged in the depths of idle fancies and vain imaginings. Glory be to God! The Greatest Scene is illumined and the Lord of Destiny speaketh, yet the servants, intoxicated with the wine of heedlessness, remain veiled. This servant, purely for the sake of God, mentioneth all the peoples of the world, morn and eve, with the utmost lowliness and supplication, beseeching God—exalted be His glory—that He may aid them all and guide them to the Dawning-Place of His Revelation. He, verily, is powerful over whatsoever He willeth and mighty to do as He pleaseth.

3 Glorified art Thou, O Thou through Whose Name the ocean of utterance surgeth throughout creation and the near ones hasten to the Dawning-Place of divine knowledge! I beseech Thee by the Name through which the dwellers of the graves arose and the Call was raised from the Mount, to assist Thy loved ones to stand firm in Thy Cause and to illumine their hearts with the lights of Thy knowledge. O Lord! Thou beholdest them turning toward Thy most exalted horizon and clinging to the cord of Thy grace. O Lord of all names and Creator of

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 جوهر حمد و بیان و سازج شکر و تبیان بساط
امنع اقدس مالک امکان را لایق و سزااست
که در بحبوحه اشتعال نار بغضا کوثر بقا عطا
مینماید و بنور افق اعلی هدایت میفرماید اوست
مقتدریکه بلایای ارض او را منع ننمود و ظلم
خلق او را از ماینغی بازداشت در لیلای و ایام
لسان عظمت ناطق و کوثر بیان جاری و ساری
طوبی از برای نفوسیکه با قلب طاهر و صدر
مقدس و وجه منیر بوجه الهی توجه نمودند امروز
زمین و آسمان از اشراقات انوار وجه منور قد
اخبر بذلک ربنا الرحمن فی الفرقان بقوله تعالی و
اشرقت الأرض بنور ربها امروز اهل ملأ اعلی
و جنت علیا با کؤوس و اباریق طواف مینمایند
و بر مقبلین عطا میفرمایند صد هزار افسوس از
برای نفوسیکه در غرقاب ظنون و اوهام مانده اند
سیحان الله منظر اکبر منور و مالک قدر ناطق
ولکن عباد غافل از نعر غرور محجوب اینعبد
خالصاً لوجه الله در مساء و صباح خلق عالم را
بکمال عجز و ابتال ذکر مینماید و از حق جل
جلاله سائل و آمل که کل را تأیید فرماید و
بمطلع ظهور راه نماید اوست مقتدر بر آنچه اراده
فرماید و قادر بر آنچه بخواهد

3 سبحانک یا من باسّمک ماج بحر البیان فی
الامکان و سرع المقربون الی مشرق العرفان
اسئلك بالاسم الذی به قام اهل القبور و ارتفع
النداء من الطور یأن تؤیّد احبائک علی الاستقامة
علی امرک و نور قلوبهم بأنوار معرفتک ای
ربّ تریم مقبلین الی افقک الأعلى و متمسکین
بجبل فضلک یا مالک الأسماء و فاطر السماء
اسئلك بنفسک و بمشارق وحیک و مطالع
علمک بأن تنزل علیهم من سماء جودک ما

the heavens! I beseech Thee by Thy Self and by the Dawning-Places of Thy Revelation and the Day-Springs of Thy knowledge to send down upon them from the heaven of Thy bounty that which will draw them nigh unto Thee. O Lord! Withhold them not from Thy sealed wine and the mysteries of Thy self-subsisting Name. Thou art He from Whose knowledge nothing whatsoever escapeth and Who is never frustrated by anything. Thou doest as Thou pleasest and ordainest as Thou wilt. I bear witness, O my God, at the revelation of the lights of Thy countenance and the manifestations of Thy might and power in Thy days, to that which the tongue of Thy grandeur hath testified before the creation of Thy servants and before Thy heaven and earth—that Thou art God, there is none other God but Thee, the Single, the One, the All-Knowing, the All-Wise.

يَقْرَبُهُمُ الْيَكْ اَي رَبِّ لَا تَمْنَعُهُمْ عَنْ رَحِيْقِكَ
الْمَخْتُوْمِ وَ اسرار اسمِكَ الْقَيُّوْمِ اَنْتَ الَّذِي لَا
يَعْزُبُ عَنْ عِلْمِكَ مِنْ شَيْءٍ وَ لَا يَعْجُزُكَ مِنْ
شَيْءٍ تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تَرِيدُ اَشْهَدُ يَا اَلٰهِي
عَنْدَ تَجَلِّيَّاتِ اَنْوَارِ وَجْهِكَ وَ ظُهُورَاتِ قُدْرَتِكَ
وَ قُوَّتِكَ فِي اَيَّامِكَ بِمَا شَهِدَ بِهِ لِسَانُ عَظَمَتِكَ
قَبْلَ خَلْقِ عِبَادِكَ وَ قَبْلَ سَمَائِكَ وَ اَرْضِكَ
بَأَنَّكَ اَنْتَ اَللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْفَرْدُ الْوَاحِدُ الْعَلِيمُ
الْحَكِيمُ

- 4 O my God! Send Thy blessings upon those who have inhaled the fragrance of Thy utterance, heard Thy call, and arisen to serve Thy Cause in days wherein every steadfast one was shaken, every patient one was terrified, every assured one was frightened, every firm one was made to tremble, and every people lamented. O Lord! Thou seest Thy loved ones beneath the talons of hatred and Thy chosen ones under the swords of the enemies. I beseech Thee, O Protector of the world and Deliverer of the nations, to free them from the oppressors among Thy creatures and the tyrannical ones among the people of Thy realm. Then ordain for them, by Thy Most Exalted Pen, the good of this world and the world to come. There is none other God but Thee, the Almighty, the All-Glorious, the Most Great.

4 صَلِّ اَللّٰهُمَّ يَا اَلٰهِي عَلَيِّ الدِّينِ وَجَدُوا عَرَفَ بَيَانِكَ
وَ سَمِعُوا نِدَائِكَ وَ قَامُوا عَلَيَّ خِدْمَةِ اَمْرِكَ فِي اَيَّامٍ
فِيهَا اضْطُرِبَ كُلُّ سَاكِنٍ وَ فُزِعَ كُلُّ صَابِرٍ وَ خَافَ
كُلُّ مُطْمَئِنٍّ وَ تَزَلْزَلَ كُلُّ مُسْتَقِيمٍ وَ نَاحَ كُلُّ قَبِيْلَةٍ
اَي رَبِّ تَرَى اَحْبَائَكَ تَحْتَ مَخَالِبِ الْبَغْضَاءِ وَ
اَصْفِيَائَكَ تَحْتَ سَيُوفِ الْاَعْدَاءِ اسْئَلُكَ يَا حَافِظَ
الْعَالَمِ وَ مُنْجِيَ الْاُمَمِ بِأَنْ تَخْلُصَهُمْ مِنْ طَغَاةِ بَرِيَّتِكَ
وَ بَغَاةِ اَهْلِ مَمْلَكَتِكَ ثُمَّ اَكْتُبْ لَهُمْ مِنْ قَلَمِكَ
الْاَعْلَى خَيْرَ الْآخِرَةِ وَ الْاَوَّلَى لَا اِلٰهَ اِلَّا اَنْتَ الْمُقْتَدِرُ
الْعَزِيزُ الْعَظِيمُ

- 5 And after this: the warblings of the Bird of Love, which, from the direction of that Well-Beloved, set its face toward the Most Exalted Goal, have so seized and borne away this lowly servant, that I swear by Him Who is the Desire of all worlds: the breezes of love can quicken the dead that lie in the wilderness of heedlessness, and can make the withered, parched saplings fresh and green again. Blessed is the soul that recognized the Days of God and attained unto the fragrances of His garment. Though such a one be seen standing among the meanest—nay, even in the rank of the sandal-bearers—yet, in truth, he standeth in the forefront of the world's assembly. However far this chain be drawn out, it shall never reach its end by the Pen of Love. Ever shall the succor of the unseen and the hidden favor of God be sent down.

5 وَ بَعْدَ زَمْرَمِهَائِي طَيْرِ حَبِّ كِهْ اَز شَطْرِ اَنْحَبِيبِ
قَصْدِ مَقْصِدِ اَعْلَى ثَمُودِ اَيْنِ خَادِمِ فَاثِي رَا اِخْذِ
فَرَمُودِ قَسَمِ بِمَقْصُودِ عَالَمِيَّانِ كِهْ نَفْحَاتِ حَبِّ
مَرْدِهَائِي بِيْدَايِ غَفْلَتِ رَا زَنْدِهْ نَمَايِدِ وَ نِهَالْهَائِي
يَا بَسَهْ پَرْمَرْدِهْ رَا تَا زِهْ وَ سَرَسِيزِ كَنْدِ طَوْبِي اَز
بِرَايِ نَفْسِيكِهْ بَايَّامِ اَلٰهِي عَارِفِ شَدِّ وَ بِنَفْحَاتِ
قَيْصِ فَاثَرِ گِشْتِ اَوْ اِگَرِ دَرِ صَفِّ نَعَالِ قَائِمِ دَرِ
صَدْرِ مَجْلِسِ عَالَمِ مَلَا حِظْهْ اِگَرْدَدِ اَيْنِ سِلْسِلَهْ هَرِ
قَدْرِ كَشِيْدِهْ شُودِ اَز قَلَمِ حُبِّتِ بَا تَهْتَا نَرَسْدِ لَا زَالِ
مَدَدِ غَيْبِي وَ عَنَايَتِ سَرِي اَلٰهِي بَرَسْدِ

- 6 To proceed: after perusing the letter and becoming apprised of the tokens of love and affection and yearning and attraction of that honored beloved, I turned toward the Most Lofty Summit, and it was laid before the Throne. This is what the All-Merciful

6 بَارِي بَعْدِ اَز مَلَا حِظْهْ نَامِهْ وَ اَطْلَاعِ بَرِ مَرَاتِبِ
حُبِّتِ وَ وِدَادِ وَ شَوْقِ وَ اِنْجِذَابِ اَنْحَبِيبِ مُكْرَمِ
قَصْدِ ذَرْوَهْ عَلِيَّاهِ ثَمُودِهْ تَلَقَّاهْ عَرْشِ عَرْضِ شَدِّ

hath sent down from the Kingdom of Utterance. He—glorified and exalted be He—saith:

هذا ما انزله الرحمن من ملكوت البيان قوله جلّ وعزّ

7 He is the Witness, the Hearer.

هو الشاهد السميع 7

8 O thou who gazest toward My direction and hast turned to Mine horizon! Harken unto My call from around My throne: Verily, there is none other God but Me, the Single, the All-Informed. I have manifested Myself for the reformation of the world and have summoned all unto the Most Sublime Horizon, yet the people call Me to the fire. What aileth these people that they comprehend not a single utterance from God, the Lord of all worlds? We had previously sent down unto thee that from which flowed the river of utterance throughout all contingent being. Exalted is the All-Merciful Who created thee, fashioned thee, and acquainted thee with that which was hidden from every great scholar. We make mention of thee at this hour when the Wronged One is seated upon the throne of prison through that which the hands of the oppressors have wrought. Blessed is the ear that hath been honored to hear My call and the eye that hath been ennobled by beholding the lights of My countenance, the Everlasting, the Mighty, the Wondrous.

8 يا أيها الناظر الى شطرى والمقبل الى افقي ان استمع ندائى من حول عرشى انه لا اله الا انا الفرد الخبير قد اظهرت نفسى لاصلاح العالم و دعونا الكل الى الأفق الأعلى والقوم يدعونى الى النار ما لهؤلاء القوم لا يفقهون حديثاً من الله رب العالمين قد انزلنا لك من قبل ما جرى منه فرات البيان فى الامكان تعالى الرحمن الذى خلقك و سواك وعزّك ما احتجب عنه كل عالم كبير و نذكرك فى هذا الحين اذ كان المظلوم مستوياً على عرش السّجن بما اكتسبت ايدى الظالمين طوبى لأذن فازت باصغاء ندائى ولعين تشرفت بمشاهدة انوار وجهى الباقي العزيز البديع

9 The servant who is present hath laid thy letter before the Face on a dark night, and that which thou didst write hath attained unto the hearing of thy Lord, the Hearing, the Responding:

9 قد حضر العبد الحاضر بكّابك فى ليلة بلهآء تلقآء الوجه و فاز ما كتبته باصغاء ربك السّامع المحيب

10 We have heard thy call and witnessed thy turning unto Us. We turn unto thee from this exalted and glorious station. Give thou glad-tidings unto My loved ones on My behalf with wisdom and utterance, then impart unto every steadfast one that which hath been sent down from the heaven of grace, as a token of Our favor, and I am the Ancient Bestower. We have pardoned those whom anxiety seized when the raven croaked and earthquakes overtook the loved ones of God, the Lord of the Sublime Throne. O My loved ones! Be not grieved by that which hath befallen you. Read ye what the All-Merciful hath revealed in the Qur'an: "Our Lord! Pour forth upon us patience, and make firm our steps, and help us against the unbelieving people." Say: Beware lest the affairs of men grieve you. There hath befallen you in the path of God that which befell the Prophets and Messengers. By My life! The riches of the world and the treasures of kings and rulers cannot be compared with your grief in My path. Put your trust in all matters in God, your Lord and the Lord of your fathers. Verily He heareth and seeth, and He is the Almighty, the Powerful.

10 قد سمعنا ندائك و رأينا اقبالك اقبلنا اليك من هذا المقام العزيز الرّفيع بشّر احبائى من قبلى بالحكمة و البيان ثم التى على كل مستقيم ما نزل من سماء الفضل فضلاً من لدنا وانا المنزل القديم انا عفونا عن الذين اخذهم الاضطراب اذ نعب الغراب و اخذت الزلازل احباء الله رب الكرسى الرّفيع يا اوليائى لا تحزنوا عما ورد عليكم ان اقروا ما انزله الرحمن فى الفرقان رب افرج علينا صبراً و ثبت اقدامنا و انصرنا على القوم الظالمين قل ايّاكم ان تحزنكم شئون الخلق قد ورد عليكم فى سبيل الله ما ورد على التّبيين والمرسلين لعمري لا تعادل بحزنكم فى سبيل ثروة العالم ولا كنوز الملوك و السّلاطين توكلوا فى كل الأمور على الله ربكم و رب آبائكم انه يسمع و يرى و هو المقتدر القدير

11 Say: Be ye assured of the grace of God and His mercy. He is with you and will seize those who have wronged you even as

He seized aforetime. Blessed are they who are endowed with insight. Where is the serpent, and where is the wolf, and where is the king of Rome who imprisoned the Wronged One without proof or sin? To this beareth witness He in Whose grasp is the dominion of the whole earth and in Whose right hand is the kingdom of revelation and creation. Verily thy Lord is the Almighty, the Powerful, the All-Conquering, the Omnipotent.

11 قل ان اطمئنتوا بفضل الله و رحمته انه معكم و يأخذ من ظلمكم كما اخذ من قبل طوبى للمتفرسين اين الرقشاء و اين الذئب و اين ملك الروم الذى امر بسجن المظلوم من دون بينة و لا ذنب يشهد بذلك من فى قبضته زمام الأرض كلها و فى يمينه ملكوت الأمر و الخلق ان ربك هو المقتدر القوى الغالب القدير

- 12 We make mention of Dhabih, who attained the recognition of God in the earliest days and quaffed the choice wine of inner meaning from the hand of the bounty of his Lord, the Compassionate, the All-Bountiful. He stood firm in the remembrance and praise of God and in aiding His Cause, the Mighty, the Wondrous. We have made mention of him in numerous Tablets and have revealed for him that which God hath made a testimony unto all who are in the heavens and on earth. In the Supreme Horizon he heareth that which the Speaker of Sinai uttereth from His mighty and impregnable station. The glory rest upon him and upon thee and upon thy mother and thy two brothers and thy two sisters, and upon him who hath been named 'Ali in the perspicuous Book. We were with him when he was speaking My gracious praise, and We revealed for him that from which those near unto God perceive the fragrance of eternity. Blessed is he and blessed is he who hath attained unto this mighty and impregnable station.

12 و نذكر الذبيح الذى فاز بعرفان الله فى اول الايام و شرب رحيق المعانى من يد عطاء ربه المشفق الكريم انه كان قائماً على ذكر الله و ثنائه و نصرة امره العزيز البديع انا ذكرناه فى الواح شتى و انزلنا له ما جعله الله حجة لمن فى السموات و الارضين انه فى الرفيق الاعلى يسمع ما ينطق به مكلم الطور فى مقامه العزيز المنيع البهاء عليه و عليك و على امك و اخويك و اختيك و على من سبى بعلّى فى كتاب مبين انا كنا معه اذ كان ناطقاً بشائى الجميل و انزلنا له ما يجد منه المقربون عرف البقاء طوبى له و لمن فاز بهذا المقام العزيز المنيع انتهى

- 13 Praise be to God, all have been immersed in the waves of the ocean of meanings and illumined by the effulgent rays of the Sun of Truth. From the verses revealed, the divine favors are evident and manifest. This servant at all times seeketh confirmation and assistance for that spiritual friend and others. Praise be to God, the kindred of His Holiness Dhabih, upon him be the Most Glorious Glory of God, have been and are beneath the gaze of His loving-kindness. God shall soon reveal that which is hidden from all eyes. God willing, may all act in a manner befitting the Days of God.

13 لله الحمد كلّ بامواج بحر معانى فائز شدند و از اشراقات انوار آفتاب حقيقت منور گشتند از آيات منزله عنايات الهيه مشهود و واضح اينفانى در جميع احيان از براى آتخيب روحانى و سايرين تأييد و توفيق ميطلبند الحمد لله منتسبين حضرت ذبيح عليه بهاء الله الاهى تحت لحاظ عنايت بوده و هستند سوف يظهر الله ما هو المستور عن العيون انشاء الله جميع به ما ينبغي لاّيام الله عامل باشند

- 14 Concerning the mention made of the honored Khadijih Bigam, upon her be the Glory of God, it was presented before the Throne. Thus spoke the Tongue of Grandeur - exalted and glorified be His utterance: O Khadijih! God willing, mayest thou be adorned with the ornament of true kinship. This station is most great and cannot be attained except through detachment from all who have denied and turned away from God, the Exalted, the Great. Thy mention was made in the presence of the Wronged One, and for successive years that which evidenced

14 اينكه ذكر مخدّره خديجه بيگم عليها بهاء الله فرمودند تلقاء عرش عرض شد هذا ما نطق به لسان العظمة قوله جلّ و عزّ يا خديجه انشاء الله بطراز نسبت حقيقى مزين شوى و ايتمام بسيار عظيم است و اين حاصل نميشود مگر بانقطاع عن كل منكر و منكرة اعرض و اعرضت عن الله العلى العظيم ذكرت نزد مظلوم مذکور و در سنين متواليه باسمت جارى شد آنچه مدلّ

the grace of God, exalted be His Glory, was revealed in thy name. Be thou grateful unto thy Lord for this great favor.

و مشعر بر عنایت حقّ جلّ جلاله است ان
اشکری ربّک بهذا الفضل العظيم

- 15 O youth! Give her these glad tidings from Me. We beseech God to assist her to remain steadfast in this firm and impregnable Cause. In numerous Tablets hath she been mentioned and wondrous and sublime Tablets have been revealed in her honor. God willing, may she be mindful as befitteth and speak in praise and glorification of God. It behooveth everyone to fix his gaze upon the Supreme Horizon alone. Blessed is the servant who hath attained unto this most exalted station, and blessed is the maidservant who hath attained thereunto.

15 یا غلام بشّرہا من قبلی نسل الله بأن يؤیّدها علی
الاستقامة الکبری فی هذا الأمر المحکم المتین در
الواح شتی ذکر او شده و الواح بدیعہ منیعہ در
بارہ اش نازل انشاء الله بما ینبغی ذا کر باشد و بذکر
و ثناء حقّ ناطق ینبغی لكل نفس ان ینظر الی
الأفق الأعلى وحده طوبی لعبد فاز بهذا المقام
الأعلى و لأمة فازت انتهى

- 16 This servant also conveyeth greetings and beseecheth God, exalted be His Glory, on her behalf for that which beseemeth His days. This servant hath repeatedly sent her letters. It is hoped that she will occasionally refer to them, as this causeth the increase of love. In these days one Most Holy, Most Exalted Tablet was specifically revealed and sent to her. God willing, may she drink from the waters of His mercy and receive her portion from the choice wine of His inner meanings.

16 اینفانی هم تکبیر میرساند و از حقّ جلّ جلاله
میطلبد از برای او آنچه سزاوار ایام اوست مکرّر
اینعبد باو مراسلات ارسال داشته امید هست
گاهی بآنها رجوع نمایند چه که سبب ازدیاد
محبت میشود و در این ایام یک لوح امانع اقدس
مخصوص او نازل و ارسال شد انشاء الله از فرات
رحمتش بیاشامند و از ریحیق معانیش قسمت و
نصیب برند

- 17 Likewise mention was made of the honored Khanum Sultan, upon her be the Glory of God. It was presented in the Holy Presence. Thus spoke the Kingdom of Utterance: O My handmaiden! Thy mention was made in the Most Great Prison before the Wronged One. Therefore the Dawning-Place of Divine Revelation and the Day-spring of heavenly inspiration hath, from this remote spot, turned toward thee and summoneth thee to the Supreme Horizon, saying: Take, in the name of the Lord of the worlds, the wine of steadfastness, and drink it in remembrance of Him and in His love. By the life of God! Whosoever attained unto this, the clamor of the world did not withhold him from the Lord of eternity. Today the kinship of all hath been and is with God, exalted be His Glory. Hold fast to the cord of kinship with thy Lord, detached from all who are in the heavens and on earth. Thus doth the Mother Book command thee in this final abode.

17 و همچنین ذکر مخدّره خانم سلطان علیها بهاء الله
را نمودند در پیشگاه حضور عرض شد هذا ما
نطق به ملکوت البیان یا امتی ذکرک در سجن
اعظم نزد مظلوم مذکور لذا مطلع ظهور الهی و
مشرق وحی ربّانی از این مقام بعید بتو توجّه نموده
و ترا بافی اعلی دعوت فرموده و میفرماید بگیر
باسم پروردگار عالمیان ریحیق استقامت را و بنوش
بذکرش و حبّش لعمر الله هر نفسی بآن فائز شد
ضوضاء عالم او را از مالک قدم منع ننمود امروز
نسبت کلّ بحقّ جلّ جلاله بوده و هست تمسّکی
بجبل نسبة ربّک منقطعة عین فی السموات و
الأرض کذلک یا مرک امّ الکتاب فی المآب
انتهی

- 18 Concerning the mention you made of Aqa Siyyid Ni'matu'llah and Aqa Siyyid Fathu'llah—upon them be the Glory of God—your second petition was in the possession of this lowly servant, and it was laid before Him from Whose knowledge nothing whatsoever is hidden. And there was revealed and dispatched for them a most holy and inviolable Tablet from the heaven of the Divine Will, dedicated unto them. As for the first one, whose name was mentioned in your letter, at one time it was submitted in the presence of the Imam of the Countenance,

18 اینکه ذکر جناب آقا سیّد نعمة الله و جناب آقا سیّد
فتح الله علیهما ۹۶ [بهاء الله] نمودند عریضه
ثانی نزد اینفانی حاضر و در ساحت من لا یعزب
عن علمه من شیء عرض شد و یک لوح امانع
اقدس از سماء مشیّت مخصوص ایشان نازل و
ارسال شد و اما اوّل که ذکرش در نامه آنجناب
بود وقتی از اوقات امام وجه مالک ایجاد عرض
شد این آیات باهرات مخصوص ایشان از ملکوت
فضل نازل قوله جلّ جلاله و عظم برهانه

the Lord of creation; and these resplendent verses, specially addressed unto him, were revealed from the Kingdom of grace. He—glorified be His glory and great be His proof—saith:

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

19 هو الشاهد العليم

20 O Ni'matu'llah! Whosoever hath attained unto this Cause hath attained unto the grace of God and the heavenly table sent down from the heaven of His Most Generous Name. Say: By God! The Most Great Announcement hath come, through which hath appeared the Straight Path of God. Blessed is he who hath heard the Call and turned unto the Most Exalted Word that hath proceeded from the mouth of the Will of his Lord, the Speaking, the All-Knowing. Beware lest the conditions of creation frighten thee. Hold thou fast unto the hem of Truth, detached from all who are in the heavens and on earth. Thus hath the Tongue of Revelation spoken, while seated upon a mighty throne.

20 يا نعمة الله من فاز بهذا الأمر أنه فاز بنعمة الله والمائدة المنزلة من سماء اسمه الكريم قل تالله قد اتى النبأ الأعظم و به ظهر صراط الله المستقيم طوبى لمن سمع النداء و اقبل الى الكلمة العليا التى خرجت من فم ارادة ربه الناطق العليم اياك ان تخوفك شئون الخلق تمسك بذيل الحق منقطعاً عن في السموات والأرضين كذلك نطق لسان الوحي اذ كان مستوياً على عرش عظيم انتهى

21 It is abundantly clear that the grace of God, exalted be His glory, hath encompassed all, and His mercy hath preceded all else. However, O my spiritual friend, you and this servant and all other friends must, with the utmost humility and supplication, beseech the Exalted Truth that He deprive not His friends and servants of the outpourings of His days. Most people are heedless; they know not what hath come to pass, what hath been made manifest, and what realm this is. Would that the servant were granted permission to proclaim throughout the world that which would attract the hearts of all beings.

21 اين بسى واضح و معلوم است كه عنايت حق جلّ جلاله كل را احاطه نموده و رحمتش سبقت گرفته و لكن اى حبيب روحانى من شما و اينعيد و ساير دوستان بايد بكمال عجز و ابتهال از حق متعال مسئلت نمايم كه دوستان خود و عباد خود را از فيوضات ايامش محروم نفرمايد ناس اكثرى غافلند نميدانند چه شده و چه ظاهر گشته و چه عالمى است يا ليت فاز الخادم بالاذن و ذكر في العالم ما تجذب به افئدة العباد

22 And as to your mention of Aqa Mirza Husayn—upon him be the Glory of God—his petition was laid before the Throne, and there was revealed for him a most holy and inviolable Tablet, dedicated unto him. Happy is he, and may it be sweet and wholesome unto him.

22 و اينكه ذكر جناب آقا ميرزا حسين عليه ٩ ٦٦ [بهاء الله] نموده بودند عريضه ايشان امام عرش عرض شد و يك لوح امنع اقدس مخصوص ايشان نازل هنيئاً له و مريثاً له

23 And as to what ye wrote concerning Hadrat Dhabih, who hath ascended unto the Most Exalted Companion, and likewise the mention of the hope expressed that he might attain unto martyrdom—this matter was submitted in the presence of the All-Sufficing, the Most High. This is what the Tongue of Grandeur hath spoken. He—blessed and exalted be He—saith:

23 و اينكه در باره حضرت ذبيح الذى صعد الى الرفيق الأعلى مرقوم داشتند و همچنين ذكر رجاي ايشان را در شهادت اين فقره لدى الغنى المتعال عرض شد هذا ما نطق به لسان العظمة قوله تبارك و تعالى

24 O youth! Verily thy father attained unto acceptance in the early days and quaffed My sealed wine in My Name, the Self-Subsisting. He is of those who accepted and believed and arose to serve the Cause until he was martyred in the path of God, the Lord of all worlds. His name hath been inscribed by My Most Exalted Pen among the martyrs in the Crimson Tablet, and We named him the Sacrifice in My perspicuous

24 يا غلام ان اباك فاز بالاقبال في اول الايام و شرب رحيق الختم باسمي اليوم انه ممن اقبل و آمن و قام على خدمة الأمر الى ان استشهد في سبيل الله رب العالمين قد رقم اسمه من قلبى الأعلى من الشهداء في الصحيفة الحمراء و سميناه

Book. Upon him be My glory and the glory of them who are in the heavens and earth.

- 25 The grace of the Goal of the world hath encompassed him. He was ever blessed with the mention of the Intended One and stood firm in service to the Cause. Blessed be his holiness and those who were with him and those who loved him for the sake of God, our Lord and your Lord and the Lord of the seen and unseen.

- 26 Regarding the mention of the honored lady and the leaf, the mother of Jinab-i-A.T. and his sister - upon them be the Glory of God, His mercy and His loving-kindness - a Most Holy and Most Exalted Tablet has been revealed and sent specifically for each one, from which the fragrance of God's loving-kindness truly wafts. In this tribulation in the land of Ta, some of the leaves proved stronger than certain men, and this is a statement which this servant heard with his own ears from the Blessed Tongue: "Blessed are they and joy be unto them." This servant conveys greetings and salutations to each one, and begs from God to ordain for each that which befits His loving-kindness and bounty.

- 27 Mention was made of the spiritual friend J. 'Ali Pash H.A. - upon him be the Glory of the All-Merciful. Praise be to God, he has been and continues to be mentioned in the Most Holy and Most Exalted Presence. This servant has repeatedly heard mention of him from the Ancient Tongue. When his letter was presented before the Throne, upon reaching his name, these supreme words shone forth like the sun from the horizon of the heaven of the All-Merciful's utterance - exalted be His utterance, glorified be His bounty, and magnified be His favor:

- 28 He is the All-Seeing, the All-Informed.

- 29 O Ali! Upon thee be My glory and loving-kindness! That which befell thee of sorrows in the land of Ta during the tribulation hath been mentioned before the Wronged One. Verily, He was with thee and doth witness and see, and He is the All-Hearing, the All-Seeing. The heedless ones have arisen to extinguish the divine light, and the band of the misguided have exerted their utmost effort to quench the fire of the love of the Lord of the worlds. What profit did Pharaoh gain, what fruit did he reap from his deeds, and what effect did his tyranny yield? With all his might he arose to shed the blood of children, yet in the end the divine hand of providence reared and manifested Moses in his own house. The divine will prevaieth over all things.

بالذّبح في كتابي المبين عليه بهاء و بهاء من في السموات والأرضين انتهى

- 25 فضل مقصود عالمیان ایشان را احاطه نموده لازال بذكر مقصود فائز و بر خدمت امر قائم طوبی لخصرتہ وللّذين معه و لمن احبہ لوجه الله ربنا و ربکم و رب الغیب و الشہود

- 26 اینکه ذکر مخدّره مکرمه و ورقه امّ جناب ع ط و اخته عليه و عليهما بهاء الله و رحمته و عنايته نموده بودند مخصوص هر يك لوح اقدس که في الحقیقه عرف عنایت حق از آن متضوّع است نازل و ارسال شد در این فتنه ارض طا بعضی از اوراق اقوی از بعضی از رجال مشاهده شدند و اینکلمه ایست که خادم باذن خود از لسان مبارک استماع نمود طوبی لهنّ و نعیماً لهنّ اینعبد خدمت هر یک تکبیر و سلام میرساند و از حقّ میطلبد از برای هر یک مقدر فرماید آنچه را که سزاوار عنایت و بخشش اوست

- 27 ذکر حبیب روحانی جناب علی [پاس ح ا] علیه بهاء الرحمن نموده بودند لله الحمد ذکرشان در ساحت اقدس بوده و هست مکرر اینعبد ذکر ایشانرا از لسان قدم استماع نموده هنگامیکه نامه آتجناب تلقاء عرش عرض شد باسم ایشان که رسید اینکلمات علیا بمثابه شمس از افق سماء بیان رحمن اشراق نمود قوله عزّ بیانه و جل فضله و عظم احسانه

- 28 هو الشّاهد الخبیر

- 29 یا علی علیک بهائی و عنایتی آنچه بر تو در فتنه ارض طا از احزان وارد شد نزد مظلوم مذکور انه کان معک و یشهد و یری و هو السّميع البصیر معشر غافلین بر اطفاء نور الهی قیام نموده اند و شرمه مغلین بر انحام نار محبت ربّ العالمین منتهای جد و جهد را مبذول داشته اند آیا فرعون چه رنج برد و از اعمالش چه ثمر دید و از ظلمش چه اثر یافت با تمام همت بر سفک دماء اطفال قیام نمود عاقبت ید قدرت و تربیت الهی کلیم را در بیت او تربیت نمود و ظاهر فرمود اراده الهی بر کل غالب است

30 Reflect upon the tenderness of God, exalted be His glory, and the oppression of His enemies. For thirty-two years or more We forbade the people of God from contention, dispute and corruption. The clouds of decree rained the showers of tribulation upon them, yet they remained patient. They heard vile words, yet responded not. They witnessed the height of abasement, yet made no protest. They were slain, yet slew not. Nevertheless, the unjust people desisted not. Ye have seen the people of God—their patience, their tranquility, their forbearance, their compassion, their love and their dignity have been witnessed and are known to most, yet they have been branded as mischief-makers and people have arisen to harm them. Such is the state of mankind. The Truth hath not and will never overlook the oppression of the oppressors, especially in this Revelation wherein each of the tyrants hath been requited. Consider the Sultan of Rum aforetime and those who circled round him. God seized them with the grasp of the Mighty, the Powerful, for without cause he sent the people of God to the Most Great Prison. Likewise consider Raqsha and the Wolf. Observe the Liar of the land of Ta who was known as the Truthful. Yet the heedless people have not awakened and remain utterly deprived of the ocean of knowledge and wisdom.

31 Your honor must in all conditions fix your gaze upon the Most Exalted Horizon and arise to serve the Cause. I swear by the Sun of the heaven of inner meanings, whosoever among you hath arisen in the divine path is preserved and treasured in the presence of God. These earthen fragments who pride themselves on their armies, ranks and oppression dissolve at the encounter of a little water. One fever extinguisheth the flame of pride, and the fire of greed and passion is quenched. Glory be to God! Yet they have not and will not become aware. Without cause they have intended harm to steadfast and assured souls. They have seized and imprisoned the friends of God with manifest tyranny, without crime or transgression. By the life of God! They have regarded prison as paradise and counted oppression among the signs of justice, for these tribulations have befallen them in the path of the Beloved. Blessed is he who loveth them, remembereth them, serveth them and draweth nigh unto them. He is assuredly among the people of the most exalted Paradise in the Book of Names. To this testifieth the Wronged One of the horizons, Who speaketh in the prison that there is no God but He, the All-Knowing, the All-Wise. The glory be upon thee and upon those with thee and upon those whom the suggestions of the people have not caused to slip from My straight path.

30 در شفقت حقّ جلّ جلاله و ظلم اعدا تفکر نما سی و دو سنه او ازید حزب الله را از نزاع و جدال و فساد منع نمودیم سخاب قضا امطار بلا بر ایشان ریخت مع ذلک صبر نمودند کلمات سخیفه شنیدند و جواب نگفتند کمال ذلت را دیدند و اعتراض نمودند کشته شدند و نکشتند مع ذلک خلق بی انصاف دست برنداشتند اسم الله را دیده اید صبر و سکون و حلم و شفقت و محبت و وقار ایشان را اکثری دیده و میدانند مع ذلک او را مفسد قلم داده اند و بر ضررش قیام نموده اند اینست شأن خلق حقّ از ظلم ظالمان چشم نهوشیده و نخواهد پوشید مخصوص در ایظهور که هر یک از ظالمین را جزا داده در رئیس روم از قبل و طائفان حولش تفکر نما قد اخذهم الله اخذ عزیز مقتدر چه که من غیر جهت آل الله را بسجن اعظم فرستاد و همچنین در رقشا و ذتب تفکر نمائید کاذب ارض طا را که به صادق معروف ملاحظه کنید مع ذلک خلق غافل بشعور نیامده اند و از بحر آگاهی و دانائی بالمره محرومند

31 آنجناب باید در جمیع احوال بافق اعلی ناظر باشد و بر خدمت امر قائم قسم بافتاب افق سماء معانی هر نفسیکه از شما در سبیل الهی برآمد لدی الله مخزون و مکنون این گلهارهای عالم که بجنود و صفوف و ظلم نخر مینمایند بملاقات آب قلیل از هم بریزند بیک تب شعلهء نار غرور بیفسرد و آتش حرص و هوی منطفی گردد سبحان الله مع ذلک متنبه نشده و نمیشوند من غیر جهت قصد نفوس راسخهء مطمئنه نموده اند اولیای الهی را من دون جرم و گناه بظلم مبین اخذ و حبس کرده اند لعمر الله سجن را جنت دانسته اند و ظلم را از آیات عدل شمرده اند چه که در سبیل حضرت محبوب بر ایشان وارد شده آنچه وارد شده طوبی لمن یحبهم و یذکرهم و یخدمهم و یتقرب الیهم انه من اهل الفردوس الاعلی فی کتاب الأسماء یشهد بذلک مظلوم الآفاق الذی ینطق فی السّجن انه لا اله الا انا العلیم الحکیم البهآء علیک و علی من معک و علی الذین ما زلتهم اشارات القوم عن صراطی المستقیم انتهى

- 32 Today every soul who hath turned unto Him hath attained that which none before him hath attained, and hath comprehended that which the people had not comprehended before these days. The servant beseecheth his Lord that the door of His grace may remain open before the faces of those who have turned unto Him, who have professed His unity, who have drawn nigh unto Him, and who are sincere. Verily our Lord, the All-Merciful, is powerful over all things, and He is the Forgiving, the Merciful.
- 33 And mention was made of Haji 'Ali, upon him be the Glory of God and His loving-kindness. After being submitted before His presence, the Ocean of Knowledge surged forth with these manifest and resplendent waves. His utterance, exalted be His majesty and abundant be His grace:
- 34 He is the All-Knowing Witness
- 35 O 'Ali! My Most Exalted Pen beareth witness that thou hast turned unto God and attained the choice wine of His love when every heedless and remote one turned away. Thou art he who answered thy Lord when thou didst hear His call, and acted in accordance with His commandment when thou didst recognize Him, and testified to that which the Tongue of Grandeur had testified before the creation of the world: that there is none other God but Me, the All-Knowing, the All-Wise. The Mount hath been adorned with the lights of the Revelation, and the Sacred Valley proclaimeth, and the Hijaz giveth glad tidings unto the servants of what hath shone forth from the horizon of God, the Lord of the worlds. Joy hath seized the whole world while the peoples are in manifest loss, save those who have cast away that which withheld them from God and have held fast unto My strong cord. O 'Ali! Thou didst attain My Tablet aforetime, and We revealed therein that which draweth thee nigh unto the Most Sublime Horizon and attracteth thee to My luminous countenance. Blessed is the servant who hath recognized My days, and the soul that hath attained unto this mighty and wondrous Cause.
- 36 Say: O my God! I testify that I was asleep and the hand of Thy grace awakened me, I was heedless and Thou didst acquaint me with the wonders of Thy favor, I was hesitant and Thy most sweet call hastened me when it was raised between earth and heaven, and I was dead and the breezes of the dawn of Thy grace quickened me. I beseech Thee, O Beloved of the world and Desire of the nations, by Thy Name through which Thou hast guided Thy servants unto Thy straight path and sent down upon them that which made them mighty in Thy days, to aid me to be steadfast in Thy Cause. Verily, Thou art the Omnipotent over whatsoever Thou willest, and in Thy
- 32 قد فاز اليوم كلّ مقبل بما لم يفز به احد من قبل وادرك ما لم يدركه الخلق قبل هذه الأيام يستل الخادم ربّه بأن يكون باب فضله مفتوحاً على وجه المقبلين والموحدين والمقربين والمخلصين ان ربنا الرحمن على كلشيء قدير وهو الغفور الرحيم و
- 33 ذكر جناب حاجي على عليه بهاء الله و غنايته را نموده بودند بعد از عرض تلقاء وجه بحر علم باين امواج ظاهر و باهر قوله جلّ جلاله و عمّ نواله
- 34 هو الشاهد العليم
- 35 يا على يشهد لك قلبي الأعلى بأنك اقبلت الى الله و فزت برحيق حبه اذ اعرض عنه كلّ غافل بعيد انت الذي اجبت مولاك اذ سمعت ندائه و عملت بما امرت به اذ عرفته و شهدت بما شهد لسان القدم قبل خلق العالم انه لا اله الا انا العليم الحكيم قد تزّين الطور بأنوار الظهور و البطحاء تنادى و الحجاز تبشّر العباد بما اشرق من افق الله ربّ العالمين قد اخذ الفرح كلّ العالم والأمم في خسران مبين الا الذين نبذوا ما منعهم عن الله و تمسّكوا بجبلى المتين يا على قد فزت بلوحى من قبل و انزلنا لك فيه ما يقربك الى الأفق الأعلى و يجذبك الى وجهى المنير طوبى لعبد ادرك أيامى و لنفس فازت بهذا الأمر العزيز البديع
- 36 قل يا الهى اشهد انى كنت راقداً اقامتنى يد فضلك و كنت غافلاً عرّفتنى بدائع الطافك و كنت متوقفاً اسرعنى ندائك الأهل اذ ارتفع بين الأرض و السماء و كنت ميتاً حيّتنى نسيمات فجر عنايتك اسئلك يا محبوب العالم و مقصود الأمم باسمك الذى به هديت عبادك الى صراطك المستقيم و انزلت عليهم ما جعلهم اقوياء فى أيامك بأن تؤيّدنى على الاستقامة على امرك انك انت المقتدر على ما تشاء و فى

right hand is the dominion of earth and heaven. There is none other God but Thee, the All-Knowing, the All-Wise.

یمینک زمایم الارض و السماء لا اله الا انت
العلیم الحکیم انتهی

- 37 Praise be to God that the honored one attained unto that which hath no peer or likeness. Some time ago, a letter from His Honor, the Beloved of hearts, Haji Mirza H.Y.'A.L., upon him be the Glory of God and His loving-kindness, reached this servant wherein detailed mention was made of him. After being submitted before His presence, a Most Holy, Most Exalted Tablet was revealed from the heaven of infinite mercy specifically for him and was dispatched. We beseech God, exalted be His majesty, and hope that He will assist him in that whose trace shall never be effaced from the world. Verily, He is the One with power over whatsoever He willeth, and He is the Strong, the Mighty.

37 الحمد لله جناب مذکور فائز شدند بآنچه که شبه و نظیر از برای او نبوده و نیست چندی قبل هم دستخط حضرت محبوب فؤاد جناب حاجی میرزا حی علی علیه بهاء الله و عنایت به اینعبد رسید و ذکر ایشان مفصلاً در آن مذکور و بعد از عرض تلقاء وجه یک لوح امانع اقدس از سماء رحمت نامتناهی مخصوص ایشان نازل و ارسال شد از حق جل جلاله سائل و آمل که ایشان را موفق فرماید بر آنچه که اثرش از عالم محو نشود انه هو المقتدر علی ما یشاء و هو القوی القدير

- 38 As to what thou didst write regarding permission for his journey, it was submitted. He commanded: This year, it is best to wait, and later if wisdom requireth, permission shall be granted. In all cases they must be mindful of wisdom. All are commanded to this. In the days of sedition, whatsoever was spoken for God and in His path was adorned with the ornament of acceptance, and even if some negligence or heedlessness was manifested by a few souls, they were adorned with the ornament of God's pardon, exalted be His remembrance. He saith, exalted be His mention: Take ye wisdom as a command from Our presence and a decree from Our court, and I am the Commander, and I am the All-Wise.

38 اینکه در باره اذن توجه ایشان مرقوم داشتید عرض شد فرمودند این سنه توقف اولی و بعد اگر حکمت اقتضا نماید اذن عنایت میشود در هر حال باید بحکمت ناظر باشند کل باین مأمورند در ایام فتنه آنچه الله و فی سبیل الله گفته شد بطراز قبول فائز و اگر هم از نفوس معدوده فی الجمله فتوری و یا غفلی ظاهر شد بطراز عفو حق جل جلاله مزین گشتند قال عز ذکره خذوا الحکمة امراً من عندنا و حکماً من لدنا و انا الامر و انا الحکیم انتهی

- 39 This evanescent one is grateful to God and rendereth praise, and remembereth Him at all times, for through pure bounty He hath manifested souls who are adorned with the ornament of His love and are engaged in His remembrance. That which is worthy of mention is, in truth, this station. The Command is in His grasp and He is the Mighty, the Powerful, the Great. The Glory shining from the heaven of the loving-kindness of our Lord be upon thee and upon those who have attained unto the remembrance of God, the Lord of the worlds.

39 اینفانی حق را شاکر است و حامد و در لیلی و ایام بذکرش ذا کر چه که محض فضل نفوسی ظاهر فرمود که بطراز محبتش مزینند و بذکرش ذا کر آنچه قابل ذکر است فی الحقیقه این مقام است الامر بیده و هو المقتدر العزیز العظیم البهاء اللامع من افق سماء عنایت ربنا علی جنابک و علی الدین فازوا بذکر الله رب العالمین

- 40 The servant, on the 29th day of the month of Rajab, 1301

40 خادام فی ۲۹ شهر رجب سنة ۱۳۰۱

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INBA28:229, BRL_DA#787, AVK2.181.09x,
AVK3.402.09x, NANU_BH#08x,
ASAT2.128x, ASAT3.269x, ASAT4.055x,
ASAT4.206x, YMM.425x

BH08502

To: Wife of Aqa Siyyid Abu-Talib et al., in Tihiran
Date: 1301-07-29 [1884-May-25]

...O handmaid of God! Praise be to the Sovereign of the seen and unseen, Who enabled thee to recognize and acknowledge Him on a day when all were deprived and prevented. Say: Praise be unto Thee, O my Beloved, for having enabled me to recognize Him Whom the divines, the mystics, the men of learning and the jurisprudents have failed to recognize. I beseech Thee, O my Lord, to aid me to stand firm and to do that which is pleasing unto Thee. Wisdom must ever be observed before one's eyes, that forgetfulness may not overtake. This is God's counsel to His servants and handmaidens. Place thy trust in God. Verily, the matter is in His hands. He doeth what He willeth with whomsoever He willeth. He, verily, is the All-Powerful, the Unconstrained.

یا امة الله حمد کن سلطان غیب و شهود را که
 ترا مؤید فرمود بر اقبال و عرفان در یومیکه کلّ
 محروم و ممنوع مشاهده گشتند بگو از برای تو
 است حمد ای محبوب من چه که مرا مؤید
 فرمودی بر عرفان نفسیکه علما و عرفا و ادبا
 و فقها از عرفانش محرومند و از تو میطلبم ای
 پروردگار من مرا موفق فرمائی بر استقامت و بر
 آنچه رضای تو در اوست لازال باید حکمت امام
 عین مشاهده شود تا فراموشی او را نیابد اینست
 وصیت حقّ جلّ جلاله عباد و اماء خود را بر
 حقّ توکل کن انّ الامر بیده یفعل ما یشاء لمن
 یشاء انه هو المقتدر المختار...

AYI2.187x

BH06473

To: Haji Mirza Muhammad Yazdi Alaqihband
Date: 1301-08 [1884-May]

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

¹ بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

² O Lord! Pour forth upon us patience, make firm our steps, and grant us victory over the heedless people who have turned away from Thee and opposed Thee and disputed Thy signs and warred against Thy Self and arose to lead Thy creation astray through a plot at which the dwellers of Thy celestial realm and kingdom have lamented. O Lord! I beseech Thee by Thy Most Exalted Word and by Thy Most Beautiful Names to protect Thy loved ones from the evil of those who sought to extinguish Thy light through their doubts and insinuations and to quench the fire of Thy Divine Lote-Tree through their vain imaginings and whisperings. I beseech Thee, O Lord of existence and Sovereign of the seen and unseen, to guard Thy loved ones from their evil and their plots. Thou art He through Whose power all created things have testified and through Whose grandeur

² ای ربّ افْرِغْ عَلَینَا صَبْرًا وَ ثَبِّتْ اِقْدَامَنَا وَ
 انصُرْنَا عَلَی الْقَوْمِ الْغَافِلِینَ الَّذِینَ اَعْرَضُوا عَنْکَ
 وَ اَعْتَرَضُوا عَلَیکَ وَ جَادَلُوا بِآیَاتِکَ وَ حَارَبُوا
 بِنَفْسِکَ وَ قَامُوا عَلَی اضْلالِ خَلْقِکَ بِمَكْرِ نَاحٍ بِهِ
 اهل ملکوتک و جبروتک ای ربّ اسئَلُکَ
 بِکَلِمَتِکَ الْعَلِیَّاهِ وَ اسْمَائِکَ الْحَسَنَیَّ بِأَنْ تَحْفَظَ
 احِبَّائِکَ مِنْ شَرِّ هَؤُلَاءِ الَّذِینَ ارَادُوا اِطْفَاءَ
 نورک بما عندهم مِنَ الشَّیْطَانِ وَ الْاِشْارَاتِ وَ
 انْحَادِ نَارِ سِدْرَتِکَ بِمَا تَمَسَّکُوا مِنَ الْوَسَاوِسِ وَ
 الْهَمْزَاتِ اسئَلُکَ یا مالِکَ الْوُجُودِ وَ سُلْطَانَ
 الْغِیْبِ وَ الشَّهَادَةِ بِأَنْ تَحْفَظَ مَحْبِبِّی مِنْ شَرِّهِمْ وَ
 مَكْرِهِمْ اَنْتَ الَّذِیْ شَهِدْتَ بِقُدْرَتِکَ الْکَافِیَّاتِ وَ

all contingent beings have borne witness. There is no God but Thee, the Protector, the Helper, the Succourer, the All-Bountiful.

- 3 The letter of Haji Muhammad, upon him be the Glory of God, containing nineteen (19) tumans, was received by this servant in the Prison through His Holiness the Afnan, the honored Mr. A.H., upon him be all the most glorious Glory, in the month of Sha'ban the Great in the year 1301.

JHT_S#155

بعظمتک الممکات لا اله الا انت الحافظ الناصر
المعين الکريم

3 مرسله جناب حاجی محمد علی بهاء الله مبلغ
نورده ۱۹ تومان بتوسط حضرت افنان جناب
آقای معظم الف و حا علیه منکل بهاء اباه در
سین به خادم رسيد في شهر شعبان المعظم سنة
۱۳۰۱

ADM3#094 p.108

BH06802

To: Muhammad Rida Muhammadabadi

Date: 1301-08 [1884-May]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 O my God and the God of the world, my Lord and the Lord of all nations! I beseech Thee by the Most Great Name through which trembling seized the tribes, the thunder lamented and the clouds wept, to protect Thy loved ones from the evil of Thine enemies who have broken Thy covenant and Thy testament, and who have arisen to lead Thy creation astray after Thou hadst made the path clear to them and sent down proof unto them. O my Lord! Thou seest them turning away from Thy signs and objecting to Thy clear evidences, to such extent that they have opened the door of deception and doubt before the faces of Thy loved ones. I beseech Thee, O my God, by the suns of the heaven of Thy favors and the dawning-places of the lights of Thy countenance, to aid Thy loved ones to remain steadfast in Thy Cause in such wise that neither the doubts of the enemies nor the signs of the wicked may cause them to slip. Verily, Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the Almighty, the All-Powerful.

1 بسم ربنا الأقدس الأعظم العلي الأبهى

2 يا الهى و اله العالم وسيدى وسيد الأمم اسئلك
بالاسم الأعظم الذى به ظهرت الزلازل فى
القبائل و نوح الرعد و بكت السحاب بأن تحفظ
اوليائك من شر اعدائك الذين نقضوا عهدك
و ميثاقك و قاموا على اضلال خلقك بعد ما
اوضحت لهم السبيل و انزلت لهم الدليل اى
رب تريهم معرضين عن آياتك و معرضين على
بيناتك بحيث فتحوا باب المكر و الريب على
وجوه احبائك اسئلك يا الهى بشموس سماء
الطافك و اشراقات انوار وجهك بأن تؤيد
اوليائك على الاستقامة على الأمر على شأن لا
تزلمهم شبهات الأعداء و لا اشارات الأشقياء
انك انت المقتدر على ما تشاء لا اله الا انت
القوى القدير

- 3 Sent by Jinab-i-Aqa Muhammad-Rida, upon him be the Glory of God, an amount of nineteen (19) tumans through His Honor the Distinguished Afnan, Jinab-i-Alif and Ha, upon him be all the Most Glorious Glory, reached the servant in the prison in the month of Sha'ban al-Mu'azzam in the year 1301.

JHT_S#158

3 مرسله جناب آقا محمد رضا علیه بهاء الله مبلغ
نورده ۱۹ تومان بتوسط آقای مفتخ حضرت
افنان جناب الف و حا علیه منکل بهاء اباه

در یحییٰ به خادم رسید فی شهر شعبان المعظم سنة
۱۳۰۱

ADM3#110 p.131

BH00650

To: *Haji Muhammad Husayn Tabib, in Baghdad*

Date: 1301-08-01 ? [1884-May-27]

- 1 He is God, exalted be His glory, His greatness and His power! 1 هو الله تعالى شأنه العظمة والاقدار
- 2 Praise be sanctified from the First Translator, namely the tongue, and from the Second Translator, which is the Pen, befitting the Ancient Lord and the Beloved of nations, Who illumined the world with the lights of the Sun of Manifestation. If some eyes are incapable of perception, the cause is the ophthalmia of idle fancies and vain imaginings; otherwise, no deficiency can be attributed to the manifest, effulgent rays of the Sun. The possessors of hearing and sight bear witness that He is the Omnipotent One Who, with the arm of power, has shattered the idols of fancy and adorned the Hijaz with the light of truth. Through His blessed will, He has made the parched and barren plain the envy of the rivers of Paradise, and through the breezes of His grace and the rains of His mercy, He has adorned the sterile lands with a new raiment. He is that Sovereign Who caused Mount Sinai to crumble through a single revelation of His manifestation and bestowed fresh life upon the world through the Muhammadan Light. How many idols there were whose mention has returned to nothingness! He is the Dawning-Place of the most excellent names and the Day-Spring of the most exalted attributes, and He is the Source of Command in the world of creation. 2 حمد مقدس از مترجم اول یعنی لسان و مترجم ثانی و هو القلم مالک قدم و محبوب امم را لایق و سزااست که عالم را بانوار شمس ظهور منور فرمود اگر بعضی از ابصار از ادراک عاجز سبب این رمد اوهام و ظنون بوده والا بر انوار لائحه مشرقه شمس نقصی نه صاحبان آذان و ابصار شاهد و گواهند اوست مقتدریکه بذراعی قدرت اصنام مجاز را در هم شکسته و حجاز را بنور حقیقت مزین داشته باراده مبارکه اش بطحای خشکیده یابسه را رشک انهر جنان نموده و اراضی جزره را از نسایم عنایت و امطار مرحمت بخلعت جدید مطرز داشته اوست سلطانیکه جبل طور را از یک تجلی ظهور منکد نمود و عالم را بنور محمدی حیات تازه بخشید چه مقدار از اصنام که ذکرش بعدم راجع اوست مطلع اسماء حسنی و مشرق صفات علیا و اوست مصدر امر در ناسوت انشاء
- 3 Glory be unto Thee, O Thou through Whose remembrance the rivers of knowledge have flowed from the hearts of Thy servants, and through Whose name the horizons of existence have been illumined with the light of Thy love! I beseech Thee by the suns of the heavens of Thy knowledge and the stars of the firmaments of Thy grace to assist Thy loved ones and chosen ones to serve Thy Cause. Then protect them from the enemies of Thy Self. O my Lord! Thou seest Thy loved ones in the prison of the land of Ta, and Thou hearest their lamentation in their separation from Thee and their cry in their remoteness from Thy presence. I beseech Thee by Thy might 3 سبحانک یا من بذکرک جرت انهار المعرفة من افئدة عبادک و باسمک انارت آفاق الوجود بنور محبتک استلک بشموس سماوات ملک و انجم افلاک فضلک بأن تؤید اولیائک و اصفیائک علی خدمة امرک ثم احفظهم من اعادی نفسک ای رب تری اولیائک فی السجن ارض الطاء و تسمع حنینهم فی فراقک و ضجیحهم فی بعدهم عن لقائک استلک بأن

and Thy power and Thy sovereignty to deliver them. There is none other God but Thee, the Strong, the All-Conquering, the Almighty.

تخلصهم بقدرتک و قوتک و سلطانتک لا اله الا
انت القوى الغالب القدير

- 4 And furthermore, this evanescent one submits to your eminence that your beloved letter dated the 12th of Jumada'th-Thani was received. For some time this servant found no opportunity to write a reply, as people were constantly arriving, some with permission and some without, and this servant was occupied day and night with fulfilling duties and services, as well as writing replies to petitions. Now, praise be to God, since their service has ended and some leisure has been obtained, I have troubled your fragrant thoughts and with these intrusive words, in all cases hope for forgiveness. God the One is witness that whenever good news arrives by letter, the heart is seized with fresh joy and new delight, for it is adorned with mention of the friends of God and brings glad tidings of your good health. I beseech God, exalted be His glory, that this fragrance may ever be diffused and this breeze may continue to blow throughout the duration of the kingdom. The mention of loved ones is the key that opens the door of sorrow, and the countenance of the friends is the dawning-place of light in the darkness of the world. I implore and beseech the glorious and exalted Truth to make all hearts as one heart and make it the treasury of the love of His chosen ones, and to make all the eyes of the world as one eye and draw that eye to His horizon of manifestation. In such case that which no eye hath seen nor ear heard will be made manifest. Such entreaty and supplication is befitting to be offered unto the Lord of Names, for His generosity has encompassed the world and His mercy has taken precedence. Exalted is our Lord and the Lord of earth and heaven! Exalted is our Goal and the Goal of all created things!

4 و بعد عرض اینفانی خدمت حضرت عالی آنکه دستخط آنجبوب که تاریخ آن ۱۲ جمادی الثانی بود رسید مدتی اینبعد فرصت تحریر نیافت که جواب عرض نماید چه که متصل نفوسی وارد بعضی باذن و بعضی بغیر اذن و اینبعد شب و روز بانجام امور و خدمات و همچنین تحریر جواب عرایض مشغول حال بحمد الله و المنة چون خدمت ایشان منتهی و فراغت فی الجمله حاصل زحمت افزای خاطر عاطر گشتم و باینکلمات مزاحم در هر حال امید عفو است خدای واحد شاهد حالست که هر هنگام بشیر نامه میرسد قلب را فرجی دیگر و انبساطی دیگر اخذ مینماید چه که مزینست بذکر اولیای الهی و مبشر است بصحت وجود عالی از حق جل جلاله میطلسم این نفعه لازال متضوع و این نسیم بدوام الملک در هبوب و مرور باشد باب حزن را ذکر دوستان مفتاح سرور و ظلمت عالم را بوجه اولیا مطلع نور از حق منیع جل جلاله سائل و آمل که جمیع قلوب را قلب واحد فرماید و او را مخزن محبت اصفیایش قرار نماید و ابصار عالم را یک بصر و آن بصر را بافق ظهورش جذب فرماید در اینصورت ظاهر شود آنچه که چشم ندیده و گوش نشنیده اینگونه طلب و رجا از مالک اسماء لایق و سزااست چه که کرمش عالم را احاطه نموده و رحمتش سبقت گرفته تعالی ربنا و رب الارض و السماء تعالی مقصودنا و مقصود اهل الانشاء

- 5 After reading and becoming informed, He proceeded to the Most Great Prison and it was presented before His presence. He said:

5 و بعد از قرائت و اطلاع قصد مقام نموده تلقاء وجه عرض شد فرمودند

- 6 We beseech God to fulfill what He has willed in His path and to manifest from it that which will reassure His servants and gladden the hearts of His creation. O thou who hast attained unto the unity of God and His remembrance! This is the Day of mention and praise and service. All must turn their gaze away from the world and its peoples and fix it upon this matter. All things are manifest and revolve around this station, though the deniers and the heedless are asleep and, in their imagination, spin spider's webs which they deem to be mighty fortresses. Soon shall they find themselves in manifest loss.

6 انا نسل الله بأن يقضى ما اراده في سبيله و يظهر منه ما يطمئن به عباده و يفرح به افئدة خلقه يا ايها الفائز بتوحيد الله و ذكره امروز روز ذکر و ثنا و خدمت است باید کل از عالم و عالمیان چشم بردارند و باینفقره توجه نمایند جمیع امور ظاهر و طائف حول اینقامست اگرچه منکرین و غافلین در خوابند و بخيال خود بیت عنکبوت ترتیب میدهند و حصن محکمش میدانند سوف یرون انفسهم فی خسران مبین

- 7 The religion of God and His Cause have become of no account. Most people have turned to alien pursuits and seek to acquire the customs of that group. Glory be to God! Where has vision gone and with what thoughts is the heart occupied, that at every moment the veils of heedlessness are seen to grow thicker? They have strayed from God's straight path and clung to the ways of idle fancies and vain imaginings. Reflect upon the consequences of their deeds - most lands have been lost, and one who appeared from the Kingdom of justice and descended from the City of equity they deemed a corrupter and visited upon him that which the friends of God are unable to hear. Your honor knows well how much effort and endeavor we expended over limited years to remove corruption, conflict, disputation and the like, yet this mighty matter was in no way acceptable to Iran, for the country's leaders are preoccupied and have not pondered, even for a moment, upon the matters at hand, nor do they now. Would that they had turned to the sacred verses and reflected upon what has been revealed. Alas! Alas! The riders of the steed of passion have other thoughts and other fancies. We beseech and implore the True One not to deprive His servants of this supreme adorning. He is the Powerful, the Mighty.
- 7 دین الهی و مذهبش بی قدر شده ناس اکثری بجهات اجنبیه توجه نموده اند و کسب آداب آن گروه مینمایند سبحان الله بصر بجا رفته و قلب بچه اذکار مشغول که در هر حین حیات غفلت غلیظتر مشاهده میشود از صراط مستقیم الهی گذشته اند و بسبیل اوهام و ظنون تمسک جسته اند در مجازات اعمال تفکر ثما که اکثر بلاد از دست رفته و نفسی را که بملکوت عدل ظاهر و با مدینه انصاف نازل او را مفسد دانستند و وارد آوردند آنچه را که دوستان الهی قادر بر اصغای آن نه انجناب دانسته و میدانند که در سنین معدودات چه مقدار اهتمام و سعی مبذول داشتیم تا فساد و نزاع و جدال و امثال آنرا برداشتیم و این امر عظیم بهیچوجه مقبول ایران نیفتاد چه که اولیای مملکت مشغولند و آتی در امورات وارده تفکر ننوده و نمینمایند ایکاش باآثار توجه مینمودند و در آنچه ظاهر شده تعقل میکردند هیات هیات را بجان مطیه هوی را افکاری دیگر و اوهای دیگر است از حق انصاف میطلبیم و استدعا مینمائیم عباد خود را از این طراز اول محروم نفرماید اوست قادر و توانا اتی
- 8 This lowly one begs for your honor from the True One, exalted be His glory, such elevation and ascendancy as would cause the people of the earth to acknowledge and confess, for today it is the steadfast, firm, resolute and assured souls who have been and are the cause of the exaltation of the Blessed Word. He is the Protector and Encompasser of all things.
- 8 ایفانی از برای آنحضرت از حق جلّ جلاله علّ و سّمّ میطلبید بشأنیکه سبب اقرار و اعتراف اهل ارض گردد چه که الیوم نفوس مستقیمه ثابتّه راسته مطمئنّه سبب اعلاء کلمه مبارکه بوده و هستند اوست بر هر شیء مهیمن و محیط
- 9 Concerning the incidents you mentioned that occurred along the way, and likewise the flooding of the Tigris - if the Tigris of Baghdad should flood, it matters not, but the sea of hatred has overflowed. We beseech the True One to protect His servants and to transform this turbulence into calm and assurance.
- 9 اینکه امورات وارده عرض راه را مرقوم فرمودید و همچنین طغیان دجله فرمودند دجله بغداد اگر طغیان نماید باسی نه ولكن بحر بغضا طغیان نموده از حق میطلبیم عباد خود را حفظ فرماید و طغیان را بسکون و اطمینان تبدیل نماید اتی
- 10 Regarding what you wrote about the lands and M., news has arrived but they have written that it passed peacefully. However, as long as wealth remains within one's self, that person will never be considered pure from ungodly doubts and infidel allusions in the eyes of the people of Iran. This brief saying suffices: "When gold and silver are complete, faith is established with them, though what they have is contrary to what God, the Protector, the Self-Subsisting, has."
- 10 اینکه در باره ارض ها و مِم مرقوم داشتند خبر رسید ولكن نوشته اند بخوشی گذشت اگرچه تا غنا در نفس باقیست ابداً او نزد اهل ایران از شبهات شرکیه و اشارات کفریه طاهر نخواهد شد این مختصر قول اذا تم الذهب و الفضه یثبت الایمان عندهم و خلافة ما عندهم عندالله المهیمن القیوم

- 11 Concerning what you wrote about his honor and Muhammad Surur, upon him be [Baha'u'llah's] glory, and the house where that beloved one resides - regarding this matter, after presentation, they said to write to his honor the physician, upon him be God's peace and care: "In any case, you must deal with him with forbearance, for if any word should arise concerning the friendship and love of the past, it might cause some to gossip, since your connection is to this place. And God willing, whatever loss occurs, we beseech the True One to grant compensation in return."
- اینکه در باره جناب و محمد سرور علیه ۶۶ ۹ [بهاء الله] و بیتیکه آنحبيب ساکنند مرقوم داشتند در اینفقره بعد از عرض فرمودند بجناب طبیب علیه سلام الله و عنایت بنویس در هر صورت باید با او مدارا نمائید چه که با دوستی و محبت قبل اگر حرفی بمیان آید شاید سبب گفتگوی بعضی شود چه که نسبت شما باینجمل است و انشاء الله آنچه خسارت واقع شود از حق میطلبیم عوض عطا فرماید انتهى
- 12 Mention was made of the spiritual friend, his honor Aqa Mirza 'Abdu'llah, may God's peace be upon him. God willing, may he ever recline upon the couch of joy and dwell in the station of gladness and delight. Some time ago, this servant submitted something to his presence which was dispatched; God willing, it has arrived. Another letter from his presence dated the 21st of Jamadiyu'th-Thani was received. Praise be to God, repeated were the glad tidings of health and well-being, and renewed was the feast of remembrance. I beseech God, exalted be His glory, to grant me the ability to fulfill my obligations of gratitude to His loved ones. But alas, alas! When does heedlessness grant respite, and when do deeds meet their requirements? I implore his presence to pray and seek divine confirmation from the Truth.
- 12 ذکر حبیب روحانی جناب آقا میرزا عبدالله علیه سلام الله را فرموده بودند انشاء الرحمن در کلّ احیان در بساط انبساط جالس باشند و بر مقام فرح و سرور ساکن اینعبد چندی قبل خدمت ایشان چیزی عرض نموده ارسال داشت انشاء الله رسیده دستخط دیگر آنحضرت که بتاریخ ۲۱ جمادی الثانی بود رسید لله الحمد مرثده صحت و سلامتی مکرر شد و مائده ذکر مجدد از حق جلّ جلاله توفیق میطلبم که از عهده شکر اولیایش برآیم ولكن هیات هیات غفلت بجا مهلت میدهد و عمل بجا اقتضا مینماید مستدعی از آنحضرت که دعا فرمایند و از حق توفیق بطلبند
- 13 Regarding what was again written about the matter of ha and mim, at first it was very difficult, for they had written that the Vakilu't-Tujjar, who is sometimes the governor's deputy, had risen in opposition, the reason being that his honor the Traveler, upon him be 9 66 [Baha'u'llah], had a claim of two hundred tumans against him which they had requested. Hence these troubles arose, but afterward it passed. I beseech God to transform the essence of enmity and hatred into love and harmony, that all the people of the world may find rest. I send greetings to the friends of that land and beseech God that there may appear from them that which befits their station. The relatives of that Beloved One have been and are in mind. Conveying greetings to all depends upon the grace of that Beloved One. Peace be upon you, and the mercy of God, and His blessings.
- 13 اینکه مجدداً در فقره ها و میم مرقوم داشتند اول کار بسیار سخت بوده چه که نوشته بودند وکیل التجار که گاهی وکیل حاکم است او بعناد برخاسته و سبب آنکه مبلغ دوپست تومان جناب مسافر علیه ۶۶ ۹ [بهاء الله] از او طلب داشته و مطالبه نموده اند لذا این اسباب بمیان آمد ولكن بعد گذشت از حق میطلبم کینونت عداوت و بغضا را بحبت و صفا تبدیل فرماید تا اهل عالم کلّ مستریح شوند دوستان آن ارض را سلام میرسانم و از حق میطلبم از ایشان ظاهر شود آنچه شایسته مقام است منتسبین آنحبيب در نظر بوده و هستند خدمت جمیع تبلیغ سلام معلق بعنایت آنحبيبست السلام علیکم و رحمة الله و برکاته

BLIB_Or15700.084, BLIB_Or15711.057

BH01247*To: Hasan Khurasani, in Egypt**Date: 1301-08-01 [1884-May-27]*

1 He is God, exalted be His glory, the Most Great!

2 Praise be to God Who hath adorned the world with the light that hath shone forth, risen, gleamed and flashed from the horizon of Hijaz, and hath caused all in the regions to speak and proclaim that there is none other God but Him. He hath ever been sanctified beyond mention and utterance, and exalted above the comprehension of all created things. Every mention boweth down before the effulgences of the lights of the Sun of His mention, and every understanding shrinketh before the dawning of the light of His knowledge. Glorified be His greatness, exalted be His might, and sublime be His station! He it is Who sent forth the Messengers to exalt His Word, to manifest His commandments, to establish His laws, and revealed unto them the Books for the guidance of His servants and creation, until it culminated in the Book that distinguished between truth and falsehood, which was named the Furqan in the kingdom of utterance, and was made an enduring testimony for all who dwell in the realm of possibility. And the prayer that shineth from the horizon of the heaven of God's loving-kindness, and the peace that gleameth from the kingdom of grace and bounty, be upon him whom God made a support for those near unto Him, a sovereign for the believers, a shield for the sincere ones, a fortress for those who seek refuge, and a mercy to the worlds. Were it not for him, the decree of Divine Unity would not have been revealed and the standard of detachment would not have been raised. And upon his family and companions who conquered the lands through his name, aided the Cause of God by his command, and strove in the path of God with true striving until most lands were illumined with the light of unity.

3 Glory be unto Thee, O Thou in Whose grasp are the reins of all created things and in Whose right hand are the reins of all possible things! I beseech Thee by Him through Whom Thou didst adorn the firmaments of the heavens of Thy glory and illumined the hearts of those near unto Thee among Thy creation, to send down from the clouds of Thy generosity that which will tranquilize the hearts of Thy servants and the hearts of those who have turned toward the horizon of Thy grace and favors. Thou seest, O my God, how tribulation and adversity have encompassed Thy dwellings and Thy lands. I beseech

1 هو الله تعالى شأنه العظمة والاعتدار

2 الحمد لله الذي زين العالم بالنور الذي لاح واشرق والاح وابرق من افق الحجاز ونطق وانطق من في الآفاق على انه لا اله الا هو لم يزل كان مقدساً عن الذكر والبيان ومنزهاً عن ادراك من في الامكان قد خضع كل ذكر عند اشراقات انوار شمس ذكره وخشع كل عرفان عند طلوع نور عرفانه جلّت عظمته وعلت قدرته وتعالى شأنه هو الذي ارسل الرسل لاعلاء كلمته واظهار اوامره واثبات احكامه وانزل عليهم الكتب لهداية عياده وخلقته الى ان انتهت بكاتب فرق به بين الحق والباطل وسمي بالفرقان في ملكوت البيان وجعله حجة باقية لمن في الامكان والصلوة المشرقة من افق سماء عناية الله والسلام اللائح من ملكوت الفضل والعطاء على من جعله الله سنداً للمقربين وسلطاناً للموحدين وظهراً للمخلصين وحصناً للمتجئين ورحمة للعالمين لولاه ما ظهر حكم التوحيد وما ارتفع علم التجريد وعلى اله واصحابه الذين سخرّوا البلاد باسمه ونصروا امر الله بأمره وجاهدوا في الله حق الجهاد الى ان استضاء بنور التوحيد اكثر البلاد

3 سبحانك يا من في قبضتك زمام الكائنات وفي يمينك ازمة الممكات استلّك بالذي به زينت افلاك سموات مجدك ونورت افئدة المقرّين من خلقك بأن تنزل من سحب جودك ما تطمئن به افئدة عبادك وقلوب الذين اقبلوا الى افق فضلك والطافك ترى يا الهى قد احاطت البأساء والضراء ديارك وبلادك استلّك بأنوار عرشك واسرار كتابك ومظاهر وحيك ومشارك عرفانك وشمس فضلك وبحر علمك الذي ماج امام عين العالم يا مالک القدم

Thee by the lights of Thy throne, the mysteries of Thy Book, the Manifestations of Thy revelation, the Daysprings of Thy knowledge, the Sun of Thy grace, and the Ocean of Thy knowledge which surgeth before the eyes of the world, O Thou Who art the Lord of eternity, to aid Thy loved ones and chosen ones, then preserve them, O my God, from the evil of those who have risen to spread corruption and have kindled fire in the lands. O my God, Thou seest how the idolaters have encompassed those who believe in Thy unity; do Thou preserve them through Thy bounty and the arms of Thy power and might. There is none other God but Thee, the Omnipotent over what Thou willest, and in Thy grasp are the reins of all things. There is none other God but Thee, the All-Knowing, the All-Wise.

بأن تنصر أحبائك و أوليائك ثم احفظهم يا
الهي من شر الذين قاموا على الفساد و اضرمو
النار في البلاد يا الهي ترى المشركين احاط
الموحدين فاحفظهم بجمودك و ذراعي قدرتك
و قوتك لا اله الا انت المقتدر على ما تشاء و
في قبضتك زمام الأشياء لا اله الا انت العليم
الحكيم

- 4 Thereafter, this servant received your letter and was gladdened by your mention and praise, and by what shone forth from the horizon of your sincerity toward God, our Lord and your Lord and the Lord of all worlds. I beseech Him, exalted be He, to assist you and aid you in His remembrance and to preserve you from the evil of every oppressor who hath violated God's Covenant and His Testament.

4 و بعد قد بلغ الخادم كتابكم و سره ذكركم و ثنائكم
و ما اشرق من افق خلوصكم لله ربنا و ربكم و
رب العالمين و اسئله تعالى بأن يوفقكم و يؤيدكم على
ذكره و يحفظكم من شر كل ظالم نقض ميثاق الله
و عهده

- 5 As to what you wrote regarding Jinab-i-Haji Ali Baba, upon him be God's grace and bounty, praise be to God he has drunk from the cup of grace. Though it be but a small portion, the light that has appeared is itself evidence of the grace of God, exalted be His glory, and will surely show the straight path. I beseech God, exalted be His glory, and hope that He will assist him to turn with his whole being to the Most Sublime Horizon and the Supreme Summit. His petition was presented before the Divine Presence and a most mighty and holy Tablet was graciously revealed in reply, written in this servant's hand. I beseech God to confirm him and enable him to achieve that which He loves and is pleased with, for if one attains today to this supreme bounty, one has attained to all bounties - that is, those bounties that have existed from the beginning that has no beginning and will exist to the end that has no end. And if, God forbid, one remains heedless of this Cause, one will be deprived of all good things.

5 اينکه در باره جناب حاجی علی بابا علیه عنایه
الله و فضله مرقوم داشتید الله الحمد از کأس فضل
نوشیده اند اگرچه قلیل باشد روشنی که ظاهر شد
همان روشنائی دلیل بر عنایت حق جلّ جلاله
است و البته سبیل مستقیم را مینماید از حق
تعالی شأنه سائل و آمل که ایشان را موفق فرماید
لیکون متوجهاً بکله الی الأفق الأعلى و الذروة
العلیا عریضه ایشان لدى الوجه معروض و یک
لوح امنع اقدس بخط اینفانی در جواب عنایت
شد از حق مبطلیم ایشانرا تأیید فرماید و به ما
یحیب و یرضی موفق دارد چه اگر انسان الیوم
باین فیض اعظم فائز شود بجمع فیوضات فائز
است یعنی فیوضاتی که از اول لا اول بوده و الی
آخر لا آخر خواهد بود و اگر نعوذ بالله از این امر
غفلت نماید از جمیع خبرات ممنوع خواهد شد

- 6 That the aforementioned personage attained to the mention of the Divine Purpose in his early days is clear evidence of the happiness stored within him, for many souls in distant lands have not yet attained to such special mention. Blessed be he!

6 اينکه جناب مذکور در اول امرشان بذکر
مقصود فائز شدند این دلیلی است واضح بر
سعادت مودعه در ایشان چه که بسیار از عباد
در بلادهای بعیده تا حین بذکر مخصوص فائز
نگشته اند هنیئاً لجنابه

- 7 As to what was written regarding the upheavals in that land, these are all fruits that have appeared from the trees of the deeds of the heedless ones. The enemies have surrounded the

7 و اينکه در باره انقلابات آن ارض مرقوم
فرموده بودند جمیع ثمراتیبست که از سدرات

white faith [the Baha'i Faith] from all directions, yet no one perceives what is the cause and reason. May God grant justice that perchance they may arise to redress what has been lost.

اعمال غافلین ظاهر گشته از جمیع جهات اعدا
ملت بیضا را احاطه نموده اند مع ذلک احدی
شاعر نه که سبب چیست و علت چه حق
انصاف عنایت فرماید که شاید بر تدارک
مافات قیام نمایند

- 8 Regarding movement, stillness and similar matters, these are contingent upon consultation. Whatever emerges from consultation, let it be acted upon with trust in God. After this matter was presented in the Most Holy Presence, it was stated: "At present there is no preference for movement. Verily God is with the patient and those who trust in Him." End quote.

8 و در حرکت و سکون و امثال این امور بحکم
مشورت معلق است آنچه از مشورت ظاهر شود
متوکلاً علی الله بآن عمل نمایند بعد از عرض
اینفقره در ساحت امنع اقدس فرمودند حال از
برای حرکت رجحانی نه ان الله مع الصابرين و
المتوکلین انتهی

- 9 I convey greetings to all the friends and masters, and I beseech confirmation for all. Peace be upon you and upon God's sincere servants.

9 خدمت جمیع دوستان و آقایان عرض تکبیر
میرسانم و از برای کل تأیید میطلب السلام علیکم
و علی عباد الله المخلصین

- 10 The servant, at the beginning of the honored month of Sha'ban 1301

10 خادم فی اول شهر شعبان المعظم سنة ۱۳۰۱

BLIB_Or15700.182, BLIB_Or15711.054b

BH00229

To: Aqa Siyyid Ahmad Afnan

Date: 1301-08-15 [1884-Jun-10]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise sanctified above the mention of the people of creation and the Kingdom of Names befiteth the most holy and exalted court of the Desired One, Who, in the midst of tribulation and adversity, hath caused the Most Exalted Pen to move, raised the call, directed His will, and caused the tongue of grandeur to speak in the kingdom of utterance. Exalted is His majesty, sublime His sovereignty, resplendent His signs, manifest His evidences, all-encompassing His traces, and brilliant His lights! Blessed is he who hath detached himself from the world, clinging to the Most Great Name, whereby the peoples have lamented, save whom God, the Lord of eternity, hath willed. Woe unto those who have been heedless, turned away and objected, until they arose to waste the Cause and said as Pharaoh said: "I am your Lord, the Most High!"

1 بِسْمِ رَبِّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از ذکر اهل انشاء و ملکوت اسماء
ساحت امنع اقدس حضرت مقصودیرا لایق و
سزاست که در بحبوحهء بأساء و ضراء قلم اعلی
متحرک و ندا مرتفع و اراده متوجّه و لسان
عظمت در ملکوت بیان ناطق جلّت عظمت و
علت سلطنت و اشرف آياته و ظهرت بیناته و
احاطت آثاره و لاحت انواره طوبی لمن انقطع
عن العالم متمسکاً بالاسم الأعظم الذی به ناح
الأمم الا من شاء الله مالک القدم و ویل
للذین غفلوا و اعرضوا و اعترضوا الى ان قاموا

على تضييع الأمر و قالوا مثل ما قاله الفرعون انا
ربكم الأعلى

- 3 Glorified art Thou, O Thou in Whose grasp are the reins of all things! I beseech Thee by Thy Manifestation, Thy appearance, Thy might and Thy power, to make known unto those who have gone astray and led Thy servants astray, and to ordain for them that which will guide them to the shore of the ocean of Thy utterance, lest they transgress their bounds, stations and conditions. O my Lord! Thou knowest what is within their souls. If Thou wilt, purify them from the defilement of their words and that which their tongues have uttered. O my God and my Master! Thou seest their heedlessness, their turning away and their objections, and hearest what they speak according to their desires. Their words have prevented them from turning to Thee, and their deeds from directing themselves to the lights of Thy countenance. O Lord! Aid them to return unto Thee. Verily Thou art the Ever-Forgiving, the Pardoner, the Mighty, the Generous. O Lord! These are days wherein the ocean of Thy bounty hath surged and the fragrance of Thy grace hath wafted. I beseech Thee to write down for Thy Afnan, from Thy Most Exalted Pen, that which beseemeth Thy generosity and Thy favors. Verily, Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Almighty, the All-Compelling, the Omnipotent.

3 سبحانه يا من في قبضتك زمام الأمور اسئلك
بظهورك و بروزك و قدرتک و اقتدارک بأن
تعرف الذين ضلوا و اضلوا عبادک و قدر لهم ما
يقودهم الى شاطئ بحر بيانک لئلا يتجاوزوا عن
حدودهم و مقاماتهم و شئونهم اى رب انت
تعلم ما فى انفسهم لو تشاء طهرهم عن رجس
اقوالهم و ما نطقت به السنتهم يا الهى و سيدى
ترى غفلتهم و اعراضهم و اعتراضهم و تسمع ما
يتكلمون بأهوائهم قد منعهم اقوالهم عن الاقبال
اليك و اعمالهم عن التوجه الى انوار وجهک
اى رب ايدهم على الرجوع اليک انک انت
التواب الغفار العزيز الكريم اى رب هذه ايام فيها
ماج بحر عنايتک و هاج عرف فضلک اسئلك
بأن تكتب لأفنانک من قلبک الأعلى ما ينبغى
لجودک و الطافک انک انت المقتدر على ما تشاء
لا اله الا انت القوى الغالب المقتدر القدير

- 4 May my spirit be a sacrifice for your service and for your steadfastness! Two of your letters, the first dated the 29th of Rabi'u'th-Thani and the second the 19th of Jamadi'l-Avval, illumined the world of separation and remoteness with the light of reunion, for a letter is like a mirror reflecting its sender, especially when adorned with the mention of the Beloved of the world - it is the dawning-place of life for humanity. This evanescent servant beseecheth God, exalted be His glory, to bestow and grant the blessing of reunion and meeting, for this is a blessing more complete and more excellent than the blessings of the world and the heavenly food sent down. All divine Books have given glad tidings of this station. Blessed are they who attain! This station can be achieved both in presence and absence, for grace is all-encompassing and mercy is pre-existent. How many were the servants who attained the presence of the Countenance, yet the Most Exalted Pen neither confirmed nor approved; and how many who outwardly did not attain, yet the Most Exalted Pen testified to their orientation, turning, presence, attentiveness, meeting and reunion. Exalted is His bounty and great are His favors! And some have attained both - this is from a grace that nothing in the world can equal, as hath been witnessed by the Lord of Eternity and the Master

4 روحى لخدمتکم الفداء و لقيامکم الفداء دو
دستخط آنحضرت که اول بتاريخ ۲۹ ربيع
الثانى مزین و ثانی ۱۹ جمادى الاولى عالم بعد
و فراق را بنور وصال منور نمود چه که نامه
بمنايه مراتب حاکى از مرسل مخصوص اگر
مزین باشد بذکر محبوب عالم او مطلع حیاتست از
برای بنی آدم این خادم فانی از حق جلّ اجلاله
میطلبد که نعمت وصال و لقا را مبذول فرماید
و عنایت نماید چه که این نعمتی است اسبغ و
اسبق از نعمتهای عالم و مائدهای منزله جمیع
کتب الهی مبشر این مقام طوبی للفائزین این مقام در
حضور و غیاب هر دو حاصل میشود چه که
فضل محیط است و رحمت مسبوق چه بسیار
از عباد که تلقاء وجه فائز شدند و قلم اعلی
تصدیق نفرمود و امضا نمود و چه مقدار که بر
حسب ظاهر فائز نشدند و قلم اعلی گواهی داد
بر توجه و اقبال و حضور و اصفا و لقا و وصال
جلت عنایت و عظمت الطافه و بعضی بهر دو
فائز هذا من فضل لا یعادلہ شیء فی العالم قد

of all nations. After reading your letter and learning of its contents, approach was made to the Most Exalted Summit, and after attaining the presence and receiving complete permission, all was presented before the Throne. This is what the Tongue of Grandeur spoke, blessed and exalted be His Word:

شهد بذلك مالک القدم و مولی الأمم بعد از
قرائت دستخط آنحضرت و اطلاع قصد ذروه
علیا نموده بعد از درک حضور و اذن تمام آن
تلقاء عرش عرض شد هذا ما نطق به لسان
العظمة قوله تبارک و تعالی

5 He is the Hearer, the Answerer

5 هو السامع المجیب

6 O thou who hast turned thy face towards My horizon, who art mentioned in My court and inscribed in My Book by the Pen of My will, and who dost soar in the atmosphere of My love! Harken unto My call and My testimony that there is none other God but Him. He hath ever existed, sanctified above whatsoever the tongues of all created things have spoken, and exalted beyond all that hath been uttered by contingent beings. He is the One Whom the happenings of days have not hindered, nor hath He been veiled by the allusions of men. He hath come with the hosts of divine revelation and inspiration, and hath manifested that which lay hidden in the treasures of His knowledge and stored in the repositories of His might. Thereupon the servants and dwellers of the lands rose up in rejection and protest, to such extent that they denied the Books of God and His Scriptures and whatsoever was revealed aforetime unto His Prophets and Messengers. Say: O people of the earth! Be fair in the name of God - if ye deny this Most Great Cause and this Mighty Announcement, by what proof can ye establish that which ye possess? Would ye deny Him through Whom the standard of Divine Unity hath been raised in the heart of the world and the banner of His remembrance amidst all nations? Fear ye God and be not of the ignorant ones.

6 یا ایها المقبل الی افقی و المذكور فی ساحتی و
المستور فی کتابی من قلم ارادتی و الطائر فی هوا
حیی ان استمع ندائی و شهادتی انه لا اله الا هو
لم یزل کان مقدساً عما نطقت به السن الکائنات
و منزهاً عن کل ما تفوّهت به الممکات انه هو
الذی ما منعه حوادث الأيام و ما حجبته اشارات
الأنام قد اتی بجنود الوحی و الالهام و اظهر ما
کان مکنوناً فی کائز علمه و مخزوناً فی خزائن قدرته
إذا قام العباد و من فی البلاد علی الاعراض و
الاعتراض علی شأن انکروا کتب الله و صحفه و ما
نزل من قبل علی انبیائه و رسله قل یا اهل الأرض
انصفوا بالله ان تنکروا هذا الأمر الأعظم و هذا
النبا العظیم بأی برهان یثبت ما عندکم هل تنکرون
الذی به نصبت رایة التوحید علی قلب العالم و علم
الذکر بین الأمم اتقوا الله و لا تكونوا من الجاهلین

7 Peace be upon thee, together with My glory and My loving-kindness! Most momentous is the Cause, yet how heedless are the servants. From time immemorial hath the Supreme Pen revealed the greatness of this Cause. This is that which had been hidden from eternity, which the Prophets and Messengers alluded to both explicitly and implicitly, ever beseeching and yearning for His presence from the True One. Blessed are they who have recognized this blessed Day and partaken of its outpourings, which are the recognition of the Dayspring of Revelation and the Source of His verses.

7 احم علیک بهائی و عنایتی امر بسیار عظیم و
عباد بسیار غافل لم یزل از قلم اعلی عظمت این امر
جاری و نازل اینست آن چیزیکه لازال مستور
بوده انبیا و مرسلین بتلویح و تصریح ذکر نموده اند
و لقائش را از حق سائل و آمل طوبی از برای
نفوسیکه این یوم مبارک را ادراک نمودند و
از فیوضات آن که عرفان مشرق وحی و مطلع
آیاتست نصیب بردند

8 Glory be to God! All the diverse peoples are engaged in the remembrance of the Truth and are expectant of His appearance, yet they remain veiled and heedless, save whom God willeth. Convey My greetings to the friends of God. Say: Today the fragrance of the robe of the All-Merciful is diffused, while the foul odor from the hearts of the idolaters is spread abroad. Hold ye fast to the cord of the Most Great Steadfastness and

8 سبحان الله احزاب مختلفه کل بذکر حق مشغول
و منتظر ظهور مع ذلک محبوب و غافل الا من
شاء الله اولیای حق را از قبل اینظلمون تکبیر
برسان بگو امروز عرف قیص رحمن متضوع
و رایحه منتنه از افنده مشرکه منتشر بحبل
استقامت کبری تمسک نمائید و بذیل فضل

cling to the hem of grace. Should wisdom permit, summon the heedless souls to the Straight Path. Blessed is he who ariseth to serve the Cause and protecteth the weak from the craft and guile of the wicked.

- 9 We beseech God to aid His loved ones to such steadfastness that they may regard the world and all that is therein as non-existent, beholding themselves detached and free. Were God, exalted be His glory, to unveil even less than a mustard seed of that which He hath concealed, all would detach themselves from whatsoever they possess and would hold fast unto that which is with God. This is the Day whereon all that lay hidden in hearts shall be made manifest. Remember what the All-Merciful hath revealed in the Qur'an: "O my son! verily if there be the weight of a mustard-seed, and it be in a rock, or in the heavens, or in the earth, God will bring it forth." This is the station of justice which God, exalted be His glory, hath mentioned. Say: O friends! Strive that ye may attain unto that which exhaileth the fragrance of immortality. Today man can attain unto an everlasting sovereignty, and likewise eternal loss. The Command is in God's hands. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praiseworthy.

- 10 Glory be to God! This evanescent servant standeth bewildered and astonished, for that distinguished personage and others are well aware that in the days of tribulation, when the darkness of tyranny had encompassed all lands, this servant was occupied day and night in exalting the Word and raising up the Cause of God, to such extent that, by God besides Whom there is none other God, this servant found no time for sleep or sustenance. From nightfall the Tongue of Grandeur would speak, and this servant would be engaged in transcription in His presence. The heavenly food would descend in such measure that on some nights the dawn would break ere He commanded food to be brought. Likewise, on certain days and nights the Tongue of Grandeur would speak continuously for the guidance of the servants, until some light appeared in various regions and in every land a few souls were quickened by a wondrous new life in the name of God, glorified be He. Thereafter, cawing arose from every direction and braying was heard from every land. Such is the condition of the heedless and ignorant people, moved by every wind and clinging to every rope.

- 11 In all circumstances, I beseech God, exalted be His glory, that should they be capable of return, He may bestow His favor upon them and not deprive them of the ocean of His bounty

تَشَبُّثِ اگر حکمت مقتضی بَذَر و بیان نفوس غافله را بصراط مستقیم دعوت نمائید طوبی از برای نفسیکه بر خدمت امر قیام نماید و ضعف را از مکر و حيله اشقیا حفظ کند

9 از حق میطلبیم اولیائش را موفق فرماید بر استقامت بشأنی که عالم و عالمیانرا معدوم شمرد و خود را فارغ و آزاد مشاهده نمایند اگر حق جلّ جلاله آنچه را ستر نموده اقلّ از خردل کشف نماید کلّ از ما عندهم منقطع و به ما عند الله تمسک نمایند امروز روزیست که آنچه در قلوب مستور ظاهر و آشکار شود ان اذکر ما انزله الرحمن فی الفرقان قوله تبارک و تعالی یا بنی انہا ان تک مثقال حبّة من خردل فتکن فی صحفہ او فی السموات او فی الارض یأت بها الله و ینتقم عدل است که حق جلّ جلاله ذکر فرموده بگو ای دوستان جهد نمائید که شاید فائز شوید بامریکه عرف بقا از او استشمام گردد امروز انسان میتواند صاحب دولت باقیه شود و همچنین خسارت دائمة الامر بید الله یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید انتہی

10 سبحان الله این خادم فانی بمثابه موله باهت مشاهده میشود چه که آنحضرت و سایر آقایان مطلعند که در ایام شداد ایامیکه ظلمت ظلم جمیع بلاد را احاطه نموده بود در لیالی و ایام در اعلاء کلمه و ارتفاع امر الله مشغول بشأنی که والله الذی لا اله الا هو اینفانی مجال نوم و یا اکل نمییافت از اول لیل لسان عظمت ناطق و اینبعد در حضور بتحریر مشغول مائده سمانیه بشأنی نازل که در بعضی از شبها فجر طالع و امر باحضار طعام نفرموده و همچنین در بعضی از ایام شب و روز لسان عظمت ناطق لأجل هدایت عباد تا آنکه در اطراف فی الجمله نوری ظاهر و در هر بلدی معدودی باسم حق جلّ جلاله بحیوة تازه بدیع فائز و بعد نعیق از هر طرف مرتفع و نهیق از هر بلد ظاهر اینست شأن ناس غافل جاهل بهر ریخی متحرک و بهر حبلی متمسک

11 در هر حال از حق جلّ جلاله میطلبیم که اگر قابل رجوع هستند در حقشان عنایتی فرماید و از

in these days. Verily, He is powerful over all things. Ignorance bringeth man to such a pass that he becometh in no wise worthy of divine favors.

بحر فضل در این ایام محروم ننماید آنه علی کلشیء
قدیر جهل انسانرا بمقامی میرساند که بهیچوجه
محل عنایت واقع نمیشود

- 12 Glorified art Thou, O Thou Who art the Goal of all existence! I beseech Thee by the ocean of Thy knowledge and the heaven of Thy Cause to protect me from such disobedience as would cut off my hope and deprive me of the fragrances of Thy verses and Thy clear proofs. O Lord! I beseech Thee to have mercy upon this helpless servant whose right hand is raised toward the heaven of Thy mercy and whose other hand clings to the hem of Thy bounty and forgiveness. Make known to Thy servants who have been heedless of Thy remembrance and praise and the recognition of the Dawning-Place of Thy Revelation and the Dayspring of Thy verses, and who have arisen to lead astray Thy loved ones who have set their faces toward their Ultimate Goal and their Supreme End. O Lord! I beseech Thee by Thy Self and by them who circle round Thy throne to assist them with the hosts of the unseen and the visible. Verily, Thou art the Protector, the Most Exalted, the Ordainer, the Almighty, the All-Knowing, the All-Wise.

12 سبحانک یا مقصود الامکان اسئلک بحر علمک
و سماء امرک بأن تحفظنی من عصیان ینقطع
به رجائی و یجعلنی محروماً عن نفعات آیاتک
و یناتک ای رب اسئلک بأن ترحم هذا
العبد المسکین الذی کانت یده الینی مرتفعة الی
سماء رحمتک و الأخری متشبثة بذیل جودک
و غفرانک و عرف عبادک الذین غفلوا عن
ذکرک و ثنائک و عرفان مشرق وحیک و
مطلع آیاتک و قاموا علی اضلال احبائک الذین
قصدوا المقصد الأقصى و الغایة القصوی ای
رب اسئلک بنفسک و الذین یطوفون عرشک
بأن تنصرهم بجنود الغیب و الشهادة انک انت
المهیمن المتعالی المقدر المقتدر العلیم الحکیم

- 13 Mention had been made of his honor Afshar, upon him be the Glory of God, and his relatives, upon them be the Glory of God. Praise be to God, each one hath been blessed by divine favors and wondrous, sublime Tablets were specifically revealed and sent to them. God willing, may they drink from the hidden oceans of inner meanings and attain unto the fragrances of the verses. They sent a letter to this servant which was presented at the Most Holy and Most Exalted Court, and whatsoever was revealed from the heaven of favor specifically for them, this servant recorded in reply and sent forth. I beseech God, exalted be His glory, to make them and their kindred steadfast in His Cause and firm in its service. Verily, He hath power over all things. According to His command, they should peruse the Tablets that were sent and this servant's letters which are adorned with wondrous and sublime verses, and deliver them.

13 ذکر جناب افشار علیه ۹ ۶۶ [بهاء الله] و
منتسبین ایشان علیهم بهاء الله فرموده بودند الحمد
لله هریک بعنایت الهی فائز و الواح بدیعه منیعه
مخصوص ایشان نازل و ارسال شد انشاء الله از
بحور معانی مستوره بیاشامند و بنفحات آیات
فائز گردند مراسلهئی باین بنده ارسال داشته اند
در ساحت امنع اقدس عرض شد و آنچه
از سماء عنایت مخصوص ایشان نازل اینعبد
در جواب نامه ثبت نمود و ارسال داشت از
حق جل جلاله میطلبم که ایشان و متعلقان
ایشانرا بر امر ثابت و بر خدمت قائم فرماید آنه
علی کلشیء قدیر حسب الأمر الواح مرسله و
مراسلات اینعبد که بآیات بدیعه منیعه مزین
است ملاحظه فرمایند و برسانند

- 14 As for the mention they made of his honor Haji Ali and his honor Aqa Muhammad-Rida and his honor Haji Muhammad, upon them be the Glory of God and His favors, they were mentioned in His presence and each one was blessed with the effulgent lights of the Sun of favor. This evanescent servant beseecheth God, exalted be His glory, to make His loved ones dawning-places of the suns of steadfastness and to aid them in that which will exalt His Cause.

14 اینکه ذکر جناب حاجی علی و جناب آقا محمد
رضا و جناب حاجی محمد علیهم بهاء الله و عنایت
فرموده بودند لدی الوجه مذکور و هریک
باشراقات انوار آفتاب عنایت فائز این خادم فانی
از حق تعالی شأنه سائل و آمل که اولیای خود
را مطالع شمس استقامت فرماید و بما یرتفع به
الأمر مؤید نماید

- 15 And as for the mention of his honor Aqa Mulla Muhammad, upon him be the Glory of God and His favors, it was presented

15 و اینکه ذکر جناب آقا ملا محمد علیه بهاء الله و
عنایاته را مرقوم داشتند در ساحت امنع اقدس

at the Most Holy and Most Exalted Court, and a Tablet of prayer was specifically revealed for him from the heaven of the favor of the Best-Beloved of all existence and was sent forth. This evanescent servant conveyeth greetings and praise to him and submitteth that this is a Day whose greatness is as evident as the sun. For ages and centuries certain people have nurtured others in doubts and idle fancies, and the wine of heedlessness so overtook them that even after the appearance and exaltation of the Word and the dawning of verses and the manifestation of clear proofs, they did not come to their senses and remained utterly remote and deprived from the Dawning-Place of certitude. Now his honor who was mentioned must arise to serve the Cause through God's favor and lead the heedless people from the desert of ignorance to the ocean of awareness and from the north of error to the right hand of guidance. In all cases, effort must be made lest the idols of vain imaginings appear again. The servant beseecheth his Lord to aid his honor to remember and praise Him and serve His Cause, and to ordain for him through His Most Exalted Pen the best of this world and the next. Verily, He is the Almighty, the All-Powerful.

اعلیٰ عرض شد و یک لوح مناجات مخصوص ایشان از سماء عنایت محبوب امکان نازل و ارسال گشت این خادم فانی تکبیر و ثنا خدمت ایشان میرساند و عرض مینماید امروز روزیست که عظمتش بمثابه آفتاب واضح و ظاهر است جمعی در قرون و اعصار ناس را در ظنون و اوهام پرورده اند و بشائی سکر غفلت ایشانرا اخذ نمود که بعد از ظهور و اعلاء کلمه و اشراقات آیات و ظهورات بینات بشعور نیامدند و از مطلع ایقان بغایت بعید و محروم مشاهده شدند حال باید جناب مذکور بعنایت حق بر خدمت امر قیام نمایند و ناس غافل را از هیما نادانی بجر آگاهی کشانند و از شمال ضلالت بپیمین هدایت راه نمایند در هر حال باید همت نمود که مباد مجدد اصنام اوهام بمیان آید یسئل الخادم ربّه بأن یؤید جنابه علی ذکره و ثنائه و خدمه امره و یکتب له من قلبه الاعلیٰ خیر الآخرة و الأولى انه هو المقتدر القدير

- 16 Regarding your mention of Aqa Muhammad-'Ali from [location] and his intention to pay the Huquq several months ago, this servant also wrote about this matter and it was presented at the Most Holy Court. No response emerged from the Source of the Cause until these days when this supreme word shone forth from the Lord of Names - He says, exalted be His glory: "O servant in attendance, write to the Afnan, glory be upon him, if the mentioned person has truly intended to pay the divine Huquq, let it be delivered to the mentioned souls. And likewise they had sought permission to turn towards the Most Holy Court - the sun of permission has risen. I beseech God, exalted be His glory, to protect the friends from the evil of the opposers, deniers and deceivers." The distribution details were also sent - if received, your honor should deliver them. This servant sent the reply to their letter - God willing it will arrive. The beloved of hearts, Haji [name], upon him be the Most Glorious Baha, had requested several Tablets for the people of [location] and nearby village and had written repeatedly. In these days wondrous and exalted Tablets were revealed from the heaven of the All-Merciful's will and were sent to be delivered to Aqa Muhammad-'Ali or in whatever other way your honor deems appropriate.

16 و اینکه ذکر جناب آقا محمد علی از اهل به فرموده بودند و ذکر اراده ایشان در ادای حقوق چند شهر قبل باینجند هم در اینفقره نوشته بودند در ساحت امنع اقدس عرض شد جوابی از مصدر امر ظاهر نه تا در این ایام اینکلمه علیا از مالک اسماء اشراق نمود قوله جلّ جلاله یا عبد حاضر بنویس بافنان علیه بهائی اگر شخص مذکور فی الحقیقه اراده ادای حقوق الهی نموده بنفوس مذکوره برسانند و همچنین اذن خواسته بودند بساحت اقدس توجه نمایند شمس اذن مشرق از حق جلّ جلاله میطلبم دوستان را از شر معرضین و منکرین و خادعین حفظ فرماید و صورت تقسیم هم ارسال شد اگر رسید آنحضرت برسانند اینعبد جواب نامه ایشانرا ارسال داشت انشاء الله برسد حضرت محبوب فؤاد جناب حاجی حی علی علیه بهاء الله الاهی چند لوح بجهت اهل به و قریه قرب آن خواسته بودند و مکرر نوشته اند در این ایام الواح بدیعه منیعه از سماء مشیت رحمانی نازل و ارسال شد بجناب آقا محمد علی برسد که برسانند و یا قسم دیگر که آنحضرت مصلحت دانند

- 17 Regarding 'Ishqabad and the attention of Ustad 'Ali-Akbar, upon him be the glory of God, to that direction which you wrote about - Ustad himself has written and sent the details

17 در باب عشق آباد و توجه جناب استاد علی اکبر علیه بهاء الله بآنشطر مرقوم فرمودند خود جناب استاد تفصیل امور را نوشته ارسال داشته اند و

of affairs, and a response regarding this matter was revealed from the Source of Will and was sent. They approved your honor's action and it was adorned with acceptance. For a place that becomes a center for cities and villages belonging to the Russian state, acquiring lands and building there is very good. However, mentioning this to the governor is not permitted in these days. By command, silence is preferable for some time. Let Ustad be occupied with his work. If means become available and mention is appropriately made, then speaking a word would be harmless. God, exalted be His glory, is aware and vigilant - whatever He wills, its means will appear more readily than [in the blink of] an eye. All friends must observe wisdom. This command has been repeatedly revealed in divine Tablets, even to the point of prohibiting declaration and acknowledgment. Indeed the Cause is in His hands - He does what He wills and ordains what He desires. None may say "why" or "wherefore." A hundred thousand blessings upon the soul that gazes solely toward the horizon of God's Cause and acts according to what is commanded. Such a one is among the people of unity, the companions of detachment, and possesses a tranquil soul. Upon them be the glory of God and the glory of those in the kingdom of Command and Creation.

- 18 Concerning what was written about the spiritual beloved, Aqa Mirza Asadu'llah, upon him be the Glory of God, the Most Glorious, and his attention to securing the release of the friends, upon them be the Glory and Favor of God - after this matter was presented before the Most Holy, Most Exalted Presence of the Kingdom of Utterance, these sublime words were spoken, mighty and glorious is His utterance: "Blessed is A. and H., upon him be My Glory, for he has been and continues to be concerned with securing the release of the friends of God. It behooveth him to be thus. We have chosen him and selected him for the service of My firm and mighty Cause. However, silence is preferable for a time." End quote.

- 19 This servant submits that the promise and offering of worldly riches to secure the release of the prisoners is not permitted in these days. On two occasions this evanescent servant heard two statements from the Tongue of Grandeur. One day He said: "O servant in attendance! The people of God must today remember this blessed verse which was previously revealed to the Seal of the Prophets, may the spirit of all else be sacrificed for His sake." His exalted Word: "Our Lord! Pour forth upon us patience, make firm our steps, and help us against the unbelieving people." From this blessed word it is understood that patience is acceptable and beloved before the Throne. Likewise, one day He said: "Verily the oppressor seeks victory over Us through cannons, rifles and armies, while We seek victory over

جوابی در این فقره از مصدر مشیت نازل و ارسال شد عمل آنحضرت را امضا فرمودند و بطراز قبول فائز محلیکه مرجع مدن و قرای متعلقه بدولت روس واقع شود اخذ اراضی و تعمیر در آن بسیار خوبست اما ذکر با والی در این ایام جایز نه حسب الامر چندی صمت اولی جناب استاد بکار خود مشغول باشند اگر اسبابی فراهم آمد و ذکر بمقتضی بمیان آید آنوقت کلمهئی گفته شود بآسی نیست حق جلّ جلاله آگاه و بیدار آنچه اراده فرماید اسبابش اقرب من آن ظاهر و هویدا شود باید جمیع دوستان بحکمت ناظر باشند این حکم در الواح الهی مکرر نازل حتی از اقرار و اعتراف منع نموده اند ان الامر بیده یفعل ما یشاء و یحکم ما یرید لیس لأحد ان یقول لم او بم صد هزار طوبی از برای نفسیکه بافق امر الهی وحده ناظر باشد و بآنچه مأمور است عمل نماید اوست اهل توحید و اصحاب تجرید و صاحب نفس مطمئنه علیه بهاء الله و بهاء من فی ملکوت الامر و الخلق

- 18 اینکه در باره محبوب روحانی جناب آقا میرزا اسدالله علیه بهاء الله الاهی و توجه ایشان بجهه خلاصی اولیا علیهم بهاء الله و عنایت مرقوم داشتند بعد از عرض این فقره تلقاء وجه امنع اقدس ملکوت بیان باینکلمات عالیات ناطق قوله جل و عزّ طوبی از برای الف و جا علیه بهائی چه که در فکر خلاصی اولیای حق بوده و هستند ینبغی له ان یکون کذلک انا اخترناه و اصطفیناه لخدمه امری المبرم المتین ولكن چندی سکوت اولی انتهى

- 19 اینعبد عرض مینماید وعده و دادن زخارف بجهه خلاصی مسجونین در این ایام جایز نه در دو وقت دو کلمه از لسان عظمت این خادم فانی استماع نمود یومی از ایام فرمودند یا عبد حاضر حزب الله الیوم باید بلین آیه مبارکه که از قبل بر خاتم انبیا روح ما سواه فداه نازل شده ذا کر باشند قوله تعالی رب افرغ علینا صبراً و ثبت اقدامنا و انصرنا علی القوم الکافرین از اینکلمه مبارکه مستفاد میشود که صبر تلقاء عرش مقبول و محبوبست و همچنین یومی از ایام فرمودند ان الظالم یستنصر علینا بالمدافع و البنادق و الجنود و

him through the Strong, the Triumphant, the Powerful, the Mighty." After these two passages, it was repeatedly revealed in Tablets: "He knoweth what He intended by that which was uttered by His mighty Tongue."

20 Regarding what was written about the cawing of the crows, this is what the Supreme Pen foretold when it moved in the arena of utterance in Baghdad. Glory be to God! Souls who are entirely heedless of and uninformed about the Cause have said that which no idolater has ever said. May God protect us and your honor from the evil of these people. For long periods they have been occupied with collecting verses, tablets and wondrous, exalted books, and their intention is known and evident. Therefore it is not permitted henceforth to give divine writings to such souls.

21 In these days this servant has written several pages on certain matters, and since they contain divine verses and visitation tablets that have been revealed specifically for the martyrs in these days, they are being sent. Your honor should review them and then send them to Mirza 'A.L., upon him be the Glory of God. There is and was no harm if they are presented in person to the idolaters, but giving them copies is absolutely forbidden, for they are occupied with perverting the divine verses. How small is their worth and station, yet how grandiose their words! Do they not see the sun and observe the waves of the ocean? If they deny this Call, this Cry, this Most Great News, to what cord will they cling and by what proof will they argue? From the pages that were written and sent to your honor, his station is known and his intention evident. Since this evanescent servant has seen those pages, he deemed it necessary to mention for the sake of God that which the dawning-places of fairness and manifestations of justice will observe, that they may protect the divine sheep from the wolves of the earth.

22 Furthermore, it is the plea and submission of this evanescent servant that greetings and salutations be conveyed to the honored Afnan of the Sacred Tree, upon them be from all Glory its Most Glorious. This is a kindness from your honor towards this evanescent one. May the Glory that is manifest, evident and shining from the horizon of the favor of our Lord and your Lord be upon your honor and upon those who love you for the sake of God, the Lord of the worlds.

23 The servant 15th of the month of Sha'ban the Great, 1301

نحن نستنصر عليه بالقوى الغالب المقتدر القدير و بعد این دو فقره مکرر در الواح نازل آنه يعلم ما اراده عما نطق به لسان عظمته

20 و اینکه از نفاق ناعقین مرقوم داشتند هذا ما اخبرنا به القلم الأعلى اذ جال فی مضمار البیان فی الزوراء سبحان الله نفوسیکه از امر بالمره غافل و بی اطلاع گفته اند آنچه را که هیچ مشرکی نگفته اعادنا الله و حضرتکم من شر هؤلاء مدتها در جمع آوری آیات و الواح و کتب بدیعہ منیعہ مشغول بوده اند و قصدشان معلوم و واضحست لذا جایز نیست از بعد آثار بدیعہ بآن نفوس داده شود

21 این بعد در این ایام چند ورقی در بعضی از مطالب نوشته و چون حامل و حاوی آیات الهی و زیاراتیست که در این ایام مخصوص شهدا نازل شده ارسال میشود آنحضرت ملاحظه فرمایند و بعد نزد جناب میرزا عل علیه بهاء الله ارسال نمایند اگر در حضور بر مشرکین القا شود بآسی نبوده و نیست ولكن دادن نسخه ابدًا جایز نه چه که در آیات الهی بالحاد مشغولند ما صغر حدهم و شأنهم و کبرت اقوالهم آیا آفتاب را نمیبینند و امواج بحر را مشاهده نمیکنند اگر این ندا و این صیحه و این نبأ اعظم را انکار نمایند بچه حبل متمسک و بچه امری مستدل اورا قیقه نوشته و خدمت آنحضرت فرستاده از آن اوراق مقامش معلوم و نیتش مشهود و این خادم فانی چون آن اوراق را دیده لازم دانست که لوجه الله ذکر نماید آنچه را که مطالع انصاف و مظاهر عدل مشاهده نمایند و اغنام الهی را از زیاب ارض حفظ فرمایند

22 و دیگر استدعا و عرض این خادم فانی آنکه خدمت آقایان عظام افنان سدره علیهم من کل بهاء اباه تکبیر و سلام ابلاغ فرمایند و این مرجعی است از آنحضرت نسبت باینفانی البهائ الظاهر اللائع المشرق من افق عنایة ربنا و ربکم علی حضرتکم و علی من یحبکم لوجه الله رب العالمین

23 خادم فی ۱۵ شهر شعبان المعظم سنة ۱۳۰۱ عرض میشود

24 The Tablets for Behrabad and its surroundings have, in response to the request of the honored Haji Mirza H-Y, upon him be the Most Glorious Beauty of God, and the spiritual beloved, the honored Haji Mirza Husayn, upon him be the Glory of God and His loving-kindness, been revealed from the heaven of grace and dispatched, together with this servant's letter written in response to the honored Aqa Muhammad-'Ali, upon him be the Glory of God. Your honor should peruse these and then send them to Khan Hasan, upon him be the Glory of God, and write to inform him that several months ago the honored Haji Mirza H-Y and the honored Haji Mirza Husayn specifically requested wondrous and sublime Tablets from the heaven of divine favor for the aforementioned souls. For some time no response was forthcoming from the Source of the Cause until they requested again repeatedly. The Tablets were then revealed and dispatched. Now Khan should observe whether those souls have not altered the cup; if not, he should bestow these upon them. Otherwise, their rightful recipients will become manifest. Knowledge rests with God, our Lord and your Lord and the Lord of all the worlds.

25 Another matter: When the letter that your honor wrote to this servant was presented in the Most Holy and Most Exalted Presence, a Tablet of prayer specifically for the honored Aqa Mulla Muhammad, upon him be the Most Glorious Beauty of God, was revealed from the heaven of the All-Merciful's Will, and two days later, while this servant was engaged in transcribing verses before His presence, yet another wondrous and sublime Tablet was revealed from the heaven of grace specifically for him. He has thus received this bounty twice through His generosity, munificence, and mercy. Your honor should deliver both of these. Verily our Lord, the All-Merciful, is indeed the Bestower, the Compassionate, the Munificent.

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24 الواح بهرآباد و حول آن نظر بخواهش جناب محبوبی حاجی میرزا حی علیه بهاء الله الأبهی و حبیب روحانی جناب حاجی میرزا ح سین علیه بهاء الله و عنایتہ از سماء فضل نازل و ارسال شد مع مکتوب اینفانی کہ در جواب جناب آقا محمد علی علیه ۹ ۶۶ [بهاء الله] نوشته آنحضرت ملاحظه فرماید و بعد بفرستند نزد سرکار خان ۱۱۸ [حسن] علیه بهاء الله و بنویسند بایشان کہ چند شهر قبل جناب حاجی میرزا حی و جناب حاجی میرزا ح سین مخصوص نفوس مذکورہ الواح بدیعہ منیعہ از سماء عنایت الهی طلب نمودند مدتها از مصدر امر جوابی ظاهر نہ تا آنکہ مکرر طلب نمودند الواح نازل و ارسال شد حال سرکار خان ملاحظه فرماید اگر آن نفوس کأس را تبدیل نموده اند عطا نمایند وآلا صاحبان آن ظاهر خواهد شد العلم عند الله ربنا و ربکم و رب العالمین

25 عرض دیگر دستخطیکہ آنحضرت باینعبد مرقوم داشتند حینیکہ در ساحت امنع اقدس عرض شد یک لوح مناجات مخصوص جناب آقا ملا محمد علیہ بهاء الله الأبهی از سماء مشیت رحمانی نازل و دو یوم بعد ہم کہ اینعبد تلقاء وجه بتحریر آیات مشغول یک لوح بدیع منیع مجدّد از سماء فضل مخصوص ایشان نازل قد ادرك الفضل مرتین بچودہ و کرمہ و رحمته آنحضرت هر دو را برسانند ان ربنا الرحمن هو الباذل المشفق الکريم

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To: *Mirza Abdul-Husayn Naqqash et al., in Shiraz*

Date: 1301-08-15 [1884-Jun-10]

- 1 Pure praise and its essence befit the most inaccessible, most holy presence of the Beloved, Who, in the midst of tribulation, from the highest horizon, summons the people of the mortal realm to the straight path and the Great Announcement. This is that Announcement which all heavenly Books have foretold - in one place mentioned as the City that shall descend from heaven, in another referred to as Zion, in yet another as the New Jerusalem, and in other books as the Everlasting God and the Eternal Father. This is the Day of the Lord, the Day of God, the Promised Day, the Day of Resurrection, the Hour, the Sure Day, the Striking Day, the Day of the Trumpet, the Day of the Bugle, the Day of the Cry, and the Day of Sinai - that is, the Day in which He Who conversed on Sinai speaks forth and gives utterance. This is that mighty Announcement at which the very foundations of all religions have trembled and the limbs of the people of understanding have quaked, save whom God willed.
- 2 Blessed are they whom the trials of the Day of Resurrection did not withhold from the Lord of all names, and whom the might and glory of divines and rulers did not debar from the Sovereign of Names. Glory and wealth, hosts and battalions, multitudes and guns, rifles and arrows and swords of the world have held and hold no significance in the eyes of them that are assured of God. These are the knights in the arena of truth and utterance, the champions in the field of martyrdom and sacrifice, for their hearts have been joined to the Most Great Ocean, have been born of divine love, have drunk of its milk, and have been reared in the embrace of detachment....
- 3 He is the One Who speaketh from the Most Exalted Horizon
- 4 O Joseph! We have remembered thee time and again, and We remember thee in this hour when the clamor hath been raised by every remote oppressor. We counsel thee with that which shall cause the Cause of God, thy Lord, the All-Knowing, the All-Wise, to be exalted. Glory be to God! Man is bewildered by the deeds of heedless souls. It seemeth as though they regard themselves and the world as eternal, for were they convinced of its transience, they would not commit deeds that cause the denizens of the highest paradise and the Concourse

1 سازج حمد و جوهر آن ساحت امنع اقدس حضرت محبوبی را لایق و سزااست که در بجوهره بلا از افق اعلی اهل ناسوت انشاء را بصراط مستقیم و نبأ عظیم دعوت میفرماید اینست آن نبأیکه جمیع کتب سماوی بآن بشارت داده در مقامی بمدینه مذکور که میفرماید در آن روز از آسمان نازل میشود و در مقامی باسم صهیون مذکور و در مقامی به اورشلیم جدید و در کجایی باله ابدی و اب جاودانی اینست یوم رب و یوم الله و یوم الموعود و یوم القیام و یوم الساعة و یوم الحاقه و یوم القارعة و یوم الصور و یوم الناقور و یوم الصیحه و یوم الطور یعنی یومیکه در او مکلم طور تکلم مینماید و نطق میفرماید و اینست آن نبأ اعظمیکه ظهر جمیع ادیان از او متزلزل و فرائض اهل عرفان از او مرتعد الا من شاء الله

2 طوبی از برای نفوسیکه شدائد یوم القیام ایشانرا از مالک انام منع نمود و سطوت و عزت علما و امرا از سلطان اسماء محروم نساخت عزت و ثروت و جنود و صفوف و الوف و مدافع و بنادق و سهام و سیوف عالم نزد موقنین بالله شأنی نداشته و ندارد ایشانند فوارس مضمار حقیقت و بیان و ابطال میدان شهادت و فدا چه که قلوبشان بحر اعظم متصل شده و بحبت الهی متولد شده‌اند و شیر نوشیده‌اند و در آغوش انقطاع تربیت یافته‌اند...

3 هو الناطق من الأفق الأعلى

4 یا یوسف انا ذکرناک مرّة بعد مرّة و نذکرک فی هذا الحین الذی ارتفع فیہ التّعیق من کلّ ظالم بعید و نصیحتک بما یرتفع به امر الله ربّک العظیم الحکیم سبحان الله انسان متحیر است از اعمال عباد غافل گویا خود را باقی و عالم را باقی دانسته‌اند چه اگر بر فنای آن موقن بودند ارتکاب نمینمودند اعمالی را که سبب نوحه ملائ اعلی و اصحاب جنت علیا گردد چه مقدار از

on High to lament. How many palaces from which, in the night season, arose the warbling of nightingales and the songs of doves, and in the morning, wailing and lamentation appeared. Yet the heedless people took no heed nor were they awakened.

قصرها که در لیالی تغرّات عنادل و تغنیات
ذات حمایل از آن مرتفع و در اصباح ناله و
حنین ظاهر مع ذلک خلق غافل پند نگرفتند و
متذکر نشدند

- 5 God, exalted be His glory, in all His books and scriptures gave the glad tidings of this most mighty, most holy Day and made promise thereof. But when the dawn of the Day of Manifestation was illumined by the lights of the Most Great Luminary, all were occupied with their own vain imaginings and turned away from Him. They forsook the divine table for perishable bounties. By the lights of the Sun of Truth! Were they to become aware of their loss even to the extent of a needle's eye, they would abandon the world and all that is therein, and would destroy themselves with their own hands. What a loss for those souls who knew not the value of the Day of God and deprived themselves of its outpourings! All good is for the soul that hath not been deprived of the Ancient Beauty by the ornaments and colors of the world, and hath arisen with utmost steadfastness to serve His Cause. Verily, such a soul findeth itself in a station which both the Pen and the Tongue confess their inability to describe. We beseech God to assist thee to aid His Cause through wisdom and utterance. There is no God but Him, the Powerful, the Protector, the Mighty, the Bestower....

5 حقّ جلّ جلاله در جمیع کتب و صحف کل
را باین یوم امنع اقدس بشارت داده و وعده
فرموده و چون فجر یوم ظهور از انوار نیر اعظم
روشن کل باوهامات خود مشغول و از او
معرض بنعمتهای فانیه از مائده الهیه گذشتند
قسم بانوار آفتاب حقیقت اگر اقل از سم ابره
بر خسارت خود مطلع شوند از عالم و آنچه در
اوست بگذرند و بیادی خود خود را هلاک
نمایند زهی خسارت از برای نفوسیکه قدر یوم
الله را ندانستند و از فیوضات آن خود را محروم
نمودند کلّ خیر از برای نفسیکه زخارف و الوان
عالم او را از مالک قدم محروم نساخت و بکمال
استقامت بر امر قیام نمود آنه یری نفسه فی مقام
اعتراف القلم و اللسان بالعجز عن ذکره از حقّ
میطلبیم آنجناب را موفق فرماید بر نصرت امرش
بحکمت و بیان لا اله الا هو المقتدر المهیمن
العزیز المتّان...

- 6 In My Name, the One Who dominateth over all who are in earth and heaven

6 بسمی المهیمن علی من فی الأرض و السّماء

- 7 This is the Day whereon the Self-Subsisting hath come and stood firm in His Cause in such wise that neither the might of the world nor the clamor of the nations who broke the Covenant on the Day of Separation and denied God, the Lord of the Day of Judgment, could deter Him. By God! The lamentation of the chosen ones hath risen in the Most Exalted Paradise by reason of that which hath befallen the loved ones of God at the hands of them that turned away from His countenance when its lights shone forth from the horizon of the will of their Lord, the Almighty, the Powerful. Among the people are those who turned away, those who denied, those who pronounced sentence for the shedding of My blood, and those who uttered that which caused the hearts of the sincere ones to burn. The hearts of the Concourse on High have melted by reason of what hath befallen the people of Baha, yet the people remain in evident blindness. Soon shall they behold the recompense of their deeds even as the serpent beheld it before, and after it the wolf, and before him the liar who pronounced judgment against My Name without clear proof or Book from God, the Mighty, the Great.

7 هذا یوم فیه اتی التّیوم و قام علی الأمر علی شأن
ما خوفته سطوة العالم و ما منعت ضوضاء الأمم
الّذین نقضوا الميثاق فی یوم الطّلاق و کفروا بالله
مالک یوم الدّین تالله قد ارتفع نوح الأصفیاء
فی الفردوس الأعلى بما ورد علی اولیاء الله من
الّذین اعرضوا عن الوجه اذ اشرفت انواره من افق
ارادة ربهم المقتدر القدیر من النّاس من اعرض
و منهم من کفر و منهم من افقی علی سفک دمی
و منهم من نطق بما احترق به اکباد المخلصین قد
ذابت قلوب الملأ الأعلى بما ورد علی اهل البهّاء
ولکنّ القوم فی حجاب مبین سوف یرون جزاء
ما عملوا کما رأّت الرّقشاء من قبل و من بعدها
الذّب و من قبله الکاذب الذی افقی علی اسمی
من دون بینة و لا کّاب من الله العزیز العظیم

8 Say: O people! Read ye the Tablet of Ra'is and that which hath been revealed in the Tablets, that haply ye may return unto God and find the fragrance of the Garment. God shall soon seize them that have acted unjustly even as He seized the unjust ones before. The hosts of the world and the might of nations cannot frustrate Him. He doeth what He willeth, and He is the One, the Single, the Almighty, the All-Knowing, the All-Wise. Grieve thou not at anything. Rather, rejoice in the days of thy Lord. By God! The ocean of joy surgeth before the face. Blessed is he who hath witnessed and seen, and woe unto every heedless and remote one. When the breezes of revelation attract thee and thou hearest the rustling of the Divine Lote-Tree, arise and say:

9 Praise be unto Thee, O my God, in that Thou hast made me to hear Thy call, and hast acquainted me with Thy Revelation, and hast confirmed me in turning toward Thy horizon, and hast taught me Thy straight path. I beseech Thee, O Thou in Whose grasp are the reins of all created things and the control of all existence, by Thy Name through which Thou hast subdued both the Kingdom and the Dominion, to make me steadfast in Thy service, eloquent in Thy praise, moved by Thy will, attracted by Thy signs, and a herald of Thy Name with wisdom and utterance. There is no God but Thee, the All-Forgiving, the All-Bountiful. O my Lord! Deprive me not of the pearls of the ocean of Thy grace, nor withhold from me the outpourings of the Sun of Thy loving-kindness. Thou art He Whom nothing can frustrate and no decree can hinder. All things have testified to Thy greatness and Thy power. There is no God but Thee, the Mighty, the All-Conquering, the All-Knowing, the All-Wise....

8 قل يا قوم ان اقرؤوا لوح الرئيس و ما نزل في الألواح لعل ترجعون الى الله و تجدون عرف القميص سوف يأخذ الله الذين ظلموا كما اخذ الظالمين من قبل أنه لا تعجزه صفوف العالم و لا سطوة الأمم يفعل ما يشاء و هو الفرد الواحد المقتدر العليم الحكيم انك لا تحزن من شيء ان افرح في أيام ربك تالله قد ماج بحر الفرح امام الوجه طوبى لمن شهد و رأى و ويل لكل غافل بعيد انك اذا جذبتك نفحات الوحي و سمعت حفيف السدرة قم و قل

9 لك الحمد يا الهى بما اسمعتنى ندائك و عرفتني ظهورك و ايدتني على الاقبال الى افقك و علمتني سبيلك المستقيم اسئلك يا من فى قبضتك زمام الكائنات و ازمنة الموجودات باسمك الذى به سخرت الملك و الملكوت بأن تجعلني قائماً على خدمتك و ناطقاً بذكرى و متحرراً بارادتك و منجذباً بآياتك و منادياً باسمك بالحكمة و البيان لا اله الا انت الغفور الكريم اى رب لا تحرمنى من لآئى بحر فضلك و لا تمنعني من اشراقات شمس عنايتك انك انت الذى لا يعجزك شيء و لا يمنعك امر قد شهد كل شيء لعظمتك و قدرتك لا اله الا انت القوى الغالب العليم الحكيم...

INBA51:212x, INBA51:204x, INBA51:241x,
INBA51:190bx, INBA51:236x, INBA51:139x,
INBA51:178x, KB_620:205-206x,
KB_620:197-198x, KB_620:234-235x,
KB_620:183-184x, KB_620:229-230x,
KB_620:132-132x, KB_620:171-171x,
ADM1#045 p.089x, LHKM3.103x,
LHKM3.168x, LHKM3.120x, LHKM3.127x,
LHKM3.163x, LHKM3.281x, PYB#200
p.03x, YMM.476x

BH05229*To: Muhammad-Ali, in Bahramabad**Date: 1301-08-15 [1884-Jun-10]*

1 He is the Most Holy, the Most Great, the Most Ancient

2 O Muhammad-Qabli-'Ali! Reflect upon the world and whatsoever hath appeared and been mentioned therein. All souls have been seekers of this blessed Day, and throughout the nights and days they awaited the appearance of the universal Manifestation of God. The divines, mystics and princes of the earth, whenever mention was made of the Qa'im - may our souls be a sacrifice for Him - would utter "May God hasten His relief." Yet when the Sun of Truth dawned from the horizon of God's Will, they arose with the utmost hatred and tyranny, to such extent that they martyred that Essence of being with the most grievous torment. By God's life! All things have lamented at their cruelty, and beyond them the Supreme Pen hath wept in the Most Exalted Paradise. Yet most of the people remain heedless. Such is the state of the world and its people. Thou, praise be to God, hast rent asunder the veil and, through God's grace, hast shattered the idols of fancy and imagination with the strength of certitude, and hast turned toward the most exalted horizon. Preserve this lofty station in the name of Truth. Blessed art thou for being enkindled with the fire of God's love, illumined by the lights of His knowledge, and for having accepted His Cause and Will. Verily thy Lord is the Truth, the All-Knowing, the Unseen. He heareth and seeth, and He is the Single, the One, the Mighty, the Loving. The Glory be upon thee and upon those who have drunk what thou hast drunk through My mighty, inaccessible love.

1 هو الأقدس الأعظم الأقدم

2 يا محمد قبل علي در عالم و آنچه در او ذکر شده و ظاهر گشته تفکر نما جميع عباد طالب اين يوم مبارك بوده اند و در ليالي و ايام منتظر ظهور مظهر كل الهي علما و عرفا و امراي ارض كه در هر حين كه ذكر قائم روح ما سويه فداه ميشد بكمه عجل الله في فرجه ناطق بودند و چون آفتاب حقيقت از مشرق اراده حق اشراق نمود بكمال عناد و ظلم قيام نمودند بشأنيكه آن جوهر وجود را بدترين عذاب شهيد كردند لعمر الله قد ناح بظلمهم كل الأشياء و عن ورائها ناح القلم الأعلى في فردوس الأبهى ولكن القوم اكثرهم من الغافلين اينست شأن دنيا و نفوس آن تو الحمد لله خرق حجاب نمودی و بعنايت حق بعضد ايقان اصنام ظنون و اوهام را شكستی و بافق اعلى توجه نمودی اين مقام بلند را باسم حق حفظ نما طوبى لك بما كنت مشتعلاً بنار محبة الله و منيراً بانوار معرفته و مقبلاً بأمره و ارادته ان ربك هو الحق علام الغيوب يسمع و يرى و هو الفرد الواحد العزيز الودود البهاء عليك و على الذين شربوا ما شربته بحبي العزيز المنوع

BLIB_Or15715.380a, CMB_F31.037

BH06198*Date: 1301-08-15 [1884-Jun-10]*

He is the One Manifest from all directions!

Glorified art Thou, O Lord of existence and Educator of the seen and unseen! Thou beholdest me seated beneath the pavilion of Thy grace and standing through Thy sovereignty in Thy Cause. I testify that this is a standing which Thou hast made sanctified above sitting and stillness, and above standing and repose, and through Thy pervading power Thou hast made it elevated above all that can be designated by the name of anything. Therefore I beseech Thee, O Desire of the world, by this standing and sitting, that Thou make me steadfast in Thy remembrance and praise in such wise that the hosts of Thine enemies and the might of those who have denied Thy signs shall not frighten me. O my Lord! I am he who has hastened from the west of passion to the east of Thy grace, and from the darkness of ignorance to the light of Thy knowledge. Doth it befit Thy sovereignty that Thou shouldst turn me away from Thy door after my certitude in the ocean of Thy bounty? And doth it beseech Thy might and power that Thou shouldst render me deprived of the wonders of Thy grace after my acknowledgment of the sun of Thy generosity and favor? I beseech Thee, O Thou Who hast made Thy recognition above the comprehension of Thy creation and creatures, to ordain for me from Thy Most Exalted Pen that which Thou hast ordained for Thy chosen ones and trusted ones. Verily Thou art the Powerful over what Thou wilt. There is no God but Thee, the All-Compelling, the Self-Subsisting.

هو الظاهر من الجهات

سبحان يا مالک الوجود و مربی الغیب و الشهود
ترانی قاعداً تحت خباء فضلك و قائماً بسلطانک
على امرک اشهد ان هذا قیام قد جعلته مقدساً
عن القعود و السكون و عن القیام و الرقود و
جعلته بقدرتک النافذة منزهاً عن کل ما یصدق
عليه اسم شیء

إذا استلک یا مقصود العالم بهذا القیام و القعود
بأن تجعلی مستقیماً على ذکرک و ثنائک على شأن
لا تخوفنی جنود اعدائک و لا سطوة الذین کفروا
بآیاتک ای رب انا الذی سرعت من مغرب
الهوى الى مشرق فضلك و من ظلمة الجهل الى
نور علمک هل یلیق لسلطانک بأن تطردنی عن
بابک بعد ایقانی بجر عطائک و هل ینبغی لعزک
و اقتدارک بأن تجعلی محروماً عن بدایع فضلك
بعد اعترافی بشمس جودک و احسانک استلک
یا من جعلت عرفانک فوق ادراک خلقک و
بریتک بأن تقدّر لی من قلبک الأعلى ما قدرته
لأصفيائک و امنائک انک انت المقتدر على ما
تشاء لا اله الا انت المهيمن القیوم

BLIB_Or15696.146c

BH06643*Date: 1301-08-15 [1884-Jun-10]*

- ¹ He is the Most Holy, the Most Glorious! We have made manifest unto every possessor of insight the Path of God and His Balance. To this testifieth every fair-minded one endowed with knowledge. Say: Fear God, O people, and follow not every stubborn oppressor. We summon all mankind unto the Most

¹ هو الأقدس الأبهى قد اظهرنا لكل ذی بصر
صراط الله و ميزانه يشهد بذلك كل منصف
خبير قل اتقوا الله یا قوم و لا تعقبوا كل جبار

Sublime Horizon, even as We summoned them before Our imprisonment and after it. He, verily, is the All-Hearing, the All-Seeing.

- 2 When ears were honored to hearken unto the call of the All-Merciful, among the people were those who were attracted and said: "I believe in Thee, O God of the worlds!" How many a servant was so transported by the divine call that he became wholly detached from the world and turned with clear certitude to the Most Sublime Horizon, attaining such a station that he preferred all who believed above his own self. And among them was he who pronounced judgment against a thousand souls for the comfort of his own self. Thus have We reckoned and revealed in this wondrous Tablet.

- 3 When thou hearest the rustling of the Divine Lote-Tree, remember thou the Wronged One and what hath befallen Him in the path of God, the Lord of the throne above and of the earth below. Verily thy Lord heareth and seeth, and He is the Lord of all men and the Master of both the hereafter and this world. There is none other God but He, the Forgiving, the Generous.

عندنا ندع الكل الى الأفق الأعلى كما دعوناهم
قبل السجن وبعده أنه هو السميع البصير

2 فلما تشرفت الآذان باصغاء بيان الرحمن من الناس
من انجذب و قال آمنت بك يا الله العالمين كم
من عبد اخذه جذب النداء على شأن انقطع عن
الدنيا و اقبل الى الأفق الأعلى بيقين مبين و بلغ
الى مقام أثر كل من آمن على نفسه و منهم من
افتى على الف نفس لراحة نفسه كذلك احصينا
و انزلنا في هذا اللوح البديع

3 أنك اذا سمعت حفيف سدرة المنتهى ان اذكر
المظلوم و ما ورد عليه في سبيل الله مالك العرش
و الترى ان ربك يسمع و يرى و انه مالك
الورى و مولى من فى الآخرة و الأولى لا اله الا
هو الغفور الكريم

BLiB_Or15696.148a

BH07187

To: Yusuf Khan, in Bahramabad

Date: 1301-08-15 [1884-Jun-10]

He is the Dawning One from the horizon of utterance!

We have mentioned thee before from My Most Exalted Pen, and We mention thee at this time that thou mayest give thanks to thy Lord, the All-Compelling, the Self-Subsisting. A letter hath come before the Wronged One wherein thou art mentioned. We have remembered thee with that which neither all the treasures of the world nor every hidden pearl can equal. Blessed is the tongue that hath testified to that which God hath testified, and the heart that hath been set ablaze with the fire of love for its Lord, the King of Kings. Say: O course of the world! By God, the Most Great Name hath come, which was inscribed by the Most Exalted Pen in every unfurled scroll, every sealed book, and every recorded tablet. Say: Fear God, O peoples of the earth, and follow not those who have

هو المشرق من افق البيان

قد ذكرناك من قبل من قلبى الأعلى و نذكرك فى
هذا الحين لتشكر ربك المهيمن القيوم قد حضر
كتاب لدى المظلوم و فيه ذكرك ذكرناك بما لا
تعادله معادن العالم و لا كل لؤلؤ مكنون

طوبى للسان شهد بما شهد به الله و لقلب اشتعل
بنار محبة ربه مالك الملوك قل يا ملاء العالم تالله
قد اتى الاسم الأعظم الذى كان مسطوراً من
القلم الأعلى فى كل رق منشور و كتاب مهور و
كل لوح مسطور قل اتقوا الله يا ملاء الأرض
و لا تتبعوا الذين اعتكفوا على اصنام الأوهام و

clung to the idols of fancy and vain imaginings. Leave what the people possess and put your trust in the Truth, the Knower of the unseen. He is with you, hearing and seeing. There is none other God but Him, the Mighty, the Loving. Thus hath the horizon of utterance been illumined with the light of proof. Blessed is he who hath witnessed and seen. Woe unto every denier and rejected one.

الظنون دعوا ما عند الناس و توكلوا على الحق
علام الغيوب انه معكم يسمع ويرى لا اله الا هو
العزیز الودود كذلك انار افق البيان بنیر البرهان
نعیماً لمن شهد و رأى ویل لكل منکر مردود

BLIB_Or15713.309b

BH06917

To: *Alif Zi Aqa Siyyid Ismail, in Shiraz*

Date: 1301-08-15 [1884-Jun-10]

1 ...The Emperor of France was one who, in his words, was greater than mountains, and yet, in his deeds, was less than a mustard seed. In the days when the Most Holy Land was made the seat of God's Throne, there was revealed from the heaven of divine Will a most holy and exalted Tablet addressed specifically to him. In that Tablet the Ancient Beauty had observed his kingly station, yet after its dispatch he failed to present a reply. Thereafter another Tablet was revealed from the heaven of God's Will wherein He states, exalted be His utterance:

2 "We have tested thee and found thee remote from the Word" - meaning, We put thee to the test and found thee estranged from the Word. Among his utterances was this: "should there be found an oppressed one in the world who seeks justice, we shall come to his aid and deliver him from tyranny." Nevertheless, he sent no reply to the divine Tablet and arose not to render assistance. After this episode He [Baha'u'llah] declared that he was as a cannon without shot - mighty in sound yet yielding no result.

3 Some people are found to be of his kind: in words they claim that which far exceeds their station, yet in deeds they are nothing, nothing, nothing. God protect us and you from the deeds of such as these and from their words. This lowly one's petition is that if it be in accordance with wisdom and should you meet with any of the friends, convey my greetings to them. I beseech God to assist and confirm all to that which is pleasing to Him, and to make each one a dawning-place of steadfastness and a defender and servant of His Cause. Verily, He is powerful over

1...امپراطور فرانسه شخصی بود در مقام قول اعظم
از جبال و در مقام عمل اقل از خردل در ایامیکه
ارض سر مقرر عرش واقع از سماء مشیت الهی
لوح امنع اقدس مخصوص او نازل و در آن لوح
جمال قدم ملاحظه شأن سلطنت را فرموده و
بعد از ارسال موفق بر عرض جواب نشد و بعد
لوح دیگر از سماء مشیت نازل و در آن میفرمایند
قوله تعالی

2 انا بلوناك وجدناك في معزل من الكلمة يعني
امتحان نمودیم ترا یافتیم ترا خارج از کلمه از
جمله سخن او این بود اگر مظلومی در عالم یافت
شود و دادخواهی نماید ما بدادش می‌رسیم و او
را از ظلم نجات می‌دهیم مع ذلک جواب لوح
الهی را نفرستاد و به دادخواهی برخاست بعد از
اینفقره فرمودند مثل او مثل مدفع بلارصاص
است صدایش عظیم ولكن بی حاصل

3 بعضی از ناس از صنف او یافت میشوند در مقام
قول مدعیند آنچه را که فوق شأن ایشانست و
در مقام عمل هیچ هیچ هیچ اعاذنا الله و ایاکم
من اعمال هؤلاء و من اقوالهم عرض اینفانی آنکه
اگر موافق حکمت باشد و با بعضی از دوستان
ملاقات فرمایند از جانب اینفانی تکبیر برسانند
از حق میطلبم کل را موفق و مؤید دارد بر آنچه
رضای او در اوست و هریک را مطلع استقامت

all things. May the Glory that is manifest, evident and shining from the horizon of the heaven of our Lord's loving-kindness be upon you and upon those who have believed in God, the Mighty, the Great. Praise be to God, the All-Knowing, the All-Wise....

و ناصر و خادم امر خود فرمايد آنه على كلشي
قدير البهاء الظاهر الالاء المشرق من افق سماء
عناية ربنا على جنابكم و على الذين آمنوا بالله العزيز
العظيم و الحمد لله العليم الحكيم...

ASAT5.187x, ASAT5.187-188x

BH07305

Date: 1301-08-15 [1884-Jun-10]

He is the Dawning One from the horizon of eternity

This is the Day wherein the Hidden hath appeared and the Treasured One hath emerged and the King hath spoken in the Most Great Prison - the Kingdom belongeth unto God, the Omnipotent, the All-Compelling, the Self-Subsisting. O concourse of creation! Harken unto that which the Lord of Names uttereth and announceth unto you the praiseworthy station. Say: The Path hath appeared yet ye turn away from it, and the Promise hath come to pass in truth yet ye perceive it not. Say: By God! The springtime of utterance hath come yet ye remain silent, and the Sun of certitude hath dawned yet ye flee from it. That which was hidden throughout all eternity hath appeared yet ye comprehend it not. Ye hear the verses of God yet dispute them, and ye behold the proof of the All-Merciful yet deny it, having followed the desires of them who have turned away from the Truth, the Knower of things unseen. Say: Cast aside what ye possess and what your divines possess, and take hold of that which ye have been commanded by God, the Lord of existence. That which hath been sent down in truth causeth all the books of the world to bow down before it, did ye but know. Thus hath the Tongue of Grandeur spoken in His exalted habitation.

هو المشرق من افق البقاء

هذا يوم فيه ظهر المكنون و برز الخزون و نطق
في السجن الأعظم الملك لله المقتدر المهيمن
القيوم يا ملأ الانشاء ان استمعوا ما ينطق به
مالك الأسماء و يبشركم بالمقام المحمود قل قد
ظهر الصراط و انتم عنه معرضون و اتى الوعد
بالحق و انتم لا تشعرون

قل تالله قد اتى ربيع البيان و انتم صامتون و
اشرفت شمس الايقان و انتم عنها تهربون قد ظهر
ما كان مكنوناً في ازل الآزال و انتم لا تفقهون
تسمعون آيات الله و تجادلون بها و ترون برهان
الرحمن و تنكرونه بما اتبعتم اهواء الذين اعرضوا
عن الحق علام الغيوب قل دعوا ما عندكم و عند
علمائكم و خذوا ما امرتم به من لدى الله مالك
الوجود قد نزل بالحق ما خضع له كتب العالم
كلها ان انتم تعلمون كذلك نطق لسان العظمة
في بيته المعمور

BLIB_Or15719.191a

BH11523

To: *Ustad Ali Akbar Banna Yazdi et al.*

Date: 1301-09-09 [1884-Jul-3]

1 In the Name of Him Who shineth from the horizon of the Kingdom of Utterance

2 O 'Ali-before-Akbar! Upon thee be the Glory of God, the Lord of Destiny. My Afnan, upon him be My glory, hath informed Me of thy departure and thy journey with him whom God hath loved. Blessed is he who hath attained to the recognition of the Intended One, and the seeker who hath turned unto Him in this wondrous and glorious Day. We have manifested the Cause, revealed the verses, and summoned all to God, the Lord of the worlds. Yet when God's proof appeared and His evidence was made manifest, the people turned away and opposed it through their own evil doings. They are assuredly among the lost. Among the people are those who turned away, those who opposed, those who pronounced judgment, and those who shed blood at the bidding of every remote oppressor. They killed and plundered in such wise that grief overtook the denizens of the most exalted Paradise and those whom God made the inheritors of His exalted House. The more they increased in their wretchedness, the more did the Glory increase in manifesting His firm and mighty Cause. By God's life! Nothing hath deterred Us, nor hath the oppression of those who disbelieved in God, the Lord of the Day of Judgment, caused Us fear.

3 O 'Ali! Every deed performed for God's sake shall be accepted. Work in the new land accordeth with wisdom, and the tongue of consultation hath confirmed it. Today all must arise with complete dedication to promote God's Cause, but only when wisdom requireth it. In all cases, observe its requirements. For instance, silence is preferable to speech when wisdom so dictates, and likewise the reverse. In these days silence is nearer to piety, as its opposite causeth mischief. God, exalted be His glory, hath ever been and will continue to be mindful of His servants in all conditions.

4 O Akbar! May God willing, thou be assisted in that which exalteth the Cause of God. Whatsoever causeth tumult is unacceptable in the sight of the Wronged One. If a pure and holy land be found, deposit therein God's trust, which is His Word. Otherwise, barren lands are not and never will be worthy. We have chosen wisdom and revealed it in the Book as a command from Us, and We are verily the Commander, the All-Wise.

1 بسمی المشرق من افق ملکوت البیان

2 یا علی قبل اکبر علیک بهاء الله مالک القدر ان افنانی علیه بهائی اخبرنی بذهابک وتوجهک مع من احبه الله طوبی لقاصد فاز بعرفان المقصود و لمقبل اقبل الیه فی هذا الیوم العزیز البدیع انا اظهرنا الامر و انزلنا الآیات و دعونا کلّ الی الله ربّ العالمین فلما ظهرت حجة الله و برز برهانه اعرض عنها العباد و اعترضوا علیه بما اکتسبت ایدیهم من قبل الا انهم من الأخسرین من الناس من اعرض و منهم من اعترض و منهم من افقی و منهم من سفک الدماء امراً من لدن کلّ ظالم بعید قد قتلوا و نهبوا علی شأن اخذت الأحزان اهل الفردوس الأعلى و الذین جعلهم الله ورثاً لیبته الرّفیع کلّما زادوا فی شقوتهم زاد البهاء فی اظهار امره المبرم المتین لعمر الله ما منعنا شیء من الأشياء و ما خوفنا ظلم الذین کفروا بالله مالک یوم الدین

3 یا علی هر عملی لله واقع شود بشرف قبول فائز است عمل در ارض جدیده موافق است با حکمت و لسان مشورت هم تصدیق نموده امروز باید کل بتام همت بر امر الهی قیام نمایند و لکن در صورتیکه حکمت اقتضا نماید در هر حال بمقتضیات آن ناظر باشید مثلاً مقام صمت ذکر و نطق خارج از حکمت است و همچنین بالعکس این ایام صمت اقرب بتقوی بوده چه که دون آن سبب فساد میشود حقّ جلّ جلاله در جمیع احوال ملاحظه عباد را فرموده و میفرماید

4 یا اکبر انشاء الله مؤید باشی بر ما یرتفع به امر الله و آنچه الیوم سبب ضوضا شود لدی المظلوم مقبول نه اگر ارض طاهره مقدسه یافت شود امانت الهی که کلمه اوست ودیعه گذارید والا اراضی جزوه قابل نبوده و نیست انا اخترنا الحکمة

و انزلناها في الكتاب امراً من لدنا و انا الامر
الحكيم

- 5 Glory be to God! For ages and centuries people have been enslaved by vain imaginings and idle fancies, bereft of understanding. Even after the manifestation of the Cause and the dawning of the Sun of Certitude, they remain heedless and unaware. They are oblivious to and deprived of the gate of mercy that hath been opened today before the face of all the worlds, yet they inquire about tales of the ancients. In truth, most ears are unworthy of this call, though this is the Day of hearing and seeing. All are deprived of hearkening and forbidden from beholding.

5 سبحان الله قرون و اعصار عباد عبده اوهام و
ظنون بوده اند من غير شعور و بعد از ظهور امر
و اشراقات انوار آفتاب ايقان هم ملتفت نشده
و بشعور نيامده اند باب رحمتيكه امروز بر وجه
عالميان گشوده شده از او غافل و محرومند و از
قصص اولين سؤال مينمايند في الحقيقه اكثرى از
آذان قابل اين ندا نه مع آنكه يوم يوم سمع و بصر
است كل از اصغا محروم و از مشاهده ممنوع

- 6 Give thanks unto God for the turning of the Ancient Beauty's countenance toward thee from His Most Great Prison, and for His revelation of that which delighteth the eyes of the Concurrence on High and those who circle round the Throne at eventide and dawn. Praise God for having revealed for every name mentioned in thy book that which proclaimeth in the most exalted voice between earth and heaven and summoneth all unto God, the Lord of the Final Return.

6 ان اشكر الله بما توجه اليك وجه القدم من شطر
سجنه الأعظم و انزل لك ما قرت به عيون الملأ
الأعلى و الذين طافوا العرش في العشي و الاشرار
ان احمد الله بما انزل لكل اسم كان في كتابك ما
ينادي بأعلى النداء بين الأرض و السماء و يدع
الكل الى الله مالك يوم المآب

- 7 We make mention of the friends of God in Yazd and in Alif and Ra [Ardakan], and counsel them with that whereby His mighty and impregnable Cause may be exalted. O My friends in that land! Beware lest the affairs of men prevent you from the Truth. Cast aside what is with the people, clinging fast to God, the Lord of lords. Beware lest the might of the world frighten you. Take the chalice of steadfastness in the name of the Dawning-Place of the light of oneness, then drink therefrom with mention of His name, the Mighty, the Bestower. It behooveth you to manifest that which will cause the hearts to tremble of those who violated God's Covenant and Testament, who denied His signs and rejected His proof and evidence, until they pronounced judgment against Him with such tyranny as caused the clouds to lament. O people of Baha! The treacherous ones and clamourers have risen in opposition - those ignorant ones who appear in the garb of the learned. By God's life! They have manifested such tyranny as no oppressor had ever intended before. From the days when the Day-Star of the horizons shone forth from the horizon of Iraq, We informed all of the appearance of the clamourers and birds of darkness. The people of truth must be so steadfast in the Cause that the entire world will find itself powerless to prevent them. In this Most Great Revelation all are commanded to see with their own eyes and hear with their own ears. Whoso desireth to know Him, let him look with his own eyes. Thus hath the Tongue of the Bayan spoken in the Kingdom of wisdom. Blessed is

7 انا نذكر اولياء الله في اليا و في الألف و الرآ و
و نصيهم بما يرتفع به امره العزيز المنيع يا اوليائي
هناك اياكم ان تمنعكم شئون الخلق عن
الحق ضعوا ما عند الناس متمسكين بالله رب
الأرباب اياكم ان تخوفكم سطوة العالم خذوا
كأس الاستقامة باسم مطلع نور الأحديّة ثم
اشربوا منها بذكره العزيز الوهاب ينبغي لكم ان
يظهر منكم ما تضطرب به افئدة الذين نقضوا عهد
الله و ميثاقه و كفروا بآياته و انكروا حجته و برهانه
الى ان افتوا عليه بظلم ناح به السحاب اى اهل
بها خائنين و ناعقين بر اعراض قيام نموده اند و
آن جهلائي هستند كه بلباس علما ظاهرند لعمر
الله بظلي ظاهر شده اند كه هيچ ظالمى اراده
بمثل آن ننوده از قبل اياميكه نير آفاق از افق
عراق مشرق كل را اخبار داديم بظهور ناعقين
و طيور ظلماني بايد اصحاب حق بشأنى بر امر
مستقيم باشند كه جميع عالم خود را از منع عاجز
مشاهده كنند در اينظهور اعظم كل مأمورند
كه ببصر خود ببينند و بگوش خود بشنوند من
اراد ان يعرفه فلينظر اليه بعينه هذا ما نطق به
لسان البيان في ملكوت العرفان

he who hath heard and hastened and drunk the choice wine of steadfastness from the hand of the bounty of his Lord, the Forgiving, the Generous.

- 8 Convey My greetings to My friends who have held fast to the cord of My loving-kindness and clung to the hem of My luminous robe. We make mention in this station of servants whose names were mentioned before, as a grace from Us upon thee and upon those who have drunk the choice wine of steadfastness in the days of their Lord, the All-Knowing, the All-Informed.

8 طوبی لمن سمع و سرع و شرب رحيق الاستقامة من يد عطاء ربّ الغفور الكريم كبر من قبلي على اوليائي الذين تمسكوا بجبل عنايتي و تشبثوا بذيلي المنبر انّا نذكر في هذا المقام عباداً ذكرت اسمائهم من قبل فضلاً من لدنا عليك و على الذين شربوا رحيق الاستقامة في ايام ربهم العليم الخبير

- 9 O Muhammad ibn Ghulam! The Wronged One desireth to make mention of thee that thou mayest find the fragrance of utterance in the days of the All-Merciful and be of those who are assured. How many were the servants who considered themselves among God's chosen ones and the noblest of creation, yet when the winds of tests moved even as much as the eye of a needle, they broke God's Covenant and joined the hosts of misbelief. After divine recognition, steadfastness is necessary. O friends! Guard yourselves through the name of Truth from Satan's hosts. Falsehood hath spread its snares in the name of truth. Fear God and be of those who are firmly established. We beseech God to preserve all from the putrid pool and guide them to the living waters. He is powerful and mighty over all things.

9 يا محمد ابن غلام انّ المظلوم اراد ان يذكرک لتجد عرف البيان في ايام الرحمن و تكون من الموقنين چه بسيار از عباد که خود را از اوليای حق میدانستند و از اشرف خلق میشمردند و چون بقدر سم خياط ارياح امتحان حرکت نمود عهد الهی را شکستند و بجنود شرک پوستند بعد از عرفان الهی استقامت لازم ای دوستان خود را باسم حق از جنود شیطان حفظ نمائید باطل باسم حق دام گسترده اتقاوا الله و کونوا من الراستخين از حق میطلبیم کل را از غدیر منتن حفظ فرماید و بکثر حیوان راه نماید اوست بر هر شیء قادر و توانا

- 10 And We make mention of him who is named Ibrahim that he may rejoice in My remembrance of him and be of those who stand firm in the Cause of his Lord, the Protector, the Self-Subsisting. O Ibrahim! Today the thirsty ones are turned toward the ocean of God's loving-kindness and the rebellious ones toward the river of forgiveness. Blessed is the poor one who turned toward the horizon of wealth and the stranger who set his face toward the most exalted homeland. And blessed are those whom the whisperings of devils did not prevent from the manifest horizon, who arose with supreme steadfastness in the Cause of the Lord of creation and spoke that which caused the denizens of the Supreme Paradise to rejoice. Blessed are they that have attained.

10 و نذكر من سميّ براهيم ليفرح بذكرى آياه و يكون من القائمين على امر ربّه المهيمن القيوم يا ابراهيم امروز تشنگان بجر عنایت حق متوجه و اهل عصیان بفراغ غفران طوبی از برای فقیری که بافق غنا توجه نمود و غریبی که بوطن اعلی اقبال کرد و طوبی از برای نفوسیکه همزات شیطاین ایشانرا از افق مبین منع ننمود باستقامت کبری بر امر مالک وری قیام نمودند و گفتند آنچه را که سبب فرح اهل ملا اعلی شد طوبی للفائزين

- 11 And We make mention of him who is named Asadu'llah and counsel him with My attributes and My character and with that whereby My mighty Cause may be uplifted. Take thou the Book of God with power from Him and be not of the patient ones. The promise hath come and the appointed time hath been fulfilled. The command is God's, the Lord of the worlds. Blessed is the one standing firm whom Satan's doubts did not cause to sit, and the steadfast one whom the signals of

11 و نذكر من سميّ بأسدالله و نوصيه بصفاتي و اخلاقي و بما يرتفع به امری العظيم خذ کتاب الله بقدره من عنده و لا تكن من الصابرين قد اتى الوعد و قضی الميقات الأمر لله رب العالمين طوبی لقائم ما اقعده شبهات الشيطان و ثابت ما حرّكته اشارات اهل الطغيان و لمقبل ما خوفته جنود الظالمين طوبی لمن وفى بميثاق الله و عهده

the rebellious did not cause to move, and the one who turned toward God whom the hosts of the oppressors did not frighten. Blessed is he who fulfilled God's Covenant and Testament, and woe unto the violators. Beware lest vain imaginings veil thee or the traces of those who disbelieved in God, the Mighty, the Praiseworthy, prevent thee.

و ويل للناكثين أيّاك ان تحجبك الأوهام او
تمنعك آثار الذين كفروا بالله العزيز الحميد

- 12 We make mention of him who is named Javad and counsel him with that which beseemeth the Cause of God in this wondrous and glorious Day. Cast away what the people possess and take what thou hast been given by the One Who commandeth, the All-Informed.

12 ونذكر من سمي بجواد ونوصيه بما ينبغي لأمر الله
في هذا اليوم العزيز البديع ضع ما عند القوم وخذ
ما أوتيت من لدن أمر خبير

- 13 We make mention of him who is named 'Ali-Akbar. Verily We have given him and those who have believed the glad tidings of the appearance of Him Who conversed on Sinai, Who was promised in the Tablets of God, the Almighty, the All-Wise. Be thou steadfast and firm in the Cause of thy Lord and say:

13 ونذكر من سمي بعلي قبل اكبر أنا بشرناه والذين
آمنا بظهور مكرم الطور الذي كان موعوداً في
صحف الله العزيز الحكيم كن قائماً راسخاً ثابتاً في
أمر مولاك وقل

- 14 Praise be to Thee for having created me and manifested me. I beseech Thee not to deprive me of what is with Thee. O Lord! Thou hearest the clamor of Thy servants and creatures and what the oppressors among Thy creation utter. Verily Thou art powerful over whatsoever Thou willest and in Thy grasp are the reins of all affairs.

14 لك الحمد بما خلقتني و اظهرتني اسئلك بأن
لا تخيبي عماً عندك اي رب تسمع ضوضاء
عبادك و خلقك و ما يتكلم به طغاة بريتك
انك انت المقتدر على ما تشاء و في قبضتك
زمام الأمور

- 15 O Muhammad-Rida! The Wronged One remembereth thee from the prison of 'Akka. Be thou thankful unto thy Lord and be of them who render thanks. We have manifested Our Self and have sent down from the Kingdom of Utterance that which hath diffused the fragrance of the Ancient Garment throughout the world. Yet the peoples are in manifest loss. They have cast the Covenant of God behind their backs, clinging to their vain imaginings and idle fancies. Blessed is the strong one who hath broken the chains of allusions, and the one with insight who hath beheld what the Beloved beheld when He ascended to the Most Sublime Station by the command of the Ancient Ordainer.

15 يا محمد قبل رضا انّ المظلوم يذكرك من شطر
عكاء ان اشكر ربك و كن من حامدين انا
اظهرنا نفسنا و ازلنا من ملكوت البيان ما فاح
به عرف قميص القدم بين العالم ولكن الأمم
في خسران مبين قد نبذوا عهد الله عن ورائهم
متمسكين بما عندهم من الظنون و التماثيل طوبى
لقوى كسر سلاسل الاشارات و لبصير رأى ما
رأى الحبيب اذ قصد المقام الأعلى امرأ من لدن
أمر قديم

- 16 O My Pen! Make mention of Muhammad-'Ali and give him the glad tidings of My remembrance of him, for I am verily the All-Bountiful, the Most Generous. Cast aside what the peoples possess and take what thou hast been commanded by God, the Mighty, the Peerless. Let not the power of princes weaken thee, nor the whisperings of the devils hinder thee. Hold fast unto the Most Great Handle and say:

16 ان يا قلبي ان اذكر محمد قبل على و بشره بذكرى
آياه و انا الفضال الكريم ضع ما عند الأمم وخذ
ما امرت به من لدى الله العزيز الفريد أيّاك
ان تضعفك شوكة الأمراء او تمنعك همزات
الشياطين تمسك بجبل المتين و قل

- 17 Praise be to Thee, O my God, for having remembered me, guided me and caused me to recognize Thee. I beseech Thee not to withhold from me what is with Thee. Verily Thou art the Almighty, the Forgiving, the Merciful.

17 لك الحمد يا الهي بما ذكرتني و هديتني و عرفتني
اسئلك بأن لا تمنعني عماً عندك انك انت
المقتدر الغفور الرحيم

- 18 We make mention of 'Abdu'r-Rahim and counsel him with that which will manifest the station of man in the contingent world and that which will exalt the Cause of God, the Supreme, the Self-Subsisting. We have called unto all, yet the people hear not; We have manifested the Supreme Horizon, yet most of the people see not. Say: Fear God, O peoples of the earth, and follow not vain imaginings and idle fancies. O people! This is a Day wherein the sun of certitude hath shone forth from the horizon of thy Lord's Will, the Mighty, the Loving. Be thou eloquent in My remembrance, turning unto My horizon, steadfast in the service of My Cause, and firm in My love, the Mighty, the Beloved. Thus hath the Tree of Knowledge yielded the fruits of utterance. Blessed is he who hath attained thereunto, and woe unto every obstinate infidel.
- 18 و نذكر عبدالرحيم ونوصيه بما يظهر به شأن الانسان في الامكان و بما يرتفع به امر الله المهيم القيم انا نادينا الكل و القوم هم لا يسمعون و اظهرنا الأفق الأعلى و الناس اكثرهم لا ينظرون قل اتقوا الله يا ملاء الأرض و لا تتبعوا الأهواء و الظنون يا قوم هذا يوم فيه اشرفت شمس اليقين من افق ارادة ربكم العزيز الودود كن ناطقاً بذكرى و مقبلاً الى افقى و قائماً على خدمة امرى و راسخاً في حبى العزيز المحبوب كذلك اثمرت سدرة العرفان بفواكه البيان طوبى لمن فاز بها و ويل لكل مشرك مردود
- 19 O Ghulam-'Ali! God willing, thou shalt lay an impregnable foundation from the pure iron of certitude and build a mighty bulwark that the Gog of passion may not overcome the hearts of the people of God nor find a way therein. Reflect upon the Most Great News. By the life of God! Thou shalt find thyself in joy and delight, then in rapture and bewilderment. Thy Lord is verily the Expositor, the All-Knowing. Thou wert mentioned before the Wronged One, but We have tarried in responding. The Most Exalted Pen hath been silent for a time, as a wisdom from Our presence. Thy Lord is verily the All-Knowing, the All-Wise.
- 19 يا غلامعلى انشاء الله اساس محكم متين از زير يقين بر ارض بگدارى و سدّى مستحکم بنا نمائى تا يا جوج هوى بر قلوب اهل و لا فائق نشوند و راه نيابند در بنای نبأ عظيم تفكر كن لعمر الله تجد نفسك في فرح و بهجة و وله ثم حيرة ان ربك هو المبين العليم ذكرت لدى المظلوم مذکور ولكن در جواب توقف نموديم قلم اعلى مدق صامت حكمة من لدنا ان ربك هو العليم الحكيم
- 20 O 'Ali! The intoxication of pride hath seized the people and made them heedless of the Cause of God. In some lands, clamor hath been raised. The friends of God must protect themselves through His Name. Falsehood, clothed in the garment of truth, preventeth the people from the straight path, for were it to appear in its own garment, none among the servants would turn unto it. Hold fast unto the cord of the Name of thy Lord and be of them who are steadfast. Say:
- 20 يا على ناس را سكر غرور اخذ نموده و از امر الله غافل كرده نعيم در بعضى از ديار مرتفع بايد باسم حق دوستان الهى خود را حفظ نمايند باطل بلباس حق ناس را از صراط مستقيم منع مينمايد چه اگر بلباس خود ظاهر شود احدى از عباد باو توجه نمايد تمسك بعروة اسم ربك و كن من الراخين قل
- 21 I beseech Thee, O God of all beings and Educator of all created things, not to disappoint me of that which is with Thee, and not to make me one of those who turned toward Thee and then turned away, and who believed and then denied. Verily, Thou art the One Who hath power over whatsoever Thou willest, and within Thy grasp is the destiny of all who are in the heavens and on earth.
- 21 استلک يا اله الكائنات و مربى الممکات بأن لا تخينى عمّا عندک و لا تجعلنى من الذين اقبلوا ثم اعرضوا و آمنوا ثم كفروا انك انت المقتدر على ما تشاء و فى قبضتک زمام من فى السموات و الارضين
- 22 O Ali-Qabl-i-Akbar! For each of those souls whom thou didst previously mention, wondrous verses have now been sent down and dispatched from the Kingdom of the favors of God, glorified be His majesty. The delay therein was due to wisdom, and the reason is manifest and evident. Beseech God to preserve
- 22 يا على قبل اكبر نفوسى را كه از قبل ذكر نمودى حال مخصوص هريك آيات باهرات از ملكوت عنايت حق جل جلاله نازل و ارسال شد و تأخير آن نظر بحکمت بوده و علت ظاهر و باهر از حق بطلب جميع عباد خود را حفظ فرمايد و بر

all His servants, to keep them steadfast in His Cause, and to confirm them in such deeds as will lead to its exaltation. Verily, He is the One Who hath power over whatsoever He willeth, and He is the Strong, the Commander, the All-Wise.

امر خود مستقیم دارد و بر اعمالیکه سبب ارتفاع است تأیید نماید آنه هو المقتدر علی ما یشاء و هو القوی الامر الحکیم

- 23 As to thy intention to turn toward the Dawning-Place of divine verses, there hath been and is no objection to its achievement in a spirit of joy and delight. However, thou must be mindful of wisdom and not let slip the requirements of the time. Thus hath commanded He Who hath been the Ruler from time immemorial. The glory shining from the horizon of the heaven of My mercy be upon thee and upon My loved ones who have arisen and said: "We believe in God, the Lord of the worlds."

23 اینکه ارادهء توجه بمشرق آیات الهی نمودی هر هنگام بروح و ریحان حاصل شود بآسی نبوده و نیست ولكن باید بحکمت ناظر باشی و مقتضیات وقت را از دست ندهی کذلک حکم من کان حاکماً فی ازل الازال البهاء المشرق من افق سماء رحمتی علیک و علی احبائی الذین قاموا و قالوا آمنا بالله رب العالمین

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BH02927

To: *Shaykh Abul-Qasim et al., in Antep*

Date: 1301-09-09 [1884-Jul-3]

- 1 Praise be to God Who hath sent down from the heaven of inner meanings the fruits of utterance and hath manifested from the Tree of Explanation the fruits of knowledge. Exalted, exalted is He Who hath spoken a Word and made it, in one station, a Speaking Book, in another station, a Cutting Sword, in another station, a Shining Light, and in yet another station, a Wondrous Garden. He hath commanded all to draw nigh unto it. Whoso turneth toward it is among those who are saved, and whoso turneth away is counted among those who perish in a manifest Book. I offer prayers and peace upon the First Point that appeared from the Mother Book and the First Utterance that emerged from the Will of our Lord, the Most Merciful - He Who was named Muhammad in the Kingdom, peace and blessings be upon Him, and Ahmad in the Realm of Might, and in the Divine Realm His are the most beautiful names and the most exalted attributes, for God made Him a mirror of His names and attributes, His manifestation and appearance, His conditions and His Will and Purpose. Verily, He hath ever been the Speaker of the Word of Unity and the Herald of the Name of God in the world of detachment. And upon His family and companions, through whom the fortress of utterance was built in the contingent world and the banner of unity was raised upon the standards - those servants whom

1 الحمد لله الذی انزل من سماء المعانی فواکه البیان و اظهر من سدرۃ التبیان اثمار العرفان تعالی تعالی من نطق بکلمه و جعلها فی مقام کتابة ناطقاً و فی مقام سیفاً قاطعاً و فی مقام نوراً لمیعاً و فی مقام ریاضاً بدیعاً و امر الکلی بالتقرب الیها من اقبل الله بمن نجي و من اعرض الله من الهالکین فی کتاب مبین اصلي و اسلم علی اول نقطة ظهرت من ام الكتاب و اول بیان برز من مشیة ربنا الرحمن الذی ستمی فی الملکوت بمحمد صلی الله علیه و سلم و فی الجبروت بأحمد و فی اللاهوت له الأسماء الحسنی و الصفات العلیا لأن الله جعله مرآة لأسمائه و صفاته و ظهوره و بروزه و شؤناته و مشیته و ارادته انه لم یزل کان ناطقاً بکلمة التوحید و منادياً باسم الله فی عالم التجرید و علی آله و اصحابه الذین بهم بنی حصن البیان فی الامکان و ارتفع علم التوحید علی الأعلام اولئک عباد فضلهم الله علی خلقه و جعلهم سرجاً فی بلاده و ایادی امره بین عباده....

God preferred above His creation and made them lamps in His lands and the hands of His Cause among His servants....

- 2 Deeds that are in accordance with the Book of God are clearly distinguished among all deeds, like pure fragrance among all scents. He says: "Set aside mere words. Adorn yourselves with goodly deeds and spiritual, luminous character." This evanescent servant hopes that the friends will be enabled to achieve that which is adorned with the ornament of acceptance before God. In truth, if a person is not enkindled with the fire of divine love and remains deprived of the companionship of true friends and counselors, his days are wasted and his life squandered, and he will return with complete regret and endless remorse. In such case, we must all raise our hands in supplication to the heaven of the bounty of the Necessary Being, and beseech His ancient generosity and wondrous, exalted grace that He may assist His servants to His good-pleasure and preserve them from the evil of the commanding self. He is the Powerful, and able to do all things....

2 اعمالیکه منسوب بکتاب الهی است مابین اعمال واضح و هویداست و بمثابه عطر خالص است مابین روائح اشیاء میفرماید ضعوا الأقوال زینوا انفسکم بالأعمال الطیبة و الأخلاق الروحانیة التوراتیة این خادم فانی امیدوار است که دوستان موفق شوند بر آنچه بطراز قبول عندالله مزین و مطرز است فی الحقیقه اگر انسان بنار محبت الهی مشعل نباشد و از مؤانست اولیا و ناحین حقیقی محروم ماند ایامش ضایع و عمرش تلف و بحسرت تمام و اسف بیهوشی راجع شود در اینصورت باید کل دست رجا بسماء جود واجب الوجود بلند نمائیم و کرم قدیم و فضل بدیع منیعش را آمل شویم تا عباد خود را برضای خود مؤید فرماید و از شر نفس آماره حفظ نماید اوست مقتدر و بر هر امری توانا...

- 3 O friends! The traces of goodly deeds and spiritual attributes are like a stream that branches from the Most Great Ocean, flowing and coursing eternally throughout all the kingdoms of earth and heaven. Strive that ye may not be deprived of this greatest bounty. The evil ones lie in wait and cling to various forms of deceit and trickery that perchance they might cause a doer of good to desist or turn a seeker away. The intoxication of pride has seized most, and the wine of disobedience has laid waste the edifices of hearts and minds. Blessed is the servant whom God has made to stand in service to His Cause, speaking His praise, acting according to what He has revealed in His Book, remaining firm and steadfast in His love, content with His decree, holding fast to His cord, clinging to His robe, placing trust in Him, and committing all affairs unto Him....

3 ای دوستان آثار اعمال طیب و اخلاق روحانیه بمثابه جدولیست که از بحر اعظم منشعب بدوام ملک و ملکوت جاری و ساری و دائم است جهد نمائید تا از این فیض اکبر محروم نمانید شیاطین در کین بوده و هستند و بانواع مکر و خدعه تمسک و تشبث نمائید که شاید عاملی را تارک و یا مقبلی را معرض نمائید سکر غرور اکثری را اخذ نموده و پاده نافرمانی عمارات افکنده و قلوب را ویران کرده طوبی لعبد جعله الله قائماً علی خدمة امره و ناطقاً بذكره و عاملاً ما انزله فی کتابه و ثاباً مستقیماً علی حبه و راضیاً بقضائه و متمسکاً بحبله و متشبثاً بذیله و متوکللاً علیه و مفوضاً اموره الیه...

- 4 For some time, certain falsehoods and calumnies have been spread in these parts by the deceitful, for the people of these regions are unaware of this exalted path. They accept and continue to accept whatever any ignorant person might say, and the enemies of this Cause are many. Whatever the foreigners say in this regard, they consider correct and beyond question, even though all know that most foreigners have been and continue to be utterly oppressive, unjust, deceitful and cunning, save for a few....

4 چندیست که این اطراف هم بعضی حرفها کاذبین و مفترین بیان آورده اند چه که اهل این اطراف باین طریقه علیه آگاه نه هر جاهل آنچه گفته پذیرفته و میپذیرند و اعدای این امر هم بسیار و آنچه اعجام در این باب بگویند صواب میدانند و مسئله بیجواب میشمردند مع آنکه کل

میدانند که اکثر اعجام بکمال تعدی و اعتساف و
مکر و حيله بوده و هستند مگر قلیلی...

SFI18.285ax, AYI2.048x, AYI2.062x,
MMUH#03x

BH05215

To: Abdu'l-Rasul min ahl-i-Ya

Date: 1301-09-09 [1884-Jul-3]

¹ In My Name, Who speaks from the Supreme Horizon!

² O Rasul! The people awaited the divine Day in such wise that at all times they implored and beseeched with utmost humility and supplication the presence of the immortal King, seeking His meeting. Yet when the Sun of Revelation dawned from the horizon of Will, all remained veiled, bewildered and heedless, save whom God willed. Consider the saved sect, namely the Shi'ih, who counted themselves the best of all the world's peoples. They afflicted a few helpless souls with such vain imaginings that finally they martyred the Lord of the world with hands of hatred. Now souls who have no knowledge whatsoever of the essence of this Cause have arisen with the same vain imaginings. Their purpose is to establish a region like before, and designate an illusory Jabulqa and an unknown Jabulsa. This Wronged One has spoken and speaks for God's sake. All the servants - that is, those souls who have drunk from the cup of certitude - must arise to protect and preserve the House of the Cause, and behold the Truth with their own eyes and hear His call with their own ears. Whoso desires to know Him through other than Him shall never know Him. This is specific to this most mighty, most holy Revelation. Glory be upon the people of Baha who have cast away idle fancy and clung to the hem of God, the All-Knowing, the All-Wise.

¹ بِسْمِ النَّاطِقِ مِنَ الْأَفْقِ الْأَعْلَى

² یا رسول قوم منتظر یوم الهی بوده بشأنیکه در لیالی و آیام بکمال تضرع و ابتهاج از حضرت سلطان بیزوال لقای آنرا طالب و چون آفتاب ظهور از افق اراده اشراق نمود کل محبوب و متحیر و غافل إِلَّا مَنْ شَاءَ اللَّهُ در فرقه ناجیه یعنی شیعه که خود را بهترین احزاب عالم میشمرند تفکر نما معدودی ناس بیچاره را باوهاماتی مبتلا نمودند که بالآخره سید عالم را بآیادی بغضا شهید کردند حالهم نفوسیکه ابداً از اصل این امر اطلاع ندارند بهمان اوهام بر خواسته اند مقصودشان آنکه یک ناحیه بمثل قبل قرار دهند و یک جابلقای موهوم و جابلسای غیر معلومی معین نمایند این مظلوم الله گفته و الله میگوید باید جمیع عباد یعنی نفوسیکه از کأس ایقان آشامیده اند بحراست و حفظ بیت امر قیام نمایند و حق را بچشم خود ملاحظه کنند و ندایش را بگوش خود بشنوند مَنْ أَرَادَ أَنْ يَعْرِفَهُ بِغَيْرِهِ لَا يَعْرِفُهُ أَبَدًا و این مخصوص است باین ظهور اَمْنَعُ أَقْدَسُ الْبَهَاءِ عَلَيَّ أَهْلُ الْبَهَاءِ الَّذِينَ نَبَذُوا الْهَوَى وَ تَشَبَّهُوا بِذِيلِ اللَّهِ الْعَلِيمِ الْحَكِيمِ .

LHKM1.128

BH05709*To: Ustad Ali Asghar, in Yazd**Date: 1301-09-09 [1884-Jul-3]*

- 1 He is the True One; there is no God but Him. 1 هو الحق لا اله الا هو
- 2 The Sun of Truth hath risen from the horizon of the Will of God, exalted be His glory, and the Supreme Horizon is illumined and adorned with the Name of the Lord of Names. Blessed is he whom the veils of the people and their vain imaginings have not withheld from the True Sovereign. 2 آفتاب حقیقت از افق اراده حق جلّ جلاله مشرق وافق اعلی باسم مالک اسماء منور و مزین طوبی از برای نفسیکه حجابات قوم و اوهام ناس او را از سلطان حقیقی منع نمود
- 3 This is the Day of God, and no mention save the mention of God, exalted be His glory, is acceptable. Yet the people are heedless of the station of the Day and speak according to their former vain imaginings, clinging to the suppositions of ancient times. Say: O ye who have gone astray! What was the outcome of all that the former people said and did, and what fruit did they reap? Say: Fear God, O people, and be not of the distracted ones. 3 این یوم یوم الله است و ذکرى جز ذکر حق جلّ جلاله مقبول نه ولكن قوم از مقام یوم غافل و باوهمات قبل تکلم مینمایند و بظنون قرون اولی تمسک جسته اند بگو ای گمراهان حزب قبل از آنچه گفته اند و عمل نموده اند چه حاصل شد و چه ثمر دیده اند قل اتقوا الله یا قوم و لا تكونوا من الهائین
- 4 This is the day of steadfastness and the day of deeds, for the Sun of Revelation is risen and the Ocean of bounty is surging. Occupy not yourselves with the suppositions and vain imaginings of the ignorant ones of the earth. The Wronged One counseleth you with that which shall profit you in all the worlds of your Lord. He is, verily, the All-Merciful, the Generous. 4 امروز روز استقامت و روز عمل است چه که آفتاب ظهور مشرق و بحر عنایت مواج خود را بظنون و اوهام جهلای ارض مشغول نمائید انّ المظلوم ینصحکم بما ینفعکم فی کلّ عالم من عوالم ربکم انه هو المشفق الکریم
- 5 The Glory shining forth from the horizon of My mercy be upon thee and upon those who have attained unto this mighty Cause. 5 البهاء الظاهر من افق رحمی علیک و علی الدین فازوا بهذا الأمر العظیم

LHKM1.130

BH07043*To: Muhammad Rida ibn Kazim Sad, in Ishqabad**Date: 1301-09-09 [1884-Jul-3]*

- 1 He is the All-Hearing, the All-Knowing, the All-Wise! 1 هو السّامع العليم الحکیم
- 2 In many of the Tablets mention hath been made by the Most Exalted Pen of the cawing of the crows. Some were bewildered as to its meaning, while others waited to see what would come to pass. The Most High, the Most Great God hath spoken the 2 در اکثری از الواح ذکر نعیق ناعقین از قلم اعلی جاری و مسطور بعضی متحیر که مقصود چه و برخی منتظر آیا چه ظاهر شود صدق الله العلی

truth: that which was foretold in all the Tablets hath come to pass, and the cawing hath been raised from the abode of the sinful one. Glory be to God! Despite having no knowledge of the Divine Cause, they have arisen in opposition in a manner the like of which hath never been heard.

- 3 O Muhammad-Rida! Upon thee be the Glory of God, the Lord of Names, and upon thy father who attained unto the remembrance of God and the service of His firm and mighty Cause. We have remembered him in such wise that all that is on earth cannot equal it, as every discerning and knowing one doth testify. The Glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon him and upon those whose names were mentioned in the Most Great Scene before God, the Lord of Destiny, Who hath come with manifest sovereignty.

الْعَظِيمُ ظَاهِرٌ شَدَّ أَنْجَهَ كَهْ دَرِ الْوَاحِ كُلِّ رَا بَانَ
إِخْبَارُ فَرَمُودِهِ وَ نَعِيقُ از دِيارِ أَتِيمِ مَرْتَفَعِ سَبْحَانَ
اللَّهِ مَعَ عَدَمِ إِطْلَاعِ بِرِ أَمْرِ إِلَهِي بِاعْرَاضِي قِيَامِ
نَمُودِهِ كَهْ شَبِهِ آن شَنِيدِهِ نَشْدِهِ

3 يَا مُحَمَّدُ قَبْلَ رِضَا عَلَيكَ بِهَاءِ اللَّهِ مَالِكِ الْأَسْمَاءِ وَ
عَلَى أَيْكَ الَّذِي فَازَ بِذِكْرِ اللَّهِ وَ خِدْمَةِ أَمْرِهِ الْمُبْرَمِ
الْمُتَيْنِ إِنَّا ذَكَّرْنَاهُ بِمَا لَا يُعَادِلُهُ مَا فِي الْأَرْضِ يَشْهَدُ
بِذَلِكَ كُلُّ بَصَّارٍ عَلِيمٍ الْبَهَاءِ الْمَشْرِقُ مِنْ أَفْقِ سَمَاءِ
عِنَابِي عَلَيْهِ وَ عَلَيْكَ وَ عَلَى الَّذِينَ ذُكِرَتْ أَسْمَائُهُمْ
فِي الْمَنْظَرِ الْأَكْبَرِ بَيْنَ يَدَيِ اللَّهِ مَالِكِ الْقَدَرِ الَّذِي
أَنَّى بِسُلْطَانٍ مُبِينٍ .

LHKM1.129a

BH07550

To: *Ustad Muhammad Rida*

Date: 1301-09-09 [1884-Jul-3]

- 1 In the Name of the All-Knowing Speaker!

1 بنام گوینده دانا

- 2 O friends of the True One! Certain souls in the past, while outwardly in accord yet inwardly in discord, closed the door of divine mercy and opened the gates of idle fancies and vain imaginings to the faces of helpless servants. They adorned themselves with the garment of knowledge yet were accounted among the ignorant in the sight of God. Praise be to God that this Wronged One hath not associated with that group, and hath appeared with such proof and testimony that no fair-minded one can deny it. Today the very essence of proof crieth out amidst all creation, and the reality of testimony calleth, with most exalted utterance, all who dwell on earth to the shores of the sea of oneness. Yet the people remain heedless. This Wronged One counseleth thee to patience, calm and steadfastness in the Cause of God, exalted be His glory. Take what We have counselled thee and leave what the people possess. Thus doth the Mother Book command thee in this glorious and wondrous station.

2 ای دوستان حق نفوسی از قبل در ظاهر بوفاق و
در باطن بنفاق باب رحمتِ إلهی را بستند و ابواب
ظنون و اوهام بر وجوه عبادِ بیچاره گشودند
، خود را بلباس علم میاراستند و عند الله از
جهلا مذکور و محسوب ، لله الحمد اینظلوم با
آن گروه معاشر نبوده ، و ظاهر شده بحجت و
برهانیکه هیچ منصفی انکار آن ننماید ، امروز نفس
برهان بین امکان ندا مینماید و کینونت حجت
بأعلى البيان من علي الأرض را بشاطی بحرِ احدیه
دعوت میفرماید ، ولكن ناس غافل ، اینظلوم
ترا وصیت مینماید بصبر و سکون و استقامت در
أمر حق جل جلاله ، خذ ما وصیناک و دَع ما
عند القوم ، کذلک یأمرک أم الکتاب فی هذا
المقام العزیز البدیع .

LHKM1.129b

BH07993*To: Ustad Sulayman**Date: 1301-09-09 [1884-Jul-3]*

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

The Wronged One makes mention of him who has turned to God, the Single One, the All-Knowing, Who has come with the truth and revealed that which lay hidden in God's knowledge, the Lord of all worlds. Earthquakes have appeared and the tribes have lamented, and the people are in manifest agitation. Say: Fear ye God and follow not every distant barking dog. Break the idols with the arm of certitude - this is better for you, if ye be of those who know. Verily the Truth hath come with authority from His presence while the people inquire about prophethood and the like. Say: Perdition betide you and those who follow the vain imaginings of the heedless ones. Say: Cast aside every barking dog and hearken unto that which the Divine Lote-Tree uttereth amidst the Concourse of Creation: Verily there is none other God but Me, the All-Knowing, the All-Wise. This is the Day of God, were ye of those who know. None is mentioned therein save Him - to this testifieth he who hath with him a perspicuous Book. The glory be upon thee and upon those who have held fast to My firm cord.

هو الشاهد الخبير

يَذْكُرُ الْمَظْلُومُ مَنْ أَقْبَلَ إِلَى اللَّهِ الْفَرْدِ الْعَلِيمِ الَّذِي
أَتَى بِالْحَقِّ وَأَظْهَرَ مَا كَانَ مَكْنُونًا فِي عِلْمِ اللَّهِ رَبِّ
الْعَالَمِينَ ، قَدْ ظَهَرَتِ الزَّلَازِلُ وَنَاحَتِ الْقَبَائِلُ وَ
الْقَوُّ

مُ فِي أَضْطِرَابٍ مُبِينٍ ، قُلِ اتَّقُوا اللَّهَ وَلَا تَتَّبِعُوا
كُلَّ نَاعِقٍ بَعِيدٍ كَسَرُوا الْأَصْنَامَ بَعْضُ الْآيِقَانِ
هَذَا خَيْرٌ لَكُمْ إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ ، إِنْ الْحَقُّ قَدْ
أَتَى بِسُلْطَانٍ مِنْ عِنْدِهِ وَالنَّاسُ يَسْتَلُونَ عَنِ النُّبُوَّةِ
وَأَمثالها قُلْ تَبَا لَكُمْ وَلِلَّذِينَ اتَّبَعُوا أَوْهَامَ الْغَافِلِينَ
، قُلْ ضَعُوا كُلَّ نَاعِقٍ إِنْ أَسْمَعُوا مَا تَنْطِقُ بِهِ
سِدْرَةُ الْمُنْتَهَى بَيْنَ مَلَأِ الْأَنْشَاءِ إِنَّهُ لَا إِلَهَ إِلَّا أَنَا
الْعَلِيمُ الْحَكِيمُ ، هَذَا يَوْمُ اللَّهِ لَوْ أَنْتُمْ مِنَ الْعَارِفِينَ لَا
يَذْكُرُ فِيهِ إِلَّا هُوَ يَشْهَدُ بِذَلِكَ مِنْ عِنْدِهِ كِتَابٌ مُبِينٌ
، الْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ تَمَسَّكُوا بِحَبْلِ الْمُنْتَهَى

LHKM1.110b

BH03310*To: Muhammad Mustafa Baghdadi**Date: 1301-09-12 [1884-Jul-6]*

1 He is God-exalted be His station, the Glory and the Power!

هو الله تعالى شأنه العظمة والاقترار 1

2 Praise be to God Who sent down the Book and manifested through it that which guided people to the straight path. Verily He is the Single One Whom praise does not benefit nor blame harm, and He is the One Who praised Himself through oneness and singleness, and through power and might and grandeur and glory. And blessings and peace be upon the best

2 الحمد لله الذي أنزل الكتاب وأظهر به ما هدى
الناس إلى سواء الصراط أنه هو الفرد الذي ما
نفعه المدح وما ضره القدح وهو الذي اتخى
نفسه بالوحدانية والفردانية وبالقدرة والقوة
والكبرياء والعظمة والصلوة والسلام على

of His creation and the Seal of His Prophets, through whom appeared the pearl of utterance from the ocean of knowledge and the lights of the Countenance shone forth from the horizon of possibility, and upon his family and companions, an abiding, abundant, eternal peace. My spirit be a sacrifice for your remembrance!

خير خلقه و خاتم انبيائه الذي به ظهر لؤلؤ البيان
من بحر العرفان و اشرفت انوار الوجه من افق
الامكان و على آله و اصحابه تسليماً دائماً كثيراً ابداً
روحى لذكركم الفداء

- 3 The servant has attained your letter and was gladdened by your words. We beseech God—our Lord and your Lord and the Lord of all the worlds—to draw us near to Him and ordain for us entry into His paradise whose breadth is as the breadth of His heaven and earth. As for what you mentioned regarding the matter of marriage, it was presented before the Countenance. The Intended One said: “This depends on the consent of both parties and the parents. We beseech Him, exalted be He, to bless them both and through them, and to send down His blessings upon them, and to ordain for them the good of the hereafter and of this world. Verily He is the Possessor of the throne and the dust.” At the end He said—may our spirits be a sacrifice for Him: “It behooveth whosoever desireth to enter into any matter to first hold fast to consultation and to act according to what appears therefrom, placing his trust in God, the Protector, the Self-Subsisting.”

3 قد فاز الخادم بكتابكم و سرّه بيانكم و نسئل الله
مولينا و موليكم و مولى العالم بأن يقربنا اليه و
يقدر لنا الدخول فى جنّته الذى كان عرضها
كعرض سماءه و ارضه و امّا ما ذكرتموه فى امر
التزويج عرضت تلقاء الوجه قال المقصود هذا
معلق برضاء الطرفين و الأبوين نسئله تعالى بأن
يبارك لهما و بهما و ينزل بركاته عليهما و يكتب
لهما خير الآخرة و الأولى انه مالك العرش و
الثرى انتهى و فى آخر القول قال المولى ارواحنا
فداه ينبغى لمن يريد ان يدخل فى امر ان يتمسك
أولاً بالمشورة و يعمل بما يظهر منها متوكلاً على
الله المهيمن القيوم انتهى

- 4 This evanescent one beseeches God his Lord to assist those who desire goodness and virtue and connection between His servants. Verily He is the Lord of all created things and the Protector of all possibilities, and He is the Powerful, the Munificent, the Bestower, the All-Knowing, the All-Wise. And peace be upon your honor and upon your children and your family and those with you. And I beseech God to assist His loved ones in wisdom and to manifest through them that which will calm the fire of discord in all regions. Verily He is powerful over all things.

4 انّ الفانى يسئل الله ربّه بأن يؤيّد الذين ارادوا
المعروف و الخير و الاتصال بين عبادته انه
لمولى الكائنات و المهيمن على الممكنات و هو
المقتدر البازل الواهب العليم الحكيم و السلام
على حضرتكم و على ابنائكم و اهلكم و من معكم
واسئل الله بأن يؤيّد احبائه على الحكمة و يظهر
منهم ما تسكن به نار النفاق فى الآفاق انه على
كلّ شىء قدير

- 5 The servant, 12th of the blessed month of Ramadan 1301

5 خادام فى ١٢ شهر رمضان المبارك سنة ١٣٠١

BLIB_Or15700.266b, BLIB_Or15711.080

BH01028

To: *Shaykh Muhammad Ali (Nabil son of Nabil)*

Date: 1301-09-14 [1884-Jul-8]

- 1 He is God, exalted be His glory, the majesty and the power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise, sanctified from the limitations of creation, befits and is worthy of that exalted Truth Who, through the wonders of His bounty and generosity, illumined the world with the lights of justice and guided it to the straight path which is the cause and means of preserving the peoples. He is the Omnipotent One Whom the armies of the world cannot weaken and the opposition of the idolaters cannot frighten. His will is supreme and His decree penetrating. He doeth what He willeth and ordaineth what He pleaseth. He is the Strong, the Dominant, the Mighty, the Praiseworthy. And the prayer shining from the horizon of the grace of the Lord of eternity be upon the Lord of Nations and Master of the World, through Whom the Book was sealed and God's promise of judgment's return was fulfilled, and upon His family and companions whom God made the stars of the heaven of His knowledge and the moons of the horizons of His proof. 2 حمد مقدّس از شؤونات خلق حقّ منبغی را لایق و سزاست که از بدایع جود و کرم عالم را بانوار عدل منور فرمود و بصراط مستقیم که سبب و علّت حفظ امم است هدایت نمود اوست مقتدریکه جنود عالم او را ضعیف ننماید و مدافع مشرکین او را ترساند اراده اش میمن و مشیتش نافذ یفعل ما یشاء و یحکم ما یرید و هو القوی الغالب العزیز الحمید و الصلوة المشرقة من افق فضل مالک القدم علی سید الأمم و مولی العالم الذی به ختم الکتاب و وعد الله حکم البدء فی المآب و علی آله و اصحابه الذین جعلهم الله انجم سماء عرفانه و اقمار آفاق برهانه
- 3 Glory be unto Thee, O Thou Who with the finger of Thy power didst rend the veils! I beseech Thee by Thy sovereignty, Thy might and Thy power to aid Thy resplendent Law and protect it from the idolaters among Thy servants and the deniers among Thy creatures. O Lord! Weakness hath seized the limbs of Thy party, and the vitals of Thy religion tremble at the onslaught of Thine enemies. I beseech Thee, O King of Kings and Merciful to the downtrodden, to send down from the heaven of Thy grace that which will exalt Thy Cause among Thy servants and raise the standards of Thy mention in Thy lands. O Lord! I implore Thee by the Manifestations of Thy Cause, the Daysprings of Thy revelation, and by the Seal of Thy Prophets and chosen ones, to protect him who hath clung to Thee and to the cord of obedience to Thee, who hath spoken Thy praise and glorification, and arisen to serve Thy Cause. O Lord! Thou seest him clinging to Thee, hoping in Thy grace, and yearning for Thy nearness and meeting. O Lord! Deprive him not of the revelations of the light of Thy knowledge, and render him not deprived of the effulgences of the dawn of Thy favors. Make all his deeds and devotions as one devotion in Thy presence. This is what the sovereign of Thy chosen ones uttered in a prayer taught by the Lord of Thy Messengers: "that all my deeds and devotions may become as one devotion, and in eternal service 3 سبحانک یا من باصبع قدرتک خرقت الأجاب اسئلک بسلطانک و قدرتک و اقتدارک بأن تنصر شریعتک الغراء ثم احفظها من المشرکین من عبادک و المنکرین من بریتک ای ربّ قد اخذ الضعف ارکان حزبک و ارتعدت من سطوة اعدائک فرائض دینک اسئلک یا مالک الملوک و راحم المملوک بأن تنزل من سماء فضلک ما یرتفع به امرک بین عبادک و تنصب اعلام ذکرک فی دیارک ای ربّ اسئلک بمظاهر امرک و مشارق وحیک و بنخاتم انبیائک و اصفیائک بأن تحفظ من تمسک بک و بحبل طاعتک و نطق بذكرک و ثنائک و قام علی خدمة امرک ای ربّ تراه متشبّثاً بک و راجياً فضلك و مشتاقاً قربک و لقاءک ای رب لا تمنعه عن تجلیات نور عرفانک و لا تجعله محروماً عن اشراقات فجر عنایتک فاجعل اعماله و اوراده کلّها ورداً واحداً فی محضک هذا ما نطق به سلطان اولیائک فی دعاء علیه سید رسلک حتی تكون اعمالی و اورادی کلّها ورداً واحداً و فی خدمتک سرمداً ای ربّ

to Thee." O Lord! Protect him who hath entered the fortress of Thy security, then aid him who hath sought shelter beneath the shadow of Thy banner. Grant him pilgrimage to Thy Sacred House once again, and ordain for him that which shall profit him in the hereafter and in this world. There is no God but Thee, the Forgiving, the Generous.

- 4 O beloved of my heart! Verily my heart yearns to converse with thee, and my spirit loves to turn to thy face, though faces are indicated by thee and me. Yet the love of God with which we have been blessed cannot be indicated by the signs of the world. It speaks of true spiritual oneness - whoso attains unto this has attained unto the mysteries of the Books and the signs of the Scriptures. Blessed is the seeker who has found his Goal, and the searcher who has been honored with the presence of his Beloved. The longing and yearning of this servant is evident and clear. The One God is witness that at all times he wishes to make mention of that spiritual beloved, but due to the multitude of occupations and other matters, there is sometimes delay. Yet heart-to-heart communications have, praise be to God, existed and continue to exist, [and nothing] has or will affect them. Thy letter was presented before His Countenance. He said that thou art adorned with a pleasing ornament and art confirmed and mentioned in all conditions. Whoso attains unto this has attained unto the Most Great Joy. Whoso is for God, God is for him. Praise be to God, thou art known and mentioned for pure deeds in God's path. No harm comes to thee from incidental matters and displeasing signs. What has been and is being said is an expression of love outwardly and inwardly in a station that changes not.

- 5 We counsel Nabil, upon him be My peace, to deal with kindness and affection toward the few souls who are in that land. They should in no wise take notice of words or deeds wherein opposition may be perceived, for they must become the reference point for all matters. However they deal with those few souls will be the cause of their own exaltation - no harm will ever return to them. I am among those who bear witness. Let them act in such a way that those few souls remain at peace. Man is ever prone to error, save him whom God protects. Forgiveness and overlooking are ever beloved before God. The purpose is that they should not engage in conflict with anyone in that land, so that gradually their love too may dawn and the foundation of thy business may be made firm.

فاحفظ من دخل حصن امانك ثم انصر من استظل في ظل رايك ثم ارزقه زيارة بيتك الحرام مرة اخرى و قدر له ما ينفعه في الآخرة و الأولى لا اله الا انت الغفور الكريم

4 يا محبوب فؤادی آن فؤادی یشتاق التکلم مع حضرتکم و روحی یحب ان یتوجه الی وجهکم ولو آن الوجه یشار بی و بکم و لکن حب الله الذی فزنا به انه لا یشار باشارة العالم انه یحکی عن التوحید الحقیقی المعنوی الذی من فاز به فاز بأسرار الکتب و اشارات الصّحف طوبی لقاصد فاز بالمقصود و لطالب تشرف بلقاء المحبوب و شوق و اشتیاق این بنده معلوم و واضح خدای واحد شاهد که در هر حین میخواهد آنحبيب روحانی را ذکر نماید و لکن نظر بکثرت اشغال و امورات اخرى گاهی تعویق میشود اما مخبرات قلبیه الحمد لله بوده و هست [فطوری] بآن دست نداده و نخواهد داد نامهء آنحبيب لدى الوجه عرض شد فرمودند ایشان بطراز مرغوب مزینند و در جمیع احوال مؤید و مذکورند من فاز بهذا قد فاز بالفرح الأكبر من کان لله کان الله له الحمد لله باعمال خالصه در سبیل الهی معروف و مذکورند از شئون عرضیه و اشارات غیر مرضیه ضرری بر ایشان وارد نه آنچه گفته شده و میشود اظهار محبت است در ظاهر و فی الباطن فی مقام لا یتغیر و

5 وصیت مینمائیم نبیل علیه سلامی را با نفوس معدوده که در آن ارضند بعنایت و شفقت رفتار نمایند بهیچوجه ملاحظهء اقوال و یا اعمالیکه مغایرت در آن ملحوظ است ننمایند چه که ایشان باید مرجع امورات کلیه شوند و با آن چند نفس هر قسم حرکت نمایند سبب علوّ اوست بهیچوجه ضرری بر او راجع نه انا من الشّاهدين قسمی حرکت شود که آن چند نفر ساکن باشند انسان در هر صورت خاطی است الا من عصمه الله و عفو و تجاوز در هر حال لدى الحقّ محبوبست مقصود آنکه در آن ارض با احدی طرف نزاع واقع نشوند تا بتدریج محبت ایشانهم طلوع نماید و بنیان تجارت آنجناب هم محکم شود انتهی

- 6 Although in the outward world separation, parting and division have prevailed, yet by God's grace the light of true nearness is not prevented by leagues and miles. This is of God's bounty - He bestoweth it upon whomsoever He willeth. I beseech and implore Him to strengthen the light of nearness and to ordain outward meeting and reunion. He is powerful and mighty over all things. Indeed this time of separation from that beloved has had a great effect, a mighty effect. The servant asks his Lord to grant reunion after it. Verily He has power over all things.
- 7 The tools and implements sent for the garden arrived. Indeed much trouble has been taken. It is hoped that, God willing, through these implements success will be achieved for the garden and from that success an enduring fragrance will be diffused. In this case, this deed of that beloved will remain with him - that is, mention of it will, God willing, remain fixed and established in the book of the world.
- 8 I send greetings to the honored brother, Aqa Ghulam-Husayn, from whom every possessor of smell has found the fragrance of the garment, and I congratulate him and beseech the Exalted Truth to confirm him in attaining all that he hopes and seeks. May the manifest, evident and radiant peace shining from the horizon of divine favor be upon you and upon him and upon God's righteous servants. Praise be to God, the Lord of the Worlds.
- 9 The servant 14 Ramadan 1301
- 6 اگرچه در ظاهر عالم بعد و فراق و فصل غلبه نموده ولكن از فضل حق نور قرب حقیقی را فراخی و امیال منع ننماید ذلک من فضل الله یؤتیه من یشاء هم از او سائل و آمل که نور قرب را تأیید فرماید و اجتماع و لقای ظاهر را هم مقدر نماید اوست بر هر شیء قادر و توانا فی الحقیقه این کره فراق آنجبوب بسیار مؤثر واقع شد تأثیراً عظیمی یسئل الخادم ربّه بأن یرزق الوصال بعده انه علی کلشیء قدیر
- 7 اسباب و آلاتیکه جهت بستان ارسال فرمودند رسید فی الحقیقه بسیار زحمت کشیده اند امید هست انشاء الله از برای بستان نجاحی بلین اسباب حاصل و از آن نجاح عرف باقی متضوع گردد در اینصورت اینعمل آنجبوب با او هست یعنی ذکرش در دفتر عالم انشاء الله باقی و ثابت است
- 8 خدمت برادر مکرم جناب آقا غلامحسین الذی وجد کل ذی شمع منه عرف القمیص سلام میرسانم و تهنیت میگویم و از حق منیع تأیید میطلبم که ایشانرا فائز فرماید بآنچه راجی و آملند السلام الظاهر الّاخ المشرق من افق العنایة علی حضرتکم و علیه و علی عباد الله الصّالحین و الحمد لله ربّ العالمین
- 9 خادام فی ۱۴ شهر رمضان المبارک سنة ۱۳۰۱

BLIB_Or15700.188, BLIB_Or15711.077,
MJAN.202, AYBY.276

BH00116

To: Ibn Asdaq (Hand of the Cause) et al.

Date: 1301-09-15 ? [1884-Jul-9]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Ancient, the Most Exalted, the Most Glorious
- 2 Praise, sanctified beyond word and meaning, is befitting and worthy of the most holy and most sacred threshold of the Lord
- 1 بسم ربنا الأقدس الأعظم الأقدم العلیّ الأبهی
- 2 حمد مقدّس از لفظ و معنی ساحت امنع اقدس مالک وری را لایق و سزااست که در ایامیکه

of creation, Who, in these days when the darkness of oppression hath encompassed the world, guideth all to the straight path and the great announcement through the light of justice. He is the Omnipotent One Whom the ranks of misbelief cannot diminish His oneness, nor can the hosts of nations prevent Him from His Cause. He is able to cause the light of justice to shine forth from the darkness of oppression, and from a drop of corruption make manifest an ocean of reformation. Who can stand against Him and who can claim to know Him or draw nigh unto Him? Glory be unto Him! Glory be unto Him! We are all powerless.

- 3 Glorified art Thou, O Thou in Whose grasp are the reins of oppression and justice, and in Whose right hand are the reins of punishment and grace. I beseech Thee by the wafting of the breezes of Thy bounty and the flowing of the river of Thy mercy to aid Thy loved ones through Thy generosity and grace, and deliver them from the prison of those who have denied Thy truth and disputed Thy signs. O Lord! Thou seest and knowest that this servant desired to make mention of him who hath arisen to serve Thy Cause and circulated Thy laws throughout Thy lands. I beseech Thee, O Lord of the worlds, Who hath appeared through the Most Great Name, to assist him with true assistance and aid him with the hosts of Thy Cause. Then make him, O my God, to be honored through Thy glory and enkindled with the fire of Thy love in such wise that neither the howling of the people in Thy Day nor the clamor of Thy servants shall quench that which Thou hast willed through Thy power and might. There is none other God but Thee, the Omnipotent, the All-Knowing, the All-Wise.

- 4 O beloved of my heart! My delay hath been prolonged, and my patience and composure have exceeded moderation in a place where patience and composure are not befitting save by the command of God, the Manifest, the Evident, the Omnipotent, the Hidden. Great regret hath been occasioned, for this evanescent one hath not been able for some time to respond to the letters of that beloved of the heart. The cause and reason for this hath been the enkindling of the fire of oppression and corruption, and the lack of capacity among the servants. In truth, were one to reflect a little, utter amazement would result, for every soul hath been and is the recipient of manifold bounties and countless favors, such as hearing, sight, heart, understanding, and both outward and inward senses. Nevertheless, they are seen as though dead. Most strange of all is that man observeth the changes and variations in the world, yet clingeth to that which is destined to perish, remaining heedless and deprived of the eternal and everlasting bounty. He hath not and cannot have assurance of life for even an hour, yet he maketh

ظلمت ظلم عالم را فرا گرفته کل را بنور عدل
بصراط مستقیم و نبأ عظیم راه نماید و هدایت
فرماید اوست مقتدریکه از صفوف شرک بر
وحدانیتش نقصی راه نیابد و جنود امم او را
از امرش باز ندارد قادر است از ظلمت ظلم نور
عدل اشراق فرماید و از قطره فساد بحر اصلاح
ظاهر نماید من یقدر ان یقوم معه و من یقدر ان
یدعی عرفانه او یتقرّب الیه سبحانه سبحانه انا
کل عاجزون

3 سبحانک یا من فی قبضتک زمام الظلم و العدل و
فی یمینک ازمه الأخذ و الفضل اسئلك بهبوب
اریاح عنایتک و خیر فرات رحمتک بأن تنصر
احبتک بحدوک و فضلک و خلصهم من سجن
الذین انکروا حقک و جادلوا بآیاتک ای رب
تری و تعلم بأن الخادم اراد ان یذکر الذی قام
على خدمة امرک و دار لانتشار احکامک فی
بلادک اسئلك یا مولی العالم و الظاهر بالاسم
الأعظم بأن تؤیّده حق التأیید و تنصره بجنود
امرک ثم اجعله یا الهی معزراً بعزک و مشتعلاً
بنار حبک علی شأن لا تتجده زماجیر القوم فی
یومک و لا ضیوضاء العباد عما اردته بقدرتک و
قوتک لا اله الا انت المهیمن العلیم الحکیم

4 یا محبوب فؤادی قد طال توقفی و تجاوز عن
الاعتدال صبری و سکونی فی مقام لا ینبغی
فیه الصبر و السکون الا یامر الله الظاهر الباهر
المهیمن المکنون کمال تأسف حاصل چه که
مدتها اینفانی موفق نشد بر جواب دستخطهای
آنجوب فؤاد سبب و علت آن اشتعال نار ظلم
و فساد و عدم استعداد عباد فی الحقیقه اگر
انسان قدری تفکر نماید کمال حیرت حاصل چه
که هر نفسی صاحب عطایای کثیره بوده و
هست و عنایات لاتخصی شامل او مثل سمع و
بصر و فؤاد و ادراک و حواس ظاهره و باطنه
مع ذلک بمثابه مرده مشاهده میشوند العجب
کل العجب انسان تغییرات و اختلافات عالم را
مشاهده مینماید مع ذلک بشئی که محقق است
فناى او متمسک و از نعمت باقیه دائمه غافل

provision for generations and ages to come. I beseech God to grant true vision to the eyes, for these sights have yielded and yield no fruit. How many a blind one hath heard and turned unto God, attaining the lights of the Countenance after the passing away of all things, and how many a seeing one hath been deprived and forbidden from beholding with his eyes. Glory be unto Him! Glory be unto Him! Verily, the Cause is in His hand, and success is in His grasp, and assistance is in His right hand. There is none other God but He, the Single, the One, the Ordainer, the All-Knowing, the All-Wise.

و محروم اطمینان بزندگی ساعتی نداشته و ندارد
ولکن در تدارک معیشت قرون و اعصار است
از حق میطلبم بصر را بینائی حقیقی بخشد چه
که این دیدنهای ثمری نداشته و ندارد ای بسا
ضریر که شنید و اقبال نمود و بانوار وجه بعد
فناء اشیاء فائز گشت و ای بسا بصیر که با
چشم از مشاهده ممنوع و محروم سبحانه سبحانه
آن الامر بیده و التوفیق فی قبضته و التأيید فی
یمینه انه لا اله الا هو الفرد الواحد المقدر العليم
الحکیم

- 5 After observing and perusing the last letter of that spiritual beloved, which was adorned with the date of the twenty-ninth of Jamadiyu'th-Thani, I ascended to the heaven of inner meanings and presented it before His face. This is what the Tongue of Grandeur uttered, exalted be His utterance and magnified be His majesty:

5 بعد از ملاحظه و اطلاع بر دستخط آخر
آنحبيب روحانی که بتاریخ بیست و نهم ۲۹
جمادی الثانیة مزین بود قصد سماء معانی نموده
تلقاء وجه عرض شد هذا ما نطق به لسان
العظمة قوله عزّ بیانه و کبر کبریااته

- 6 In My Name, the All-Encompassing over all who are in earth and heaven

6 بسمی المهيمن على من في الأرض والسماء

- 7 That which was mentioned and recorded in the Books of the past and since hath been made manifest, and the divine promises shine forth like unto light. Verily, He hath fulfilled what He promised in His Books, His Scriptures and His Tablets. And that which the Most Exalted Pen foretold in the Land of Mystery, the Land of Secret, and the Most Great Prison hath come to pass. The croaking from the land of Kaf and Ra hath been raised, and the clamor of the idolaters is heard like the buzzing of flies behind a veil. Glory be to God! Despite the clear text of the Primal Point stating that all is limited and known by My bidding and what was revealed in the Bayan - that the entire Bayan is but a leaf among the leaves of His Paradise, and that "I am the foremost of worshippers" - yet they have objected to the Truth Himself through the words of the Bayan, like unto the people of the Furqan. They fail to perceive that the knowledge of the Bayan is today with the Truth Himself, from Whom they should seek answers. Woe unto them and unto those who heard vain imaginings on this Day wherein God hath established His firm and mighty Cause.

7 آنچه در کتب قبل و بعد مذکور و مسطور ظاهر
و وعدههای الهی بمثابه نور مشرق و لائح آنه
وفی بما وعد فی کتبه و صحفه و الواحه و آنچه را
هم که قلم اعلی در ارض زورا و ارض سر و
سین اعظم اخبار فرمود مشهود نعیق از ارض
کاف و را مرتفع و وضوای مشرکین بمثابه
طنین ذباب از خلف حجاب مسموع سبحان الله
مع آنکه بنص صریح نقطه اولی میفرماید باشاره
من و ما نزل فی البیان محدود و معروف نه جمیع
بیان ورقی است از اوراق جنت او و میفرماید
من از اول عابدین مع ذلک بکلمات بیان بر نفس
حق اعتراض کرده اند بمثل اهل فرقان اینقدر
شاعر نیستند که علم بیان الیوم نزد حق است
باید از او سؤال نمود ویل لهم و لمن سمع زخرف
القول فی هذا الیوم الذی قام الله علی امره المحکم
المتین

- 8 They have abandoned the Mother Book and clung to their own desires through the book of perdition. Today the Mother Book calleth out before the faces of all people: O ye that slumber, arise! O ye that are heedless, become aware! Today the world is perfumed by the breezes of the dawn of revelation and illumined by the light of His countenance. Abandon the

8 امّ الکتاب را گذاشته اند و بهوای خود بکتاب
سجین تمسک جسته اند امروز امّ الکتاب امام
وجوه عباد ندا میفرماید ای نائین برخیزید و ای
غافلین آگاه شوید امروز از نسایم فجر ظهور عالم
معطر گشته و از انوار وجه منور مطالع او هام را

dawning-places of vain imaginings and break the idols of idle fancies with the arm of certitude. With pure hearts, sanctified breasts, penetrating vision and radiant faces, turn ye toward the shore of the ocean of knowledge.

بگذارید و اصنام ظنون را بعرضد ایقان بشکنید و
با قلب طاهر و صدر مقدس و بصر حدید و وجه
منیر بشاطی بحر عرفان توجه نمائید

- 9 Some among the people of the Bayan utter words that no ignorant one hath ever spoken. Say: O manifestations of doubts and idle fancies, fix your gaze upon this exalted Word, which is as the spirit of inner meanings unto the world of mystic knowledge. By God's life, it sufficeth you, were ye to know. Let your movements and your stillness, your silence and your speech be by the will of your Lord, the Commander, the All-Wise. Say: O people of the Bayan, observe this blessed Word and act according to it. Today is God's Day; the mention of aught else is not permissible. If ye seek verses, He is the Kingdom of verses, and if ye seek proofs, He is the Dawning-Place thereof. By God's life! The Mother Book and the Mother Bayan appeared through Him, speak through Him, and circle round Him. Today all mention and deeds are dependent upon His acceptance and good-pleasure.

9 بعضی از اهل بیان بکلماتی ناطقند که هیچ جاهلی
شبه آن تکلم ننموده بگوای مظاهر ظنون و اوهام
باینکلهء علیا که بمثابهء روح معانی است از برای
عالم عرفان ناظر باشید لعمر الله آنها تکفیکم لو اتم
تعرفون ان اجعلوا حرکتکم و سکونکم و صمتکم و
نطقکم بارادة ربکم الامر الحکیم بگوای اهل بیان
باینکلهء مبارکه ناظر باشید و باو عامل امروزیم
الله است ذکر دوش جایز نه اگر آیات طالبید
اوست ملکوت آیات و اگر ینبات طلبید اوست
مشرق آن لعمر الله ام الکتاب و ام الیقان از او
ظاهر و از او ناطق و حول او طائف امروز جمیع
اذکار و اعمال بقبول و رضای او معلق و منوط

- 10 O thou who hast dawned from the horizon of certitude! Make the heedless aware and remind them of that which hath flowed from the Most Exalted Pen, that they may adorn themselves with the greatest steadfastness and be preserved from the craft of the deceitful ones. Some among the opposers appear in the guise of friendship, concealing lethal poison in sweet and delicate words. They appear with utmost craftiness and deceit, deprived of the fragrances of divine days and forbidden from hearing His Word. In truth, they have not comprehended a single word of His utterances nor fathomed the ocean of His meanings. On God's Day they ask about general and specific prophethood - such words testify to the baseness and heedlessness of those souls. A speaker and witness indeed! Convey greetings from this Wronged One to the friends of God who have quaffed the choice wine from the cup of the Self-Subsisting. Say: Today is the day for the manifestation of the essence of humanity. Strive that ye may succeed in performing deeds or uttering words worthy of God's days. Ye have ever been and continue to be beneath the glances of loving-kindness. Know ye the value of this most exalted station and with the utmost joy and fragrance, give utterance to the praise of the Goal of all worlds - utterance that is a consuming fire unto the opposers among the people of the Bayan and a shining light unto the people of Baha. The glory shining from the horizon of the heaven of My mercy be upon thee and upon those with thee and upon those whom We have guided to My straight path.

10 یا ایها المشرق من افق الایقان غافلین را آگاه
نما و بآنچه از قلم اعلی جاری شده متذکر دار
شاید بطراز استقامت کبری مزین شوند و از
مکر ماکرین و خادعین محفوظ مانند بعضی از
معرضین یلباس دوستی ظاهر و در بیان رقیق
لطیف سم غلیظ پنهان نموده اند بکمال مکر و
خدعه ظاهرند از نفحات ایام الهی محرومند و
از اصغاء کلامش ممنوع فی الحقیقه کلهئی از
کلماتش را ادراک ننموده اند و بجز معاینش
پی نبرده اند در یوم الله سؤال از نبوت عامه و
خاصه نموده و مینمایند اینکله بر پستی و غفلت
آن نفوس گواهی است ناطق و شاهدیست
گویا اولیای الهی را که باسم قیوم از رحیق
مختوم آشامیده اند از قبل مظلوم تکبیر برسان بگو
امروز روز ظهور جوهر انسانیست جهد نمائید
تا فائز شوید بعملیکه سزاوار ایام حق است یا
بقولیکه لایق اوست لازال تحت لحاظ عنایت
بوده و هستید قدر این مقام اعلی را بدانید و بکمال
روح و ریحان بذکر مقصود عالمیان ناطق باشید
نطقیکه از برای معرضین اهل بیان ناریست
سوزنده و از برای اهل بها نوری است تابنده
البهاء المشرق من افق سماء رحمتی علیک و علی
من معک و علی الدین هدیناهم الی صراطی
المستقیم انتهی

- 11 The world hath been encompassed by the smoke of tyranny and oppression. It is observed that each day giveth birth to a fresh evil. Goodness is like unto the phoenix, and faithfulness hath been and shall continue to be the rarest of all things. O beloved of My heart! Diverse and conflicting patterns are witnessed. One who for fifty years, more or less, hath manifested the utmost friendship and love, suddenly without cause or reason riseth up in opposition, to such an extent that no enemy or oppressor hath ever shown such enmity. Another soul who hath dwelt for years beneath the shadow of favor and repeatedly been granted permission to return to his homeland, hath disobeyed, claiming this to be from exceeding love, while outwardly possessing wealth, honor and comfort; nevertheless he hath manifested such poison and exhibited such opposition that the pen is powerless to describe it. I beseech God, exalted be His glory, to illumine the world with the light of justice and deprive it not of the splendors of the sun of faithfulness. Indeed, thus must it be - both the people of the highest heaven circling round and the people of the lowest hell arising. The Cause is in God's hands, our Goal and the Goal of all who are in the heavens and on earth.
- 11 عالم را دخان ظلم و اعتساف احاطه نموده مشاهده میشود دنیا در هر یوم شری از او متولد خیر بمثل عنقا و از همه کیابتر وفا بوده و خواهد بود یا محبوب فؤادی نقشهای مختلفه متغیره دیده میشود نفسیکه پنجاه سنه او اقل او ازید بکمال دوستی و محبت ظاهر بقتة من دون جهت و سبب بر اعراض قیام مینماید بشأنیکه هیچ عدوی و هیچ ظالمی آنقسم عداوت از او ظاهر نه نفسی سالها در ظلّ عنایت بوده و مکرر اذن رجوع باو عنایت شد که بوطن خود راجع شود اطاعت ننمود و همچه اظهار مینمود که این از غایت محبت است و بر حسب ظاهر ظاهر صاحب اموال و دارای عزّت و راحت مع ذلک بسمی ظاهر و بعنادی مشهود که قلم از ذکرش عاجز از حقّ جلّ جلاله میطلم عالم را بنور انصاف منور فرماید و از اشراقات انوار آفتاب وفا محروم نساد از الحقیقه باید همین قسم باشد هم اهل علین طائف و هم اهل سجنین قائم الامر بید الله مقصودنا و مقصود من فی السموات والأرضین
- 12 Concerning what you wrote about the beloved of the heart, His Holiness H. - upon him be all the most glorious Glory - it brought great joy. Praise be to God, the magnet of grace caused gathering in the station of truthfulness and security, and in that blessed spot ye sat and spoke and listened, for God and in God and purely for His sake. Some time ago his letter arrived and specifically a detailed and extensive Tablet was revealed from the heaven of grace and sent. God willing, he will attain unto it and be illumined by the effulgent rays of the Sun of utterance.
- 12 اینکه در بارهء محبوب فؤاد حضرت حا قبل یا علیه من کلّ بهاء اباه مرقوم داشتید سبب فرح عظیم شد لله الحمد مقناطیس عنایت سبب جمع گشت در مقام صدق و امن و مقرّ مبروک نشستید و گفتید و شنیدید لله و فی الله و خالصاً لوجهه چندی قبل دستخط ایشان رسید و مخصوص لوح مفصل مبسوطی از سماء عنایت نازل و ارسال شد انشاء الله یان فائز شوند و از اشراقات انوار آفتاب بیان منور
- 13 Regarding what you wrote about his being forbidden to proceed to the lands of T. and M. and Kh., this is unquestionably true, for in those days the fire of hatred was aflame in those regions. However, should entry and arrival occur with wisdom, there is and hath been no harm. Even as was revealed by the Supreme Pen in the previous Tablet, according to the command that beloved one must also in all circumstances give precedence to wisdom and keep it in view, lest the clamor of those who have denied God, the Protector, the Self-Subsisting, be raised.
- 13 اینکه مرقوم داشتید توجّه ایشان بارض طاوم و خضرا منع شده حقّ لا ریب فیه چه که در آن ایام نار بغضا در آن اطراف مشتعل ولکن اگر ورود و دخول بحکمت واقع شود باسی نبوده و نیست چنانچه در لوح قبل هم اینفقره از قلم اعلی نازل حسب الامر آنمحبوب هم باید در هر حال حکمت را مقدم دارند و باو ناظر باشند لئلا یرتفع ضوضاء الذین کفروا بالله المهیمن القیوم
- 14 Concerning what you had written about teaching and directing attention to certain regions, this is exactly right and an issue
- 14 اینکه در بارهء تبلیغ و توجّه بعضی ببعضی از اطراف مرقوم داشتید اینفقره عین صوابست

that cannot be left unanswered, for some time ago this matter was repeatedly heard from the Tongue of Grandeur, and this servant, according to His command, wrote to some of the friends that steadfast and well-established souls should direct their attention to certain regions. The outlying areas of Fars are necessary, for in some of the cities and villages there are receptive souls, and likewise in the Land of Ya and its dependencies. However, they must proceed with the utmost wisdom, for if they become known by this name at first, the people will avoid them and the purpose will not be achieved. The same applies to the regions of Kaf and Ra. But the souls who are sent must be adorned with spiritual qualities, goodly deeds, and complete detachment. After this matter was presented, He said: "Well spoken is he who sought Me and attained My presence and My favor and My mercy." In all cases they should consult and act accordingly.

- 15 The honored and beloved Amin, upon him be the Glory of God and His favors, has mentioned your honor in several letters, as have friends from the land of Kha and other regions. In truth they have shown and continue to show complete sincerity and kindness toward the chosen ones of God. At this time he has turned toward the Seat of the Goal of all worlds, and after his presence, this is what the Tongue of Grandeur spoke:

- 16 O servant in attendance! Write to him who bears the name of the Most Truthful, upon them both be My loving-kindness, My mercy and My grace. Tell the friends not to be saddened by the oppression of oppressors and the heedlessness of the heedless. By the life of God! The entire world before the presence of the Ancient Beauty is and has been as a handful of dust, and the clamor of all is like the buzzing of a fly compared to the Call of God. Today the fire of the Divine Lote-Tree is ablaze and the lights of His countenance are manifest and radiant. With perfect unity and harmony, they must arise to educate the peoples of the world. Death is decreed for all, and the passing and transformation of the world is evident and visible. Those souls who have attained eternal life through the breezes of the divine days and the dawning lights of the morn of inner meanings must arise in the name of God, glorified be His majesty, to quicken the people of the world and offer them the choice sealed wine that flows from the source of the Self-Subsisting Name.

- 17 The Supreme Pen bears witness to those upright souls who, in the days of the greatest turmoil, summoned the people to the highest horizon. The clamor of the divines and the croaking of the jurists did not prevent them nor deprive them of the

و مسئله بیجواب چه که چندی قبل مکرر از لسان عظمت اینفقره استماع شد و اینبعد هم حسب الامر بعضی از دوستان نوشته که نفوس مستقیمه را بنسخه باید بعضی از جهات توجه نمایند اطراف فارس لازم است چه که در بعضی از مدن و قری مستعدین موجودند و همچنین در ارض یا و توابع آن ولکن باید در کمال حکمت توجه نمایند چه اگر در اول معروف باین اسم شوند ناس اجتناب نمایند و مقصود حاصل نشود و همچنین اطراف کاف و را ولکن نفوس مرسله باید باخلاق روحانیه و اعمال طیبیه و انقطاع کامل مزین باشند باری بعد از عرض اینفقره فرمودند نعم ما نطق به من ارادنی و فاز بلقائی و عنایتی و رحمتی در هر حال مشورت نمایند و عمل کنند انتی

- 15 جناب محبوبی امین علیه بهاء الله و عنایتی در چند مکتوب ذکر آنحضرت را نموده اند و همچنین از دوستان ارض خا و اولیای اراضی انحری فی الحقیقه باخلاص و شفقت تمام نسبت باصفیای حق بوده و هستند در این حین بمقرر مقصود عالمیان توجه نموده و بعد از حضور هذا ما نطق به لسان العظمة

- 16 یا عبد حاضر بنویس بجناب ابن اسمی الأصدق علیهما عنایتی و رحمتی و فضلی بگویند بدوستان محزون نباشند از ظلم ظالمین و غفلت غافلین لعمر الله جمیع عالم تلقاء وجه قدم بمثابه کفی از تراب بوده و هست و ندای کل در جنب نداء الله بمثابه طنین ذباب امروز نار سدره مشتعل و انوار وجه ظاهر و مشرق بکمال اتحاد و اتفاق بر تربیت اهل آفاق قیام نمایند موت امریست محتوم و فنا و تغیر عالم ظاهر و مشهود باید نفوسیکه از نسیمات ایام الهی و اشراقات انوار فجر معانی بحیوة ابدی فائز گشته اند باسم حق جلّ جلاله بر احیای اهل عالم بایستند و از رحیق محتوم که از معین اسم قیوم جاری و ساریست مبدول دارند

- 17 قلم اعلی شهادت میدهد از برای نفوس قائمه مستقیمه که در ایام فتنه کبری ناس را بافق اعلی دعوت نموده اند ضوضاء علما و نعیق فقها ایشانرا منع نمود و از نفحات امر محروم نداشت از

fragrances of the Cause. We beseech God to inflame all through His grace and favor and guide them to the straight path.

حقّ میطلبیم بفضل و عنایت خود کلّ را مشتعل فرماید و بصراط مستقیم راه نماید

- 18 O thou who hast turned to My horizon and who standeth in service to My Cause! Harken unto My call from the direction of My prison. By My life! I have accepted the oppression of the world, its tyranny and tribulations that God's Cause might be exalted among His servants and the fragrance of His raiment might be diffused throughout His lands. Blessed is the seeing one who hath attained to witnessing, and the hearing one who hath been honored to hearken to the call of God, the Lord of creation, before Whom the Spirit doth cry out, while the Beloved is above His head, and the Friend is at His right, and at His left are the tribes of the Supreme Concourse, speaking and bringing glad tidings of that which hath appeared, gleamed forth, shone and brightened - that which was hidden in knowledge and concealed in the Books of God, the Lord of the seen and the unseen, and the Lord of all worlds.

18 یا ایها المقبل الی افقّی و القائم علی خدمتی ان استمع ندائی من شطر سجّی لعمری قد قبلت ظلم العالم و اعتسافه و بلاياه لیرتفع به امر الله بین عباده و يتضوّع عرف القميص فی بلاده طوبی لبصیر فاز بالمشاهدة و لسمیع تشرف باصغاء نداء الله مالک البریة الذی ینادی الروح امام وجهه و الحبيب فوق رأسه و الخلیل عن یمنه و عن یساره قبائل الملاء الأعلى ینطقون و یشیرون بما ظهر و لاح و سطع و الاح ما کان مکنوناً فی العلم و مستوراً فی کتب الله ربّ ما یری و ما لا یری و ربّ العالمین

- 19 O friends of God! Beware lest the affairs of men sadden you or prevent you from the Truth. Set aside what they possess, holding fast to that which hath been sent down from God, the Mighty, the Great. Aid your Lord through the hosts of wisdom and utterance. This is what ye were commanded before and in this exalted station. The glory shining from the horizon of the heaven of My dominion be upon you and upon them and upon those whom the hosts of the world did not weaken nor the clamor of the nations frighten in this Cause, before which all things prostrated themselves when it appeared, and the Tongue of Grandeur spoke forth in the most exalted Paradise: "The promise hath come and the Promised One hath appeared," and the One Who conversed upon Sinai, Who was mentioned in the tablets of God, the All-Knowing, the All-Wise, doth speak.

19 یا اولیاء الله ایاکم ان تحزنکم شئون الخلق و تمنعکم عن الحقّ ضعوا ما عندهم متمسکین بما نزل من لدی الله العزیز العظیم ان انصروا ربکم بجنود الحکمة و البیان هذا ما امرتم به من قبل و فی هذا المقام الرّقیع البهاء المشرق من افق سماء جبروتی علیک و علیهم و علی الدّین ما اضعفتهم جنود العالم و ما خوّفتهم ضوضاء الأمم فی هذا الأمر الذی اذ ظهر سجدت له الأشياء کلّها و نطق لسان العظمة فی الجنّة العلیا قد اتی الوعد و ظهر الموعود و ینطق مکلم الطور الذی کان مذکوراً فی صحف الله العلیم الحکیم انتهى

- 20 God, exalted be His glory, is witness and aware that this servant has not forgotten and will not forget the days of association and presence, and beseeches God to ordain that which is the cause of the expansion of the breast, the brightening of the eyes, and the illumination of the heart - and that is the gathering of the friends beneath the blessed Lote-Tree. With the generous, nothing is difficult. It is hoped that the horizon of hope will be illumined and the prayer will be answered. Verily our Lord, the All-Merciful, is the Powerful, the Supreme, the Self-Subsisting.

20 حقّ جلّ جلاله شاهد و آگاه که اینعبد ایام معاشرت و حضور را فراموش ننموده و نمیفاید و از حقّ میطلبد مقدّر فرماید آنچه را که سبب انشراح صدر و روشنائی چشم و نورانیت قلب است و آن اجتماع اولیاست در ظلّ سدره مبارکه با کریمان کارها دشوار نیست امید هست افق امل منور گردد و دعا باجابت مقرون ان ربنا الرحمن لهو المقتدر المهیمن القیوم

- 21 As to what was written regarding meeting with the beloved spiritual one, his honor Asad, upon him be the Most Glorious Glory of God, and likewise the honored beloved, his honor

21 و اینکه مرقوم داشتند با جناب محبوب روحانی حضرت اسد علیه بهاء الله الأبهی و همچنین محبوب مکرم جناب امین علیه بهاء الله ربّ

Amin, upon him be the Glory of God, Lord of the worlds, for consultation - this matter was submitted and this most exalted word shone forth from the horizon of the heaven of will, His exalted Word: "Excellent is what he intended," for from such meetings the fragrances of love are diffused and the effulgences of the lights of oneness become manifest, "and in gathering together are signs for those who seek the face of their Lord, the Mighty, the All-Knowing." The essence of what was stated is that the attention of assured souls who are focused on wisdom to cities and villages has been and is acceptable. I beseech God to assist all to that which has been and is the cause of exalting the sovereign Word.

العالمین ملاقات نمایند لأجل مشورت اینفقره عرض شد و اینکلهء علیاً از افق سماء اراده مشرق قوله تعالی نعم ما اراد چه که از ملاقات نفحات محبت ساطع و اشراقات انوار یگانگی ظاهر و فی الاجتماع لآیات للذین ارادوا وجه ربهم العزیز العلیم انتهى باری نتیجهء بیان آنکه توجه نفوس مطمئنه که بحکمت ناظرند بمدن و قری مقبول بوده و هست از حق میطلبم کل را تأیید فرماید بر آنچه که سبب اعلاء کلمهء مطاعه بوده و هست

- 22 Regarding what was written about his honor Fa'iz, upon him be the Glory of God and His favors - this was submitted. Thus did the Tongue of Grandeur speak: "We have ordained for him a great good in the Book and commanded him to that whereby his mention shall endure throughout the kingdom of earth and heaven." The world has had and has no worth, and its people no faithfulness, whether children or others, as has been and is witnessed, save whom God willeth. A deed that appears today by God's leave and is adorned with the ornament of acceptance is better and more acceptable than a hundred thousand effects and children. The Command is in God's hand - He doeth and decreeth as He pleaseth, and He is the Commander, the All-Wise. Praise be to God, he has been and is successful, as testified by what was revealed for him in the Scriptures and Tablets. As commanded, a brief note was written separately - it would be beloved if sent to him, as the fragrance of divine favor, kindness and bounties emanates therefrom, that his heart may rejoice through the grace of God, Lord of the worlds.

اینکه در بارهء حضرت فائز علیه بهاء الله و عنایت مرقوم داشته بودند عرض شد هذا ما نطق به لسان العظمة قد قدرنا له خيراً عظيماً فی الکتاب و امرناه بما یبقی به ذکره بدوام الملک و الملکوت دنیا را اعتباری نبوده و نیست و اهل آنرا هم وفائی نه چه اولاد و چه غیر او چنانچه مشاهده شده و میشود الا من شاء الله عملیکه امروز باذن حق ظاهر شود و بطراز قبول فائز گردد از صدهزار آثار و اولاد نیکوتر و مقبول تر الامر بید الله یفعل و یحکم و هو الامر الحکیم انتهى لله الحمد ایشان موفق بوده و هستند یشهد بذلک ما نزل له فی الزبر و الألواح حسب الامر مختصری علیحده نوشته شد اگر نزد ایشان ارسال شود محبوبست چه که عرف عنایت و شفقت و الطاف الهی از او متضوع لیفرح به قلبه فضلاً من لدی الله رب العالمین

- 23 Regarding what you wrote about the Huquq amount of 44 tumans which was given to that beloved one to deliver and which that beloved one spent - this matter was submitted to the Most Holy and Most Exalted Court and was honored with acceptance and approval. Well done to you!

اینکه در بارهء حقوق مبلغ ۴۴ تومان مرقوم داشتید که بآنحسوب داده اند که برسانند و آنحسوب صرف نموده اند اینفقره در ساحت امانع اقدس عرض شد و بامضا و قبول فائز گشت هنیئاً لكم

- 24 And regarding what was previously written about nearly 100 tumans of Huquq being with some of the friends who await instruction about its receipt and remittance - this matter too was submitted. As commanded, what that beloved one has spent is agreeable and acceptable, and the remainder should either be delivered to his honor K.Z., upon him be the Glory of God, in the Green Land, or to his honor S.M., upon him be the Glory of God, in the land of Q. And if sent elsewhere it is also acceptable. Blessed are those souls who have paid the Huququ'llah and acted according to what is in the Book.

و اینکه از قبل مرقوم داشتند که قریب یکصد تومان از حقوق نزد بعضی از دوستان موجود و منتظر امرند در وصول و ارسال آن اینفقره هم عرض شد حسب الامر آنچه را آنحسوب تصرف نموده اند موافق و مقبول است و مابقی را یا در ارض خضرا بجناب ک ظ علیه بهاء الله برسانند و یا در ارض ق بجناب س م علیه بهاء الله برسانند و اگر هم محل دیگر ارسال دارند

- 25 And regarding what was written about his honor Aqa Mirza Mas'ud, upon him be the Glory of God, and his offering (saf-fron) - they had written from the land of Ha. This evanescent servant beseeches and hopes that God may grant success to him and the other friends that all may arise to serve the Cause as befits it and them. The payment of Huquq is firmly established in God's Book. For certain years its collection was forbidden, then later, in view of certain benefits and the arrangement of certain necessary matters, its collection was commanded. Verily He is the Commander, the Compassionate, the Forgiving, the Generous.
- 26 As mentioned has been made of souls who are adorned with the ornament of steadfastness, this matter was presented before the countenance of the Ancient King. For each name, a verse was revealed from the heaven of God's will, that they might be blessed with the special favors of God, exalted be His glory, and be immersed in the ocean of joy. This is what God hath sent down from the kingdom of His utterance, as a token of His grace unto His servants. He, verily, is the All-Bountiful, the Most Generous. His blessed and exalted Word:
- 27 O 'Ali! We have witnessed and do witness that thou hast turned toward the Most Sublime Horizon and hast quaffed the Choice Wine that was sealed, whose seal was broken by My Most Self-Subsisting Name, and hast hastened unto the Dawning-Places of remembrance out of love for God, the One, the Chosen One.
- 28 O Muhammad! The Wronged One remembereth thee in this month which hath been named Ramadan by the All-Merciful, with a remembrance through which the ocean of utterance hath surged, the sun of knowledge hath shone forth, and the dove of certitude hath warbled upon the branches. There is none other God but He, the Mighty, the All-Bestowing.
- 29 And We make mention of him who was named Mirza Muhammad, that joy and gladness might seize him from the direction of My Most Glorious Name, in such wise that he may soar with the wings of knowledge in this atmosphere from whose rushing winds the sincere ones hear that there is none other God but He, the One, the Single, the Protector of all who are in the earth and the heavens.
- 30 O Muhammad-Husayn! The Wronged One hath turned toward thee when the opposers rose against Him with swords of tyranny and oppression, and when the divines of the earth
- مقبولست طوبی از برای نفوسیکه حقوق الهی را ادا نموده‌اند و به ما فی الکتاب عامل شده‌اند
- 25 و اینکه در باره جناب آقا میرزا مسعود علیه بهاء الله و مرسله ایشان (زعفران) مرقوم [داشتند] از اراض ها نوشته بودند این خادم فانی از حق سائل و آمل که ایشان و سایر دوستان را توفیق عطا فرماید تا کل بر خدمت امر علی ما ینبغی له و لهم قیام نمایند ادای حقوق در کتاب الهی محکم و ثابت و در سنین معدودات اخذ آنرا نبی فرمودند و بعد نظر ببعض مصالح و ترتیب بعضی از امور لازمه امر باخذ فرمودند آنه هو الامر المشفق الغفور الکریم
- 26 اینکه ذکر نفوسیکه بطراز استقامت فائزند نمودند اینفقره امام وجه مالک قدم عرض شد باسم هریک یک آیه از سماء مشیت نازل تا بعنایت مخصوصه حق جل جلاله فائز باشند و در بحر سرور متغمس هذا ما انزله الله من ملکوت بیانه فضلاً لعباده انه هو الفضال الکریم قوله تبارک و تعالی
- 27 یا علی قد شهدنا و نشهد انک اقبلت الی الأفق الأعلى و شربت الرّحیق المختوم الذی فکّ ختمه باسمی القیوم و سرعت الی مشارق الأذکار حباً لله الواحد المختار
- 28 یا محمد یذکرک المظلوم فی هذا الشّهر الذی سمّی برمضان من لدی الرّحمن بذکر به ماج بحر البیان و اشرقت شمس العرفان و هدرت حمامة الايقان علی الأغصان انه لا اله الا هو العزیز الوهاب
- 29 و نذکر من سمّی بمیرزا قبل محمّد لیأخذه الفرح و الابتهاج من شطر اسمی البهّاج علی شأن تطیر بقوادم العرفان فی هذا الهواء الذی یسمع الموحدون من هزیز اریاحه انه لا اله الا هو الواحد الفرد المهیمن علی من فی الأرضین و السموات
- 30 یا محمّد قبل حسین قد اقبل الیک المظلوم اذ قام علیه المعرضون بأسیاف الظلم و الاعتساف و

and its jurists turned away from Him - they who violated the Covenant of God, the Lord of lords.

- 31 O Kazim! We have remembered thee with that which shall never lose its fragrance. To this testify the Concourse on High and the dwellers of the Cities of Names, and beyond them all things, and beyond them the Tongue of God in the most exalted station.

- 32 The Wronged One maketh mention of him who was named Muhammad: O Shaykh! Harken unto the Call from the Divine Lote-Tree beyond the Ocean of Grandeur. By God's life! Through it every believer hath hastened unto God, the Creator of heaven, and every one who hath turned toward the Most Sublime Horizon, and every thirsty one unto the Kawthar of eternity, and every poor one unto the Dawning-Place of riches, and every ailing one unto the Ocean of healing, and every silent one unto the Kingdom of God's utterance, the Lord of all men.

- 33 O Muhammad-Taqi! That which We foretold the servants in the Kaf and Ra hath come to pass. It behooveth every one who hath turned toward God to read what We have revealed in Our Most Holy Book which hath been named "The Most Holy" by God's will, the Revealer of verses.

- 34 O 'Aziz! Blessed art thou for God hath aided thee to recognize the ocean of His knowledge, the heaven of His wisdom, the sun of His Cause, and His Wine whose seal was broken by the finger of power.

- 35 And We make mention of 'Abdu'l-Husayn and counsel him and those who have believed to be steadfast and to observe that which they have been commanded by God, the Lord of the Beginning and the End. And We seal these verses with thy mention. Blessed art thou and blessed is My Most Truthful Name who soared on wings of longing until he entered the Most Great Prison and visited the House and stood before the Door and heard what the Speaker of Sinai uttered and beheld what most of the servants were debarred from. We have made mention of him in the Tablets with that which the treasures of the earth cannot equal. To this testifyeth He Who speaketh at this moment that there is none other God but Me, the One, the Chosen One.

- 36 At the end of that beloved one's letter was seen the handwriting of His Holiness the beloved Mirza H-Y, upon him be the Most Glorious Beauty of God. Praise be to God, the letter was sealed with two seals. After reading and learning of its contents, it was presented in the Most Holy, Most Exalted Presence, and after permission was granted, it attained the honor of being heard, and a most mighty and wondrous Tablet

اعرض عنه علماء الأرض وفقهائها الذين نقضوا ميثاق الله رب الأرباب

31 يا كاظم أنا ذكرناك بما لا ينقطع عرفه يشهد بذلك الملاء الأعلى واهل مدائن الأسماء وعن ورائها الأشياء كلها وعن ورائها لسان الله في اعلى المقام

32 و يذكر المظلوم من سمي بمحمد يا شيخ ان استمع النداء من سدرة المنتهى عن وراء قلزم الكبرياء لعمر الله به سرع كل موحد الى الله فاطر السماء وكل مقبل الى الأفق الأعلى وكل ظمان الى كوثر البقاء وكل فقير الى مطمع الغناء وكل عليل الى بحر الشفاء وكل صامت الى ملكوت بيان الله مالک الرقاب

33 يا محمد قبل تقى قد ظهر ما اخبرنا العباد به في الكاف والراء ينبغي لكل مقبل ان يقرء ما انزلناه في كتابنا المقدس الذى سمي بالأقدس بارادة الله منزل الآيات

34 يا عزيز طوبى لك بما ايدك الله على عرفان بحر علمه وسماء حكمته وشمس امره ورحيقه الذى فك ختمه باصبع الاقتدار

35 و نذكر عبدالحسين و نوصيه و الذين آمنوا بالاستقامة و بما امروا به من لدى الله مالک المبدء والمآب ونختم الآيات بذكرک طوبى لك ولاسمى الأصدق الذى طار بجناحين الاشتياق الى ان دخل السجن الأعظم و زار البيت وقام لدى الباب وسمع ما نطق مکلم الطور و رأى ما منع عنه اكثر العباد أنا ذكرناه فى الألواح بما لا تعادله كنوز الأرض يشهد بذلك من ينطق هذا الحين انه لا اله الا انا الواحد المختار انتهى

36 در آخر دستخط آتخوب خط حضرت محبوبى جناب ميرزا حى عليه بهاء الله الأبهى دیده شد لله الحمد نامه بدو مسک ختم یافت وبعد از قرائت و اطلاع بر مضامين آن در ساحت امنع اقدس اعلى حاضر و بعد از اذن بشرف اصفا فائز و یک لوح اعز ابداع از سماء مشيت نازل حسب

was revealed from the heaven of Will. By command of His Holiness the Most Great Branch - may my spirit, my being, and my essence be sacrificed for the dust of His footsteps - it was written and sent. God willing, may the people of the world perceive its fragrance and not remain deprived of this greatest bounty. Some time ago, this evanescent one sent a letter to their presence; God willing, it has arrived by now.

37 Mention was made of certain steadfast women, upon them be the Glory of God. One by one they were mentioned in the Most Holy, Most Exalted Presence and attained the favors of God, exalted be His glory. Blessed are they, joy be unto them, and glad tidings be unto them, for they have attained that which pure essences and sanctified hearts have sought and yearned for.

38 Some time ago His Holiness the honored and revered brother, the Hakim (R), upon him be the Glory of God and His favors, set out for that direction. Specifically for some of the aforementioned steadfast women, wondrous and exalted Tablets were revealed and sent. I beseech God that they may attain unto them and engage as befits them in the mention and praise of the Peerless Friend.

39 And regarding what was written about turning towards this direction with family, it was presented before the Face. This is what the Tongue of Grandeur spoke: "O thou who gazest toward My horizon and standeth in service to Me! The incident in the land of Ta has somewhat affected this land as well, and certain discussions have arisen. Glory be to God! All atoms testify to the tranquility, steadfastness, justice and fairness of God's loved ones, but the corrupt ones observe their own reflection in things. They are debarred and deprived of the ocean of divine favor and the effulgences of the Sun of Truth. And apparently the authorities of that land have written to the authorities of the great city concerning this Prisoner that which was born of suspicion and fancy. Verily thy Lord knoweth that they know not. Therefore the pause of those in authority is in God's hand, the Lord of all mankind." End quote.

40 This evanescent one's submission is that to those divine friends who have drunk from the Kawthar of faithfulness and are gazing toward the Most Exalted Horizon, I offer greetings and glorification to each one. Whenever that honored one meets with them, as proxy for this evanescent servant, remind them all of this supreme utterance which flowed from the blessed Pen of the Primal Point - may the spirit of all else be sacrificed for Him. His blessed and exalted Word is: "And I have written a

الأمر حضرت غصن الله الأكبر روحی و ذاتی و کینونتی لتراب قدومه الفداء نوشته ارسال شد انشاء الله اهل عالم عرفش را ببیند و از فیض اعظم محروم نمانند چندی قبل اینفانی خدمت ایشان مکتوبی ارسال داشت انشاء الله تا حال رسیده

37 ذکر جمعی از قانتات علینّ بهاء الله را مرقوم داشتند واحدة بعد واحدة در ساحت امنع اقدس مذکور و عنایات حقّ جلّ جلاله فائز طوبی لمنّ و نعیماً لمنّ و یشری لمنّ چه که فائز شدند بآنچه که جواهر مجرده و قلوب مقدسه او را سائل و آمل بوده اند

38 چندی قبل جناب اخ معظّم مکرم حضرت حکیم (ری) علیه بهاء الله و عنایت عازم آنصوب گشتند مخصوص بعضی از قانتات مذکورات الواح بدیعه منیعه نازل و ارسال شد از حقّ میطلبم بآن فائز شوند و بما ینبغی بذکر و ثنای دوست یگا مشغول گردند

39 و اینکه در باره توجّه باین شطر مع عیال مرقوم داشتند تلقاء وجه عرض شد هذا ما نطق به لسان العظمة یا ایها الناظر الی افق و القائم علی خدمتی حادثه ارض طا فی الجمله در این ارض هم تأثیر نموده و بعضی گفتگوها بیان آمده سبحان الله جمیع ذرات شهادت میدهند بر سکون و تمکین و عدل و انصاف اولیای حقّ و لکن مفسدین عکس خود را در اشیاء ملاحظه مینمایند از بحر عنایت الهی و اشراقات انوار آفتاب حقیقی ممنوع و محرومند و از قرار معلوم اولیای دولت آن ارض باولیای دولت مدینه کبیره در امر این مسجون نوشته اند آنچه را که از نتایج ظنون و اوهام بوده آن ربّک یعلم انهم لا یعلمون لذا توقّف اهل اولی الامر بید الله مولی الوری انتهی

40 عرض اینفانی آنکه دوستان الهی که از کوثر وفا آشامیده اند و بافق اعلی ناظرند خدمت هر یک سلام و تکبیر عرض مینمایم آنحضرت بوکالت این خادم فانی هر هنگام که ملاقات فرمایند باینکله علیا که از قلم مبارک نقطه اولی روح ما سواه فداه جاری کلّ را متذکر دارند قوله تبارک و تعالی و قد کتبت جوهرة فی ذکره و

gem concerning His remembrance, and it is that He shall not be indicated by My indication, nor by what was mentioned in the Bayan. By the life of my Beloved and your Beloved!" If a soul were to drink a drop from the ocean of meanings of this utterance which has appeared from the Dayspring of the Will of the All-Merciful, all of the Bayan and its people would be powerless to prevent him, and he would testify with absolute certainty that the purpose of the First Call was a glad tid-ing from God, that those near and sincere ones might become aware and purify the path from thorns and weeds. If the divine loved ones were to preserve this all-encompassing Word upon the mirror of the heart, all the people of the Bayan would be unable to speak in their presence, let alone beyond that. It is hoped that the friends will receive blessings from your breaths and be illumined by the lamp of your utterance.

هو آنه لا يستشار باشارتي ولا بما ذكر في البيان
لعمري محبوبي و محبوبكم اگر نفسی قطره‌ای از بحر
معانی این بیان که از مطلع اراده رحمن ظاهر
شده پیاشامد جمیع بیان و اهلش قادر بر منع او
نباشند و یقین مبین شهادت دهد که مقصود از
ندای اول باشارتی بود من عند الله تا مقربین و
مخلصین آگاه شوند و راه را از خار و خاشاک
مقدس نمایند اگر اینکلمه جامعه را احبای الهی
بر مرآت قلب ضبط نمایند جمیع اهل بیان قادر
بر تکلم در محضرشان نباشند تا چه رسد بفوق
آن امید هست که دوستان یسترکون بأنفاسکم و
یستضیئون بنبراس بیانکم

41 In further submission, let any of the kindred, both male and female, be mentioned through this servant's representation according to what they deem worthy. Peace and glory and splendor, then spirit and majesty and praise be upon you and upon those who love you for the sake of God, the Lord of all worlds, and praise be to our Lord, the All-Knowing, the All-Informed.

41 عرض دیگر هر یک از منتسبین را از ذکور
و اناث یو کالت اینفانی آنچه قابل دانند مذکور
دارند السلام و التکبیر و البهاء ثم الروح و المجد
و الثناء علی حضرتکم و علی من یحبکم لوجه الله
رب العالمین و الحمد لربنا العليم الخبير

42 The servant 15th Ramadan 1301

42 خادم فی ۱۵ رمضان المبارک سنة ۱۳۰۱

43 Glory be to God! After concluding, it was observed that the initial decree was not completed. Among the wondrous and exalted Tablets that were specifically revealed from the heaven of grace for his honor Ibn-i-Fa'iz and some of the noble khans - upon him and them be the glory of God - were not presented. Likewise, the mention of that beloved one's entreaty on behalf of some of the divine loved ones was not made. In any case, this servant again ascended to the supreme height, and after attaining the presence, mention was made of the aforementioned souls who were honored to attain the grace of listening, and all were blessed through divine favor with that which diffuses the fragrance of eternity. His blessed and exalted Word:

43 سبحان الله بعد از ختم مشاهده شد حکم ابتدا اتمام
نپذیرفته از جمله الواح بدیعہ منیعہ کہ مخصوص
جناب ابن فائز و بعضی از خوانین علیہ و علیہم
بهاء الله از سماء فضل نازل عرض نشد و همچنین
ذکر رجای آتجوب از برای بعضی از احبای الهی
باری مجدد اینبعد قصد ذروه علیا نموده و بعد
از حضور ذکر نفوس مذکوره بشرف اصغا فائز و
کل بعنایت الهی فائز شدند بآنچه کہ عرف بقا
از آن متضوع است

44 In My Name, the Mighty, the Generous

44 قوله تبارک و تعالی بسمی العزيز الكريم

45 O Husayn! Today this blessed word was heard from the rustling of the Divine Lote-Tree: "The Possessor has come and the kingdom belongs to God, the Supreme, the Self-Subsisting." Praise be to God, thou hast attained to the hearing of the divine call on a day when those who waited were found to be turning away, and those who hoped were heedless and veiled. The grievous and major misdeeds of the people of the world have deprived them from the most great bounty, save whom thy Lord willeth. Verily thou hast attained on this day to another Tablet and to

45 یا حسین امروز اینکلمه مبارک از حقیف
سدره منتهی اصغا شده قد اتی المالك و
الملک لله المهيمن القيوم لله الحمد فائز شدی
باصغا ندای الهی در یومیکه منتظرین معرضین
مشاهده شدند و املین غافل و محجوب جزای
اعمال قبیحه کبیره اهل عالم را از فیض اعظم
منع نموده الا من شاء ربک انک فزت فی
هذا اليوم بلوح آخر و بهذه الآيات المنزلة من
سماء عنایة ربک القديم

these verses sent down from the heaven of thy Ancient Lord's favor.

- 46 O My Most Exalted Pen! Make mention of him who is named Kazim and give him the glad-tidings of My remembrance of him from this station which hath been named the heaven of this heaven in My Most Great Tablet. يا قلبي الأعلى ان اذكر من سمي بكظم و بشره
بذكرى آياه في هذا المقام الذي سمي بسما هذه
السما في لوحى العظيم
- 47 We make mention of him who is named Mihdi and give him the glad-tidings of what We have sent down for him in another Tablet from the verses of his Lord, and We remember him at this time with a remembrance that would move every mouldering bone. و نذكر من سمي بمهدى و نبشره بما انزلنا له في
لوح آخر من آيات ربه و نذكره في هذا الحين بذكر
يتحرك كل عظم رميم
- 48 O Rajab! Praise be to God, the blessed Ramadan has come to an end and Shawwal has come, calling: "O people! Seize the opportunity in the days of God and be not of the heedless ones!" يا رجب لله الحمد رمضان مبارك بانها رسيد و
شوال آمد منادياً قوم ان اغتتموا الفرصة في أيام
الله و لا تكونوا من الغافلين
- 49 O Ishaq! The Lord of all horizons makes mention of thee - He through Whom appeared the decree of the Covenant on the Day of Separation - and gives thee glad-tidings through this remembrance by which God created the world and guided the peoples to His straight path. يا اسحق يذكرك مولى الآفاق الذى به ظهر حكم
الميثاق في يوم الطلاق و يبشرك بهذا الذكر الذى
به خلق الله العالم و هدى الأمم الى صراطه
المستقيم
- 50 O Pen! Turn thy face toward him who was moved with rapture when the spheres of utterance were stirred by the breezes of thy Lord the All-Merciful's revelation, and say: Blessed is the stranger who recognized his homeland, and the existent one who knew his Dawning-Place, and he of spirit who attained unto the Word of God, the Lord of all worlds. يا قلم ول وجهك شطر من اخذه الاهتزاز اذ
تحركت افلاك البيان من نسيمات وحى ربك
الرحمن و قل طوبى لغير عرف وطنه و لموجود
علم مطلع و لذى روح فاز بكلمة الله رب العالمين
- 51 O Shahvirdi! The Wronged One makes mention of thee while seated upon the Throne and calls all unto God, the Peerless, the All-Informed. يا شاهویردی یذکرک المظلوم اذ كان مستویاً علی
العرش و يدع الكل الى الله الفرد الخبير
- 52 O son of My Name! Upon thee be My glory and My loving-kindness. We have mentioned every name thou didst mention with that which cannot be equaled by all the trees of the world and their fruits, nor the wealth of the rich, nor the treasures of kings and rulers. Give thanks unto God for this bounty and counsel My servants with wisdom and utterance, lest the cawing of those who have denied the All-Merciful be raised. Verily thy Lord is the Expositor, the All-Knowing. The glory shining forth from the horizon of the heaven of My loving-kindness be upon thee and upon those whom thou didst mention and who have attained unto the bounty of God, the Mighty, the Great. يا بن اسمی عليك بهائی و عنایتی قد ذکرنا کل
اسم ذکرته بما لا تعادله اشجار العالم و لا اثمارها و
لا ثروة الأغنياء و لا خزائن الملوك و السلاطين
ان اشكر الله بهذا الفضل و وص عبادى بالحكمة
و البيان لئلا يرتفع نفاق الذين كفروا بالرحمن ان
ربك هو المبين العليم البهاء المشرق من افق سما
عنایتی عليك و علی الذين ذکرتهم و فازوا بنعمة
الله العزيز العظيم انتهى
- 53 O beloved of my heart! It was mentioned that the letter had been sealed with two musk seals. Praise be to God that it was blessed with a third, despite the enemies and as a bounty to the loved ones. One must reflect upon the grace and bounty of the يا محبوب فؤادی عرض شده بود که نامه بدو
مسک ختم یافت لله الحمد که بثالث هم فائز
گشت رغماً للأعداء و عنایة للأحباء در فضل و

True One, exalted be His glory. Upon the mere presence and presentation of the wondrous and exalted verses, once again they were revealed. By the life of our Lord! None can reckon His bounty. To this testifieth every fair-minded and discerning soul. Glory and praise, peace and the spirit of mercy be upon you and upon those who love you for the sake of God, our Lord and your Lord, our Goal and your Goal, and the Goal of all who are in the heavens and on earth. Praise be to God, the Lord of the worlds.

عنايت حقّ جلّ جلاله باید تفکّر نمود بجزّ حضور
وعرض آیات بدیعہ منیعہ مرّۃً اخرى نازل لعمر
ربّنا لا يقدر احد ان يحصى الفضل يشهد بذلك
كلّ منصف بصير البهَاء والثناء والسلام والروح
والرحمة على حضرتكم وعلى من يحبكم لوجه الله
ربّنا وربكم ومقصودنا ومقصودكم ومقصود من
في السموات والأرضين والحمد لله رب العالمين

54 The servant 19th of the honored month of Shawwal, 1301

54 خادم في ١٩ شهر شوال المكرّم سنة ١٣٠١

55 In these days and before, petitions arrived from the Land of Kha. Until now no reply had been sent, and in these days some exalted and holy Tablets were revealed in response to various petitions that had reached the Most Holy Court, and replies to some of the letters sent were dispatched. The purpose is to inform your honor. This evanescent one beseeches the True One to give all to drink from the ocean of His utterance and to bestow upon them a complete portion, for whosoever attaineth unto this, neither the opposition of the people of the world nor the might of nations shall prevent them from the True One, exalted be His glory. Again, glory be upon you and upon them.

55 اين ايام وقبل عرايضى از ارض خا رسيد تا
حين جواب ارسال نشد و در اين ايام بعضى
الواح منيعه مقدسه در جواب عرايض شتى
كه بساحت اقدس رسیده و جواب بعضى
از نامه‌هاى مرسله ارسال شد مقصود اطلاع
آنحضرت است اينفانى از حقّ ميطلبد كلّ را از
بحر بيانش بنوشاند و قسمت كامل روزى فرمايد
چه كه هر نفسى بآن فائز شود اعراض اهل
عالم و سطوت امم ايشانرا از حقّ جلّ جلاله
منع نمايد ثمّ البهَاء على حضرتك و عليهم

COC#1126x

INBA27:320, PYK.119

BH11703

To: Ustad Ali Akbar Banna Yazdi, in Ishqabad

Date: 1301-09-19 [1884-Jul-13]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord.
- 2 Praise be to God Who hath sent down water from the heaven of utterance and hath quickened thereby His servants, and Who hath sent unto them the Messengers and revealed unto them the Books that they might recognize the straight Path of God and His firm and mighty Command. But when the Call was raised among them they denied it and turned away therefrom, save those who held fast to the Sure Handle and clung to the hem of the robe of grace and bounty. And blessings and peace and mercy and glory and praise and salutations be upon the

1 بسم ربّنا الأقدس الأعظم العلىّ الأبهى

2 الحمد لله الذى انزل من سماء البيان ماءً واحيى به
العباد وارسل اليهم الرّسل وانزل عليهم الكتب
ليعرفوا سبيل الله المستقيم وامره المحكم المتين فلما
ارتفع النداء بينهم انكروه واعرضوا عنه الا الذين
تمسكوا بالعروة الوثقى وتشبّثوا بأذيال رداء الفضل
والعطاء والصّلوّة والسلام والرحمة والبهاء و
الذكر والثناء على احباء الله واصفيائه الذين قاموا
على خدمته فى بلاده واعلاء كلمته بين عباده

loved ones of God and His chosen ones who have arisen to serve Him in His lands and to exalt His Word among His servants.

3 And now, to be brief - for God is my witness that time has become as narrow as the eye of a needle - I shall write what is necessary. Your second letter has arrived, though previously an extensive Tablet had already been sent down from the heaven of the favor of the Desired One of the worlds, specifically addressed to you, along with the Tablets you had requested. Surely these must have reached you by now. I beseech God, exalted be His glory, and implore Him to protect His loved ones and preserve them from the croaking of the croakers, the clamor of the heedless, and the schemes of the plotters. Verily He is powerful over all things and worthy to answer prayers.

4 The Cause is most great, and whatsoever shall come to pass in these days shall likewise be great. I beseech and implore God to give all to drink of the Kawthar of steadfastness, in such wise that should the whole world become the embodiment of utterance or the essence of knowledge, it would not prevent them from the Truth. The croaking is raised up in all regions and may well appear from the Land of the Desired One also. This is what I heard with mine own ears from the Tongue of Grandeur and Power. But the knights in the field of steadfastness cannot be deterred by the hosts of the world, nor can what they possess constitute a barrier.

5 A letter arrived from the Green Land from our honored master, His Honor Aqa Muhammad-Kazim, upon him be the glory of God and His favors, wherein he made mention of that spiritual friend. Likewise our honored master, His Honor Amin, upon him be the glory of God, the Lord of the worlds, repeatedly mentioned you during the days he attained the presence, especially one day when he spoke of you in the presence. Praise be to God that you are the recipient of the favors of the Desired One of the worlds. This evanescent servant beseeches and implores God, exalted and glorified be He, to ever assist and confirm you and keep you safe beneath the shade of the Tree of Grace.

6 Furthermore, I convey greetings and salutations to the friends in that land. Your deed is acceptable before God, exalted be His glory. One day these supreme words were heard from the Mouth of the Will of the Lord of all beings, exalted and mighty be His utterance:

7 "O servant present! His Honor 'Ali-Akbar has long been occupied with serving the Cause. We have heard what he hath spoken, and We do hear and see, for We are the All-Hearing,

3 و بعد باختصار عرض میشود چه که حق شاهد و گواه که وقت وسیع بمثابه سم الخیاط شده لذا آنچه لازم است عرض میشود نامه آنجناب مجدّد رسید یعنی نامه ثانی ولكن از قبل لوح مبسوط از سماء عنایت مقصود عالمیان نازل و مخصوص آنجناب ارسال شد مع الواحیکه طلب نموده بودند البته تا حال رسیده از حق جلّ جلاله سائل و آمل که دوستان خود را حفظ فرماید و از نعیق ناعقین و ضوضاء غافلین و مکر ما کرین محفوظ دارد انه علی کثیء قدیر و بالا جابة جدیر

4 امر بسیار عظیمست و آنچه در این ایام واقع شود آنهاهم عظیم خواهد بود از حق سائل و آمل کلّ را کوثر استقامت بنوشاند بشأنیکه اگر جمیع عالم نفس بیان و یا کینونت عرفان شوند او را از حق منع ننمایند نعیق در اطراف مرتفع و یمنکن از ارض مقصود هم ظاهر شود هذا ما سمعت بأذنی من لسان العظمة والاقدرار ولكن فوارس میدان استقامت را جنود عالم منع ننمایند و ما عندهم سدّ نکند

5 مکتوبی از ارض خضرا از مخدوم مکرم جناب آقا محمد کاظم علیه بهاء الله و عنایتیه رسید و ذکر آنحبیب روحانی را نموده بودند و همچنین مخدوم مکرم جناب امین علیه بهاء الله رب العالمین هم در ایامیکه بحضور فائز بودند مکرر ذکر آنجناب را نمودند مخصوص یومی از ایام در حضور هم عرض نمودند لله الحمد آنجناب فائزند بعنایت مقصود عالمیان از حق جلّ و علا این خادم فانی سائل و آمل که لازال آنجناب را موفق و مؤید فرماید و در ظلّ سدره فضل محفوظ دارد

6 دیگر خدمت دوستان آن ارض عرض تکبیر و سلام میرسانم عمل شما نزد حق جلّ جلاله مقبول یومی از ایام اینکمه علیا از فم اراده مالک انام استماع شد قوله جلّ و عزّ

7 یا عبد حاضر جناب علی قبل اکبر مدتهاست بخدمت امر مشغولند انا سمعنا ما نطق به و نسمع و نری و انا السامع البصیر این کره هم باراده

the All-Seeing. This time too he hath set out at the behest of the Afnan of the Blessed Tree. Blessed is he and blessed are those with him and his brothers. Give him these glad tidings from Me that he may rejoice and be of the thankful ones. Verily his reward is with his Lord, the All-Bountiful, the All-Generous.”

افنان سدره مبارکه توجّه نموده طوبی له و لمن معه و لاخوانه بشره من قبل لیفرح و یكون من الشاکرین ان اجره عند ربّه فیایض الکریم انتی

- 8 Praise be to God! Time and again they have been blessed with mention of the Beloved of the worlds, and permission has already been granted. If wisdom requireth it, they may turn thereto - there hath been and is no harm in this. This is yet another glad-tiding. Should they write to the Land or anything else, this servant should convey special greetings from me to the friends of God, particularly to His Holiness the Trustee, upon him be the glory of God. The intention is that this servant hath made mention of them and continueth to do so, and beseecheth God, exalted be His glory, to grant them success.

8 لله الحمد مکرّر بذكر محبوب عالمیان فائز شده اند و اذن هم از قبل عنایت شده اگر حکمت اقتضا نماید توجّه نمایند بأسی نبوده و نیست هذه بشاره اخرى اگر بارض یا چیزی مرقوم میدارند از جانب اینفانی خدمت دوستان حق مخصوص حضرت امین علیه بهاء الله تکبیر برسانند مقصود آنکه خادم ذکر ایشانرا نموده و مینماید و از حق جلّ جلاله از برای ایشان توفیق میطلبد

- 9 As to what they wrote regarding the known sum that was lost, the loss thereof falleth upon His Holiness the Afnan, upon him be all the most glorious glory. After this word was presented before the Throne, the Supreme Pen stated: “In this Most Great Revelation, the Supreme Pen hath made mention of them as being among the Afnan in the Crimson Book and other Tablets. In this case no loss shall fall upon them; nay, rather, there is gain upon gain, and wealth upon wealth. Soon shall they witness the effulgences of the lights of the Sun of bounty.” End quote.

9 و اینکه در بابت وجه معلوم مرقوم داشتند مفقود شده و ضرر آن راجع بحضرت افنان علیه من کلّ بهاء ابهه است بعد از عرض اینکلمه تلقاء عرش فرمودند قلم اعلی در این ظهور اعظم ایشانرا از افنان در صحیفه حمرا و الواح اخرى ذکر نموده در اینصورت هیچ ضرری بایشان راجع نه بلکه ربح در ربح است و غنا در غنا زود است اشراقات انوار آفتاب عنایت را مشاهده نمایند انتی

- 10 This evanescent servant beseecheth God to assist them in that which is befitting, in such wise that they may be observed to be ever more enkindled in the Cause of God and in service unto it. Yet, by the life of our Beloved! from the beginning until now they have stood firm and remain firm. The Supreme Pen hath testified to what I have submitted; therefore the testimony of this mere nonentity is and was pure nothingness. Once again I convey greetings and glorification to all the friends in that land. Glory and praise and glorification be upon you and upon those who are with you among the loved ones of God, and upon those who have quaffed the sealed wine from the hand of the bounty of our Lord, the Protector, the Self-Subsisting. And praise be to God, the Possessor of what was and what shall be.

10 این خادم فانی از حقّ مسئلت مینماید حضرت ایشانرا مؤید فرماید بر آنچه سزاوار است بشأنیکه در امر الله و خدمتش در هر حین مشتعل تر مشاهده شوند و لکن لعمر محبوبنا که از اول تا حین قائم بوده و هستند قلم اعلی بر آنچه عرض میشود شهادت داده دیگر شهادت اینعبد معدوم صرف بوده و هست مجدّد خدمت دوستان آن ارض طراً سلام و تکبیر میرسانم البهاء و الثناء و التکبیر علی جنابکم و علی من معکم من احباء الله و علی من شرب الرّحیق المختوم من ید عطاء ربنا المهیمین التیوم و الحمد لله مالک ما کان و ما یرکون

TISH.049-051

BH02372

To: Aqa Siyyid Mirza Afnan son of Afnan Kabir, in Beirut

Date: 1301-09-23 [1884-Jul-17]

- 1 He is God, exalted be His glory, the Grandeur and Power
 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to Him Who is unique in grandeur and singular in mercy and compassion. And blessings and peace be upon the best of creation and possessor of the praiseworthy station in the hereafter, through whom prophethood was sealed, and upon his family and companions, through whom the standard was planted and the banners were raised, and the dove sang upon the branch of eloquence and rhetoric. Verily there is no God but Him, the Single, the One, the All-Knowing, the All-Wise.
 2 الحمد لمن تفرّد بالعظمة وتوحّد بالرحمة والرأفة والصلوة والسلام على خير البرية وصاحب المقام المحمود في الآخرة الذي به ختمت النبوة وعلى آله واصحابه الذين بهم نصبت الراية ورفعت الأولوية وغنت الحماسة على غصن الفصاحة والبلاغة انه لا اله الا هو الفرد الواحد العليم الحكيم
- 3 May my spirit be a sacrifice for your steadfastness, your love and your service. Your esteemed letter has opened one of the gates of inner meanings, for from it wafts the fragrance of the love of the Beloved of the worlds, and from it appear the pearls of the ocean of affection. The pearls of this ocean know no diminution. Every day and every moment, the mysteries hidden within the shell of utterance become manifest through the command of the All-Merciful. Glorified be the Creator Who has aided the Afnan and adorned them with the most glorious raiment. The servant indeed praises Him, thanks Him and extols Him for this bounty that has no equal in all creation. Exalted be the All-Merciful, the Ordainer of every bounty and Bestower of every good thing, Who honors that which cannot be weighed in the balance of the world or of nations. Verily He is the Lord of eternity, there is no God but Him, the Forgiving, the Merciful.
 3 روحی لقیامکم وحبکم وخدمتکم الفداء دستخط عالی بابی از ابواب معانی را گشود چه که عرف محبت محبوب عالمیان از او متضوع در سحاب دریای مودت از او ظاهر لآلی این بحر را کمی و کاستی اخذ ننماید در هر یوم و در هر آن اسرار مستوره در صدف بیان بامر رحمن مشهود جل الخالق الذي ايد الأفنان وزينهم بأبهى الطراز ان الخادم يمجده ويشكره ويبينه بهذا الفضل الذي لا تعادله شيء في الامكان تعالى الرحمن مقدر كل فضل ومعطى كل خير ومكرم ما لا يوزن بقسطاس العالم وما عند الأمم انه لمالك القدم لا اله الا هو الغفور الرحيم
- 4 Regarding what was written in your esteemed letter that one of the two stars, upon them be 966 [Baha'u'llah], the Most Glorious, has requested to accompany your honor: It was presented before His presence and according to His command, nine pieces of paper of equal size and two other pieces different from those nine were prepared. They were instructed to write the name of each one and mix them together, then place a cloth over them and draw out the papers one by one. He said that whoever's name comes out first may accompany you, and whoever is delayed must hold fast to patience, for God is with those who are patient.
 4 اینکه در دستخط حضرت عالی مرقوم که یکی از نجمین علیهما ۹۶۶ [بهاء الله] الأبهی استدعا نموده اند مع آنحضرت توجّه نمایند امام وجه عرض شد حسب الامر نه قطعه کاغذ بیک اندازه دو قطعه دیگر بغیر آن نه قطعه اسم هر یک را مرقوم دارند و مخلوط نمایند و بعد مندیلی بر روی آن گذارده اوراق را واحداً بعد واحد بیرون آورند فرمودند هر اسم اول برآید له ان يتوجه معك والذي تأخر له ان يتسك بالصبر ان الله مع الصابرين
- 5 O my Afnan! We send greetings upon the Greater Afnan and upon you and upon the other Afnan and the leaves of the

Divine Lote-Tree. Upon you and upon them be the peace of God, the Lord of the worlds.

5 یا افغانی انا نسلم علی افغانی الکبیر وعلیک و علی
افغانی الأخری و اوراق السدرة علیکم و علیہن
سلام اللہ رب العالمین انتہی

- 6 This evanescent servant presents his utter nothingness and evanescence to the honored gentlemen. To the beloved and honored presence of his excellency Jud I convey greetings and glorification. This lowly one had intended to submit something to his presence but due to pressure of work was not successful this time. God willing, at the next opportunity this servant will arise to make up for what was missed, for God aids His servants and He is the Powerful, the Mighty. Similarly, greetings are conveyed to the beloved of the heart, his excellency Muhammad Mustafa. Praise and peace be upon you.

6 این خادم فانی خدمت حضرت آقای معظم
و آقایان عرض فنا و نیستی معروض میدارد
خدمت محبوب مکرم حضرت جود سلام
و تکبیر عرض مینمایم اینفانی اراده داشت
خدمت ایشان چیزی عرض نمایم ولیکن از
کثرت شغل این کرمه موفق نشد انشاء اللہ میقات
بعد اینعبود و مافات عنه قیام مینماید و اللہ مؤید
عباده و هو المقتدر القدیر و همچنین خدمت
محبوب فؤاد حضرت محمد مصطفی سلام عرض
میشود الثناء و السلام علیکم

BLIB_Or15700.235, BLIB_Or15711.084

BH01187

To: *Haji Siyyid Javad Yazdi*

Date: 1301-09-25 [1884-Jul-19]

- 1 He is God, exalted is He in might and power
- 2 How befitting and worthy of praise is the Glorious One, who created the world through a word and adorned it through a word. He is the Mirror that reflects the Most Beautiful Names and Supreme Attributes. Blessed is the one who recognizes and clings to them, and woe unto him who remains heedless of them. Prayers and peace be upon the First Point from which all Books were differentiated, the First Mention to which all Messengers held fast, the First Light by which the world was illumined, and the Last Command which was adorned with the mention of the Seal, and upon His family and companions through whom the chalice of unity was passed round and the decree of detachment was made manifest, through whom laws and traditions were spread abroad and the Cause became evident in secret and in public.
- 3 I present that the letter of that beloved one which was previously sent brought joy to the heart and delight to the spirit. Praise be to God! The river of love flows in His name among the friends, and the rains of kindness pour from the cloud of

1 هو اللہ تعالی شأنه العظمة والاقترار

2 حمد حضرت محمودی را لایق و سزااست که عالم
را بکلمه خلق نمود و بکلمه مزین فرمود اوست
مرآتیکه حاکیست از اسماء حسنی و صفات علیا
طوبی لمن عرفها و تمسک بها و ویل لمن غفل
عنها و الصلوة و السلام علی اول نقطة فصلت منها
الکتب و اول ذکر تمسک به الرسل و اول نور
اشرق به العالم و آخر امر تزیّن بذكر الخاتم و علی
آله و اصحابه الذین بهم دارت کأس التوحید و
ظهر حکم التجرید و بهم انتشرت الشرايع و السنن
و لاح الأمر فی السرّ و العلن

3 عرض میشود نامهء آتخوب که از قبل ارسال
فرمودند قلب را فرح و روح را بهجت عطا نمود
للہ الحمد فرات محبت باشمش بین دوستان جاری
و امطار شفقت از ابر عنایت هاتل کجا این لسان

grace. How can this tongue adequately make mention of this, or be worthy of praise? The world is powerless to describe Him, for He, exalted be His glory, is known through naught else but Himself and is not described by the mention of aught besides Him. Exalted be His station, His sovereignty, and His remembrance!

قاصر از عهده ذکر برآید و یا قابل ثنا باشد عالم
از وصفش عاجز چه که او جلّ جلاله بدونش
معروف نه و بذکر ماسوايش موصوف نه جل
شأنه و جلّ مقامه و جلّ سلطانه و جلّ ذکره

- 4 And after the reading thereof and becoming apprised, attention was turned toward that lofty station and the details were submitted. The Sun of favor shone forth, and the billows of the sea of grace appeared. My tongue is wholly incapable of recounting this station, and my pen powerless to set down what hath been revealed through His decisive and irrevocable utterance. I beseech and hope of the True One—glorified be His glory—that He may gather together the scattered word, and adorn its letters with the vesture of unity. He is, verily, the Able, the Omnipotent.

4 و بعد از قرائت و اطلاع توجه بمقام نموده تفصیل
عرض شد شمس عنایت مشرق و امواج بحر
فضل ظاهر لسانی کال عن ذکر هذا المقام و قلبی
عاجز عن تحریر ما ظهر من میرم الخطاب از حقّ
جلّ جلاله سائل و آمل کلمه متفرقه را جمع
فرماید و حروفانش را بطراز اتحاد مزین دارد
اوست قادر و توانا

- 5 As to the mention you made of the spiritual beloved, Aqa Mirza Mustafa—upon him be the Glory of God—I implore of the Munificent, the Generous, that He may adorn him with perfect health and grant him success in serving the Cause. In very truth, the fruit of his existence hath been, and still is, this.

5 اینکه ذکر حبیب روحانی جناب آقا میرزا مصطفی
علیه بهاء الله را فرموده بودند رجا از جواد کریم
آنکه ایشانرا بطراز صحت کامل مزین دارد و بر
خدمت امر موفق فی الحقیقه ثمره وجود این بوده
و هست

- 6 In all circumstances we seek divine confirmation and make supplication. Verily He is the All-Bountiful, the All-Generous. I convey greetings to His Eminence, the honored one, and the other gentlemen. Likewise to the beloved of heart and soul, Aqa Muhammad Mustafa, upon him be the peace of God, and the other friends who are illumined by the light of piety and engaged in the remembrance of the Lord of all beings. And likewise to the leaf of the family, upon her be the glory of God, and to the delight of eyes Badi' Effendi and the Ridvaniyyih leaf, upon them both be the glory of God. I remember them with goodly remembrance and beseech God, exalted be His glory, for their well-being, might and exaltation. Peace be upon you and upon the sincere servants of God, and praise be to God, the Lord of the worlds.

6 در هر حال کلّ توفیق میطلبیم رجا مینمائیم آنه
هو الفضل الکرم خدمت حضرت آقای معظم
سایر آقایان سلام عرض مینمایم همچنین خدمت
محبوب قلب و فؤاد جناب آقا محمد مصطفی علیه
سلام الله و سایر دوستان که بنور تقوی منور و
بذکر مولی الوری مشغول و همچنین خدمت و رفته
اهل علیها بهاء الله و قرر عیون بدیع افندی و ورقه
رضوائیه علیها ۶۶۹ [بهاء الله بذکر خیر ذا کر
و از حقّ جلّ جلاله سلامتی و عزّت و رفعت
ایشانرا میطلبم السلام علی حضرتکم و علی عباد
الله المخلصین و الحمد لله ربّ العالمین

- 7 Again praise be to God, again praise be to God, again praise be to God for the wondrous bounty and the table sent down from the heaven of kindness and unity, upon which was inscribed the royal signature of the name of the All-Bountiful, upon him be the glory of God, the Lord of creation. When it was opened, another fragrance was found indicating the first. We praised God for this and thanked Him for its arrival and advent, and its glad tidings of your health, your acceptance, your mention and your thoughts, your humility and your submissiveness, and all your deeds for God, the Lord of the worlds.

7 ثمّ الحمد لله ثمّ الحمد لله ثمّ الحمد لله علی النعمة البديعه
و المائدة المنزله من سماء الشفقة و الاتحاد التي
رقم علیها طغراء اسم الجواد علیه بهاء الله مالک
الایجاد فلما فتحت وجدت عرفاً آخر مدلاً علی
الأول حمدنا الله بذلک و شکرناه علی وصوله و
وروده و بشارته لصحتکم و اقبالکم و ذکرکم و فکرکم
و خضوعکم و خشوعکم و کلّ اعمالکم لله ربّ
العالمین

- 8 The letters of that true loved one have truly been and continue to be a source of physical exhilaration and spiritual joy. Yesterday I troubled you with some worthless words, and now I venture this brief note. Indeed, brevity is most fitting and appropriate in all circumstances. I have beseeched and continue to beseech the Self-Sufficient Lord for confirmation and success for that beloved one, for verily He is the Answerer.
- 8 باری دستخطهای آنجوب حقیقی کانه اهتزاز جسمانی و فرح روحانی بوده و هست یوم قبل قدری از حرفهای لاطائل زحمت داده و حال باینختصر جسارت رفت فی الحقیقه اختصار اولی و انسب در جمیع احوال از غنی متعال تأیید و توفیق از برای آنجوب طلبیده و میطلبم آنه هو المحیب
- 9 Regarding what you wrote about the Friend, this is most clear and evident. Whatever this servant submits, that beloved one accepts with utmost grace, especially if it pertains to the station that has no station. At present, expediency requires it here, and in delay there is no harm, rather in delay there is prosperity and clear signs. As commanded, it was delayed. I beseech God to make that beloved one the center of all services, and in truth they have been and are.
- 9 اینکه در باره حبیب مرقوم داشتید این بسی واضح و معلوم آنچه این عبد عرض نماید آنجوب بکمال عنایت میپذیرند مخصوص اگر نسبتش بمقام لا مقام له باشد حال مصلحت اقتضا نمود اینجا و فی التأخیر آفات نیست و فی التأخیر عمار و بینات بوده حسب الأمر تأخیر شد از حق میطلبم آنجوب را مرجع خدمات کلیه فرماید و فی الحقیقه بوده و هستند
- 10 At this moment, as this letter was nearing completion, the letter of his honor Muhammad Mustafa (upon him be the peace of God, the Lord of Names), which had been written previously by the beloved of the heart, his honor Qasim (upon him be the peace of God), arrived bearing news of their health and well-being. This is glad tidings that gives the cup of joy to the friends and the chalice of tribulation to the enemies. I beseech God, exalted be His glory, to replenish these two cups, for verily He has power over all things.
- 10 در این حین که مکتوب در شرف تمام بود دستخط حضرت محبوب فؤاد جناب محمد مصطفی علیه سلام الله مالک الأسماء که از قبل حبیب قلب جناب قاسم علیه سلام الله مرقوم داشته بودند رسید مبشر بود بر صحت و سلامتی ایشان این مرده ایست که دوستان را جام فرح بخشد و دشمنان را کأس بلا از حق تعالی شأنه میطلبم این دو کأس را مدد عطا فرماید آنه علی کلشیء قدیر
- 11 I convey greetings to them - greetings which God, exalted be His glory, renders free from tests. Likewise to his honor Jasim. God willing, may they remain under the shade of the divine Lote-Tree, safe, at rest, with gladdened eyes, refreshed in body, and light in spirit. I convey greetings to his honor Husayn Effendi and to all those of insight, and I beseech God, exalted be His glory, for protection. Peace be upon you, and the mercy of God, and His blessings.
- 11 خدمت ایشان سلام عرض مینمایم سلامیکه حق جلّ جلاله او را از امتحان مقدس فرماید و همچنین خدمت جناب جاسم انشاء الله در ظلّ سدره عنایت الهی سالم و مستریح و قریر العین و طریّ الجسم و خفیف الروح باشند خدمت جناب حسین افندی و بصائر بصر کلّ سلام میرسانم و از حق جلّ جلاله طلب حفظ مینمایم السلام علیکم ورحمة الله وبرکاته

BLIB_Or15700.148, BLIB_Or15711.085

BH01769

To: Ahmad Yazdi, son in law of Abdu'l-Baha, in Beirut

Date: 1301-10-01 ? [1884-Jul-25]

- 1 He is God, exalted be His station, the Greatness and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to the One Who is worthy and deserving, Who has sanctified the world through the word "No" and guided it to the city of "Except," Who has adorned the foreheads of the believers with the seal of the blessed words "There is no God but God." This seal is inscribed in the Mother Book yet hidden from all eyes and sight. The Manifestation of this divine treasure and heavenly secret was the King of Prophets and Goal of the saints - He through whom the idols of desire were shattered and traces of misbelief and transgression were erased, and through whom the light of unity shone forth among all peoples. Upon Him be the blessings of God, the Lord of Names and Creator of Heaven, and upon His family and companions through whom the gate of piety was opened to all created things, through whom the throne of manifestation was established and the Dove of Utterance warbled upon the Mount: "Verily there is no God but Him, the Kind, the Forgiving." 2 حمد مقصودی را لایق و سزااست که عالم را از کلمه لا مقدس نموده بمدینه الاهدایت فرمود و جبین موحدین را بطغرای کلمه مبارکه لا اله الا الله مطرز داشت و این طغراء در ام الكتاب مسطور و از عیون و ابصار مستور مظهر این کنز الهی و سرربانی سلطان انبیا و مقصود اولیا بوده هو الذی به کسرت اصنام الهوی و محت آثار الشریک و الطغنی و اشرق نور التوحید بین الوری علیه صلوات الله مالک الاسماء و فاطر السماء و علی آله و اصحابه الذین بهم فتح باب التقوی علی وجوه من فی الانشاء و بهم استقر عرش الظهور و غرّدت حمامة البیان علی الطور انه لا اله الا هو العطوف الغفور
- 3 Thereafter, the letter of that honored friend arrived. Praise be to God, the fragrance of love for the Beloved of the worlds emanated from it and the light of recognition shone from its horizon. Praise be to God that you are adorned with the ornament of health and occupied with the remembrance of God, exalted be His glory. This evanescent servant beseeches God that He may assist and enable you to serve Him. Verily He is the Hearing, the Responding One. 3 و بعد نامه آن حبیب مکرم رسید لله الحمد عرف محبت محبوب عالمیان از او متضوع و نور عرفان از افقش ساطع و لله الحمد بطراز صحت مزینند و بذکر حق جلّ جلاله مشغول این خادم فانی از حق سائل که آنجناب را مؤید فرماید و بر خدمتش موفق دارد انه سمیع مجیب و
- 4 After being presented before Him, the Tongue of Utterance spoke thus: "Praise be to God, you have attained to that which was mentioned and recorded in the divine Books. We beseech God to assist you in preserving it. You have been and are remembered before the Wronged One. Your call was heard and your letter was seen. God willing, you will ever be assisted in that which is acceptable unto God. We have mentioned you before with a mention through which the fragrance of My loving-kindness was diffused. Give thanks unto God, your Lord and the Lord of the worlds. We beseech Him to send down upon you a blessing from His presence and to protect and guard you. Verily He is the Powerful, the Mighty." 4 بعد از اطلاع تلقاء وجه عرض شد هذا ما نطق به لسان البیان لله الحمد فائز شدی بآنچه که در کتب الهی مذکور و مسطور از حق میطلبیم ترا بر حفظ آن مؤید فرماید ذکر نزد مظلوم بوده و هست ندایت اصغا شد و کتابت مشاهده گشت انشاء الله لازال مؤید باشی بر آنچه لدی الله مقبولست انا ذکرناک من قبل بذکر فاح به عرف عنایتی ان اشکر الله ربک و رب العالمین و نسئله بأن ینزل علیک برکه من عنده و یحفظک و یجرسک انه هو المقتدر القدیر انتهى الحمد لله
- 5 The bounty of His grace is present and the table of His loving-kindness is visible. His glances of mercy and grace have ever

been and continue to be directed towards His friends and those who circle round His Cause.

5 نعمت عنایت موجود و مائده شفقّت مشهود و لازال لحاظ رحمت و فضل متوجّه دوستان و طائفان حول بوده و هست

6 The honored Afnans - upon them be God's peace - have arrived and attained His presence. They mentioned what they deemed advisable regarding your affairs, and the beloved and honored Haji - upon him be God's peace - submitted a detailed account which was approved. Consultation in matters is most beloved, and acting upon it after a decision emerges has ever been and continues to be the cause of blessing and good. That spiritual friend has also been and continues to be mentioned in the presence of the Afnans - upon them be God's peace. Praise be to God, the horizons are illumined with the light of love and adorned with the light of unity and harmony, and all are resting and dwelling beneath the Lote-Tree of grace. These manifest bounties surely attract all the good things and blessings of the world.

6 حضرات آقايان افنان عليهم سلام الله وارد و فائز و آنچه در امور شما مصلحت دیدند ذکر نمودند و سرکار محبوب معظم جناب حاجی علیه سلام الله تفصیلی عرض نمودند و بامضا فائز گشت مشاورت در امر بسیار محبوب و بعد از ظهور حکم عمل بآن البته محدث برکت و خیر بوده و هست ذکر آن حبيب روحانی هم خدمت آقايان افنان عليهم سلام الله شده و میشود الحمد لله آفاق بنیر محبت روشن و منیر و بنور اتحاد و اتفاق مزین و کل در ظل سدره عنایت مستریح و ساکن این فضلهای ظاهره البته جاذب کل خیرات و برکات عالم است

7 Today, being Saturday, they sent the letter that was sent to his honor Afnan - upon him be God's peace. It was presented and He said to act according to what was deemed advisable. We beseech God to grant them good and blessing. Verily He is the Bountiful, the Generous. However, in all matters they must observe wisdom and not accept claims from any soul merely on the basis of assertion. With perfect joy and fragrance, trusting in God and committing all to Him, they should proceed.

7 اليوم که يوم شنبه است خطی که خدمت آقائی حضرت افنان علیه سلام الله فرستادند ارسال نمودند عرض شد فرمودند بآنچه مصلحت دیده شد عمل نمایند نسل الله لهم الخیر و البرکة انه هو الفضال الکريم ولكن در جمیع احوال باید بحکمت ناظر باشند و از هر نفسی محض ادعا قبول ننمایند بکمال روح و ریحان متوکلاً علی الله و مفوضاً الیه مشغول شوند انتهى

8 This lowly one also beseeches blessing and bounty for you. Verily our Lord, the Most Merciful, is the Giver, the Bestower, the Forgiving, the Compassionate. Peace be upon you and God's mercy and blessings.

8 این فانی هم از برای آنجناب استدعای نعمت و برکة مینماید ان ربنا الرحمن هو المعطى البازل الغفور الرحيم السلم علی جنابکم و رحمة الله و برکاته

9 The servant 1 Shawwal 1301

9 خادم فی [۱] شوال سنة ۱۳۰۱

BLIB_Or15700.216, BLIB_Or15711.088

BH02249

To: *Haji Siyyid Javad Yazdi, in Beirut*

Date: 1301-10-10 [1884-Aug-3]

- 1 He is God, exalted be His glory, the Greatness and the Power
هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God Who assisted us to fast in the month of standing, wherein people arose to worship God, glorified be His majesty. We have fasted by His command and broken our fast by His leave, and He has completed for us the two flowing bounties - the bounty of fasting and the table of breaking fast. And prayers and peace be upon him through whom Yathrib was honored and the Hijaz smiled - verily he is the Lord through whom God's power was manifested throughout the lands and among the servants - and upon his family and companions who aided the Faith, holding fast to God's mighty cord, and through them the text of the world was adorned with the beauty of commandments and laws, and the faces of nations with the light of His knowledge in the beginning and the end.
الحمد لله الذي أيدنا على الصيام في شهر القيام الذي قام فيه الناس لعبادة الله جلّ جلاله قد صمنا بأمره و افطرنا بأذنه و اتمّ لنا التعمتين التابعتين نعمة الصوم و مائدة الافطار و الصلوة و السلام على من تشرف به الثرب و ابتم به الحجاز انه هو السيد الذي به ظهرت قدرة الله في البلاد و بين العباد و على آله و اصحابه الذين نصرنا الدين متمسكين بحبل الله المتين و بهم تزين متن العالم بحبل الأوامر و الأحكام و وجوه الأمم بنور عرفانه في المبدء و المعاد
- 3 And thereafter, the handwriting of that spiritual beloved brought joy to the heart and increased the vision's insight. This heavenly table strengthens the spirit and expands the breast. I beseech and hope from God that this bounty may ever be bestowed and draw the friends to the ocean of joy. In truth, that beloved has been and is troubled by hardship - would that it were from common hardships, but rather they have been necessary, complex, weighty and difficult hardships. However that beloved does not acknowledge or admit to the hardship, for every burden has been and is made light through love. It is love that has opened paths and unlocked doors. In an instant it traverses the East and West of the world. It is the sign of the Ancient among nations. I beseech God, exalted be His glory, not to deprive any from the ocean of His love and to enable all to attain the highest station, which is the station of recognizing His sacred Essence. He is the Powerful, the Mighty. There is no God but Him, the Commander, the All-Informed.
3 و بعد دستخط آنحبيب روحانی قلب را فرح بخشید و بر بصیرت بصر افزود این مائده روح را قوی نماید و صدر را مبسوط فرماید از حق سائل و آمل لازال این نعمت مبذول شود و دوستان را بجز سرور کشاند فی الحقیقه آنحبيب بزحمتی مزاحم بوده و هستم کاش از زحمتهای متعارفی بود بل زحمتهای لازمه معضلهء ثقیلهء مشکله بوده و لکن آنحبيب اقرار بزحمت و اعتراف بأن نمیفرماید چه که هر ثقلی بحسب خفیف بوده و هست محبت است که راهها گشوده و بابها مفتوح نموده در یک آن شرق و غرب عالم را طی مینماید اوست آیهء قدم بین امم از حق تعالی شأنه میطلبم کل را از بحر محبتش محروم نفرماید و بأعلى المقام که مقام عرفان ذات مقدس است فائز نماید اوست قادر و مقتدر لا اله الا هو الامر الخبير
- 4 Furthermore, in all conditions I beseech and hope that that beloved and those with him will proceed to the ultimate destination in perfect health and well-being, so that we may attain to meeting, which is the greatest of God's bounties, glorified be His majesty, and under the shade of His blessed Tree offer thanks and praise. Surely he will soon grant this request. He is the Powerful and Mighty. As for what was written about
4 دیگر در جمیع احوال سائل و آمل که آنحبيب و من معه بکمال صحت و عافیت قصد مقصد اقصی نمایند تا بملاقات که اعظم نعمتهای حق جلّ جلاله است برسیم و در ظلّ سدرهء مبارکه اش شکرها گوئیم و حمدا نثائم البتّه این عرض را بزودی اجابت فرماید اوست قادر

the health of the spiritual beloved, Aqa Mirza Mustafa, upon him be God's peace - complete joy was attained. I beseech God to restore him to permanent health and complete well-being. Verily He has power over all things. To his eminence the great Afnan and those circling round His presence I convey my nothingness and beseech God to transform the days of separation into reunion. And likewise I send greetings to the beloved of the heart, Aqa Muhammad Mustafa, upon him be God's peace. The peace shining forth from the horizon of God's loving-kindness be upon you and those with you.

و توانا اینکه از صحت حبيب روحانى جناب
آقا ميرزا مصطفى عليه سلام الله مرقوم داشتند
فرح کامل حاصل از حق ميطلبم او را بصحت
دائم و عافيت کامله راجع نمايد انه على كلشيء
قدير خدمت آقاى معظّم حضرت افنان كبير و
طائفين حول حضرت عرض نيستی ميرسانم و از
حق ميطلبم ايام فراق را بوصال تبديل فرمايد
و همچنين خدمت محبوب فؤاد جناب آقا محمد
مصطفى عليه سلام الله سلام ميرسانم السلام
المشرق من افق عنايه الله على جنابكم و على من
معكم

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BH00699

To: Aqa Siyyid Ali, in Shiraz

Date: 1301-10-14 ? [1884-Aug-7]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 The verses have been sent down and the clear proofs have appeared, and the gate of the prison was opened after a numbered span of years, even as was foretold by the Lord of Eternity when the Seat of the Throne was established in the prison of 'Akka. Every learned one, every seeing one, and every fair-minded one beareth witness to the appearance of that which was uttered in the Book of God and His Tablets that were revealed aforetime. Blessed is he who hath read and recognized and testified, and woe unto every heedless one who hath denied that which hath appeared from God, the Lord of all worlds.
- 3 In truth, neither pen is capable of recording nor tongue of expressing that which hath come to pass. With utmost clarity hath it been revealed in God's Book, and yet all remain heedless save those whom God hath aided. In the early days, the meaning of this blessed verse which He had previously revealed became manifest: "Everything is perishable save His Face." This finite one existeth while all else is perishing and non-existent, as attested by His exalted Word: "All that is thereon is perishable, and there remaineth but the face of thy Lord, the All-Glorious, the Most-Bountiful."

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 قَدْ نَزَلَتْ الْآيَاتُ وَ ظَهَرَتِ الْبَيِّنَاتُ وَ فَتَحَ بَابُ
السَّجْنِ فِي سَنِينَ مَعْدُودَاتٍ كَمَا أَخْبَرَنَا بِهِ مَالِكُ
الْقَدَمِ إِذْ كَانَ مَقَرَّ الْعَرْشِ فِي سَجْنٍ عَكَّاءَ يَشْهَدُ كُلُّ
عَالَمٍ وَ كُلِّ بَصِيرٍ وَ كُلِّ مَنْصِفٍ بِظُهُورِ مَا نَطَقَ
بِهِ كِتَابُ اللَّهِ وَ الْوَاحَةِ الَّتِي نَزَلَتْ مِنْ قَبْلِ طُوبَى
لِمَنْ قَرَأَ وَ عَرَفَ وَ شَهِدَ وَ وَيْلٌ لِكُلِّ غَافِلٍ أَنْكَرَ مَا
ظَهَرَ مِنْ لَدَى اللَّهِ رَبِّ الْعَالَمِينَ

3 فِي الْحَقِيقَةِ قَلَمٌ قَادِرٌ بِرَدِّكَ نَهْ وَ لِسَانٌ قَادِرٌ بِرَبِّانِ نَهْ
أَنْجَهْ وَاقِعٌ شَدِيدٌ بِكَمَالِ تَصْرِيحِ دَرِ كِتَابِ الْهِى نَازِلِ
مَعَ ذَلِكَ كُلِّ غَافِلٍ إِلَّا مَنْ أَيْدَهُ اللَّهُ دَرِ أَيَّامِ أَوَّلِيَّهِ
مَعْنَى إِنْ آيَهُ مَبَارَكُهُ ظَاهِرٌ كَهْ مِنْ قَبْلِ فَرْمُودِهِ
كُلُّشْيْءٍ هَالِكٌ إِلَّا وَجْهَهُ إِنْ مَعْدُودٌ مَوْجُودٌ وَ
مَادُونِ فَاثِي وَ مَعْدُومٌ بِقَوْلِهِ تَعَالَى كُلِّ مَنْ عَلَيْهَا
فَانْ وَ يَبْقَى وَجْهَ رَبِّكَ ذِي الْجَلَالِ وَ الْإِكْرَامِ

- 4 Glory be unto Thee, O God of existence and Lord of the seen and unseen! Thou seest and knowest what hath befallen Thy loved ones at the hands of those who have denied all that hath appeared from Thee, and whose riches have so occupied them that they have cast behind their backs Thy Book, violated Thy Covenant, and disputed Thy verses. O Lord! Aid those who have entered prison for Thy Name's sake to be steadfast and patient, then ordain for them through Thy Most Exalted Pen the good of the world to come and of this world, and that which will draw them nigh unto Thee in every world of Thy worlds. Verily, Thou art the Almighty, the Omnipotent. There is none other God but Thee, the Supreme, the Self-Subsisting.
- سبحانک یا اله الوجود و مالک الغیب و الشهود
ترى و تعلم ما ورد على اولیائک من الذین انکروا
کل ما ظهر من عندک و شغلهم اموالهم على
شأن نبذوا کتابک و نقضوا میثاقک و جادلوا
بآیاتک ای رب اید الذین دخلوا السجن لاسمک
على الصبر و الاضطبار ثم اکتب لهم من قلبک
الأعلى خیر الآخرة و الأولى و ما یقر بهم الیک فی
کل عالم من عوالمک انک انت المقتدر على ما
تشاء لا اله الا انت المهيمن القیوم و بعد دستخط
آنجانب رسید و بعد از اطلاع قصد ساحت امنع
اقدس نموده تلقاء وجهه عرض شد هذا ما نزل
من لدى الله العلی العظيم
- 5 O Ali! The servant in attendance here brought thy letter and presented it before the Wronged One. We heard and have answered, and verily We are the Hearer, the Answerer.
- 5 قوله جلّ جلاله یا علی قد حضر العبد الحاضر
بکتابک و عرضه لدى المظلوم سمعنا و اجبنا و انا
السامع المجیب
- 6 O Ali! The children of the earth are occupied with doubts and vain imaginings. The intoxication of heedlessness hath so seized them that they consider the world everlasting and themselves immortal. By the life of God! Soon will the hand of divine power purify the earth from the wicked. The fire of tyranny shall be quenched, and its kindler shall return to his abode. Thus doth the All-Informed apprise thee. Verily, He is the Truth, the Knower of things unseen.
- 6 یا علی اطفال ارض بطین ظنون و اوهام مشغولند
سكر غفلت بشأنی اخذشان نموده که دنیا را باقی
و خود را مخلّد میدانند لعمر الله زود است که
ید قدرت الهی ارض را از خبیث مطهر فرماید
نار ظلم افسرده شود مضرم آن بمقرّ خود راجع
گردد کذلک یخبرک الخیر انه هو الحق علام
الغیوب
- 7 Thy letter testified to thy love, affection, devotion, humility and lowliness before God. Divine confirmations have reached thee and will continue to reach thee. Gird up the loins of service and counsel the friends of God as behooveth them on behalf of the Wronged One. Say: Look not upon the transgressors and what they possess, but rather fix your gaze upon the Most Sublime Horizon and what hath been ordained for you by the Pen of Command from the presence of the Ancient Ordainer. Let all hold fast to patience and forbearance, and seek from God, exalted be His glory. He hath granted victory and will continue to do so.
- 7 نامهء آنجانب گواهی داد بر محبت و مودّت و
اقبال و خضوع و خشوع لله تأییدات الهی رسیده
و میرسد کمر خدمت را محکم کن و دوستان
الهی را بما ینبغی از قبل مظلوم وصیت نما قل
لا تنظروا الى المعتدین و ما عندهم ان انظروا الى
الأفق الأعلى و ما قدر لکم من قلم الأمر من لدن
آمری قدیر کل بصبر و اضطبار تمسک نمایند و از
حق جلّ جلاله بطلبند او نصرت نموده و مینماید
- 8 Where are they who drew their swords and arose in tyranny in such wise as caused the dwellers of the cities of justice and equity to lament? Throughout ages and centuries, the transgressors and oppressors have perpetrated that which caused every person of insight to weep and every possessor of a heart to wail. Nevertheless, exaltation, ascendancy and profit have been for the people of truth, while abasement, torment and loss have been for the enemies. Had they acted upon divine
- 8 این الذین سلّوا الأسیاف و قاموا بالاعتساف على
شأن ناح به سگان مدائن العدل و الانصاف در
قرون و اعصار معتدین و ظالمین عمل نمودند آنچه
را که هر ذی بصری گریست و هر ذی فؤادی
نوحه نمود مع ذلک علو و سمو و ریح از برای
اهل حق بوده و ذلّت و عذاب و خسران از
برای اعدا اگر وصایای الهی را عمل مینمودند

counsels, they would now behold the world as a tract of light. Although the darkness of oppression hath prevented some of the rays of the Sun of Justice, yet the Hand of Power shall manifest that which He hath willed. None hath the power to change or prevent it.

حال عالم را قطعه نور مشاهده میکردند ظلمت ظلم اگرچه بعضی از انوار خورشید عدل را منع نموده ولكن يد قدرت ظاهر فرمايد آنچه را که اراده فرموده احدی قادر بر تغيير و منع آن نبوده و نیست

- 9 Rejoice thou in My remembrance of thee and be of the thankful ones. The glory shining forth from the horizon of the heaven of My Kingdom be upon thee and upon those who have held fast to My firm cord.

9 ان افرح بذکری آياک و کن من الشاکرين البهآ المشرق من افق سمآء ملکوتی علیک و علی الذین تمسکوا بحبلی المتین انتی

- 10 Praise be to God! The Sun of loving-kindness is shining and the Moon of grace is radiant. He chooseth whomsoever He willeth for whatsoever He pleaseth. None can prevent Him and none can resist Him. He bestoweth upon whomsoever He willeth and withholdeth from whomsoever He desireth. He shall not be asked of His doings. He is, in truth, the Almighty, the All-Compelling, the All-Knowing, the All-Wise.

10 لله الحمد شمس عنایت مشرق و قمر فضل باهر یختص من یشآء بما یشآء لا مانع له و لا دافع له عطا میفرماید بهر که اراده نماید و اخذ نماید هر که را بخواهد لا یسل عما یفعل و هو المقتدر المهیمن العلم الحکیم

- 11 Concerning what was written about the prisoners, this is what was uttered by the Tongue of Grandeur - exalted be His glory: "O 'Abdu'l-Hadir! Make mention of 'Ali on Our behalf and gladden him with the favors of God. From his mention wafts the fragrance of love, and from his words his arising to serve the Cause is evident. I beseech God to protect him, to strengthen him, and to ordain for him that which shall profit him in this world and the next. Verily, He is the Lord of all created things, the Sovereign of the throne on high and of the earth below."

11 اینکه در باره مسجونین مرقوم فرمودند عرض شد هذا ما نطق به لسان العظمة قوله عز کبریائه یا عبد حاضر جناب علی را از قبل ما ذکر نما و عنایت حق مسرورش دار از ذکرش نفحات محبت متصووع و از بیانش قیامش بر خدمت امر واضح فاسئل الله ان یحفظه و یؤیدہ و یکتب له ما ینفعه فی الآخرة و الأولى انه مولی الوری و مالک العرش و الثری

- 12 One should not be assured by the words of some. In the Land of Ta (Tehran), some took whatever they desired in this name, specifically for the release of prisoners, and afterwards no effect was manifest. God is the Concealer, He conceals from some. If they arrange to seize them after their release, there is and was no harm in this. Otherwise their affair rests with God, exalted be His glory. At one time this supreme utterance issued forth from the Dawning-Place of Names - blessed and exalted be His Word: "O 'Abdu'l-Hadir! They have been imprisoned for the sake of God and have entered prison through their love for Him. This is a most great bounty, for God hath accepted this deed and attributed it to Himself. All the treasures of the world and the riches of the nations cannot equal it. If He willeth, He will release them as He hath released them time and again. O 'Abdu'l-Hadir! This imprisonment is beloved, for it is adorned with God's acceptance. This station is most exalted. By My life! If the manifestations of tyranny were to become aware of the station and loftiness of this prison, all would yearn for it. But alas! alas! These people are deprived of the spirit of inner meanings and barred from divine mysteries. Blessed is 'Ali,

12 انتهى بقول بعضی نباید مطمئن شد در ارض طاء بعضی باین اسم اخذ نمودند آنچه را اراده نمودند مخصوص رهائی مسجونین و بعد اثری ظاهر نه حق ستار است از بعضی ستر مینماید اگر قرار بدهند بعد از رهائی اخذ نمایند یاسی نبوده و نیست والا امر ایشان با حق جل جلاله است وقتی از اوقات اینکلمه علیا از مطلع اسماء ظاهر قوله تبارک و تعالی یا عبد حاضر باسم حق اخذ شده اند و بسبب محبت او وارد در سجن این فضلی است بسیار عظیم چه که حق اینعمل را قبول فرموده و بخود نسبت داده لا تعادله کائنات العالم و لا خزائن الأمم لویشآء یخرجهم کما اخرجهم مرّة بعد مرّة یا عبد حاضر این سجن محبوبست چه که بقبول حق مزین اینقام بسیار کبیر است لعمری اگر مطالع ظلم بمقام و علو و سموین سجن آگاهی یابند کل تمنا نمایند ولكن هیات هیات اینقوم از روح معانی محرومند و از اسرار الهی ممنوع طوبی

for he is steadfast in service and hath intended to serve. God willing, may all attain to that which befitteth this blessed Day. The friends in that land are all remembered in His presence, especially those souls who have arisen for God's sake and have been enabled to spend in His exalted path."

- 13 They smiled at the letter of that loved one and repeatedly accepted his intention with the adornment of acceptance. That which they forbade its execution - verily our Lord, the Most Merciful, is the All-Bountiful. Not an atom of good deeds and goodly words has been or will be lost. When these words of that loved one were presented, which stated "With longing and hope, in complete humility and lowliness it was submitted that whatever is ordained in this matter, we are ready with utmost gratitude," They said: "For God is his essence, for God is his deed, for God is his word, for God is his humility and submission and his turning unto Him."

- 14 A hundred thousand praises be unto the Beloved of the worlds that His loved ones and friends are steadfast in service, blessed with His remembrance, adorned with His love, and embellished with His favors. Furthermore, this station has become evident and manifest like the greatest luminary, requiring no mention from this servant. In truth, this noble tradition "The intention of the believer is better than his deed" was and is for this station. It behooveth the tongue of the inmost heart and the head to say: "Praise be unto Thee, O my God, for having enabled Thy loved ones to perform that which hath been adorned with the ornament of Thine acceptance. Verily, Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all things. Thou givest and Thou withholdest, and Thou art indeed the Almighty, the Powerful."

- 15 I send greetings and salutations to all the loved ones of that land, and I beseech them all that in their moments of leisure they forget not this evanescent one and pray on his behalf for divine confirmations and success. Similarly, this servant too, in the nighttime and during the day, before the throne of the Lord of all beings, has prayed and continues to pray for their confirmation and success. Verily our Lord, the All-Hearing, is the Answerer of prayers. Glory and remembrance and praise be upon you and upon the steadfast loved ones of God.

- 16 The servant 14 Shavval 1301

از برای علی چه که بخدمت قائمست و اراده خدمت نمود انشاء الله کل فائز شوند بآنچه که سزاوار این یوم مبارکست دوستان آن ارض کل لدی الوجه مذکورند مخصوص نفوسیکه لله قیام نموده اند و بانفاق فی سبیلہ تعالی مؤید گشته اند

- 13 انتہی از نامه آنحجوب تبسم فرمودند و مکرر اراده آنجناب بطراز قبول فائز قبول نمودند آنچه را که عملش را نبی فرمودند ان ربنا الرحمن لھو الکریم ذرہئی از عمل طیب و کلمہ طیبہ ضایع نشده و نخواهد شد حینیکہ اینکلمہ آنحجوب عرض شد کہ مرقوم داشته اند "از روی شوق و امیدواری در کمال ادب و خاکساری عرض شد کہ آنچه در این باب معین شود در نہایت منت حاضریم" فرمودند لله دره و لله عمله و لله قوله و لله خضوعه و خشوعه و اقباله انتہی

- 14 صدھزار حمد محبوب عالمیان را کہ اولیا و دوستانش بخدمت قائمند و بذکرش فائز و بمحبش مزین و بعنايتش مطرز دیگر این مقام مثل نیر اعظم واضح و ظاہر شد احتیاج بذکر اینعبد نبوده و نیست فی الحقیقہ این حدیث شریف نیۃ المؤمن خیر من عملہ از برای این مقام بوده و هست ینبغی لسان السر و القلب و الرأس ان یقول لک الحمد یا الہی بما ایدت احباتک علی العمل بما تزين بطراز القبول من عندک انک انت المقتدر علی ما تشاء و فی قبضتک زمام الأمر تعطی و تمنع و انک انت المقتدر القدیر

- 15 اولیای آن ارض را طراً سلام و تکبیر عرض مینمایم و از کل میطلیم کہ در احیان فراغت قلب اینفانی را فراموش نفرمایند و از برایش طلب تأیید و توفیق نمایند و همچنین اینعبد ہم از برای ایشان در لیالی و ایام تلقاء عرش مالک انام تأیید و توفیق طلبیده و میطلیم ان ربنا السميع لھو المحیب البہاء و الذکر و الثناء علی جنابکم و علی اولیاء الله الراستخین

- 16 خادم فی ۱۴ شوال سنۃ ۱۳۰۱

TSHA3.407

BH00137

To: Muhammad Kazim et al.

Date: 1301-10-14 [1884-Aug-7]

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

2 Praise be sanctified above the mention of all created things and exalted beyond the attributes of contingent beings - praise that befits and is worthy of the Sovereign of the Throne of Grandeur, Who, in the darkness of these days, caused the light of His Most Exalted Word to shine forth and appear manifest from the horizon of His Will. Neither the might of the powerful, nor the armies of monarchs, nor the doubts of the divines, jurists and scholars could deter Him from His purpose. He hath spoken before the faces of all the world that which hath caused the seas to surge, the mountains to take flight, and the Dove of Paradise to warble at the dawning light of the splendors of Beauty. By God! The Desired One hath come, and through Him hath appeared that which was hidden in the Presence of Knowledge and inscribed in the Books of God, the Self-Sufficient, the Most High. Radiant light be upon those who have arisen to serve the Cause and have spoken in praise of God, the All-Knowing, the All-Wise. These are servants whom neither the might of tyrants nor the hosts of pharaohs could deter. They arose and spoke that which the Tongue of Grandeur had uttered before the creation of the heavens and the earth.

3 Glory be unto Thee, O Thou through Whose Name the gate of reunion was opened to all who are in earth and heaven, and the nightingales of divine knowledge warbled upon the branches. Verily Thou art God; there is none other God but Thee. I beseech Thee, O God of Names and Creator of Heaven, by the Crimson Scroll and by Thy Most Exalted Pen, to assist Thy chosen ones to celebrate Thy praise and glorify Thee. Then raise them up, O my God, amongst Thy servants and Thy creation. Thou beholdest them, O my God, turning unto Thee and setting their faces toward Thy countenance. I beseech Thee not to leave them at the mercy of the oppressors among Thy creatures and the transgressors among Thy servants. I implore Thee, O God of the Kingdom and the Realm, and Sovereign of the Celestial Dominion, by Thy Name through Whose manifestation all names bowed down in prostration and all things submitted themselves in humility before Thy Face and in lowliness at Thy Revelation, to aid Thy loved ones with

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از ذکر کائنات و منزّه از شئونات
ممکات سلطان سریر عظمت را لایق و سزااست
که در ظلمت ایّام از افق اراده نور کلمه علیّائش
مشرق و لائخ و هویدا شوکه مقتدرین و جنود
سلاطین و شبهات علما و فقها و محققین او را از
اراده اش باز نداشت قد نطق امام وجوه العالم
ما ماجت به البحار و طارت به الجبال و غرّدت
حمامة الفردوس عند اشراقات انوار الجمال تالله
قد اتى المقصود و به ظهر ما کان مکنوناً فی
حضرة العلم و مسطوراً فی کتب الله الغنی المتعال
التور اللّائخ المبین علی الذّین قاموا علی خدمة الأمر
و نطقوا ببناء الله العليم الحکیم اولئک عباد ما
منعهم سطوة الجبابة و لا جنود القراعة قاموا و
قالوا ما نطق به لسان العظمة قبل خلق السموات
و الأرضین

3 سبحانک یا من باسمک فتح باب اللّقاء علی من
فی الأرض و السّماء و هدرت عنادل العرفان
علی الأغصان انک انت الله لا اله الا انت
اسئلک یا اله الأسماء و فاطر السّماء بالصّحيفة
الحمراء و قلمک الأعلى بأن تؤیّد اصفيائک علی
ذکرک و ثنائک ثم ارفعهم یا الهی بین عبادک و
خلقک تربهم یا الهی مقبلین الیک و متوجّهین
الی وجهک اسئلک ان لا تدعهم بین طغاة
خلقک و بغاة عبادک اسئلک یا اله الملک
و الملکوت و سلطان الجبروت باسمک الذّی
اذ ظهر سجّدت الأسماء و خضعت الأشياء
خاضعة لوجهک و خاشعة عند ظهورک بأن
تنصر احبتک بجنودک ثم احفظهم عن اعادی
نفسک الذّین نقضوا میثاقک و جادلوا بآیاتک و
کفروا ببیناتک انک انت المقدر المهيمن العليم
الحکیم

Thy hosts and protect them from the enemies of Thy Self - they who have violated Thy Covenant, disputed Thy signs, and disbelieved in Thy clear evidences. Verily Thou art the All-Powerful, the Supreme, the All-Knowing, the All-Wise.

- 4 O beloved of my heart and one remembered in my heart! The servant has been honored with your letters time and again, and from each has found the fragrance of your love for God, your arising to serve Him among His servants, and your mention and praise of Him among His creation. The servant beseeches his Lord to assist you in all conditions and to make you as a banner upon the hills. Verily He is the One with power over whatsoever He willeth. There is no God but Him, the Single, the One, the All-Knowing, the All-Informed.

- 5 In truth, this servant is remiss in one respect, yet has always hoped for forgiveness, as one must act according to the requirements of wisdom. For a long time, due to the conflicts between the parties of the earth and the kindling of the fires of war in all regions, there was delay in sending whatever was written in response to the letters of the friends, especially after the upheaval in the land of Ta. Glorified art Thou, O God of Names! Thou seest Thy chosen servants in the prison of the enemies. Blessed are they and joy be unto them! They have attained in Thy days through their turning and devotion, and have testified to that which Thy Tongue testified before all things, and have done what Thou commanded them in the realm of creation, until they were seized for Thy love and entered prison in Thy Name.

- 6 I beseech Thee, O Lord of existence and Controller of the seen and unseen, to pour forth upon them patience from Thy presence, then aid them against the transgressing people through Thy power, Thy might, and Thy sovereignty. The servant bears witness that they have attained unto a bounty that shall never perish and a mention that ages and centuries shall not alter. They are those from whom every possessor of smell has found the fragrance of submission and contentment, and every possessor of sight has beheld the countenance of patience and faithfulness.

- 7 O my Lord! I beseech Thee by the Most Great Name, through which the horizon of the world was illumined, to assist them to be steadfast in Thy Cause, then transform the poison of tribulation into honey through Thy grace and bounty, and severe decree into ease through Thy mercy. Verily Thou art the Forgiving, the Merciful. There is no God but Thee, the Mighty, the Great.

4 و بعد یا حبیب فؤادی و المذکور فی قلبی قد فاز الخادم بکتابکم مرّة بعد مرّة و وجد من کلّ واحد عرف محبتکم لله و قیامکم علی خدمته بین عبادہ و ذکره و ثنائہ بین خلقه یستل الخادم ربّه بأنّ یؤیدکم فی جمیع الأحوال و یجعلکم کالعلم علی الأتلال انّه لهو المقتدر علی ما یشاء لا اله الا هو الفرد الواحد العلیم الخبیر

5 فی الحقیقه این خادم مقصّر است از جهتی ولكن امید عفو بوده و هست چه که بمقتضیات حکمت مأموره باید عمل شود مدتها نظر باختلافات احزاب ارض و اشتعال نار حرب در اطراف آنچه در جواب نامه های دوستان عرض شد در ارسال تأخیر رفت مخصوص بعد از فتنه ارض طا سبجانک یا اله الأسماء ترى عبادک الأصفیاء فی سجن الأعداء طوبی لهم و نعیماً لهم انهم قد فازوا فی ایامک بالتوجه و الاقبال و شهدوا بما شهد به لسانک قبل الأشياء و عملوا ما امرتهم به فی ناسوت الانشاء الى ان اخذوا لحبک و دخلوا السجن باسمک

6 اسئلک یا مالک الوجود و المهیمن علی الغیب و الشهود بأنّ تفرغ علیهم صبراً من عندک ثمّ انصرهم علی القوم المعتدین بقدرتک و قوتک و سلطانک یشهد الخادم بأنّهم فازوا بنعمة لا يأخذها النّفاد و یذکر لا تغیره القرون و الأعصار هم الذّین وجد کلّ ذی شمع منهم عرف التّسلیم و الرّضاء و رأى کلّ ذی بصر طلعة الصّبر و الوفاء

7 ای ربّ اسئلک بالاسم الأعظم الذّی به انار افق العالم بأنّ تؤیدهم علی الاستقامة علی امرک ثمّ اجعل سمّ البلاء شهداً لهم بمجودک و کرمک و شدّة القضاء رخاء برحمتک انک انت الغفور الرّحیم لا اله الا انت العزیز العظیم

8 By the life of our Beloved and your Beloved, our Goal and your Goal! Were the servant to remember them throughout the duration of the kingdom and the heavenly realm, it would not quench his thirst of love for them in the path of God, the King of this wondrous and exalted Day. When I read your letter and became aware of what was in it of your traces, I approached the Station that cannot be described by names nor characterized by what is mentioned by the people of creation. When I reached the Gate, I bowed down and prostrated myself in humility before the face of God, then entered and stood, and after permission, presented what was in your letter. After this was completed, the Ancient Countenance turned toward me and spoke that which diffused the fragrance of revelation throughout the world. He said, exalted be His utterance, sublime His proof, complete His argument, and perfect His remembrance and praise:

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

10 O Ali! The waves of tribulation have encompassed Us from every side, and the evidences of Divine decree have taken hold of Us from all directions. The Revealer of verses and the Manifestor of clear proofs speaks at all times even as He spoke before the creation of earth and heaven, saying: "There is none other God but Me, the Almighty, the All-Powerful." By My Life! The machinations of nations cannot frustrate Me, nor can the might of the world. I have arisen through My power and strength before all faces, and My tongue hath spoken that which hath caused the limbs of them that have disbelieved in the Day of Judgment to quake. Say: O concourse of earth! Your Goal and your Beloved, Whom ye have mentioned night and day, hath come. Fear God and deny not Him in Whom ye have believed before. Cast away what ye possess and take hold of that which ye are commanded in that which hath been sent down in a perspicuous Book. This is the Day wherein the Mother Book speaketh, did ye but know, and wherein the Most Great Name calleth aloud among the nations, did ye but hear. The Hidden One hath appeared, did ye but perceive. Beware lest the affairs of creation hinder you from the Truth. Arise in My Name, then aid Him through remembrance and utterance. Thus hath the matter been decreed from the presence of an Ordainer, All-Wise.

11 O Ali! The clamor of which We had informed thee beforehand hath been raised, and that which had been inscribed by My Most Exalted Pen in various Tablets hath come to pass. To this every discerning one beareth witness. We have sent down for thee that from which the fragrance of My loving-kindness hath been wafted. To this My tongue in My exalted station beareth

8 لعمر محبوبنا و محبوبكم و مقصودنا و مقصودكم لو ان الخدام يذكركم بدوام الملك و الملكوت لا يسكن عطش حبه اياهم في سبيل الله مالک هذا اليوم البديع المنيع فلما قرأت كتابكم و اطلعت بما فيه من آثاركم قصدت المقام الذى لا يوصف بالأسماء و لا ينعت بما يذكر عند اهل الانشاء فلما وردت الباب خضعت و سجدت خاضعاً لوجه الله ثم دخلت و قمت و عرضت بعد الاذن ما فى كتابكم و بعد ما تم توجه الى وجه القدم و نطق بما فاح به عرف الوحى بين العالم قال عز بيانه و جل برهانه و تمت حجتة و كل ذكره و ثنائه

9 بسمى الذاکر العلم

10 يا على قد احاطتنا امواج البلاء و اخذتنا ظهورات القضاء من كل الجهات و منزل الآيات و مظهر البينات ينطق فى كل الأحيان بما نطق قبل خلق الأرض و السماء انه لا اله الا انا المقتدر القدير و نفسى لا تعجزنى شئون الأمم و لا قوة العالم قد قمت بحولى و قوتى امام الوجوه و نطق لسانى بما ارتعدت به فرائص الذين كفروا بيوم الدين قل يا ملاء الأرض قد اتى مقصودكم و محبوبكم الذى ذكرتموه فى الليالى و الأيام اتقوا الله و لا تكفروا بالذى آمنتم به من قبل ضعوا ما عندكم و خذوا ما امرتم به فيما نزل فى كتاب مبين هذا يوم فيه ينطق ام الكتاب ان اتم تعلمون و ينادى الاسم الأعظم بين الأمم ان اتم تسمعون قد اتى المكنون ان اتم تشعرون اياكم ان تمنعكم شئون الخلق عن الحق قوموا باسمى ثم انصروه بالذكر و البيان كذلك قضى الأمر من لدن آمر حكيم

11 يا على قد ارتفع النعيق الذى اخبرناكم به من قبل و ظهر ما كان مسطوراً من قلبى الأعلى فى الواح شتى يشهد بذلك كل عارف بصير قد انزلنا لك ما فاح به عرف عنايتى يشهد بذلك لسانى فى مقامى المنيع و انزلنا لكل اسم كان فى كتابك

witness. And We have sent down for every name that was in thy book that whereby those who are nigh unto God perceive the fragrance of the garment of thy Lord, the Gracious. Convey My glory to the faces of My loved ones who were not hindered by the promptings of any deceiver, nor were they frightened by the tyranny of any remote oppressor. Say: Hold fast unto the Book of God and His Cause. By My life! That which the people possess shall perish, and that which hath been ordained for you by an All-Knowing, All-Wise Protector shall endure.

- 12 From whatsoever hath been sent down from the Kingdom of Divine favor, every soul doth inhale the fragrance of grace and bounty. What else can this evanescent servant mention or submit? At all times he beseecheth God, exalted be His glory, to protect His loved ones and preserve them from the evil of the cawing ones. The oppression of the divines and that which hath befallen the friends at the hands of rulers hath been and continueth to be the cause of the exaltation of the Word, as hath been witnessed in the past and present. If God, exalted be His glory, were to unveil for them what He hath unveiled for His loved ones, all would be seen turning toward the supreme horizon. To most people today the Cause hath become obscure; they have imagined that the party of God, exalted be His glory, are workers of corruption rather than of reformation. The cawing ones who have turned away from the Most Great Ocean and set their faces toward the fetid spring have manifested the utmost enmity and the most grievous cruelty. Each day they are occupied with a new deceit. They plagiarize from the divine verses and utter calumnies such as the Pharaohs and tyrants of old never uttered. The Sun is shining, the Moon is gleaming, and the Full Moon is manifest, yet all are heedless. We beseech God, exalted be His glory, and implore Him to protect His loved ones from the like of such souls. He is, verily, powerful and mighty over all things.

- 13 The offering of greetings and salutations to the friends of that land is entrusted to that beloved one, and for all I seek steadfastness. In the divine Tablets this word hath repeatedly been revealed - His word, exalted and mighty is He: "The beginning of all things is the knowledge of God, and the end thereof is steadfastness in His Cause." We must, with the utmost lowliness and supplication, beseech the Goal of all creation that He may adorn all with the ornament of steadfastness. Some souls, despite their claims of steadfastness, certitude and assurance, were veiled by a single cawing from the flow of the Most Exalted Pen. Verily, they are among the wrongdoers in the perspicuous Book. For each one of the names, a most holy and exalted Tablet hath been sent down from the heaven of

ما یجد منه المقربون عرف قیص فضل ربّک
الکریم کبر من قبلی علی وحوه اولیائی الذین ما
منعتهم اشارات کلّ مغلّ و ما خوفتم سطوة کلّ
ظالم بعید قل تمسکوا بکتاب الله و امره لعمری
سیفنی ما عند القوم و یتقی ما قدّر لکم من لدن
مشفق علیم انتهى از آنچه از ملکوت عنایت الهی
نازل هر نفسی رایحه فضل و جود را استشمام
مینماید

12 دیگر اینعبد فانی چه ذکر نماید و چه عرض کند
در جمیع اوقات از حقّ جلّ جلاله سائل که
اولیای خود را حفظ فرماید و از شرّ ناعقین
محفوظ دارد ظلم علما و ما ورد علی الأولیاء
من الأمراء سبب و علت اعلاء کلمه بوده و
هست چنانچه از قبل و بعد مشاهده شد اگر حقّ
جلّ جلاله از برای ایشان کشف فرماید بمثابه
آنچه از برای دوستان کشف نموده کلّ را بافق
اعلی متوجه ینند بر اکثری الیوم امر مشتبّه شده
همچه گمان نموده اند که حزب حقّ جلّ جلاله
اهل فسادند نه اصلاح ناعقین که از بحر اعظم
اعراض نموده و بعین ذفرآء توجه کرده اند اعظم
عداوة و اشدّ قساوة ظاهر هر یوم بمکر جدیدی
مشغول از آیات الهی سرقت مینمایند و بمقتریاتی
ناطقند که فراعنه و جابره قبل بمثل آن تفوه
نموده اند شمس مشرق و قمر لائح و بدر ظاهر
ولکن کلّ غافل از حقّ جلّ جلاله سائل و آمل
که دوستان خود را از امثال آن نفوس حفظ
فرماید اوست بر هر شیء قادر و توانا

13 عرض تکبیر و سلام خدمت اولیای آن ارض
منوط بآنحیوب است و از برای کلّ استقامت
میطلبم در الواح الهی مکرر اینکلمه نازل قوله
جلّ و عزّ اول امر عرفان حقّ جلّ جلاله و
آخره الاستقامه علیه باید بکمال عجز و ابتهال از
مقصود عالمیان مسئلت نمائیم تا کلّ را بطراز
استقامت مزین فرماید بعضی از نفوس مع
ادّعی استقامت و ابقان و اطمینان بنعیتی
از صریر قلم اعلی محجوب ماندند الا انهم من
الظالمین فی کتاب مبین مخصوص هر یک از
اسامی از سماء مشیت الهی لوح امنع اقدس

the Divine Will. I beseech God, exalted be His glory, to cause all to attain, and to grant them sustenance from the ocean of inner meanings that lie concealed and treasured within the words. How often it happens that one's hand is immersed in the ocean, yet one fails to drink therefrom. However, this is the Day of Grace. The hope of the world is in motion and ecstasy, even though its people perceive it not.

14 This is what was revealed for him who was named Karbala'i Isma'il. His words, blessed and exalted is He:

15 He is the Counselor, the All-Knowing

16 Today from the rustling of the Lote-Tree beyond which there is no passing, this most exalted Word is heard: Blessed is every hearer and blessed is every one who turneth unto it. O peoples of the earth! He Who was treasured in knowledge and recorded in the Books of God, the Lord of the worlds, hath come. O Isma'il! Hold fast unto the Word of God. Shouldst thou discover its fragrance, thou wouldst find thyself in a paradise whose breadth is as the breadth of the heavens and of the earth. To this beareth witness He Who speaketh in the prison - there is no God but Me, the All-Knowing, the All-Wise. Know thou, moreover, that should He speak a word, all the books of the world and whatsoever the peoples possess could not equal it. To this testifieth He with Whom is the perspicuous Book. God hath created the world through a word from Him for this Day wherein the Speaker on Sinai hath been established upon the throne with manifest sovereignty. Blessed be thine ear if it heareth what the Tongue of Grandeur hath uttered in this wondrous and incomparable Tablet. The glory shining from the horizon of My Kingdom be upon thee and upon those who have turned toward the Countenance when every heedless sinner turned away therefrom.

17 And this is what was revealed for His Honor Mulla 'Ali, upon him be the glory of God. His word - exalted be His utterance and mighty His proof:

18 In the Name of Him Who gazeth from Mine All-Glorious Horizon

19 This is a Book sent down by the All-Knowing from the Kingdom of Utterance unto him who hath turned unto the All-Informed, that it may draw him to a station wherein he beholdeth naught in existence save the signs of his Lord, the All-Knowing, the All-Wise. A letter hath come before the Wronged One wherein thou art mentioned. We make mention of thee with that which the ornaments of the world cannot equal. Be thankful unto thy Lord, the Compassionate,

نازل از حقّ جلّ جلاله میطلبم کلّ را فائز
فرماید و از دریای معانی که در الفاظ مکنون
و مخزون است روزی فرماید چه بسیار میشود
انسان دستش داخل در بحر است و لکن موفق
باشامیدن نه و لکن امروز روز فضل است امید
عالم در حرکت و وجد و لو اهلش شاعر نه

14 هذا ما نزل لمن سمي بكربلائي اسمعيل قوله تبارك
و تعالی

15 هو الناصح العليم

16 امروز از حقیف سدره منتهی اینکلمه علیا
استماع میشود طوبی لكل سامع و طوبی لكل
متوجه یا ملاء الأرض قد اتی من كان مخزوناً
فی العلم و مسطوراً فی کتب الله رب العالمین یا
اسمعیل تمسک بکلمه الله انک ان تجد عرفها
لتری نفسک فی جنة عرضها کعرض السموات
و الأرض یشهد بذلك من نطق فی السجن انه
لا اله الا انا العليم الحکیم ثم اعلم انه لو ينطق
بکلمه لا تعادلها کتب العالم و لا ما عند الأمم
یشهد بذلك من عنده کتاب مبین قد خلق الله
العالم بکلمه من عنده لهذا اليوم الذی فیہ تکلم
مکلم الطور اذ استوی علی العرش بسلطان عظیم
طوبی لسمعک لو یسمع ما نطق به لسان العظمة
فی هذا اللوح العزیز البديع البهاء المشرق من افق
ملکوتی علیک و علی الذین اقبلوا الی الوجه اذ
اعرض عنه کل غافل اثم

17 و هذا ما نزل لجناب ملاً علی علیه بهاء الله قوله
عزّ بیانه و عظم برهانه

18 بسمی الناظر من افقی المبین

19 کتاب انزله العليم من ملکوت البیان لمن اقبل الی
الفرد الخیر لیجذبه الی مقام لا یری فی الوجود
الا آیات ربّه العليم الحکیم قد حضر بین یدی
المظلوم کتاب و فیہ ذکر ذکرناک بما لا تعادله
زخارف العالم ان اشکر ربک المشفق الکريم خذ
الکتاب بقوة من عنده و قل لک الحمد بما ذکرتنی
اذ کنت فی السجن و لک الثناء یا مقصود

the All-Bountiful. Take hold of the Book with the strength that cometh from Him and say: "Praise be unto Thee for having remembered me whilst Thou wert in prison, and glory be unto Thee, O Thou the Goal of them that know!" Thus hath the Most Great Ocean sprinkled upon thee that thou mayest rejoice and be of them that are assured. The remembrance shining from the horizon of the heaven of Mine utterance be upon thee and upon them who have attained unto tranquility when earthquakes seized all the tribes of the earth save whom God, the Lord of all worlds, did will.

- 20 This was revealed for Muhammad Husayn, upon him be the Glory of God. His word - exalted be His utterance and complete His proof:

- 21 He is the Hearing, the Answering

- 22 O Husayn! The Wronged One maketh mention of thee when the servants rose against Him with such enmity as the eye of time hath never beheld its like, and He, in the midst of tribulation, calleth the people unto the Supreme Horizon - the station wherein the Kingdom of Utterance proclaimeth: "There is none other God but I, the Almighty, the Powerful." Take heed lest the affairs of the world sadden thee or the veils of the heedless ones prevent thee - they who sit in positions of authority and claim knowledge without any clear proof from God, the All-Knowing, the All-Wise. Blessed is the one who, being strong, casteth away what they possess, turning unto God, the Lord of all worlds. Whoso hath today attained unto My recognition hath attained unto all good - to this have God's Books, both past and future, borne witness. Blessed is he who hath heard and attained, and woe unto the heedless ones. Hold fast unto the Sure Handle and cling to the hem of thy Lord, the All-Bountiful. Thus doth the Dawning-Place of thy Lord's revelation teach thee. Remember and say: "Praise be unto Thee, O God of all worlds!" The glory shining from the horizon of the heaven of My mercy be upon thee and upon them who have cast away idle fancies and acted according to that which they were bidden in the Book of Certitude from the presence of the Mighty, the Powerful.

- 23 This was revealed for Haji Mulla Ibrahim, upon him be the Glory of God. His word - blessed and exalted is He:

- 24 In My Name, the Forgiving, the All-Bountiful

- 25 Today from the rustling of the winds of the All-Merciful's utterance this word is heard: Whoso hath attained unto recognition of that which the Tongue of Revelation hath spoken hath attained unto that which none before him hath attained. Blessed

العارفين كذلك رتّع عليك البحر الأعظم لتفرح
وتكون من الموقنين الذّكر المشرق من افق سماء
بياني عليك وعلى الذين فازوا بالاطمينان اذ
اخذت الزلازل قبائل الأرض كلّها الا من شاء
الله رب العالمين

- 20 و هذا ما نزل لجنا ب محمد حسين عليه بهاء الله
قوله جلّ كلامه و تم برهانه

- 21 هو السّامع المجيب

- 22 يا حسين يذكرك المظلوم اذ قام عليه العباد بعناد
لم تر عين الدهر شبهه و أنّه في ببحوحة البلاء يدع
الناس الى الأفق الأعلى المقام الذي ينطق فيه
ملكوت البيان أنّه لا اله الا انا المقتدر القدير
اياك ان تحزنك شئون العالم او تمنعك
حجبات الغافلين الذين يقعدون في الصدور و
يدعون العلم من دون بينة من الله العليم الحكيم
طوبى لقوى نبذ ما عندهم مقبلاً الى الله ربّ
العالمين من فاز اليوم بعرفاني فاز بكلّ الخير قد
شهد بذلك كتب الله من قبل و من بعد طوبى
لمن سمع و فاز و ويل للغافلين تمسك بالعروة
الوثقى و تشبّث بذيل ربك الكريم كذلك
علمك مشرق وحى ربك ان اذكر و قل لك
الحمد يا اله العالمين البهاء المشرق من افق سماء
رحمتي عليك وعلى الذين نبذوا الأوهام و عملوا
بما امروا به في كتاب الايقان من لدن قوى قدیر

- 23 و هذا ما نزل لجنا ب حاجى ملا ابراهيم عليه بهاء
الله قوله تبارك و تعالى

- 24 بسمی الغفور الکریم

- 25 امروز از هیز اریاح بیان رحمن اینکلمه اصغا
میشود من فاز بالاعتراف بما نطق به لسان الوحی
انّه فاز بما لا فاز به احد من قبل طوبى از برای
نفسیکه ندای الهی را اصغا نمود و بافکش اقبال

is he who hath hearkened unto the Divine Call and turned unto His horizon. The world was created for this Day. All them that drew nigh unto God and were sincere did for years lament and bewail their separation from this Day. Blessed are they whom the veils of the learned have not hindered and whom the might of rulers hath not kept back from the recognition of God. Arise to guide the wayward unto the straight path through the name of Truth and with wisdom and utterance, and draw the heedless unto the quarter of awareness. Remember what the All-Merciful hath revealed in the Qur'an: "Whoso quickeneth a soul is as though he had quickened all mankind." In this Revelation this word hath been multiplied a hundredfold. Is there any hearing ear to be found in the land or any penetrating vision to be witnessed? In all conditions beseech ye the Self-Sufficing Lord that He deprive not His creatures of the breezes of His days. He is the Almighty to Whose power every possessor of knowledge hath testified. The glory manifest and resplendent from the horizon of My will be upon thee and upon every steadfast and firm one.

26 This was revealed for Mulla Karim, upon him be the Glory of God. His word - exalted be His grandeur:

27 In My Name, through which they that lay in their graves arose

28 Say: O concourse of the heedless! He Who conversed on Sinai hath come, Whose advent was foretold in the Books of God, the Lord of Lords. Say: By God! The Fire hath appeared from the Divine Lote-Tree and the Tongue of Grandeur speaketh openly. Beware lest ye deprive yourselves of this bounty, the like of which hath never appeared in creation. By God! The world hath rejoiced at the appearance of the Ancient King, yet the peoples are in a wondrous slumber. O Karim! The All-Bountiful mentioneth thee in truth and calleth thee to God, the Lord of all men. We summoned the divines to the supreme horizon, yet they call Us to the dust. The call of the infidels is naught but error. Arise thou to serve the Cause and remind the servants of what hath been sent down from My Most Exalted Pen at morn and eventide. Say: O concourse of divines! Fear ye the Lord of Names. Leave behind what ye possess and turn with illumined hearts to the station which God hath made most exalted. The Mount hath been illumined by the lights of the Manifestation, and the Lote-Tree calleth out with its loudest voice: "The Kingdom belongeth to God, the One, the Almighty, the Unconstrained!" Is there any hearing ear that will hearken to My sweetest call? Is there any one with the sense of smell who will inhale the fragrance of My utterance whereby the kingdom of mystic knowledge was attracted?

کرد عالم از برای این یوم خلق شده جمیع مقربین و مخلصین از فراق این یوم سالها نوحه و ندبه نمودند طوبی از برای نفوسیکه حجاب اهل علم ایشانرا منع نمود و سطوت امراء از عرفان الله محبوب نساخت بایست باسم حق و بحکمت و بیان گمراهانرا بصراط مستقیم هدایت نما و غافلین را بشطر آگاهی کشان اذکر ما انزله الرحمن فی الفرقان من احی نفساً فکأنما احی الناس جمیعاً در این ظهور صدهزار بار بر اینکلمه افزوده شده آیا اذن واعیه در ارض موجود و یا بصر حدید مشهود در جمیع احوال از غنی متعال مسئلت نمائید تا خلق را از نسیمات آیامش محروم نفرماید اوست مقتدریکه هر ذی علی بقدرتش شهادت داده البهّاء الظاهر الّاخ من افق ارادتی علیک و علی کلّ ثابت مستقیم

26 و هذا ما نزل لجناب ملا کریم علیه بهاء الله قوله جلّت عظمته

27 بسمی الذی به قام من فی القبور

28 قل یا ملاء الغرور قد اتی مکلم الطور الذی بشرکم بظهوره کتب الله ربّ الأرباب قل تالله قد ظهرت النار من السّدره و ينطق لسان العظمة ظاهراً ایاکم ان تمنعوا انفسکم عن هذا الفضل الذی ما ظهر شبهه فی الابداع تالله قد استبشر العالم بظهور مالک القدم ولكنّ الأمم فی نوم عجاب یا کریم انّ کریم یذکرک بالحق و یدعوک الی الله مالک الرقاب انا دعونا العلماء الی الأفق الأعلى و هم یدعوننا الی التراب و ما دعاء الکافرين الا فی ضلال انک قم علی خدمة الأمر و ذکر العباد بما نزل من قلبی الأعلى فی العشب و الاشرار قل یا معشر الفقهاء اتقوا مالک الأسماء دعوا ما عندکم ثم اقبلوا بقلوب نوراء الی مقام جعله الله من اعلی المقام قد فاز الطور بأنوار الظهور و السّدره تنادی بأعلى النداء الملك لله الواحد المقدر المختار هل من ذی سمع لیسمع ندائی الأهل و هل من ذی شم یجد عرف بیانی الذی به انجذب ملکوت العرفان کذلک استنّ قلبی الأعلى فی مضمار البیان امراً من لدى الله مالک الأديان التور المشرق من

Thus doth My Most Exalted Pen move in the arena of utterance, by the command of God, the Lord of Religions. The Light shining from the horizon of the heaven of My mercy be upon those whom the affairs of the world have not withheld from the Lord of all beings - they who have arisen and said: "God is our Lord and the Lord of all who are in the earth and the heavens."

افق سماء رحمتی علی الذین ما منعهم شئون
الدنیا عن مالک الوری قاموا و قالوا الله ربنا و
رب من فی الارضین و السموات

29 And this was revealed for his honor Ahmad, upon him be the Glory of God. He, exalted and mighty, saith:

29 و هذا ما نزل لجناب آقا احمد علیه بهاء الله قوله
جل و عز

30 In the Name of the All-Knowing, the All-Seeing

30 بنام دانای بینا

31 O Ahmad! Reflect upon the words "may God hasten his relief." I swear by the Sun of the horizon of inner meanings, were anyone to reflect purely for the sake of God, the Hand of His bounty would lead him to the ocean of knowledge, such that neither the whisperings of the ungodly nor the insinuations of the deniers would keep him from God, exalted be His glory. Those who arose mentioning His blessed name and uttering "may God hasten," attacked with sword and spear and rose up to battle against the Manifestation of God's Cause. O Ahmad! The recompense of the reprehensible deeds of the heedless souls prevented them from the Most Great Ocean and deprived them of the lights of the Sun of Truth. Whosoever today hath broken the chains of vain imaginings and rent asunder the veils of the ascetics, he is mentioned as the most exalted of creation before the Truth and is recorded by the Most Exalted Pen as being among the people of the Crimson Ark. Blessed are they who advance and woe unto those who turn away.

31 یا احمد در کلمه عجل الله فرجه تفکر نما قسم
بآفتاب افق معانی اگر نفسی خالصاً لوجه الله تفکر
نماید ید عنایت او را ببحر عرفان رساند بشأنی که
همزات مشرکین و وساوس منکرین او را از حق
جل جلاله منع ننماید نفوسیکه بذکر اسم مبارکش
قیام مینمودند و بکلمه عجل الله ناطق بسیف و
سنان هجوم آوردند و با مظهر امر الهی بخاربه قیام
کردند یا احمد جزای اعمال قبیحه نفوس غافله را
از بحر اعظم منع نمود و از انوار آفتاب حقیقت
محروم ساخت هر نفسی امروز سلاسل او هام را
شکست و حجاب ناسکین را خرق نمود او از
اعلی الخلق لدی الحق مذکور و از اهل سفینه
حمرا از قلم اعلی مسطور طوبی للمقبلین و ویل
للمعرضین

32 And this was revealed for his honor Muhammad-Baqir, upon him be the Glory of God. He, exalted and mighty, saith:

32 و هذا ما نزل لجناب محمد باقر علیه بهاء الله قوله
جل و عز

33 He is the Expositor, the All-Knowing

33 هو المبین العلیم

34 This Wronged One has, during the nights and days, summoned the peoples of the earth to the horizon of the heaven of true knowledge, and all atoms bear witness that not for a moment has the Pen ceased to move. Though the outward Pen may at times have paused, the Pen of the Divine Command has remained in constant motion - a motion that no stillness can overtake. Yet the faithless people, in place of praise, have chosen cruelty, and instead of gratitude have begun to complain. Would that they had attained unto the hearing of but one word of the divine utterances! Would that they had perceived its fragrance! The intoxication of vain desires has seized them all, such that they remain deprived and veiled from the Lord of all beings. Reflect upon the deeds of humanity, and likewise upon what thou hast heard of the traces of this Revelation.

34 اینظلم در لیالی و ایام عباد ارض را بافق سماء
عرفان دعوت نموده و جمیع ذرات شاهد و
گواه که آتی قلم توقف ننموده اگر قلم ظاهر را
فی الجمله توقف عارض شد قلم امر در حرکت
این حرکت را سکون اخذ ننموده و لکن قوم
بیوفا مقام ثنا جفا آوردند و محل شکر شکایت
آغاز کردند ایکاش باصغای کلمه ای از کلمات
الهی فائز میشدند و ایکاش عرفش را ادراک
مینمودند سکر هوی کل را اخذ نموده بشأنی که
از مولی الوری محروم و محجوبند در اعمال خلق
تفکر کن و همچنین در آنچه از آثار ظهور اصغا
نمودی امروز ملأ اعلی متحیر و اهل ملکوت

Today the Concourse on High is astounded and the denizens of the Kingdom of Names are bewildered, for the One Whose beauty all eyes had yearned to behold and Whose praise was upon every tongue - after His appearance and manifestation, all arose in hypocrisy against Him. Blessed are the strong ones whom neither the might of princes weakened nor the power of enemies deprived of the Lord of Names. Forsake the world and all that is therein, and hold fast unto the All-Knowing, the All-Informed. Behold negation as non-existent and cleave unto the hem of affirmation. This is the counsel of the Wronged One of the horizons to the loved ones of God, glorified be His majesty. Blessed be they that are nigh unto God, and they that are endued with true understanding, and they that act in accordance with His teachings, and woe unto the idolaters, and the heedless, and they that raise the call of ignorance.

35 This is what was revealed for Karbala'i Husayn, upon him be the glory of God. His word, exalted be His grandeur and mighty His proof:

36 I am the Rememberer and I am the Remembered One

37 Say: Glory be unto Thee, O my God, my Lord, my Beloved, my Purpose, my Hope, and my Desire! I beseech Thee by the Ocean whereupon Thy people were carried, and by the Ark that sailed upon the sea of recognition through Thy Name and Thy favor, to send down upon all who exist that which befiteth Thy generosity and bounty. O Lord! Thou seest the enemies of Thy Self turning away from Thy Cause and striving to extinguish Thy light and quench the fire of Thy divine Unity. I beseech Thee by the power that hath encompassed all created things, and by the might that hath subdued all contingent beings, to send down from the heaven of Thy mercy upon them that are nigh unto Thee that which shall gladden their eyes and rejoice their hearts, in such wise that the sorrows of the world and the oppression of the nations shall not prevent them. O Lord! Aid them, then, with the hosts of the unseen and the visible realm, and ordain for them, by Thy Most Exalted Pen, that which Thou hast destined for Thy chosen ones who have expended all they possessed in Thy path and soared in the atmosphere of Thy love. Verily, Thou art the Almighty over whatsoever Thou willest. There is none other God but Thee, the Strong, the Powerful.

38 We make mention of Muhammad-i-Qabli-Rida and counsel him with that wherewith We have counseled Our loved ones. He is, in truth, the Counselor, the Trustworthy. Hold fast unto the Book of God - verily, it will protect thee and draw thee nigh unto Him. Of this doth this Speaking Book, the Mighty, the Wondrous, bear witness. The glory of God rest upon thy

اسماء مبهوت چه که نفسی را که جمیع عیون منتظر مشاهده جمالش و جمیع السن ناطق بنایش بودند بعد از ظهور و اشراق کل بنفاق برخاستند طوبی از برای اقویا که ایشانرا سطوت امرا ضعیف ننمود و شوکت اعدا از مالک اسماء محروم نساخت عالم را و آنچه در اوست بگذار و بعلم خیر متمسک باش نفی را معدوم مشاهده کن و بذیل اثبات تشبیه نما اینست وصیت مظلوم آفاق دوستان حق جلّ جلاله را طوبی للمقرّین و للعارفين و للعاملین و ویل للمشرکین و للعافلین و للنّاعقین

35 و هذا ما نزل لجناب كربلائی حسین علیه بهاء الله قوله جلّ کبریائه و عزّ برهانه

36 انا الذّاکر و انا المذکور

37 قل سبحانک یا الهی و سیّدی و محبوبي و مقصودی و املی و منای اسئلك بالبحر الذی استوی علی اهلک و بالسفينة الّتی سرت علی برّ العرفان باسمک و عنایتک بأن تنزل علی من فی الوجود ما ینبغی لجودک و احسانک ای ربّ ترى اعدای نفسک معرضین عن امرک و قائمین علی اطفاء نورک و اتحاد نار سدره فردائیتک اسئلك بالقدرة الّتی احاطت الکائنات و بالقوة الّتی غلبت الممکات بأن تنزل من سماء رحمتک علی المقرّین ما تقرّ به عیونهم و تفرح به قلوبهم علی شأن لا تحجبهم احزان العالم و ظلم الأمم ای ربّ فانصرهم بجنود الغیب و الشّهادة ثمّ اکتب لهم من قلبک الأعلى ما قدرته لأصفیاء الذّین انفقوا ما عندهم فی سبیلک و طاروا فی هواء حبّک انک انت المقتدر علی ما تشاء لا اله الا انت القوىّ القدير

38 و نذکر محمد قبل رضا و نوصیه بما وصّینا به اولیائی أنّه هو الناصح الأمين تمسک بکتاب الله أنّه یحفظک و یقرّبک الیه یشهد بذلك هذا الکتاب الناطق العزیز البدیع البهاء علی ابنک و اهله و علیک من لدی الله ربّ العالمین

son and his family, and upon thee, from God, the Lord of all worlds.

- 39 This is what was revealed for Haji Husayn, upon him be the glory of God. His word, exalted be His majesty and all-encompassing His grace:

40 I am the Compassionate, the All-Bountiful

- 41 A remembrance from Our presence to one who has turned to the Truth on a day wherein all mankind hath turned away save those who have cast aside vain imaginings and clung to the hem of the robe of their Lord's loving-kindness, the Lord of all creation. This is the Day whereon all that lay hidden in hearts and veiled from eyes hath been made manifest. To this beareth witness the Pen of God, the Most High, the Most Exalted. Take hold of the Book of God with the power that proceedeth from Him, then make mention of Him amidst the denizens of Paradise. Beware lest the veils of the corrupt deter thee, or the might of those who have disbelieved in God, the Lord of the Throne and of the dust, frighten thee. We have revealed the pearls of the ocean of utterance unto all who dwell within the realm of possibility, yet the people have denied them, having followed their own desires and idle fancies. The Promised One hath come, and all things have cried out: "The Kingdom is God's, the Lord of the Hereafter and of the former days!" Among the people are those who heard, arose, turned and responded, and among them are those who denied, turned away, and committed that which caused the dwellers of the most exalted Paradise to lament. O people of Baha! Cast aside what the people possess and take hold of that which ye have been commanded by God, the Most High, the Most Glorious. Thus hath the Tongue of Grandeur spoken, while seated upon the throne. Blessed is he who hath turned, heard and seen, and woe unto him who hath turned away and gone astray. The glory shining forth from the horizon of the heaven of My grace be upon My loved ones who have answered their Lord when the Call was raised amongst all peoples.

- 42 This was revealed for Muhammad Kazim, upon him be the glory of God. He saith, exalted be His dominion and mighty be His proof:

43 He is the One manifest from the highest horizon

- 44 The signs have encompassed the world and the evidences have appeared. The Kawthar of utterance floweth before all faces and the rustling of the Divine Lote-Tree is raised high. He Who conversed on Sinai calleth out with the most exalted call, and the Concourse on High circle round, yet the people are

39 و هذا ما نزل لجناح حاجي حسين عليه بهاء الله
قوله جلّ جلاله و عمّ فضله

40 انا المشفق الكريم

41 ذكر من لدنا لمن اقبل الى الحق في يوم فيه
اعرض عنه الخلق الا من نبذ الهوى و تمسك
بذيل عناية ربه مولى الورى هذا يوم فيه ظهر
كل ما كان مكنوناً في القلوب و مستوراً عن
العيون يشهد بذلك قلم الله العلى الاعلى خذ
كتاب الله بقوة من عنده ثم اذكره بربوات
اهل الفردوس اياك ان تمنعك حجابات اهل
الفحشاء او تخوفك سطوة الذين كفروا بالله
مالك العرش والثرى انا اظهرنا لآلى بحر البيان
لمن في الامكان ولكن القوم انكروا بما اتبعوا
النفس والهوى قد اتى الموعد و نادى الاشياء
المملك لله رب الآخرة و الأولى من الناس من
سمع و قام و اقبل و اجاب و منهم من انكر و
اعرض و ارتكب ما ناهى به سگان الجنة العليا
اهل البهائم ضلوا ما عند الناس و خذوا ما امرتم
به من لدى الله العلى الأبهى كذلك نطق لسان
العظمة اذ كان مستوياً على العرش طوبى لمن
اقبل و سمع و رأى و ويل لمن اعرض و غوى
البهائم المشرق من افق سماء فضلى على اوليائى
الذين اجابوا ربهم اذ ارتفع النداء بين الورى

42 و هذا ما نزل لجناح محمد كاظم عليه بهاء الله
قوله عظم سلطانه و جلّ برهانه

43 هو الظاهر من الأفق الأعلى

44 آيات عالم را احاطه نمود و بینات ظاهر شده
و کوثر بیان امام وجوه جاری و حقیف
سدره مرتفع مکلم طور بأعلى النداء ناطق و
ملاً اعلی طائف و لكن ناس غافل بشأنیکه از
اشراقات انوار آفتاب حقیقت و امواج بحر علم

heedless to such a degree that they are observed to be unaware and deprived of the effulgences of the Sun of Truth and the waves of the ocean of knowledge. The grace of God is more manifest than the sun, yet these faithless people are for the most part veiled. Would that they had been content with denial and rejection! They have committed that which hath caused the denizens of the most exalted Paradise to cry out and lament. Throughout ages and centuries they awaited this Day, yet when it appeared they did that which the Pen is powerless to describe. O people of Baha! Beseech God, glorified and exalted be He, to guide the wayward ones of the earth and show them the path. He is the Powerful, He is the Mighty. There is none other God but He, the Most High, the Most Glorious. We counsel the people of God, at the end of Our utterance, to fear God and to act in such wise as would exalt His Cause among His servants. Blessed is he who hath held fast unto the Truth, turning away from those who have disbelieved in God, the Lord of the worlds.

45 This was revealed for Mulla Akbar. He saith, mighty be His utterance, sweet be His call, and mighty be His proof:

46 He is the All-Knowing Witness

47 O Akbar! The Lord of humanity has come, every hidden matter has been revealed, and the call has been raised from the Most Great Scene, yet most of the people do not understand. Say: By God! That which was concealed has been manifested, that which was hidden has emerged, and He Who was promised has come. Hasten, O people, and be not of those who denied God's grace and His Cause, who rejected His bounty and disputed His signs that have encompassed both earth and heaven. This is the Day when existence itself smiled at His mention, yet the people have turned away from Him. Say: Fear the All-Merciful, O people of the realm of possibility! Be fair in what has been revealed in truth. Come, that I may show you the Supreme Horizon; come, that I may cause you to hear the Call of God, the Protecting, the Self-Subsisting. Beware lest riches occupy you in these days of your Lord, the Self-Sufficient, the Most High. Leave behind you the ornaments of the world, hastening to His station, the Mighty, the Inaccessible.

48 O Akbar! Gather what the Most Great Ocean has cast upon thee of the pearls of knowledge and wisdom, then give thanks to thy Lord, the Possessor of the visible and invisible. This is the Day wherein one can hear from the waves of the sea: "The Sovereign has come"; from the rustling of the trees: "The Chosen One has appeared"; and from the murmuring of the waters: "The Kingdom belongs to the Lord of Names"—yet the

يخبر و بي نصيب مشاهده ميشوند فضل حق
اظهر از شمس مشهود ولكن اين خلق بي وفا
اکثری محبوب ای کاش بانکار و اعراض
اکتفا مينمودند مرتکب شدند آنچه را که اهل
فردوس اعلیٰ بصيحه و ندبه مشغولند در قرون
و اعصار منتظر اين يوم بودند و چون ظاهر
شد عمل نمودند آنچه را که قلم از ذکرش عاجز
ای اهل بها از حق جلّ و عزّ مسئلت نمائيد
گمراهان ارض را هدايت فرمايد و راه نمايد
اوست قادر و اوست توانا لا اله الا هو العلي
الأبهي انا نوصي في آخر القول حزب الله بتقوى
الله و بما يرتفع به امره بين العباد طوبى لمن
تمسك بالحق معرضاً عن الذين كفروا بالله ربّ
العالمين

45 و هذا ما نزل لجنا ب ملاً اكبر قوله عزّ بيانه و
احلى ندائه و عزّ برهانه

46 هو الشاهد العليم

47 يا اكبر قد اتى مولى البشر و ظهر كل امر مستتر
و ارتفع النداء في المنظر الأكبر و القوم اكثرهم
لا يفقهون قل تالله قد ظهر ما كان مستوراً و
برز من كان مكنوناً و اتى من كان موعوداً ان
اسرعوا يا قوم و لا تكونوا من الذين انكروا فضل
الله و امره و كفروا بنعمته و جادلوا بآياته آتت
احاطت الملك و الملكوت هذا يوم ابتسم بذكره
نغر الوجود و القوم هم عنه معرضون قل اتقوا
الرحمن يا ملاً الامكان ان انصفوا فيما ظهر بالحق
تعالوا لأريكم الأفق الأعلى و تعالوا لأسمعكم نداء
الله المهيمن القيوم اياكم ان تشغلكم الأموال في
ايام ربكم الغنى المتعال دعوا عن ورائكم زخارف
الدنيا مسرعين الى مقامه العزيز الممنوع

48 يا اكبر اجمع ما قذف عليك البحر الأعظم من
لآئ العلم و الحكم ثم اشكر ربك مالك الغيب و
الشهود هذا يوم فيه يسمع من امواج البحر قد اتى
المالك و من حفيف الأشجار قد ظهر المختار و من
خير الماء الملك للمالك الأسماء ولكن القوم هم
لا يسمعون كذلك ارتفع حفيف سدره المنتهى

people hear not. Thus has the rustling of the Lote-Tree of the Far Boundary been raised. Blessed is he who has heard, and woe unto every heedless and veiled one. The glory that has shone forth from the horizon of the heaven of My utterance be upon thee and upon those who have cast away idle fancies and vain imaginings.

- 49 Praise be to God! The fishes of love have attained unto the ocean of the All-Merciful's utterance, and the moons of the horizons of knowledge have derived the lights of inner meaning from the Sun of Truth. This servant beseecheth God to assist them to remain steadfast and to grant them a complete portion from His wondrous and exalted Tablets.

- 50 Know ye that concerning the treatise on proofs which ye wrote, it was presented before the Most Holy and Most Exalted Presence. Thus spoke the All-Merciful, exalted be His utterance: In these matters it would be more fitting and appropriate to present the Kitab-i-Iqan and the Tablet to the Shah. O Ali, be not grieved by the clamor of the heedless and the outcries of the ungodly. Ere long will the standards of justice and fairness be raised throughout all regions in the name of Truth. Today all monarchs consider this people to be mischief-makers, for in truth at the beginning certain deeds were manifested by some of this community that caused the very pillars of faith to tremble. They took possession of people's property without permission, and counted murder, bloodshed, plunder and pillage among praiseworthy deeds. They observed not the rights of any faction among the factions. And those souls imagined these acts to be acceptable, even though they were adorned with the ornament of divine love and crowned with the diadem of detachment. Due to their utter simplicity and lack of knowledge they committed such deeds and considered them all to be from God. These acts became the cause of people's aversion and the clamor and turning away of mankind from the Truth. Now, for more than thirty years the fire of corruption, warfare, strife and contention has been quenched and extinguished in all regions and countries, yet still they remain in doubt and uncertainty.

- 51 Glory be to God! In the divine Tablets all that causes grief was forbidden, let alone deeds that cause terror and alarm among people. Beseech ye God that He may make His servants aware and grant them sustenance from the ocean of knowledge. For if they were to become somewhat aware and understand the purpose of God, exalted be His glory, both ruler and subject, both wayfarer and pauper would all turn toward the court of God's favor and cling to the hem of His grace. Blessed art thou, O Ali! We bear witness that thou hast heard in the path

طوبى لمن سمع وويل لكل غافل محبوب البهاء
الظاهر من افق سماء بياني عليك و على الذين
نبدوا الأوهام والظنون

- 49 انتهى لله الحمد حيتان محبت ببحر بيان رحمن فائز
شدند و اقمار آفاق عرفان از شمس حقيقت
اقتباس انوار معاني نمودند خادم از حق سائل
که ایشان را بر استقامت مؤيد فرمايد و از الواح
بديعه منيعه نصيب کامل عطا نمايد

- 50 و اينکه در باره استدلاليه مرقوم داشتيد در
ساحت امنع اقدس اعلى عرض شد هذا ما
تکلم به الرحمن قوله تعالى در اين مقامات اگر
کتاب ايقان و لوح سلطان داده شود اولی و
انسب است يا على از ضوضای غافلین و زماجیر
مشرکین محزون مباحثيد عنقریب رايات عدل و
انصاف در اطراف باسم حق مرتفع شود جميع
ملوک اليوم اينطايفه را اهل فساد ميدانند چه
که في الحقيقه در اوایل اعمالی از بعضی از این
طائفه ظاهر که فرائض ايمان مرتعد در اموال
ناس من غير اذن تصرف مينمودند و قتل نفس
و سفک دماء و نهب و غارت را از اعمال
حسنه ميشمردند حقوق هيچ حزبی از احزاب
را مراعات نمينمودند و آن نفوس همچو گمان
مينمودند که این اعمال مقبول است مع آنکه
بطراز محبت الهی مزین و بافسر انقطاع مکمل از
غایت سادگی و عدم اطلاع بآن اعمال مرتکب و
جميع را من عندالله ميدانستند و این اعمال سبب
اجتناب ناس و ضوضاء و اعراض خلق از حق
شد حال ازید از سی سنه نار فساد و محاربه و
نزاع و جدال در جميع اطراف و اقطار افسرده
و مخمود مع ذلک هنوز در شک و ريبد

- 51 سبحان الله در الواح الهی آنچه سبب حزن است
نهی شد تا چه رسد باعمالیکه علت جزع و فزع
ناس گردد از حق بطليبد عباد را آگاه فرمايد و
از دریای دانائی روزی عطا نمايد چه اگر فی الجمله
آگاه شوند و بمقصود حق جل جلاله پی برند
مالک و مملوک و سالک و صعلوک کل بشرط
عنایت حق توجه کنند و بذیل فضل تشبث نمايند
طوبى لك يا على نشهد انك سمعت في سبيل الله

of God and witnessed that which grieved the hearts of the Concourse on High. Rejoice thou in this testimony which the Tongue of Grandeur hath spoken in His mighty prison. Upon thee be My glory and upon those who have held fast to the cord of God when He came with manifest sovereignty.

و رأيت ما تكذرت بهما افئدة الملاء الأعلى افرح
بهذه الشهادة التي نطق بها لسان العظمة في سجنه
العظيم عليك بهائي وعلى الذين تمسكوا بجبل الله
اذ انى بسطان مبین انتهى

- 52 In all conditions the gain hath been and is with the friends of Truth. These injuries and harms shall become the source and dayspring of triumph, success and good. Every person of insight and hearing hath testified and doth testify that whatsoever hath flowed and doth flow from the Most Exalted Pen hath been and is being fulfilled word for word.

52 در جميع احوال ربح با اولیای حق بوده و هست
این ضررها و ضررها مبدء و مطلع فلاح و نجاح و
خير گردد هر صاحب بصر و دارای سمع شهادت
داده و میدهد که آنچه از قلم اعلی جاری و ساری
حرف بحرف ظاهر شده و میشود

- 53 O thou beloved one, if the treatise on proofs that was written is sent to this servant it would be appreciated.

53 آنخوب اگر استدلالیهائی که مرقوم داشته‌اند نزد
فانی ارسال دارند محبوبست

- 54 God willing, through divine grace, ease shall follow hardship and comfort shall follow distress. Consider ye the companions of the Seal of the Prophets, may the spirit of all else but Him be sacrificed for His sake - what they were at first and what they became at last. At first some would satisfy their hunger with a date-stone, while at the end they would give away heaps and stacks in charity. The servant beseecheth his Lord to send down from the heaven of His bounty upon His loved ones a blessing from His presence. Verily He is the Powerful, the Mighty.

54 انشاء الله از فضل الهی عسر را یسر از پی درآید
و شدت را رخا در اصحاب حضرت خاتم
النبيين روح ما سواه فداه تفکر فرمائید که اول
چه بود و آخر چه شد در اول بعضی بنوای سد
جوع مینمودند و در آخر پیادر و اکداس انفاق
میکردند یسئل الخادم ربّه بأن یزل من سماء
عنايته على اولیائه بركة من عنده انه هو المقتدر
القدير

- 55 I convey greetings to the family members and relatives, upon them be the glory of God, and I beseech for each one that which befitteth the generosity of the Ocean of Bounty. Verily He is the Generous One to Whose grace, generosity, bounty and benevolence all created things have testified. Glory and remembrance and praise be upon you and upon them from God, the Kind, the Forgiving.

55 مخدوم زاده‌ها و اهل علیهم بهاء الله را تکبیر
میرسانم و از برای هر یک مسئلت مینمایم آنچه
را که سزاوار بخشش دریای کرم است انه هو
الکریم الذی شهدت الکائنات بفضله و کرمه
و جوده و احسانه البهاء و الذکر و الثناء على
حضرتک و علیهم من لدی الله العطوف الغفور

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

Date: 1301-10-15 [1884-Aug-8]

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

2 Praise, sanctified beyond the mention of all created things, be-fitteth the most holy and most glorious court of the Desired One, Who hath, through the key of His Most Great Name, opened wide the portals of reunion before the countenance of all peoples and nations, Who hath called out with the most exalted call between earth and heaven, and hath summoned all to the most sublime horizon, the Seat of the revelation and manifestation of the Lord of Names. He hath opened wide the gate of reunion and guided all to the straight path. Yet the people remain deprived and veiled from this Day and from its recognition. Blessed are they who have perceived the breezes of the morn of revelation and who have risen from the graves of heedlessness at the breath of divine revelation. These are the servants mentioned in the books of old and those yet to come, whom God, exalted be His glory, hath given glad tidings and numbered among the people of the Crimson Ark. Exalted be His grace and great is His dominion!

3 Glory be unto Thee, O Lord of creation and Sovereign over all servants! I beseech Thee by the breathings of Thy utterance and the lights of Thy manifestation in Thy days to ordain for Thy loved ones that which Thou hast ordained for Thy chosen ones, whom Thou didst aid with the hosts of the unseen and the visible, and whom Thou didst protect from those who denied Thee and Thy mighty signs and turned away from Thee, O Creator of the heavens! Thou art He Whom the veils of Thy creation cannot hide, nor can that which Thou hast created in Thy realm by Thy will prevent Thee. Thou art He Who hath ever been the Sovereign of the kingdom of power and its Ruler, and the King of the realm of might and the Manifestation of its effects. There is none other God but Thee, the All-Witnessing, the All-Hearing, the Almighty, the All-Knowing, the All-Informed.

4 And further: that spiritual loved one's letter was received repeatedly, and in truth each letter thereof spoke in praise of Him Who is our Goal, your Goal, and the Goal of all who are in the world. The ear was delighted by its melodies and the eye was illumined and brightened by beholding it. After its perusal, reading and examination, the Most Sublime Summit was

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از ذکر ممکّات ساحت امنع اقدس حضرت مقصود را لایق و سزااست که بمفتاح اسم اعظم باب لقا را بر وجه عالم و جمیع امم گشود و بأعلیّ النداء مابین ارض و سماء صلا درداد و کلّ را بافق اعلیّ که مقرّ ظهور و بروز مالک اسماست دعوت فرمود باب وصال بگشود و بصراط مستقیم راه نمود و لکن قوم از این یوم و عرفانش ممنوع و محروم طوبی از برای نفوسیکه نسایم صبح ظهور را ادراک نمودند و از قبور غفلت از نفحات وحی برخاستند ایشانند عبادیکه در کتب قبل و بعد مذکورند و حق جلّ جلاله بایشان بشارت داده و از اهل سفینهء حمرا محسوب داشته جلّت عنایت و عظم سلطانه

3 سبحانک یا مالک الایجاد و المهیمن علی العباد اسئلك بنفحات بیانک و انوار ظهورک فی ایامک بأن تقدّر لأولیائک ما قدرته لأصفیائک الذین نصرتهم بجنود الغیب و الشّهادة و حفظتهم من الذّین کفروا بک و بآیاتک الکبری و اعرضوا عنک یا فاطر السّماء انت الذّی لا تحبیک حیات خلقک و لا تمنعک ما خلقت فی مملکتک بارادتک انت الذّی لم تزل کنت مالک ملکوت القدرة و سلطانه و ملک جیروت العزّة و مظهر آثاره لا اله الا انت الشاهد السامع المقتدر العلیم الخبیر

4 و بعد دستخط آنحبيب روحانی مکرّر رسید و فی الحقیقه هر حرفی از آن ناطق بود بثناء مقصودنا و مقصودکم و مقصود من فی العالم سمع از نعمانش محظوظ و بصر از لقایش روشن و منیر و بعد از مشاهده و قرائت و اطلاع قصد ذروهء علیا نموده تفصیل امام وجه مالک اسماء عرض شد هذا ما

sought and the details were presented before the countenance of the Lord of Names. This is what the Tongue of Grandeur spoke in reply, exalted be His utterance and mighty be His sovereignty:

- 5 In My Name, the All-Witnessing, and in My Name, the All-Hearing
- 6 O Amin! The Lord of all worlds maketh mention of thee from this most exalted Station which hath been named with the Most Beautiful Names. By the life of God! He draweth thee unto the station of sanctity and nearness and attainment unto His presence, even as He drew thee nigh aforetime. Verily thy Lord is the Mighty, the All-Bountiful. We have made mention of thee before and after, and in thy presence and absence. Verily thy Lord is the Mighty, the All-Bestowing. The servant here present hath come with thy letter time and again. He hath attained unto the hearing thereof, and there hath been sent down from the Kingdom of eternity that which is beyond compare with all the treasures of earth or with that wherein the parties take pride.
- 7 Counsel the servants with that which We commanded thee when thou wert present, standing before the gate. Blessed is the servant who hath held fast unto that whereby the Cause of God hath been exalted among His servants, and woe unto those who have turned away from the Truth in that they followed them who denied God's grace and violated the Covenant in their final end. Say: O people of Baha! Harken unto the call of Him Who is the Lord of Names. Take ye the chalice of steadfastness and drink therefrom in the name of God, the Lord of Lords. O Amin! We have sent down verses unto thee before and after, and have expounded them as a grace from Our presence. Within the grasp of My power lie the reins of all who are in earth and heaven.
- 8 O thou who gazest upon the Countenance! That whereof We forewarned the servants hath come to pass, and the clamor hath been raised throughout all regions through that which the hands of every sinful doubter have wrought. The buzzing of flies hath risen from behind the veil. Say: Fear God and follow not thine own self, O thou lying idolater! Be fair in thy judgment - if thou deniest that whereby the eye of the world hath been solaced, by what proof canst thou establish that which thou holdest? Bring it forth then, and be not of them who turned away from God when He came with power and sovereignty. The clamorer raised his cry, and those who cast the Ocean behind their backs followed him, turning unto brackish pools. Remind My loved ones on My behalf and give them the glad-tidings of My loving-kindness and [mercy] and

نطق به لسان العظمة في الجواب قوله جلّ جلاله
وعزّ بيانه و عظم سلطانه

5 بسمي الشاهد و بسمي السميع

6 يا امين يذكر رب العالمين من هذا المقام الأعلى
الذي سمي بالاسماء الحسنى لعمر الله انه يجذبك
الى مقام القدس والقرب واللقاء كما قربك من
قبل ان ربك هو العزيز الفضال انا ذكرناك من
قبل و من بعد و حين حضورك و غيابك ان
ربك هو العزيز الوهاب قد حضر العبد الحاضر
بكاتبك مرة بعد مرة انه فاز بالاصغاء و نزل من
ملكوت البقاء ما لا يعادله ما كنز في الأرض و
لا ما يفخر به الأحزاب

7 وصّ العباد بما امرناك حين الحضور اذ كنت
قائماً لدى الباب طوبى لعبد تمسك بما ارتفع به
امر الله بين العباد و ويل للذين اعرضوا عن الحق
بما اتبعوا الذين انكروا فضل الله و نقضوا الميثاق
في المآب قل يا اهل البهاء ان استمعوا نداء مالك
الاسماء خذوا كأس الاستقامة ثم اشربوا منها باسم
الله ربّ الأرباب يا امين قد انزلنا لك الآيات
من قبل و من بعد و صرفناها فضلاً من عندنا و
في قبضة قدرتي ازمة من في الأرضين والسموات

8 يا ايها الناظر الى الوجه قد ظهر ما اخبرنا العباد من
قبل و ارتفع النعاق في الآفاق بما اكتسبت ايدي
كلّ فاجر مرتاب قد ارتفع عن خلف الحجاب
طينين الذباب قل اتق الله و لا تتبع نفسك يا ايها
المشرك الكذاب انصف بالله ان تنكر ما قررت به
عين العالم بأي شيء يثبت ما عندك فأت به و
لا تكن من الذين اعرضوا عن الله اذ اتى بقدرة
و سلطان ان الناعق نعق و اتبعه الذين نبدوا البحر
عن ورائهم مقبلين الى غدير اجاج ذكر اوليائي من
قبلي و بشرهم بعنايتي و [رحمتي] و ذكرى الذي
لما نزل من سماء مشيت طافت حوله الأذكار

of My remembrance which, when sent down from the heaven of My will, was circled round by all remembrances.

- 9 Say: Beware, O people of Baha, lest the strong ones of the earth rob you of your strength, or they who rule the world fill you with fear. Put your trust in God, and commit your affairs to His keeping. He, verily, will, through the power of truth, render you victorious, and He, verily, is powerful to do what He willeth, and in His grasp are the reins of omnipotent might.
- 10 Say: Beware lest human conditions grieve you or prevent you from beholding the Most Sublime Vision. Cast away vain imaginings, taking hold of that which ye have been commanded by God, the Lord of the Day of Resurrection. Thus have We illumined the horizon of the heaven of utterance with the sun of clear proof. Blessed is he who hath turned thereunto, and woe unto every heedless infidel.
- 11 Praise be to God! The lights of the Sun of Divine favor have encompassed the world and illumined all the atoms of creation. How strange, how utterly strange, that most of the servants are seen to be deprived. Some are held back by the intoxication of pride, others by the intoxication of wealth, some by the conditions of self and desire, and yet others by the doubts and intimations of the divines, together with the turning away, objections and denial of the people of the earth. The Lord of Names - exalted be His grandeur and His might - hath at all times called the people of the contingent world to that which would draw them nigh unto Him and guided them to the straight path. But the hardness of hearts and the wretchedness of souls have been manifested to such a degree that they denied the outpourings of the True One and veiled the effulgences of the Sun of the heaven of inner meanings behind the veils of self and passion. Not content with this, they pronounced judgment upon that which caused the dwellers of the most exalted Paradise and the inhabitants of the supreme Heaven to be seized with terror and dismay.
- 12 Glorified art Thou, O God of the world, Who hath appeared through the Most Great Name! I beseech Thee by the ocean of Thy mercy, the heaven of Thy grace, the sun of Thy generosity, and the celestial spheres of Thy bounty, to send down upon Thy servants that which will draw them nigh unto Thee and cause them to recognize what Thou hast manifested in Thy days and what Thou hast ordained in Thy Book for such of Thy servants as are nigh unto Thee. O Lord! Deprive them not of what lieth with Thee, nor withhold from them what Thou hast ordained for Thy chosen ones. Thou art He Whose mercy hath preceded all things, Whose grace hath preceded all,
- 9 قل اياكم يا اهل البهآ ان تضعفكم اقويآ الارض او تخوفكم امرآ البلاد تؤكلوا على الله و فوضوا الامور اليه انه ينصركم بالحق و هو المقتدر على ما يشآء و في قبضته زمام الاقتدار
- 10 قل اياكم ان تحزنكم شئون البشر او تمنعكم عن المنظر الاكبر ضعوا الاوهام آخذين ما امرتم به من لدى الله مالك يوم القيام كذلك نورنا افق سمآء البيان بنير البرهان طوبى لمن اقبل و ويل لكل غافل كفار انتهى
- 11 لله الحمد انوار آفتاب عنايت الهى عالم را احاطه نموده و ذرات كائنات را روشن و منير فرموده اى عجب كل العجب اكثري از عباد محروم مشاهده ميشوند بعضى را سكر غرور منع نموده و برخى را سكر ثروت و حزبى را شئون نفس و هوى و قومى را شبهات و اشارات علما مع اعراض و اعتراض و انكار اهل ارض مالك اسماء جلّت عظمته و عظمت اقتداره در جميع احيان اهل امكان را به ما يقربهم اليه دعوت نمود و بسبيل مستقيم هدايت فرمود ولكن قساوت قلوب و شقاوت نفوس بشأنى ظاهر كه فيوضات فياض حقيقى را انكار نمودند و اشراقات آفتاب سمآء معانى را بحجبات نفس و هوى مستور داشته بآينهم اكتفا نموده قوتى دادند بر آنچه كه اهل فردوس اعلى و سكان جنت عليا بفزع و جزع آمدند
- 12 سبحانك يا اله العالم و الظاهر بالاسم الاعظم اسئلك ببحر رحمتك و سمآء فضلك و شمس جودك و افلاك عطائك بأن تنزل على عبادك ما يقربهم اليك و يعرفهم ما اظهرته فى ايامك و ما قدرت للمقربين من عبادك فى كتابك اى رب لا تجعلهم محرومين عما عندك و لا ممنوعين عما قدرته لأصفيائك انك انت الذى رحمتك سبقت و فضلك سبق و عنايتك احاطت الملك و الملكوت

and Whose loving providence hath encompassed the kingdom of earth and heaven.

- 13 In truth, for a long while hath this servant been immersed in the ocean of wonderment, for if man were to reflect, were there a Revelation greater than what hath been manifested, or affairs more momentous than what hath transpired, tranquility might prevail. Yet from the beginning of creation until now, as God knoweth, no such matter hath appeared. All divine Books bear witness to what hath been and is being mentioned. Were true ears to be found, they would hear today the call of all Books, summoning with their loudest voice those who turn unto them toward the supreme horizon. Verses have encompassed the horizons, evidences have filled the world, and the effulgences of the Sun of meaning and utterance have seized all things. Nevertheless, that which causeth man to be ashamed to mention is witnessed, and that which the tongue is powerless to describe is heard. The Cause is in His grasp - He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praiseworthy.
- 13 في الحقيقة مدتهاست که خادم در بحر حیرت متغمّس چه اگر ممکن بود انسان تعقل نماید ظهوری اعظم از آنچه ظاهر شده و یا اموری اکثر از آنچه دیده شده سکون دست میداد ولکن علم الله از اول ابداع تا حال چنین امری ظاهر نشد جمیع کتب الهی شاهد و گواهیست بر آنچه ذکر شده و میشود اگر آذان حقیقی یافت شود امروز ندای کل کتب را اصغا مینماید که بأعلى النداء مقبلین خود را باقی اعلى دعوت مینماید آیات آفاق را احاطه نموده و بینات عالم را پر کرده و اشراقات انوار آفتاب معانی و بیان کل را اخذ نموده مع ذلک دیده میشود آنچه که انسان حیا مینماید از ذکرش و شنیده میشود آنچه که لسان عاجز است از بیانش الامر بیده یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید
- 14 Regarding the fifty tumans which were ordered to be given to the prisoners, they have written that they were given (in the land of Q) and the receipt was sent. We beseech God to aid him who hath held fast unto that which is right and hath done that which gladdeneth the hearts of the sincere ones.
- 14 اینکه در باره پنجاه تومان که حسب الامر حواله شد بمسجونین بدهند مرقوم داشتند (در ارض ق) دادند و قبض ارسال شد نسل الله بأن یوفق الذی تمسک بالمعروف و عمل ما استفرح به افئدة المخلصین
- 15 As to their having appointed this servant as a representative to attain the presence of that beloved one on their behalf - praise be to God, this intention hath been realized and hath been graced with acceptance before His countenance. Well is it with you and with whosoever hath attained the grace of God, the Lord of the worlds.
- 15 و اینکه این بنده را وکیل فرمودند که بوکالت آنجبوب بزیارت فائز شود لله الحمد این اراده از قوه بفعل فائز و تلقاء وجه بقبول مزین هنیئاً لجنابکم و لمن فاز بعناية الله رب العالمین
- 16 Concerning what was repeatedly written about the beloved of hearts, His Holiness Varqa, upon him be the glory of God, the Lord of Names - verily he standeth firm in service and uttereth the mention of the Peerless Friend. Exalted, exalted is this most high station and this supreme rank! All that that beloved one wrote was in accordance with reality. Well is it with him, pleasant unto him, and glad tidings unto his presence.
- 16 و اینکه در باره جناب محبوب فؤاد حضرت ورقا علیه بهاء الله مالک الاسماء مکرر مرقوم داشتند فی الحقیقه بخدمت قائمند و بذکر دوست یگذا ناطق تعالی تعالی هذا المقام الاعلى و هذه الرتبة العلیا آنچه آنجبوب مرقوم داشتند مطابق واقع بوده هنیئاً له و مرئاً له و بشری لحضرته
- 17 Regarding the mention made of Aqa Mirza Muhammad-'Ali and Aqa Khalil, upon them be the glory of God, and the mention of their contribution that appeared in the path of God, specifically for the oppressed ones of the land of Ta - these matters were honored to be heard in the Holy Presence. This is what the Tongue of Grace hath spoken in the Kingdom of might and power. His word, exalted be His majesty:
- 17 و اینکه ذکر جناب آقا میرزا محمد علی و آقا خلیل علیهما بهاء الله را نموده بودند و ذکر انفاقیکه از ایشان فی سبیل الله ظاهر شد مخصوص مظلومین ارض طائمراتب در پیشگاه حضور بشرف اصغا فائز هذا ما نطق به لسان العناية فی ملکوت العزة و القدرة قوله جل اجلاله

- 18 O Amin! Blessed are they who have in these days arisen to serve the Cause. Every deed that appeareth today from any soul in the path of God is recorded as the sovereign of deeds in the presence of the Self-Sufficient, the Most High. Blessed is Muhammad-'Ali, whom thou hast mentioned, and he who is named Khalil. We make mention of them both and give them the glad tidings of the acceptance of what they have wrought in My straight Path. Convey My greetings unto them both. We beseech God to send down upon them that which will draw them nigh unto Him and protect them from the evil of His enemies. Verily, He hath power over all things.
- 18 یا امین طوبی از برای نفوسیکه در این ایام بر خدمت امر قیام نموده اند هر عملی امروز فی سبیل الله از نفسی ظاهر شود او از سلطان اعمال عند غنی متعال مذکور طوبی لمحمد قبل علی الذی ذکرته و لمن سنی بخلیل انا نذکرهما و نبشّرهما بقبول ما عملا فی سبیلی المستقیم کبر من قبلی علی وجههما انا نسل الله بأن یزل علیهما ما یقریهما الیه و یحفظهما من شرّ اعدائه انه علی کلّشیء قدیر انتہی
- 19 Concerning your mention of the land of M-R, and the intention to turn toward that direction; and your mention of Aqa Mirza Haji Aqa, the son of Ibn Dakhil—upon them be the Glory of God; and likewise your mention of Mulla Haji Aqa in Shishvan; and Aqa Muhammad-'Ali Mamaghani in Bunab; and Aqa Siyyid Muhammad—upon them be the Glory of God: the remembrance of these souls, and of the believers of that region, was all laid before the Countenance of the Lord of the Footsteps. This is what hath been sent down from the Kingdom of Omnipotence for the loved ones of our Lord, the Chosen One. He—blessed and exalted be He—saith:
- 19 اینکه ذکر ارض مر و توجّه بآنشطر و ذکر جناب آقا میرزا حاجی آقا ابن جناب ابن دخیل علیهما بهاء الله و همچنین ذکر جناب ملا حاجی آقا در شیشوان و ذکر جناب آقا محمد علی مامغانی در بناب و ذکر جناب آقا سید محمد علیهم بهاء الله نموده بودند ذکر این نفوس و مقبلین آن دیار کلّ امام وجه مالک قدم عرض شد هذا ما نزل من ملکوت الاقتدار لأولیاء ربنا المختار قوله تبارک و تعالی
- 20 He is the Caller between earth and heaven!
- 20 هو المنادی بین الأرض و السماء
- 21 O friends of God in M and R! Harken unto the call of the Lord of all beings, through Whose advent the fragrance of the Divine Manifestation hath been wafted throughout the world and the Nightingale of Faithfulness hath warbled upon the Branch of Eternity that there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. We have made mention of you before and after, and given you glad tidings of the favors of your Lord, the All-Bountiful, and informed you of the appearance of the clamorous ones in the domains of God, the Lord of all worlds. Beware lest their clamor debar you from the Day-Star of the horizons. Cast aside all else and hold fast unto that which ye have been commanded by God, the Almighty, the All-Powerful.
- 21 یا اولیاء الله فی المیم و الرّاء ان استمعوا نداء مالک الوری الذی بقدمه تصوّع عرف الظهور فی العالم و نطق عندلیب الوفاء علی غصن البقاء انه لا اله الا هو الفرد الواحد العلیم الحکیم انا ذکرناکم من قبل و من بعد و بشّرناکم بعنایة ربکم الکریم و اخبرناکم بظهور النّاعقین فی دیار الله ربّ العالمین ایاکم ان یمنعکم النّفاق عن نیر الآفاق ضعوا الأوّل و تمسّکوا بما امرتم به من لدی الله المقتدر القدیر
- 22 O people of M and R! The Wronged One maketh mention of you in this Prison which God hath made the most exalted of stations. Harken unto the call of the Lord of Names which hath been raised in truth as a token of His grace. He is, verily, the Mighty, the Chosen One. We make mention of A and H and those who have believed therein with such remembrance as causeth hearts and souls to take wing. Blessed is he who hath held fast unto that which is praiseworthy and acted in accordance with what hath been commanded in the Book of God, the Lord of all men. By the life of God! This is the Day
- 22 یا اهل المیم و الرّاء یدکرکم المظلوم فی هذا السّجن الذی جعله الله من اعلی المقام ان استمعوا نداء مالک الأسماء انه ارتفع بالحقّ فضلاً من عنده انه هو العزیز المختار انا نذکر الألف و الحاء و الذین آمنوا هناك بذکر تطییر به القلوب و الأرواح طوبی لمن تمسّک بالمعروف و عمل بما امر به فی کتاب الله مالک الرقاب لعمر الله هذا یوم الذکر و البیان و هذا یوم تظهر فیہ مراتب العباد فی هذا الأمر

of remembrance and utterance, the Day whereon the stations of the servants are made manifest in this Cause at which the heaven of idle fancies hath been cleft asunder. The carpet of vain imaginings hath been rolled up by the hand of power, and the temple of certitude hath been established upon the throne, despite every ignorant doubter.

الَّذِي انْفَطَرَتْ مِنْهُ سَمَاءُ الْأَوْهَامِ قَدْ طَوَى بِسَاطَ
الظُّنُونِ بَيْدَ الْاِقْتِدَارِ وَاسْتَوَى هَيْكَلُ الْيَقِينِ عَلَى
الْعَرْشِ رَغْمًا لِكُلِّ جَاهِلٍ مَرْتَابٍ

- 23 O people of Shishvan! Harken unto the call of the All-Merciful. He made mention of you before and maketh mention of you at this time wherein the Ancient Beauty uttereth that which attracteth the hearts of them that are endued with understanding. Beware lest the affairs of men withhold you from the Truth. Shatter the idols of vain desire through the name of the Lord of all creation, and take the chalice of steadfastness in the name of the Dawning-Place of the Light of Oneness, then drink therefrom with power and authority. Ye are the gems in the mines of the earth and the pearls in the shell of the sea. God hath manifested you on a Day which was heralded in His Books of old, as attesteth the Mother Book which is with Him. We counsel you to show forth love and affection, and such unity as would cause the horizons to shine forth. Beware lest the might of them that have denied God, the Lord of the Final End, veil you. Soon shall the earth and all that is therein and thereon perish, and sovereignty over the kingdom and the realm shall remain with God, the Cleaver of the Dawn.

23 يَا أَهْلَ سَيْسَانَ إِنْ اسْتَمَعُوا نِدَاءَ الرَّحْمَنِ أَنَّهُ ذَكَرَكُمْ مِنْ
قَبْلِ وَ يَذْكُرْكُمْ فِي هَذَا الْحَيْنِ الَّذِي يَنْطِقُ بِجَمَالِ الْقَدَمِ
بِمَا انْجَذِبَتْ بِهِ افْتِدَاءُ أُولَى الْأَلْبَابِ أَيَاكُمْ أَنْ تَمْنَعَكُمْ
شُؤْنَاتِ الْخَلْقِ عَنِ الْحَقِّ كَسَرُوا أَصْنَامَ الْهَوَى
بِاسْمِ مَالِكِ الْوَرَى وَ خَذُوا كُوبَ الْاِسْتِقَامَةِ
بِاسْمِ مُطْلَعِ نَوْرِ الْأَحْدِيَّةِ ثُمَّ اشْرَبُوا مِنْهُ بِقُدْرَةِ وَ
سُلْطَانِ أَنْتُمْ جَوَاهِرُ مَعَادِنِ الْأَرْضِ وَ لَأَيُّ صَدْفِ
الْبَحْرِ قَدْ أَظْهَرَكُمْ اللَّهُ فِي يَوْمٍ بِشَّرِّهِ كَتَبَهُ مِنْ قَبْلِ
يَشْهَدُ بِذَلِكَ مَنْ عِنْدَهُ أَمَّ الْكُتُبِ نَوْصِيكُمْ بِالْحَقِّ وَ
الْوَدَادِ وَ بِالْاِتِّفَاقِ الَّذِي بِهِ اشْرَقَتْ الْآفَاقُ أَيَاكُمْ
أَنْ تَحْجِبَكُمْ سَطْوَةُ الَّذِينَ كَفَرُوا بِاللَّهِ مَالِكِ الْمَأْبِ
سَوْفَ تَفْنَى الْأَرْضُ وَ مَا فِيهَا وَ عَلَيْهَا وَ يَبْقَى الْمَلِكُ
وَ الْمَلَكُوتُ لِلَّهِ فَالِقِ الْأَصْبَاحِ

- 24 We make mention of one of Our loved ones in Shishvan who was named Haji Qabla Aqa and We counsel him with that wherewith We have counseled Our servants before, when the Most Exalted Pen raised its cry between earth and heaven: Rejoice in My remembrance of thee, then make mention of My loved ones on My behalf and give them glad tidings of that which hath been ordained for them in the Crimson Book by the Pen of God, the Almighty, the All-Bountiful.

24 وَ نَذْكُرُ أَحَدَ أَحِبَّائِي فِي شَيْشْوَانَ الَّذِي سَمِيَ بِحَاجِي
قَبْلِ أَقَا وَ نَوْصِيهِ بِمَا وَصَّيْنَا الْعِبَادَ بِهِ مِنْ قَبْلِ إِذْ
ارْتَفَعَ صَرِيرُ الْقَلَمِ الْأَعْلَى بَيْنَ الْأَرْضَيْنِ وَ السَّمَوَاتِ
أَنْ افْرَحْ بِذِكْرِي أَيَاكُمْ ثُمَّ اذْكُرْ أَحِبَّائِي مِنْ قَبْلِي وَ
بَشِّرْهُمْ بِمَا قَدَّرَ لَهُمْ فِي الصَّحِيفَةِ الْحُمْرَاءِ مِنْ قَلَمِ اللَّهِ
الْعَزِيزِ الْوَهَّابِ

- 25 O people of Baha! By God, the gate of reunion hath been opened and the horizon of Revelation hath been illumined by the lights of the countenance of your Lord, the Self-Sufficient, the Most High. Blessed is he who hath cast away vain desires and held fast unto that which is commanded in the Book of God, the Lord of all mankind. We counsel you to observe justice and equity and that whereby the Cause of God, the Lord of religions, may be exalted. And We counsel you to wisdom as We have counseled you before. Fear God and be not like those who arose and said "God is our Lord," but when the breezes of trial blew, they turned back on their heels. O people of the world! Fear the Lord of eternity, then leave the abodes of idle fancies and vain imaginings in the name of the Lord of all mankind. By God! The Sun is at its meridian, and

25 يَا أَهْلَ الْبَهَاءِ تَاللَّهِ قَدْ فَتَحَ بَابَ الْوَصَالِ وَ اِنَارَ افْقَ
الظُّهُورِ مِنْ اِنْوَارِ وَجْهِ رَبِّكُمْ الْغَنَى الْمُتَعَالِ طَوْبِي لِمَنْ
نَبَذَ الْهَوَى وَ تَمَسَّكَ بِمَا أَمَرَ بِهِ فِي كِتَابِ اللَّهِ مَوْلَى
الْأَنَامِ أَنَا نَوْصِيكُمْ بِالْعَدْلِ وَ الْاِنْصَافِ وَ بِمَا يَرْتَفِعُ
بِهِ أَمْرُ اللَّهِ مَالِكِ الْأَدْيَانِ وَ نَوْصِيكُمْ بِالْحِكْمَةِ كَمَا
وَصَّيْنَاكُمْ بِهَا مِنْ قَبْلِ اتَّقُوا اللَّهَ وَ لَا تَكُونُوا كَالَّذِينَ
قَامُوا وَ قَالُوا اللَّهُ رَبُّنَا فَلَمَّا مَرَّتْ نَسَائِمُ الْاِفْتِتَانِ
انْقَلَبُوا عَلَى الْأَعْقَابِ يَا أَهْلَ الْعَالَمِ اتَّقُوا مَالِكِ
الْقَدَمِ ثُمَّ اُخْرَجُوا مِنْ بَيُوتِ الظُّنُونِ وَ الْأَوْهَامِ بِاسْمِ
مَوْلَى الْأَنَامِ تَاللَّهِ إِنَّ الشَّمْسَ فِي وَسْطِ الزَّوَالِ وَ

from the horizon of majesty the Beauty of Glory proclaimeth: "There is none other God besides Me, the Self-Sufficient, the Most High."

ينطق من افق الجلال طلعة الجمال انه لا اله الا
انا الغنى المتعال

- 26 We make mention of other lands which have been blessed by the breaths of those whom God hath made His friends in His earth and for whom He hath sent down that which delighteth the eyes. Arise to serve the Cause and make up for what hath escaped you in the days of God, the Lord of creation. Beware lest ye be saddened by the doings of those servants who have cast the Book of God behind their backs and violated the Covenant on the Day of Meeting. Thus surgeth the ocean of utterance when the tongue of the All-Merciful speaketh. Blessed is he who hath heard and recognized, and woe unto every stubborn infidel.

26 و نذكر ديار اخرى التي فازت بأنفاس الذين جعلهم الله اوليائه في ارضه و انزل لهم ما قرئت به الأبصار قوموا على خدمة الأمر و تداركوا ما فات عنكم في أيام الله مالک الایجاد ایّاکم ان تحزنکم شئون العباد الذين نبذوا کتاب الله عن ورائهم و نقضوا الميثاق في يوم التلاق كذلك ماج بحر البيان اذ نطق لسان الرحمن طوبی لمن سمع و عرف و ویل لكل مشرک کفار انتهی

- 27 O beloved of my heart! You and this servant and the friends of God, glorified be His majesty, must seek and supplicate night and day that He may not deprive His servants of hearing, sight and heart, and likewise withhold not from them the adornment of fairness. For if all the world were to attain, even less than a mustard seed, to hearing and sight, surely all would, upon hearing but one verse of the divine verses, turn toward the ocean of inner meanings. O spiritual friend! What can the servant say and what can the people hear? At every moment a thousand perplexities have arisen and continue to arise, for they have desired to veil the Sun of Truth with the clay of vain imaginings. Far, far be it! The hands of the world have ever been and shall remain powerless to achieve this. I beseech God, glorified be His majesty, to deal with them through His grace, bounty and generosity, and to not deprive His servants from the ocean of His favors. He is the Powerful, the Mighty. In brief, each one of the friends whom that beloved one hath mentioned hath been blessed with the special favors of the Desired One of the worlds. His is the praise and the glory, His is the thanksgiving and the bounty.

27 یا محبوب فؤادی شما و این عبد و اولیای حق جلّ جلاله باید بطلبیم و در شب و روز مسئلت نمائیم تا عباد خود را از سمع و بصر و فؤاد محروم نفرماید و همچنین از طراز انصاف منع ننماید چه اگر جمیع عالم اقل از خردل بسمع و بصر فائز شوند هرآینه کل بعد از اصغاء یک آیه از آیات الهی بشاطی بحر معانی توجه نمایند ای حبیب روحانی خادم چه عرض کند و ناس چه بشنوند در هر آنی هزار حیرت دست داده و میدهد چه که اراده نموده اند آفتاب حقیقت را بگل اوهام ستر نمایند هیات هیات یادی عالم از این مقام قاصر بوده و هست از حق جلّ جلاله میطلسم که بفضل و کرم و جود معامله فرماید و عباد را از بحر عنایتش محروم ننماید اوست قادر و توانا باری جمیع دوستانیکه آنجوب ذکر نموده اند هر یک بعنایت مخصوصه مقصود عالمیان فائز شد له الحمد و الثناء و له الشکر و العطاء

- 28 Concerning what you wrote about the Green Land and the honored Mr. Afnan, His Holiness A. and H. - upon him be all the most glorious glory - they had written to the beloved Ibn-i-Nabil - upon him be the glory of God and His favors - and he has acted according to what was written. And concerning what was written about the sum that should reach Mosul, the amount of fifty which they mentioned during their presence was, according to instructions, sent to Mosul. And this amount of twenty-seven (27) tumans which that beloved one wrote about should be sent to His Holiness Ismu'llah Zayn - upon him be all the most glorious glory. And concerning what was written about the affairs of this land and collecting

28 اینکه در باره ارض خضرا و آقای مکرم حضرت افنان جناب الف و حا علیه منکّل بهاء اباه مرقوم داشتید ایشان بحبوی جناب ابن نبیل علیه بهاء الله و عنایت مرقوم داشته اند و ایشانهم مطابق نوشته عمل نموده اند و آنچه در باره وجهیکه باید به موصل برسد مرقوم داشتند عدد نحسین که هنگام حضور فرمودند حسب الأمر آنچه به موصل رسید و این وجه بیست و هفت ۲۷ تومانرا هم که آنجوب نوشته اند نزد حضرت اسم الله زین علیه من کلّ بهاء اباه

funds from some, nothing has been collected so far. Whatever has been or will be necessary will be collected through religion. They said this is most proper and fitting, and God willing, rights will be fulfilled. And since that beloved one's intention in affairs is for God's sake, all matters will be adorned with the ornament of improvement, even though outwardly means are cut off. But the Truth, exalted be His glory, has been and is the Causer, the Powerful, and the Manifest. Verily He has power over all things.

ارسال دارند و اینکه در امور این ارض و اخذ وجه از بعضی مرقوم داشتند تا حال چیزی اخذ نشده آنچه لازم شده و یا بشود بدین اخذ میشود فرمودند این اولی و انسب است و حقّ انشاء الله ادا میفرماید و چون آنحضور نیتش در امور الله است جمیع امور بطراز اصلاح مزین خواهد شد مع آنکه در ظاهر اسباب منقطع است و لکن حقّ جلّ جلاله مسبّب و قادر و مظهر بوده و هست آنه علی کلّشیء قدیر

- 29 Concerning their appointing this servant again as representative in their second letter to attain the presence, praise be to God, at the end of the blessed month of Ramadan, on behalf of that beloved one, it was accepted and adorned with the ornament of acceptance. Likewise in the third letter, mention was made of deputized visitation and mention of His Holiness, the beloved of the heart, Varqa - upon him be the Most Glorious Glory of God. It was presented at the Most Holy Court. This is what the Tongue of Grandeur spoke, exalted be His glory: "O servant in attendance, be determined in the representation of the Trustee. We have accepted what thou hast done on his behalf as a favor from Us. Verily He is the Bestower, the Generous. And We mention in this station once again he who has arisen to serve My Cause and to make mention of Me and praise Me among My servants and My creation. If thou seest him, convey My greetings to him and give him the glad tidings of My mercy which has preceded all created things. The glory, shining, manifest and resplendent from the horizon of the kingdom of My utterance be upon him and upon him who has attained unto what God has revealed in the Book."

29 اینکه مجدّد در دستخطّ ثانی این بنده را وکیل نمودند زیارت فائز شود لله الحمد در آخر شهر رمضان المبارک از قبل آنحضور زیارت فائز و بطراز قبول مزین و همچنین در دستخطّ ثالث ذکر نیابت زیارت و ذکر حضرت محبوب فؤاد جناب ورقا علیه بهاء الله الأبهی را فرموده بودند در ساحت امنع اقدس عرض شد هذا ما نطق به لسان العظمة قوله عزّ اعزازه یا عبد حاضر وکالت جناب امین را مصمم شو انا قبلنا ما عملت من قبله فضلاً من لدنا الله هو الفضل الکريم و نذكر في هذا المقام مرّة اخرى من قام على خدمة امری و ذکرى و ثنائى بين عبادى و خلقى ان رأيت كبرّ على وجهه من قبلی و بشره برحمتى التى سبقت الکائنات البهائم المشرق الظاهر الباهر من افق ملکوت بیانى علیه و على الذی فاز بما انزله الله فى الکتاب انتهى

- 30 This ephemeral one offers greetings and salutations to them. Praise be to God, they have been and are successful. It is hoped that the souls in those regions will be set ablaze by their fire - a blazing that will not be extinguished. However, in all conditions the servants in those regions must observe wisdom, for the ungodly and deniers lie in wait. The servant asks his Lord to protect His party from the rancor of the divines and the hatred of the clergy. Verily He has power over all things.

30 اینفانی خدمت ایشان تکبیر و سلام عرض مینماید لله الحمد موفق بوده و هستند امید هست که نفوس آن اطراف بنار ایشان مشتعل شوند اشتعالیکه خاموشی نپذیرد و لکن در جمیع احوال عباد اطراف باید بحکمت ناظر باشند چه که مشرکین و منکرین بر مراصد منتظرند یسئل الخادم ربّه بأن یحفظ حزبه من ضغينة العلّاء و بغضاء الفقهاء آنه علی کلّشیء قدیر

- 31 Concerning what was mentioned about the spiritual beloved, Mirza A.B. - upon him be the glory of God and His favors - truly they are engaged in service and are successful in good deeds. I beseech the True One, exalted be His glory, to grant from the heaven of favor that which befits the ocean of His generosity and the heaven of His bounty. Verily He is the Near One, the Hearer, the Answerer.

31 اینکه ذکر حبیب روحانی جناب میرزا ع علی بهاء الله و عنایت نموده [بودند] فى الحقیقه ایشان بر خدمت قائمند و باعمال خیریه موفق از حقّ جلّ اجلاله میطلبم از سماء عنایت عطا فرماید آنچه را که لایق دریای بخشش و سماء جود اوست آنه لهو القریب السامع المجیب

- 32 Another matter: His Holiness the Afnan, upon him be all the most glorious splendor of God, attained presence for the first time, and again in these days renewed his request for presence. The Sun of Permission dawned and he was favored with this bounty. In truth, divine confirmation and assistance have been with him, for he attained presence repeatedly in such days. This is the effect of divine verses that were revealed in Tablets specifically for him. Every day a fruit appears and will appear from the Divine Lote Tree of utterance, and assuredly the fruits of the Supreme Pen have not and will never come to an end. Blessed are they and joyous tidings be unto them.
- 33 On the 14th day of the honored month of Shawwal, His Holiness the Afnan Aqa Siyyid M, upon him be all the most glorious splendor of God, by command departed from the Land of Purpose to the land of Ha, accompanied by the beloved of hearts Aqa Haji Mirza Muhammad, upon him be the Most Glorious Beauty of God. And the honored one, His Holiness the Great Afnan, upon him be all the most glorious splendor of God, will also attain presence in these days, as special permission has been granted to him. And his honor the Afnan Aqa Siyyid Muhsin, upon him be the Most Glorious Beauty of God, is now present.
- 34 I beseech and hope from God, exalted be His glory, that He may assist all to that from which the fragrance of eternity wafts. In truth, this servant is abashed to make this prayer, for whatever has been revealed from the Supreme Pen specifically for them, extinction reaches it not, annihilation seizes it not, and obliteration has no path to it. However, prayer is beloved in every condition. How excellent is what was said: "O prayer from Thee, and acceptance also from Thee." With divine generosity and grace, every matter becomes easy and simple. It is hoped that He will not deprive His servants from any good. His is the praise in all conditions. There is no God but He, the Forgiving, the Generous.
- 35 The glory, the remembrance, and the praise from God, the Lord of all beings, be upon you and upon those with you and upon God's loved ones in all cities and regions.
- 36 The servant 15th of the honored month of Shawwal 1301

32 مطلب دیگر حضرت افنان علیه منکّل ۹ [بهاء] ابهه کرمه اولی فائز و بعد در این ایام هم مجدّد استدعای حضور نمودند شمس اذن مشرق و بعنایت فائز گشتند فی الحقیقه توفیق و تأیید الهی با ایشان بوده چه که در همه ایام مکرر فائز شدند اینست اثر آیات الهی که در الواح مخصوص ایشان نازل گشته هر روز از سدره بیان رحمن ثمری ظاهر شده و خواهد شد و البته اثمار قلم اعلی منتهی نشده و نخواهد شد طوبی لهم و نعیماً لهم

33 و یوم ۱۴ شهر شوال المکرم حضرت افنان آقای آقا سید م علیه من کلّ بهاء ابهه حسب الامر از ارض مقصود بارض ها متوجه مع محبوب فواد آقای حاجی میرزا محمد علیه بهاء الله الأبهی و آقای معظم حضرت افنان کبیر علیه من کلّ بهاء ابهه هم این ایام فائز میشوند چه که اذن مخصوص ایشان حاصل و جناب افنان آقا سید محسن علیه بهاء الله الأبهی حال حضور دارند

34 از حقّ جلّ جلاله سائل و آمل که کلّ را مؤیّد فرماید بر آنچه عرف بقا از او متضوّع باشد فی الحقیقه بنده از این دعا نخلت میبرم چه که آنچه از قلم اعلی مخصوص ایشان نازل فنا باو نمیرسد نفاذ او را اخذ نمینماید محو را در آنجا راه نه و لکن در هر حال دعا محبوب است نعم ما قیل ای دعا از تو اجابت هم ز تو با کرم و بخشش الهی هر امری سهل و آسان امید هست که عباد خود را از هیچ خیری محروم نفرماید له الحمد فی کلّ الأحوال لا اله الا هو الغفور الکریم

35 البهاء و الذکر و الثناء من الله مولی الوری علی جنابکم و علی من معکم و علی اولیاء الله فی الأمصار و الأقطار

36 خادام فی ۱۵ شهر شوال المکرم سنة ۱۳۰۱

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BH03314

To: Muhammad Mustafa Baghdadi

Date: 1301-10-21 [1884-Aug-14]

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

2 Praise be to the Lord of creation, and peace and blessings be upon Him after whom there shall be no Prophet, and upon His family and companions through whom shone forth the light of divine unity and through whom was established the law of oneness among creation, and upon those who sacrificed their spirits, children, descendants and wealth in the path of God, the Lord of the visible and invisible, and the Lord of all who are in the heavens and earths. My spirit be a sacrifice for your remembrance! The servant has attained to that which the pen of your love warbled upon the branch of divine knowledge and the tongue of your love in the gardens of utterance. When I learned and heard of this, I turned to the Divine Countenance and presented it. He spoke, and His sweetest words were: "We beseech God to assist him in what he desires and enable him to achieve what He loves and is pleased with. Verily He is the Lord of humanity and the Sovereign of the throne and earth." Greetings from the Wronged One be upon him and upon his son Husayn and upon those with him, female and male, young and old.

3 As for what your honor mentioned regarding the matter of trade with the spiritual friend Ahmad, upon him be Baha'u'llah, his mother, upon her be Baha'u'llah, does not wish him to travel there as she became grieved when she heard the climate does not agree with him. Today when your honor's letter was read, it was sent to his honored father, upon him be Baha'u'llah, the Ancient Lord, that he might read it and inform your honor of their opinion. And regarding what you mentioned about Jasim, upon him be God's peace, his eminence the honored Afnan, upon him be the Most Glorious Baha, mentioned the details. The servant asks his Lord to make known to all what is best for them and guide them to what benefits them. Verily His path is the straight path and His way is the clear and upright way. Glory and praise be upon your honor and those who bring joy to the eyes and those with you.

1 هو الله تعالى شأنه العظمة والاقترار

2 الحمد للمالك البرية والصلوة والسلام على من لا نبي بعده وعلى آله واصحابه الذين بهم لاح نور الأحديّة وثبت حكم التوحيد بين الخليقة وعلى الذين انفقوا ارواحهم واولادهم واحفادهم واموالهم في سبيل الله رب ما يرى وما لا يرى ورب من في السموات والأرضين روحى لذكركم الفداء قد فاز الخادم بما غنّ قلم ودادكم على غصن العرفان ولسان جبكم في رياض البيان فلما عرفت وسمعت قصدت الوجه وعرضت قال وقوله الأحلى نسئل الله بأن يؤيده على ما اراد ويوفقه على ما يحب ويرضى انه مولى الورى ومالك العرش والثرى السلام من لدى المظلوم عليه وعلى ابنه الحسين وعلى من معه من الاناث والذكور والصغير والكبير انتهى

3 واما ما ذكرت حضرتكم في امر التجارة مع الحبيب الروحاني جناب آقا احمد عليه ٩ ٦٦ [بهاء الله] ان جناب والدته عليها ٩ ٦٦ [بهاء الله] لا تحب توجهه الى هناك قد اخذتها الأحزان بعدما سمعت ان هوائها لا يوافق واليوم لما قرء كتاب حضرتكم ارسل عند حضرة والده المعظم عليه ٩ ٦٦ [بهاء الله] مالك القدم ليقراء حضرته ويخبر حضرتكم بما وافق رأيهم وما ذكرتموه في جناب الجاسم عليه سلام الله ان حضرة المعظم الحضرة الأفنان عليه منكل ٩ [بهاء] ابهاه ذكر تفصيله يسئل الخادم ربه ان يعرف الكل خيرهم ويهديهم الى ما ينفعهم ان صراطه هو المستقيم وسبيله هو الواضح القويم البهاء والثناء على حضرتكم وقرر العيون وعلى من معكم

- 4 The servant, on the 21st of the honored month of Shawwal, 1301

خادم فی ۲۱ شهر شوال المکرم سنه ۱۳۰۱ 4

BLIB_Or15700.273, BLIB_Or15711.093

BH04900

To: Mulla Muhammad Shafi Nayrizi son of Mulla Ali Naqi

Date: 1301-10-25 [1884-Aug-18]

- 1 ...O Shafi! We beseech God that He may enable thee to accomplish that which shall endure throughout the kingdom of earth and heaven. Convey Our greetings to the friends in that land, that perchance through the power of the mention of the Most Great Name they may soar with spiritual wings in the atmosphere of inner meanings. Blessed is the soul whose wings of endeavor were not prevented from soaring by the clay of idle fancies, and who, with the wings of certitude, aimed for the ultimate goal, the most exalted summit, the furthestmost end, and the highest horizon.
- 2 O friends! Harken unto the call of the Prisoner and hold fast unto that which beseemeth the days of God - namely, to sanctify your beings and purify them from things that veil man's station and incline him toward that which is unworthy....
- 3 We beseech God to aid all to manifest goodly deeds, virtuous character, and words that are pure, well-pleasing and acceptable. The conquest of the citadels of hearts hath been ordained to be achieved through the hosts of praiseworthy deeds and character. Contention, conflict, strife and corruption have all been forbidden in God's Book. Beseech ye God not to deprive your towns and lands of the effulgences of the sun of trustworthiness, the light of truthfulness, and the radiance of justice and equity. Trustworthiness and godliness are as two luminaries shining forth from the horizon of the heaven of the divine Tablet of Laws. Blessed is he who hath recognized this, and woe unto the heedless. We counsel all to unity and harmony. Blessed is he who acteth in accordance with that which hath been commanded, and woe unto those who turn aside. Praise be to God, the Lord of all worlds....
- 1 ...با شفیع از حقّ میطلبیم ترا مؤید فرماید بر امریکه ذکرش بدوام ملک و ملکوت باقی و پاینده ماند دوستان آن ارض را از قبل مظلوم تکبیر برسان که شاید بقوت ذکر اسم اعظم با پر روحانی در هواء معانی طیران نمایند طوبی از برای نفسیکه جناح همتش را طین اوهام از طیران منع ننمود و بقوادم ایقان قصد مقصد اقصی و ذروه علیا و غایه قصوی وافق اعلی نمود
- 2 ای دوستان ندای مسجون را بشنوید و به ما ینبغی لایام الله تمسک نمائید و آن تقدیس وجود و تنزیه اوست از اموریکه شأن انسانرا ستر مینماید و ما لا ینبغی ترغیب میکنند...
- 3 از حقّ میطلبیم کلّ را تأیید فرماید بر اعمال و اخلاق و کلمه طیبه راضیه مرضیه فتح مداین قلوب بجنود اخلاق و اعمال مقدّر مجادله و محاربه و نزاع و فساد کل در کتاب الهی نهی شده از حقّ بطلبید مدن و دیار خود را از اشراقات انوار آفتاب امانت و نیر صدق و نور عدل و انصاف محروم نفرماید امانت و دیانت دو نیرند که از افق سماء لوح احکام الهی مشرق و لائح طوبی لمن عرف و ویل للغافلین و وصیت مینمائیم کلّ را باتفاق و اتحاد طوبی لمن عمل بما امر به و ویل للتارکین الحمد لله رب العالمین...

COMP_TRUSTP#20x,

AYI2.128x,

AYI2.129x

BRL_TRUST#19x, BSW#05.51x, COC#2031x, NYR#101x, NYR#128x

BH01136

To: Aqa Muhammad Rida Nahhas, in Nazareth

Date: 1301-10-27 [1884-Aug-20]

- 1 He is God, exalted is He in might and power
هو الله تعالى شأنه العظمة والاقترار
- 2 Let the tongue, heart, limbs and members, the inner and outer being, the first and last, the veins and hairs - all bear witness to the oneness of God, exalted be His glory, and to His singleness, His might and power, His all-encompassing sovereignty and dominion - exalted be His station, exalted be His sovereignty, exalted be His command, and exalted be His word and His grandeur. And blessings and peace be upon Him with whom the Seal began and ended, who migrated from Batha towards Yathrib due to what befell Him from those who denied the All-Merciful and disputed the proofs, and upon His family and companions through whose lights the horizons were illumined and the servants and lands were brightened.
لسان و قلب و اعضا و اجزا باطن و ظاهر اول و آخر عروق و شعرات كل شهادت میدهند بر وحدانیت حق جل جلاله و فردانیت او و قوت و قدرت و احاطه و سلطنتش تعالی شأنه تعالی سلطانه تعالی امره و تعالت کلمته و عظمته و الصلوة و السلام علی من بدء به الختم و ختم به الذي هاجر من البطحاء مقبلاً الى الیثرب بما ورد علیه من الذين انكروا الرحمن و جادلوا بالبرهان و علی آله و اصحابه الذين بانوارهم نور الآفاق و استضاء العباد و البلاد
- 3 Thereafter, your letter arrived, and previously another letter as well, and both are two witnesses and two testimonies to your love and devotion. After they were read and reviewed, they were presented before the Countenance of the Intended One, who said: "We beseech God, blessed and exalted be He, to protect them and to send down upon them from the heaven of His loving-kindness a blessing from Him and a table spread from His presence, and to aid them in that which will draw them nigh unto Him in all conditions. Verily, He is the Lord in the beginning and in the end. And I send greetings to My loved ones there who have testified to that which God hath testified, that there is none other God but Him." Thus ends His words.
و بعد نامه آجناب رسید و از قبل هم نامه دیگر و هر دو دو گواه و دو شاهدند بر محبت و اقبال آجناب و بعد از قرائت و اطلاع تلقاء وجه مقصود عرض شد فرمودند نسل الله تبارک و تعالی بأن یحفظهم و یزول علیهم من سماء عنایتیه برکه من عنده و مائدة من لدنه و یوفقهم علی ما یقریبهم الیه فیکل الأحوال انه هو المولی فی المبدء و المال و اسلم علی احبائى هناك الذين شهدوا بما شهد الله انه لا اله الا هو انتهى
- 4 Praise be to God, the glad tidings of your well-being, health and comfort were heard from both letters, causing complete joy. God willing, may this bounty remain perpetual and lasting. This evanescent one's entreaty is that that honored brother not be saddened by the affairs of the world. Those souls who were above the world, nay through whose being the world was created, have ever been encompassed by tribulations. There befell the Prophets, may God's blessings be upon them, that which befell no one else. Were one to ponder what descended upon the Seal of the Prophets, may the spirit of all else be sacrificed for Him, one would perish from grief. This Friend called the people to the word of unity, yet they visited upon Him that which caused all the atoms of Batha and all things therein, such as stones and trees, pebbles and date-stones, to
لله الحمد بشارت سلامتی و صحت و آسایش از دو نامه استماع شد و فرح کلی دست داد انشاء الله لازال این نعمت باقی و دائم باشد استدعای این فانی آنکه آن برادر مکرم از شئون عالم محزون نباشند نفسیکه اعلى العالم بوده بلکه عالم بوجودشان خلق شده لازال در بلایا بوده اند بر انبیا صلوة الله علیهم وارد شد آنچه که بر احدی وارد نشد انسان اگر آنچه بر خاتم انبیا روح ما سواه فداه وارد شده تفکر نماید از حزن هلاک میگردد این دوست ناس را بکلمه توحید دعوت نمود مع ذلک وارد آوردند آنچه را که جمیع ذرات بطحاء و اشیاء در او از

lament the tribulations of that Manifestation of God's command. No friend remained save a few numbered souls, until the decree of migration was revealed, the details of which that honored one has surely heard. By the Sun of the horizon of utterance, had there been any worth to this world, they would never have accepted these tribulations. Their gaze was fixed upon another station and their heart was turned to another realm. Divine love strengthened all to sacrifice what they possessed. Blessed are those souls who ponder upon what befell in former times. Such reflection causes awakening, and awakening is the cause of the soul's repose.

5 This evanescent servant has ever remembered and continues to remember that honored one. Convey greetings from this evanescent one to all the gentlemen of that land. I have besought and continue to beseech bounty, health and blessing for each one. Verily, He is powerful over all things and worthy to answer prayers.

6 It is submitted that His honor Aqa Muhammad Ibrahim (upon him be 96 [Baha'u'llah]) has in these days fallen onto a bed of discomfort, meaning he has become ill. This servant is in Akka while he is in Bahji. Thus far a doctor has been brought twice. He has written repeatedly to this servant stating that he owes money to someone from Beirut from whom he previously obtained copper and work materials. Now a sum must be paid to him but funds are not available, and his honor Aqa Muhammad Rida (upon him be God's peace) has delayed in sending funds for some time. He has requested that you send these funds so that perhaps he may be relieved from embarrassment before that person. He has written and mentioned this in such a way that truly saddened this servant's heart - that is, he has appealed for mercy from you. It is obvious then that something must be done so that credibility is not suddenly lost, as after such upheaval many would be afflicted. I make mention of the light of my eyes and beseech from God, exalted be His glory, his well-being, and likewise I send greetings to the family.

7 As for their apology regarding the sewing of the cloak not being good - no apology is necessary. As per their instruction we will send another cloak. That which has a replacement merits no complaint. God willing, may they ever remain steadfast upon this pleasing way.

8 Indeed they have shown much love. The previous cloak was also very good, rather above all good things of the world, for it was sewn with friendship and love. In this case its like and

قبیل احجار و اشجار و حصاة و نواة بر مصائب آن مظهر امر الهی نوحه نمودند دوستی باقی نه الا نفوسی معدودات تا آنکه حکم هجرت نازل و تفصیل آنرا البته آنجناب شنیده اند قسم بافتاب افق بیان اگر از برای دنیا شائی بود هرگز این بلایا را قبول نمیفرمودند نظر بمقام دیگر و قلب بعالم دیگر متوجه عشق الهی جمیع را بانفاق ما عندهم تأیید نمود طوبی از برای نفسیه که در آنچه از قبل وارد شده تفکر نمایند این تفکر سبب تنبه میشود و تنبه علت راحت نفس

5 این خادم فانی لازال آنجناب را ذکر نموده و مینماید آقایان آن ارض را طراً از قول این فانی بخت سلام برسانید از برای هر یک نعمت و صحت و برکت طلب نموده و مینمایم آنه علی کل شیء قدیر و بالا جابة جدیر

6 عرض میشود جناب آقا محمد ابراهیم علیه ۹۶ [بهاء الله] این ایام بر بستر ناکامی افتاده یعنی مریض شده اند این عبد در عکا و ایشان در بهجی تا حال دو مرتبه حکیم برده اند مکرر باین عبد نوشته و اظهار داشته که بشخصی از اهل بیروت که از او از قبل و بعد مس و اسباب کار میگردم حال مبلغی باید باو برسد و وجه حاضر نه و جناب آقا محمد رضا علیه سلام الله مدتیست در ارسال وجه تأخیر نموده اند استدعا نموده که این وجه را آنجناب ارسال دارند شاید از خجالت آنشخص درآید بقسمی نوشته و ذکر نموده که قلب این عبد فی الحقیقه محزون شد یعنی طلب ترحم نموده از شما دیگر معلومست باید قسمی بشود که اعتبار یکمرتبه بهم نخورد چه که بعد از انقلاب جمعی مبتلا میشوند نور چشمان را ذکر مینمایم و از حق جل جلاله سلامتی ایشان را میطلبم و همچنین خدمت اهل سلام میرسانم

7 اینکه در باره دوخت قبا معذرت خواسته بودند که خوب نشده معذرتی لازم نیست حسب الفرمایش ایشان قبای دیگر میفرستیم چیزیکه عوض دارد گله ندارد انشاء الله لازال بر این شیوه مرضیه باقی و برقرار باشند

8 فی الحقیقه بسیار اظهار محبت نموده اند قبای قبل هم بسیار خوب بود بلکه فوق خوبهای عالم چه

equal are rare. May God, exalted be His glory, grant recompense and bestow its reward.

که بدوستی و محبت دوخته شد در اینصورت
شبه و مثلش کیاست حق جلّ جلاله مکافات
فرماید و اجر آن را عطا نماید

- 9 And as for the dried yogurt that you sent, it was very, very good. Thus far it has been consumed two or three times. Your place was empty. It was truly good - both sender and sent were both successful, you with the wine of mention and it with the wine of acceptance. Peace be upon you and God's mercy and blessings.

9 و اما کشک آنجناب که ارسال داشتند بسیار
بسیار خوب بود تا حال دوسه مرتبه صرف شده
جای شما خالی فی الحقیقه خوب بود هم مرسل
و هم مرسل هر دو فائز شدند شما برحیق ذکر و
او برحیق قبول السّلام علیکم و رحمة الله و بركاته

- 10 Alfalfa seeds were requested from Damascus and arrived - no longer needed.

10 بذرنیجه از شام طلبیده شد و رسید لازم نه

- 11 The servant 27th of the honored month of Shawwal 1301

11 خادم فی ۲۷ شهر شوال المکرم سنة ۱۳۰۱

BLIB_Or15700.229, BLIB_Or15711.094,
BLIB_Or15736.017

BH02086

To: Aqa Lutfullah, in Nazareth

Date: 1301-10-27 [1884-Aug-20]

- 1 In the name of God, the Most High, His station is majesty and power!
- 2 O my God, my Lord, my Master, my Beloved, my Heart's Desire! Every time I intended to make mention of Thee, such perspiration of shame encompassed me that I found myself bewildered and dumbfounded. How can a tongue of rebellion be capable of mentioning that station where pure sanctification itself is counted among the sinners? And how can a heedless heart be worthy of comprehending that Lord of all who is desired, before whom the very essence of comprehension has testified and continues to testify to its own inadequacy? Neither is the outward eye worthy to behold, nor the outward ear capable of hearing that call whose sweetness has attracted the kingdoms of earth and heaven.
- 3 O my Lord and my Master! Despite this confession and this impotence, the ocean of rebellion has turned to Thee and beseeches from Thee Thine ancient favor. Whatever exists has its relation to Thee and is reckoned as Thy creation. By the breeze of Thy grace, quicken the dead and by the fragrance of Thy garment, grant him attainment. O Thou Who art the Object

1 هو الله تعالى شأنه العظمة والاقترار

2 ای خدای من و پروردگار من و آقای من
و محبوب من و مقصود من هر زمان اراده
ذکرت نمودم عرق جلت بشأنی احاطه نمود که
خود را متحیر و مبہوت مشاهده کردم چگونه
لسان عصیان قادر بر ذکر مقامیکه تقدیس بحت
بات نزد او از مجرمین محسوب و قلب غافل کجا
لائق ادراک حضرت مقصودیست که جوهر
ادراک بقصور خود گواهی داده و میدهد نه
چشم ظاهر لایق مشاهده و نه گوش ظاهر قابل
شنیدن ندائیکه حلاوتش عالم ملک و ملکوت
را جذب نموده

3 ای سید من و مولای من مع هذا الاعتراف و
هذا العجز بحر عصیان بتو توجه نموده و عنایت
قدیم را از تو مسئلت مینماید هرچه هست نسبتش
بتو و از خلق تو محسوب بنسیم عنایت مرده را
زنده کن و بعرف قیص فائزش فرما ای معبود

of worship of the world and the Beloved of all nations! Pure darkness seeks light, and absolute heedlessness has turned to the ocean of knowledge, and the utterly thirsty one seeks the living waters of recognition. This one who is completely asleep has intended the city of wakefulness. Is there any sovereign besides Thee from whom he may seek what he desires? Nay, by Thy Self! Thou art the One Who exists, Who encompasses all, Who protects, Who is powerful and mighty. I beseech Thee not to disappoint me in what I desire from the wonders of Thy bounty and grace. Verily Thou art the All-Bountiful, the All-Generous. O Lord! Send down upon Thy loved ones that which befits Thy bounty and favor, and assist them in Thy remembrance and praise and in what Thou hast revealed in Thy mighty Book. Verily Thou art the Almighty, the All-Powerful.

عالم و محبوب امم ظلمت صرف نور میطلبد و غافل بخت بجز دانائی توجّه نموده و ظمآن باده عرفان کوثر حیوان میجوید این نائم بخت قصد مدینه بیداری نموده آیا غیر تو سلطانی موجود تا از او طلب نماید آنچه را میخواهد لا ونفسک تویی موجود و تویی محیط و میمن و قادر و مقتدر اسئلک ان لا تخبینی عما اردت من بدائع جودک و فضلک انک انت الجواد الکریم ای رب فانزل علی احبائک ما ینبغی لجودک و احسانک و ایدهم علی ذکرک و ثنائک و ما انزلته فی محکم کتابک انک انت المقتدر القدیر

- 4 The letter of that honored friend transformed the darkness of grief and sorrow into the light of joy and gladness. This is from God's favor upon us and upon you. His mercy has preceded and His grace has encompassed all. After it was presented, He said: "O Lutfu'llah! Thy mention hath been and is before the Wronged One. We beseech God, exalted be His glory, not to deprive thee of His infinite bounties and to rain upon thee from the clouds of His grace - a rain whose mention shall never be erased from the book of the world. Verily He is the One Who has power over whatsoever He willeth. He giveth and withholdeth, and He is the Hearing, the Answering." Peace be upon thee and upon those with thee.

4 نامه آندوست مکرم تاریکی هم و غم را بروشنائی بهجت و سرور تبدیل نمود هذا من فضل الله علينا و علیکم رحمتش سبقت گرفته و فضلش احاطه نموده و بعد از اطلاع عرض شد فرمودند یا لطف الله ذکر ت نزد مظلوم بوده و هست از حق جلّ جلاله میطلبیم ترا از نعمتهای نامتناهی خود محروم ننماید و از امطار فضل بر تو بیارد باریدنیکه ذکرش از دفتر عالم محو نشود انه هو المقتدر علی ما یشاء یعطی و یمنع و هو السامع المجیب السلام علیک و علی من معک انتی

- 5 Praise be to God that you are mentioned and have been and are present before His face. The favor of the Lord toward you has been and is more evident than the sun. We beseech God not to withdraw the bounty of His favor and not to withhold whatever exists in the world, for all is transient and all bear witness to this truth. We beseech God, exalted be His glory, for His favor which is everlasting and abiding. Verily He has power over all things. Peace be upon you and upon your family and upon your daughter and upon God's righteous male and female servants.

5 لله الحمد که آنجناب مذکورند امام وجه بوده و هستند عنایت مولی هم که نسبت بشما اظهر من الشمس بوده و هست از حق میطلبیم نعمت عنایت را اخذ ننماید و منع نفرماید آنچه در عالم در اوست فانی و کل بر اینمطلب شاهد و گواه از حق جلّ جلاله عنایتش را میطلبیم که دائم و باقی است انه علی کثیء قدیر السلام علیک و علی اهلک و علی البنات و علی عباد الله الصالحین و امائه الصالحات

BLIB_Or15700.226, BLIB_Or15711.095

BH02773

To: Aqa Siyyid Muhammad, Bi Ri, in Burujird

Date: 1301-11 [1884-Aug]

- 1 He is the One dawning from the horizon of utterance. 1 هو المشرق من افق البيان
- 2 A mention from the Wronged One to him who hath drunk the choice wine of revelation when its seal was broken by the finger of his Lord's will, the Mighty, the Powerful, that the verses of his Lord may attract him to a station wherein he heareth from all things that there is none other God but Him, the Single, the All-Informed. 2 ذكر من لدى المظلوم لمن فاز برحيق الوحي اذ فكّ ختمه باصبع ارادة ربه المقتدر القدير لتجذبه آيات ربه الى مقام يسمع فيه من كلّ الأشياء انه لا اله الا هو الفرد الخبير
- 3 Thy letter hath come before the Face and the servant in attendance before the Throne hath read it. We have answered thee with that whereby bodies have taken flight and the eyes of those near unto God have been solaced. We have found from thy letter the fragrance of thy sincerity to God and thy turning toward His face after the passing of all things. Verily thy Lord is the Hearing, the Seeing. And We found it sanctified from mention of aught else. Thus it behooveth one who hath turned today unto Him Who was promised in the Qur'an on the Day when mankind shall stand before the Lord of the worlds. 3 قد حضر كتابك لدى الوجه وقرأه العبد الحاضر امام العرش اجنباك بما طارت به الأجساد وقرت بها عين المقرئين قد وجدنا من كتابك عرف خلوصك لله وتوجهك الى وجهه بعد فناء الأشياء ان ربك هو السميع البصير ووجدناه مقدساً عن ذكر غيره كذلك ينبغي لمن اقبل اليوم الى الذي بشر به الفرقان يوم يقوم الناس لرب العالمين
- 4 Blessed art thou and blessed is he who guided and directed thee to the straight path of God. How many a learned one heard the call when it was raised between earth and heaven, yet attained not to the word "yea," and was recorded among the most lost in the perspicuous Book. But thou didst turn and advance and hear and answer thy Ancient Lord. Give thanks unto God for this most great favor. He confirmeth whom He willeth through a command from His presence, and He is the Mighty, the Powerful, the Wise. 4 طوبى لك ولمن ارشذك وهداك الى صراط الله المستقيم كم من عالم سمع النداء اذ ارتفع بين الأرض و السماء وما فاز بكلمة بلى الا انه من الأخسرين في كتاب مبين وانك اقبلت وتوجهت وسمعت واجبت مولاك القديم ان اشكر الله بهذا الفضل الأعظم انه يؤيد من يشاء امراً من عنده وهو المقتدر العزيز الحكيم
- 5 Counsel the servants on My behalf to righteousness and piety, to trustworthiness and godliness, and to that whereby the Word of God is exalted amongst men. Verily thy Lord is the Counselor, the Compassionate, the Generous. 5 وصّ العباد من قبلي بالبر والتقوى والأمانة والديانة وما يرتفع به كلمة الله بين الناس ان ربك هو الناصح المشفق الكريم
- 6 Say: O people, abandon what ye possess of idle fancies. The Hidden Name hath appeared and calleth out with the most exalted call from the supreme horizon, summoning those in the kingdom of creation unto God, the Mighty, the Praiseworthy. Beware lest ye deprive yourselves of the Most Great Ocean. Fear God and be not of the heedless. Open your eyes - verily the Sun is at its zenith. Hold fast unto it and be not of the wrongdoers. Soon shall perish what ye and your divines and princes possess, and the Cause shall remain with God, the Lord 6 قل يا قوم دعوا ما عندكم من الظنون قد ظهر الاسم المكنون وينطق بأعلى النداء من الأفق الأعلى و يدعو من في ناسوت الانشاء الى الله العزيز الحميد اياكم ان تمنعوا انفسكم عن البحر الأعظم خافوا الله ولا تكونوا من الغافلين ان افتحوا الأبصار ان الشمس في قطب الزوال تمسكوا بها ولا تكونوا من الظالمين سوف يفنى ما عندكم وعند علمائكم وامرائكم ويبقى الأمر لله رب العالمين كذلك

of the worlds. Thus have the spheres of utterance revolved by the finger of the All-Merciful, and the river of mercy hath flowed through this Most Great Name. Joyous are they who have attained and seen and drunk, and woe unto them that have turned away.

- 7 The Glory shining from the horizon of My Kingdom be upon thee and upon those who have turned with radiant faces and illumined hearts unto the horizon wherefrom hath dawned the Day-Star of My Cause, the Mighty, the Wondrous.

دارت افلاك البيان باصبع الرحمن وجرى فرات
الرحمة بهذا الاسم الأعظم العظيم نعيماً لمن فاز و
رأى و شرب و ويل للمعرضين

7 البهاء المشرق من افق ملكوتي عليك وعلى الذين
توجهوا بوجهه بيضاء و اقبلوا بقلوب نوراء الى افق
اشرق منه نير امرى العزيز البديع

INBA27:474b

BH05112

To: *Mirza Taqi Mim Nun, in Bi Ri*
Date: 1301-11 [1884-Aug]

- 1 In the name of Him Who is the All-Manifest, the All-Knowing
- 2 My Most Exalted Pen hath testified to that which the Tongue of Grandeur testified before the creation of earth and heaven - that there is none other God but Him, the Almighty, the Self-Subsisting. The world hath been adorned with the lights of the Most Great Name, yet the people comprehend not. They have violated the Covenant of God and His testament, yet they perceive not. They have cast the Truth behind their backs, clinging to their vain imaginings and idle fancies.
- 3 Blessed is he whom vain imaginings have not deterred and who hath keen sight which no veils of the heedless have obscured. Say: O people of the earth! Come forth and draw nigh that We may show you the lights of His countenance from the Most Exalted Horizon and give you to drink of the choice sealed wine. Thy name hath been mentioned before Him Who is the One Remembered. We make mention of thee through verses at whose revelation all within the kingdom of earth and heaven bow down in submission. Let not the might of the ungodly frighten thee. Arise with supreme steadfastness in thy Lord's Cause. Soon shall all thou seest today perish, while that which God, the Lord of all being, hath ordained for thee shall endure. Rejoice thou in My remembrance of thee. Beware! No remembrance can equal it, nor anything the people possess. Of this beareth witness He with Whom is the Preserved Tablet. Be thou steadfast in the Cause, then make mention of thy Lord,

1 هو الظاهر العليم

2 قد شهد قلبي الأعلى بما شهد لسان العظمة قبل
خلق الأرض و السماء انه لا اله الا هو المهيمن
القيوم قد تزين العالم بأنوار الاسم الأعظم و
القوم هم لا يفقهون قد نقضوا ميثاق الله و عهده
الا انهم لا يشعرون قد نبذوا الحق عن ورائهم
متمسكين بما عندهم من الأوهام و الظنون

3 طوبى لقائم ما منعه الأوهام و لبصير ما حجبته
حجبات كل غافل محجوب قل يا اهل الأرض ان
اقبلوا و تعالوا لتريكم انوار الوجه من الأفق الأعلى
و نسقيكم الرحيق المختوم قد حضر اسمك لدى
المذكور ذكرناك بآيات اذا نزلت خضع لها ما
فى الملك و الملكوت اياك ان تخوفك سطوة
الفجار قم بالاستقامة الكبرى على امر ربك
سوف يبنى ما تراه اليوم و يبقى لك ما قدر من
لدى الله مالک الوجود ان افرح بذكرى اياك
انه لا يعادله ذكر من الأذكار و لا ما عند القوم
يشهد بذلك من عنده لوح محفوظ ان استقم على
الأمر ثم اذكر ربك العزيز الودود البهاء المشرق

the Mighty, the Loving. The glory shining from the horizon of eternity be upon those who have not violated God's Covenant and His testament and who have acted according to that which was enjoined upon them in His perspicuous Tablet.

من افق البقاء على الذين ما نقضوا ميثاق الله و
عهده و عملوا بما امروا به في لوحه المسطور

INBA23:025

BH06837

To: *Ruhullah, in Burujird*

Date: 1301-11 [1884-Aug]

- 1 He is the One dawning from the horizon of Glory! 1 هو المشرق من افق البهاء
- 2 O Ruhullah! Today the Spirit in the sacred valley cries "Here am I, O my God, here am I," and Moses on the Mount of Knowledge gives glad tidings of the Manifestation. Where is the eye and where is the ear that may see and hear? I swear by the lights of the Sun of Truth that if anyone today fails to seize an opportunity, he shall never again be enabled to make amends. 2 يا روح الله امروز روح در وادی مقدس لبيک
اللهم لبيک ميگويد و کليم در طور عرفان بظهور
بشارت ميدهد کجاست چشم و کجاست گوش تا
بيند و بشنود قسم بانوار آفتاب حقيقت که اگر
اليوم از نفسي امري فوت شود هرگز بر تدارک
آن مؤيد نشود
- 3 O friends! You are accounted as the flowers of the garden of inner meanings. Strive that there may be diffused from you that which is worthy and befitting. Whosoever is adorned today with goodly deeds and praiseworthy attributes - from him will be diffused that which strengthens the soul. Adorn yourselves with that which you have been commanded by God, the Compassionate, the Bountiful. 3 ای دوستان شما از اوراد حديقهء معانی محسوبيد
جهد نماييد تا متصويع شود از شما آنچه که لايق و
قابل است هر نفسي اليوم باعمال طيبه و اخلاق
مرضيه مزين شد از او متصويع ميشود آنچه که
جانرا تقويت مينمايد زينوا انفسکم بما امرتم به من
لدى الله المشفق الکريم
- 4 Praise be to the Goal of the world Who guided you to the Most Great Sea and did not deprive you of the Choice Wine. It behooveth thee to thank God for this supreme bounty and to remember Him at morn and eventide. 4 حمد کن مقصود عالم را که ترا بجر اعظم راه
نمود و از رحيق مختوم محروم نساخت ينبغي لک
ان تشکر الله بهذا الفضل الأعظم و تذکره في کل
بکور و اصيل

INBA15:185a, INBA26:185a, HDQI.032,
AYI2.230x, BNEP.001

BH06561*To: Mirza Husayn Tabib**Date: 1301-11 [1884-Aug]*

- 1 He is the Protector of all who dwell in the kingdom of names! هو المهيمن على من في ملكوت الأسماء 1
- 2 Glorified be He Who hath sent down the verses and guided all to the straight path. Among them are those who have attained unto My grace and found the sweetness of My utterance and turned to My horizon, and among them are those who have denied and turned away from God, the Lord of lords. Blessed is he who hath taken the cup of eternity in My Most Great Name and hath arisen to serve the Cause in such wise as to shake the hearts of all created things. سبحانه الذي انزل الآيات وهدى الكل الى سواء الصراط منهم من فاز بنعمتي ووجد حلاوة بياني واقبل الى افقي ومنهم من انكر واعرض عن الله رب الأرباب نعيماً لمن اخذ كوب البقاء باسمي الأبدي وقام على خدمة الأمر على شأن اضطربت منه افئدة العباد 2
- 3 Say: O people! Do ye not hear the rustling of the Divine Lote-Tree? Do ye not behold the Supreme Horizon? Be fair in your judgment and follow not every doubtful idolater. The Day is come and the people are wrapped in veils and heedlessness. That which was hidden hath appeared and hath spoken as He desired. قل يا قوم اما تسمعون سدرة المنتهى و اما ترون الأفق الأعلى انصفوا ولا تتبعوا كل مشرك مرتاب قد جاء اليوم والقوم في غفلة و حجاب قد ظهر المكنون و نطق بما اراد 3
- 4 Say: O people of the earth! Fear God and deny not Him Who hath come unto you with that which was recorded in the Books and Tablets. Thus hath the Sun of Utterance shone forth from the horizon of thy Lord's will, the All-Merciful, that thou mayest render thanks unto Him at eventide and at dawn. The resplendent Light shining from the horizon of Revelation rest upon thee and upon whosoever hath clung to the hem of God, the Almighty, the Most Glorious, the All-Bountiful. قل يا ملاء الأرض اتقوا الله و لا تنكروا الذي اتاكم بما كان مسطوراً في الزبر والألواح كذلك اشرفت شمس البيان من افق ارادة ربك الرحمن لتشكره بالعشي و الاشرار النور اللائح من افق الظهور عليك و على من تشبث بذيل الله المقتدر العزيز الوهاب 4

BLIB_Or15730.127e

BH02432*Date: 1301-11-09 [1884-Aug-31]*

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful هو الله تعالى شأنه العظمة والاقتدار 1
- 2 Praise be to God Who has made known to us His path and taught us what draws us near to Him in all conditions, and has granted us His presence which was more precious than all that has been or will be created. Because of this, ignorant الحمد لله الذي عرفنا سبيله و علمنا ما يقربنا اليه في كل الأحوال و رزقنا لقاءه الذي كان اعزّ عما خلق و يخلق بذلك قام علينا عباد مغلولون 2

servants have risen against us who have deprived themselves of the Salsabil of divine knowledge and the Kawthar of life in the days of the All-Merciful. By the life of our Beloved! They shall soon see their loss in the stations ordained for them by God, the Just, the Wise.

الَّذِينَ مَنَعُوا عَنْ سَلْسَبِيلِ الْعُرْفَانِ وَ كَوَثَرِ الْحَيَوَانِ
فِي أَيَّامِ الرَّحْمَنِ لِعَمَرٍ مَحْبُوبِنَا سَوْفَ يَرَوْنَ خَسْرَانَهُمْ
فِي مَقَامَاتِهِمُ الَّتِي قَدَّرْتَ لَهُمْ مِنْ لَدَى اللَّهِ الْعَادِلِ
الْحَكِيمِ

- 3 Glory be to Thee, O my God and the Desire of my heart! I beseech Thee to assist Thy chosen ones whom Thou hast distinguished among Thy servants and associated with Thyself, to make mention of Thee and praise Thee. Verily Thou art powerful over whatsoever Thou wilt and Thou art the Mighty, the Praiseworthy. May my spirit be a sacrifice for your steadfastness and service.

3 سُبْحَانَكَ يَا إِلَهِي وَمَقْصُودَ قَلْبِي وَفَوَادِي اسْتَطَلَّكَ
بَأَنْ تُوَيِّدَ أَصْفِيَائَكَ الَّذِينَ اخْتَصَصْتَهُمْ مِنْ بَيْنِ
عِبَادِكَ وَنَسَبْتَهُمْ إِلَيْكَ عَلَى ذِكْرِكَ وَثَنَائِكَ
أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَأَنْتَ الْعَزِيزُ الْحَمِيدُ
رَوْحِي لِقِيَامِكُمْ وَخِدْمَتِكُمْ الْفَدَاءُ

- 4 For some time the response to the petition of the honored servant, Aqa Mirza 'Ali-Rida, upon him be the Glory of God the Most Glorious, has been revealed from the heaven of the Divine Will, but there was delay in sending it. Now two Most Holy Tablets, one a prayer and the other verses, have been sent. Your honor should deliver them to him. One Most Holy Tablet specifically for the beloved of the heart, His Honor Mirza ?.Y., upon him be the Glory of God the Most Glorious, has been sent. God willing, he will attain to it. Permission to come has also been given to him.

4 مَدَّتْهَاستِ جَوَابَ عَرِيضَةِ مَخْدُومٍ مَكْرَمٍ جَنَابِ
آقَا مِيرْزَا ۱۱۱۱ [عَلَيْهِ السَّلَامُ] عَلَيْهِ بَهَاءُ اللَّهِ الْأَبْهَى
أَزْ سَمَاءٍ مَشِيَّتٍ نَازِلٍ وَلَكِنْ دَرِ اِرْسَالِ آن تَأْخِيرِ
رَفْتِ حَالِ دَوِ لَوْحِ اِمْنَعِ اِقْدَسِ يَكِي مَنَاجَاتِ وَ
آخِرِ آيَاتِ اِرْسَالِ شَدِ اَنْخَضَرْتِ بَايْشَانِ بَرَسَانْدِ
يَكِي لَوْحِ اِمْنَعِ اِقْدَسِ مَخْصُوصِ مَحْبُوبِ فَوَادِ
حَضَرْتِ مِيرْزَا حِي عَلَيْهِ بَهَاءُ اللَّهِ الْأَبْهَى اِرْسَالِ
شَدِ اِنْشَاءً لِلَّهِ بَأَنْ فَائِزٌ شَوْنَدِ وَ اِذْنِ تَوَجَّهَ هُمْ
بَايْشَانِ دَادَهْ شَدَهْ

- 5 The servant begs his Lord to assist your honor in all conditions and protect you from the evil of those who have denied God and turned away from His path and disputed His verses until they pronounced judgment against Him with manifest injustice.

5 يَسْتَلِ اِلْخَادِمُ رَبَّهُ بِأَنْ يُؤَيِّدَ حَضْرَتَكُمْ فِي كُلِّ
الْأَحْوَالِ وَ يَحْفَظَكُمْ مِنْ شَرِّ الَّذِينَ كَفَرُوا بِاللَّهِ وَ
اعْرَضُوا عَنْ صِرَاطِهِ وَ جَادَلُوا بِآيَاتِهِ اِلَى اَنْ اِفْتَوَا
عَلَيْهِ بِظُلْمٍ مَبِينٍ

- 6 To the honored gentlemen in that land, upon them be His most glorious splendor, I present my utter effacement and nothingness. Some time ago this servant wrote a letter to his honored master, Jinab-i-Amin, upon him be the Glory of God, which was sent for your honor to deliver to him.

6 خِدْمَتِ آقَايَانِ عِظَامِ عَلَيْهِمْ مِنْ كُلِّ بَهَاءِ اِبَاهِ كَهْ
دَرِ اَنْ اَرْضِ تَشْرِيفِ دَارَنْدِ اِعْرَضُ فَنَا وَ نَيْسَتِي
مَعْرُوضِ مِيدَارَمِ چَنْدِي قَبْلِ اَيْنَعْبَدِ مَكْتُوبِي
بِجَنَابِ مَخْدُومِ مَكْرَمِ جَنَابِ اَمِينِ عَلَيْهِ ۹ ۶۶
[بَهَاءُ اللَّهِ] نَوِشْتَهْ اِرْسَالِ دَاشْتِ كَهْ اَنْخَضَرْتِ
بَايْشَانِ بَرَسَانْدِ

- 7 Another matter: if His Honor the Physician, upon him be the Glory of God, should make any representation regarding the House, in accordance with wisdom no response is necessary. In all matters wisdom must be observed, and this matter has been so firmly established that one day this exalted word was heard from the blessed tongue, His word, blessed and exalted is He: "Acknowledgment and confession are not permitted. If someone confesses to lack of understanding and knowledge, he speaks truth, for no one has been or is truly cognizant of it as it deserves." This matter too is a mercy to all the people of the world, even though today they are heedless and veiled.

7 اِعْرَضُ دِيْگَرِ اِگَرِ جَنَابِ طَبِيبِ عَلَيْهِ ۹ ۶۶ [بَهَاءُ
اللَّهِ] چِيْزِي دَرِ بَارَهْ يِتِ اِعْرَضُ نَمَائِنْدِ نَظَرِ
بِحَاكَمَتِ جَوَابِ لَازِمِ نَهْ دَرِ جَمِيعِ اِحْوَالِ بَايْدِ
حَاكَمَتِ مَلَاخِظَهْ شَوْدِ وَ بِشَأْنِي اَيْنَفَقَرَهْ مُحْكَمِ شَدَهْ
كَهْ يَوْمِي اَزْ اَيَّامِ اَيْنَكَلَمَهْ عَلِيَا اَزْ لِسَانِ مَبَارَكِ
اِسْتِمَاعِ شَدِ قَوْلَهْ تَبَارَكَ وَ تَعَالَى اِقْرَارِ وَ اعْتِرَافِ
جَايِزِ نَهْ اِگَرِ نَفْسِي اِقْرَارِ بَرِ اِعْدَمِ اِدْرَاكِ وَ اِعْدَمِ
اِطْلَاعِ نَمَائِنْدِ صَادِقِ اِسْتِ چِهْ كَهْ اَحْدِي كَمَا هُوَ
حَقُّهْ عَارِفِ نَبُودَهْ وَ نَيْسَتِ اِتْنِي اَيْنَفَقَرَهْ هُمْ

- 8 Peace and glory and light and radiance be upon your honor and upon those with you and upon all who are firm and steadfast.
- 9 The servant 9 Dhi'l-Qa'dih 1301
- رحمتی است نسبت بهمه اهل دنیا ولو امروز
غافل و محجوبند
- 8 السّلام و البهاء و النّور و الضّیاء علی حضرتکم و
علی من معکم و علی کلّ ثابت مستقیم
- 9 خادم ۹ شهر ذی القعدة الحرام سنه ۱۳۰۱
- BLIB_Or15700.251, BLIB_Or15711.097

BH08168

To: Haji Husayn from Ya, in Egypt

Date: 1301-11-12 [1884-Sep-3]

- 1 The essence of praise is befitting and meet today for Him Whom the onslaughts and trembling of all created things did not constrain His field of utterance, and the might and power and authority of the deniers did not hold Him back from the Most Exalted Word....
- 2 Well done and congratulations to you! You have attained both to the Kawthar of utterance and the wine of loving-kindness, and to the lofty station of submission and contentment. I beseech and implore God, exalted be His glory, to grant that beloved one that which has been and is the cause of perpetual mention and enduring deeds. In truth, this station has been granted - to this testifies everyone endowed with vision, hearing and heart. Your mention has never ceased and will never cease to be in the Most Holy Court. I swear by the Sun of the horizon of utterance that you have been and are among the successful ones. As the poet says:
- 3 "If I speak of it, it would confound minds, And if I write of it, many pens would break."
- 4 Peace be upon you, upon our brothers, and upon God's righteous servants.
- 1 جوهر حمد الیوم حامدی را لایق و سزاست که
هجوم و رجف اهل امکان عرصه بیانش را تنگ
نمود و قوّت و قدرت و اقتدار منکرین او را از
کلمه علیا باز نداشت...
- 2 هنیئاً لجنابکم و مرئناً لجنابکم هم به کوثر بیان و
رحیق عنایت فائز شدند و هم بمقام بلند تسلیم
و رضا از حقّ جلّ جلاله سائل و آمل که
عنایت فرماید بآنحسب آنچه که سبب و علّت
اذکار دائمه و اعمال باقیه بوده و هست فی الحقیقه
ایستقام عنایت شده یشهد بذلک کلّ ذی بصر و
کلّ ذی سمع و کلّ ذی قلب لازال ذکر آنجناب
در ساحت اقدس بوده و هست قسم بآفتاب افق
بیان که از فائزین بوده و هستید علی قول شاعر
- 3 گر بگویم عقلها را برزند ورنه نویسم بس قلبها
بشکند
- 4 السّلام علی جنابکم و علی اخواننا و علی عباد الله
الصّالحین

ANDA#72 p.39x, MSHR4.294x

BH02787

To: Mirza 1111 Khan, in Kirman

Date: 1301-11-14 [1884-Sep-5]

1 He is the Speaker, the All-Knowing, the All-Wise

1 هو الناطق العليم الحكيم

2 Say: O God of existence and Master of the unseen and the seen! Thou seest my rising up and my sitting down, performed purely for Thy sake, and Thou hearest my remembrance and praise of Thee in Thy days, and my crying and lamentation at separation from Thee. O my Lord! This is one of Thy days wherein the hand of Thy grace hath raised me up to serve Thy Cause. O my Lord! I was asleep and the fragrances of the garment of Thy Revelation awakened me, and I was heedless when the warbling of the Bird of Faithfulness, singing upon the branches of the Tree of Thy manifestation, made me aware. When I heard and recognized, I hastened with my heart to Thy most exalted horizon through Thy Most Great, Most Mighty, Most Glorious Name, and I responded with my outer and inner tongue to Thy Call which was raised between earth and heaven.

2 قل يا اله الوجود و مالك الغيب و الشهود ترى قيامي و قعودي خالصاً لوجهك و تسمع ذكري و ثنائى في ايامك و ضييجي و حنيني في فراقك اى رب هذا يوم من ايامك قد اقامتني فيه يد فضلك على خدمة امرك اى رب كنت راقداً ايقظتني نفحات قيص وحيك و كنت غافلاً عرفتني ترنمات طير الوفاء التي غرّدت على اغصان سدره ظهورك فلما سمعت و عرفت سرعت بقلبي الى افقك الأعلى باسمك الأعزّ الأعظم الأبهى و اجبت بلسان ظاهري و باطني ندائك الذي ارتفع بين الأرض و السماء

3 I bear witness, O my God, Beloved of my heart and He Who is remembered in my soul, that Thy proof hath been completed, Thy bounty hath been perfected, Thy evidence hath been fulfilled, and that which was recorded in Thy Books, Thy Scriptures and Thy Tablets hath appeared. O my Lord! This is the Hour which Thou hast established after its signs through Thy power and sovereignty, whereby the greatest terror hath seized all mankind except those who shattered the idols of vain imaginings through Thy power and drank the wine of certitude from the hands of Thy bounty.

3 اشهد يا الهى و محبوب فؤادى و المذكور فى قلبي بان تمت حجّتك و سبغت نعمتك و كل برهانك و ظهر ما كان مسطوراً فى كتبك و زبرك و الواحك اى رب هذه ساعة اقتها بعد اشراطها بقدرتك و سلطانك و بها اخذ الفزع الأكبر كل البشر الا من كسر اصنام الأوهام بقدرتك و شرب كأس اليقين من ابدى عطائك

4 O my Lord! I testify to that which Thy Most Exalted Pen testified before the creation of earth and heaven - that Thou art God, there is none other God but Thee, the Single, the One, the All-Knowing, the All-Wise. O my Lord! Thou seest my sighs in Thy love and my tears for what hath befallen Thee from the oppressors among Thy creatures who denied Thy manifestation and Thy power, and who rose up to extinguish Thy light and quench the fire of Thy Tree. I beseech Thee, O God of existence and Master of the unseen and the seen, by Thy black tresses and Thy white hand and Thy shining brow and Thy radiant countenance and Thy Most Great Sign and the manifestations of Thy Cause in the kingdom of creation, to strip from the temples of Thy servants the garments of tyranny, ignorance and transgression, and to adorn them with the raiment of knowledge, justice and fairness.

4 اى رب اشهد بما شهد به قلبك الأعلى قبل خلق الأرض و السماء انك انت الله لا اله الا انت الفرد الواحد العليم الحكيم اى رب ترى زفراقى فى حبّك و عبراتى فيما ورد عليك من طغاة خلقك الذين انكروا ظهورك و اقتدارك و قاموا على اطفاء نورك و اتحاد نار سدرتك اسئلك يا اله الوجود و مالك الغيب و الشهود بغدادك السوداء و يدك البيضاء و غرّتك الغراء و وجنتك النوراء و آيتك الكبرى و ظهورات امرك فيملكوت الانشاء بأن تنزع عن هياكل العباد اثواب الظلم و الجهل و الاعتساف و زينهم بطراز العلم و العدل و الانصاف

- 5 O my Lord! Thou seest me turning unto Thee, holding fast to Thy cord and clinging to Thy robe. I beseech Thee not to deprive me of what is with Thee, then write down for me the good of this world and the next through Thy grace and favor. Make me then a helper of Thy Cause, standing firm in Thy service and celebrating Thy praise. Verily Thou art the Powerful over what Thou willest. There is none other God but Thee, the Mighty, the Wise.

5 ای رب ترانی مقبلاً الیک و متمسکاً بحبلک و متشبثاً بذیلک اسئلك ان لا تحرمنی عما عندک ثم اکتب لی خیر الآخرة و الأولى بفضلک و عنایتک ثم اجعلنی ناصراً لأمرک و قائماً علی خدمتک و مثنیاً بثنائک انک انت المقتدر علی ما تشاء لا اله الا انت العزيز الحکیم

BLIB_Or15730.129a

BH10689

To: Ali (pilgrim of early days), in Shin
Date: 1301-11-14 [1884-Sep-5]

- 1 God is Most Glorious
- 2 O thou who art mentioned before My throne and inscribed in My Book! Upon thee be My glory, My mercy and My loving-kindness. Verily, the dawning-places of hatred desired to extinguish the light of God, the Lord of Names, and to quench the fire of the Divine Lote-Tree. By God! The hands of Caesars and Pharaohs fell short - how much more these rabble! The glory shining forth from the horizon of the heaven of My grace be upon thee and upon every patient believer.

1 الله ابعی

2 یا ایها المذكور لدی عرشی و المسطور فی کتابی علیک بهائی و رحمتی و عنایتی ان مطالع البغضاء ارادوا ان یطفئوا نور الله مالک الأسماء و یخمدوا نار سدرة المنتهی تالله قد قصرت ایدى القیاصرة و الفراعنة فکیف هؤلاء الرعاع البهائم المشرق من افق سماء فضلی علیک و علی کل موقن صبار

BLIB_Or15696.082e

BH10572

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Fars
Date: 1301-11-14 [1884-Sep-5]

- 1 God is Most Glorious!
- 2 This is a mention from Us to one who has attained the lights of the Countenance when the Light was shining from the Most Exalted Horizon and the Tree was proclaiming: "There is no God but Me, the Mighty, the Powerful." Blessed art thou for having been the recipient of the gaze of the Ancient Being and

1 الله ابعی

2 ذکر من لدنا لمن فاز بأنوار الوجه اذ کان النور مشرقاً من الأفق الأعلى و السدرة تنطق انه لا اله الا انا المقتدر القدير نعیماً لک بما توجه الیک وجه القدم و انزل لک هذا اللوح المبین ان

for having this Clear Tablet revealed for thee. Know thou its station, then give thanks unto thy Lord, the Compassionate, the Generous. The Glory be upon thee from Us, and upon those with thee, and upon all who are firm, steadfast and upright.

اعرف مقامه ثم اشكر ربك المشفق الكريم البهاء
من لدنا عليك وعلى من معك وعلى كل راسخ
ثابت مستقيم

INBA51:542a

BH11196

To: Haji Mirza Ali Grandson of Khal-i Akbar Afnan, in Shiraz

Date: 1301-11-14 [1884-Sep-5]

1 God is Most Glorious

1 الله ابهى

2 He Who was wronged mentions you from the prison precincts, O Afnan 'Ali who has attained unto God, and remembers the days of your presence before His face and your standing before the door and your hearkening to My sweetest call in the morning and evening hours. And We make mention of your mother who attained the presence and drank the choice wine of reunion from God, the Exalted, the Great. The glory be upon you both.

2 يذكر المظلوم من شطر السجن و يذكر ايام
حضورك لدى الوجه و قيامك لدى الباب و
اصغائك ندائى الاحلى فى الغدو و الاصال و نذكر
امك التى فازت باللقاء و شربت رحيق الوصال
من لدى الله العلى العظيم البهاء عليكما

INBA51:563b, BLIB_Or15696.092b

BH03132

To: Haji Mulla Husayn, in Lar

Date: 1301-11-26 [1884-Sep-17]

1 He is the Witness from His most exalted horizon.

1 هو الشاهد من افقه الأعلى

2 This is a Book sent down by the Wronged One to him who soared on the pinions of certitude in the atmosphere of divine knowledge until he presented himself at the Gate and entered therein by the leave of his Lord, the Ordainer, the All-Wise. He entered and heard the Call of God—for whose yearning many souls have perished.

2 كتاب انزله المظلوم لمن طار بقوادم الايقان فى
هواء العرفان الى ان حضر لدى الباب و دخل
فيه باذن ربه الامر الحكيم دخل و سمع نداء الله
الذى مات فى حسرته خلق كثير

- 3 O Husayn! Harken once again unto the Call from the direction of the luminous Spot, the place wherefrom the Lord of Names doth speak and summon all to the supreme horizon, as bidden by God, the All-Knowing, the All-Informed. By My life! All the books of the world cannot equal My remembrance. Say: Fear God, O people, and be not of the heedless ones. He Whom ye have mentioned at all times hath come, as attesteth the Book of God, the Mighty, the All-Praised.
- يا حسين ان استمع النداء مرة اخرى من شطر البقعة النوراء المقام الذى فيه ينطق مالک الأسماء ويدع الكل الى الأفق الأعلى امراً من لدى الله العليم الخبير لعمر الله لا تعادل بذكرى كتب العالم قل اتقوا الله يا قوم ولا تكونوا من الغافلين قد اتى من ذكرتموه فى الليالى و الأيام تشهد بذلك كتب الله العزيز الحميد
- 4 Say: Have vain imaginings prevented you from the Lord of all beings, or the might of tyrants from this momentous Cause? Observe, then remember: When Moses came, Pharaohs opposed Him and pronounced judgment against Him without any clear proof from God, the Forgiving, the Merciful. Then remember when the Spirit came, the Jews rose against Him with such tyranny as caused the dwellers of the Kingdom of your Lord, the Possessor of this wondrous Day, to lament. Then remember when Muhammad, the Apostle of God, appeared with clear signs: the people denied Him and committed that which caused the denizens of the highest Paradise and the companions of the Crimson Ark—who offered up their souls and all they possessed in the path of God, the Lord of the Day of Judgment—to weep. No Messenger appeared but the people turned away from Him, and no Prophet came but they denied Him and stoned Him with the stones of their idle fancies. Of this beareth witness He with Whom is the Mother Book.
- قل هل منعتكم الأوهام عن مالک الأنام او سطوة الجبابة عن هذا الأمر العظيم ان انظروا ثم اذكروا اتى الکليم اعترض عليه الفراعنة و افتوا عليه من دون بينة من الله الغفور الرحيم ثم اذكروا اذ اتى الروح قام عليه اليهود بظلم ناحت به سكان ملکوت ربکم مالک هذا اليوم البديع ثم اذكروا اذ ظهر محمد رسول الله بآيات بينات كفره القوم و ارتكبوا ما ناح به اهل الفردوس الأعلى و اصحاب السفينة الحمراء الذين انفقوا ارواحهم و ما عندهم فى سبيل الله مالک يوم الدين ما من رسول الا اعرض عنه العباد و ما من نبي الا ان كفروه و رجوه بأججار الأوهام يشهد بذلك من عنده كتاب مبين
- 5 Give thanks, O Husayn, to thy Lord, for He hath aided thee, prospered thee, and drawn thee nigh until He caused thee to enter a station wherein thou didst hear His mighty and glorious Call. Take hold of the Book of God with the power that proceedeth from Him and say: I beseech Thee, O Creator of the heavens, by the ocean of Thy names and by Thy Name at Whose manifestation the dwellers of the earthly and heavenly kingdoms did prostrate themselves, to preserve me and strengthen me to remain steadfast in Thy Cause, the most mighty, ancient and all-glorious. Verily, Thou art the Lord of all men and the Sovereign of the throne on high and of earth below. There is none other God but Thee, the Mighty, the Beautiful.
- ان اشكر يا حسين ربك انه ايدک و وفقک و قربک الى ان ادخلک فى مقام سمعت ندائه العزيز المنيع خذ کتاب الله بقوة من عنده و قل اسئلك يا فاطر السماء ببحر الأسماء و باسمک الذى اذ اظهر سجدت له سكان الملك و الملکوت بأن تحفظنى و تؤيدنى على الاستقامة الكبرى فى امرک الأعزّ الأقدم الأبهى انک انت مولى الورى و مالک العرش و الترى لا اله الا انت العزيز الجليل

BLIB_Or15730.112a

BH04315

To: Haji Mulla Husayn va Dal'-i-Ishan

Date: 1301-11-26 [1884-Sep-17]

1 He is the Compassionate, the Most Generous

1 هو المشفق الكريم

2 O My handmaiden! Upon thee be My glory! Thy letter was received and read in the presence of the Wronged One. Praise be to God, the fragrance of faith wafted from it. Such a mighty favor deserves mighty thanks, and such an infinite bounty merits infinite praise. How many men of the earth - from among the divines, princes and doctors of law - were deprived of the recognition of God, exalted be His glory, on His Day, while thou hast attained to the lights of the Sun of Truth, which is the knowledge of God, exalted be His glory.

2 يا امتی علیک بهائی نامہات رسید و در حضور مظلوم قرائت شد لله الحمد نفحة ایمان از او متضوع این فضل عظیم را شکر عظیم باید و این نعمت بی منتہی را حمد بی منتہی شاید چه مقدار از رجال ارض از علماء و امراء و فقہاء در يوم الہی از عرفان حق جلّ جلالہ محروم گشتند و تو بانوار آفتاب حقیقت کہ معرفت حق جلّ جلالہ ست فائز گشتی

3 Be thou thankful unto thy Lord for this enduring blessing and this eternal, everlasting table. In every age and dispensation, when the Dawning-Places of Revelation and the Manifestations of divine inspiration rent asunder the veil and appeared from the horizon of the divine Will, the people arose in protest and opposition. Verily, they are accounted among the most lost in the perspicuous Book. Blessed art thou, O My handmaiden, for having heard My mention, turned toward My horizon, and attained unto My recognition, the Mighty, the Wondrous. The glory be upon thee and upon him who guided thee to the straight path of God. Say: Praise be to Thee, O my God, for having enabled me to recognize the River of Thy mercy, the Ocean of Thy bounty, the Heaven of Thy grace, the Dawning-Place of Thy Revelation, and the Dayspring of Thy signs - He Whom the heedless ones have imprisoned without any clear proof from Thee or any Book from Thy presence. I beseech Thee to make me one of those steadfast handmaidens whom the affairs of creation have not prevented from turning unto Thee. Verily, Thou art the All-Hearing, the Answerer of prayers. Verily, Thou art the Ever-Forgiving, the Most Merciful.

3 ان اشکری ربّک بهذه النعمة الباقية وهذه المائدة الدائمة الأبدية در هر عهد و عصر کہ مشارق وحی و مظاهر الہام کشف حجاب نمودند و از افق ارادہ ظاهر گشتند ناس باعراض و اعتراض قیام کردند الا انہم من الأخسرین فی کتاب مبین طوبی لک یا امتی بما سمعت ذکرى و اقبلت الی افقی و فزت بعرفانی العزیز البديع البہاء علیک و علی الذی هدّیک الی صراط الله المستقیم قولى لک الحمد یا الہی بما ایدتني علی عرفان فرات رحمتک و بحر عنايتک و سماء فضلک و مشرق وحیک و مطلع آیاتک الذی حبسه الغافلون من دون بینة من عبدک و لا کتاب من لدنک اسئلك بأن تجعلني من الاماء المستقیمات اللائی ما منعتہن شئون الخلق عن الاقبال الیک انک انت السامع المجیب و انک انت الغفور الرحیم

BLIB_Or15730.111d

BH04612

To: *Haji Mulla Husayn Lari, in Jiddah*

Date: 1301-11-26 [1884-Sep-17]

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

2 Praise be to God Who perfected the Word and sent down the blessing, which is, in the first rank, the House which He made the point of circumambulation for the world and the refuge of nations. Through it, every seeker attains his goal and every searcher finds his desire. It is the House which the Friend built by command of the Glorious One. Blessed are they who have turned towards it from all regions and quarters, and who have spent their hearts and souls in its path. The servant begs his Lord to assist all to attain His presence and circumambulation, to visit its stones and drink from the water of its well. Verily He is the Hearing, the Answering. And prayers and peace be upon Him through whom the Cause of the House and its dwellers was raised up, He through whose will the Will of God appeared and through whose volition His pervading Will was manifest, through whose utterance flowed the river of mercy, through whom the cycle of Prophethood and Messengership was ended, the proof was completed and the blessing perfected, and the mysteries of divinity were revealed. And upon His family and companions who held fast to the proof until they attained the noble valley wherein was raised the call of the Prophets and Messengers. Praise be to God, the Lord of the worlds.

3 Your letter arrived and was presented in the Most Holy and Exalted Presence. Two Tablets were sent. God willing, you will attain unto them and drink from their ocean of knowledge. Peace be upon you and upon God's righteous servants, and praise be to God, the Lord of the worlds.

1 هو الله تعالى شأنه العظمة والاعتدار

2 الحمد لله الذي أتم الكلمة و أنزل النعمة و هي في الرتبة الأولى البيت الذي جعله مطاف العالم و مرجع الأمم و به بلغ كل قاصد مقصوده و كل طالب مطلوبه و هو بيت عمره الخليل بأمر الجليل طوبى للذين قصدوه من الأقطار و الأقطار و انفقوا في سبيله القلوب و الأبدان يستل الخادم ربّه بأن يوفق الكلّ على لقائه و طوافه و زيارة حجره و شرب ماء بئرّه انه هو السميع المجيب و الصلوة و السلام على الذي به ارتفع امر البيت و سكّانه الذي بارادته ظهرت ارادة الله و بمشيئته مشيته النافذة و ببيانه يجري فرائد الرحمة و به انتهت دائرة الرسالة و النبوة و تمت المحجة و كملت النعمة و ظهرت اسرار الربوبية و على آله و اصحابه الذين تمسكوا بالدليل الى ان فازوا بوادي النبيل الذي فيه ارتفع نداء النبيين و المرسلين الحمد لله رب العالمين

3 و بعد مكتوب آنجناب رسيد و در ساحت امنع اقدس عرض شد دو لوح ارسال گشت انشاء الله بأن فائز شويد و از بحر عرفانش بياشاميد السلام على جنابكم و على عباد الله الصالحين و الحمد لله رب العالمين

BLIB_Or15700.274a, BLIB_Or15711.100a

BH01095*To: Muhammad Mustafa Baghdadi, in Beirut**Date: 1301-12 [1884-Sep]*

1 He is God, exalted be His station, the Grandeur and the Power!

2 Praise be fitting and worthy of that Intended One through Whose finger of will the spheres of the kingdom of utterance are set in motion, and by Whose blessed Word the world is adorned and distinguished with the ornament of existence. The might of the powerful and the dominion of rulers have not hindered His Will, nor is His Purpose halted by the clamor of the parties of the earth who are outside the blessed Word of unity. Glorified be the Creator, glorified be the Maker! His decree flows, His command pervades, His Will penetrates, and His Purpose prevails. The banner "There is none other God but Him" has been raised, and the standard "He doeth what He willeth and ordaineth what He desireth" is unfurled - and He is the Mighty, the Praiseworthy. And blessings and peace be upon the waves of the ocean of His knowledge and wisdom, and the rivers of His recognition amongst His creation, and upon Him through Whom the outpourings of the world and the stations of nations were consummated - He Who was named with Ha following Mim, and with Mim preceding Dal. He is the One through Whom appeared the Most Beautiful Names and the Most Exalted Attributes. Were it not for Him, the decree of the House would not have been raised, nor would that which was preserved in the treasuries of the unseen have been manifested.

3 And upon His family and companions, through whom the limbs of the world trembled and the hearts of nations were attracted, and through whom God's path was made manifest in all else, and through whom the proof was completed and the bounty perfected, and the fear of God encompassed all regions, and His signs appeared in all lands. Exalted are their stations and ranks - through their attainment the teeth of Paradise and its maidens smiled, the trees and their branches swayed. Glory be unto Thee, O my God and the God of all who are in the unseen and the visible, and the Sovereign of existence, and the King of the Promised Day! I beseech Thee by the winds of the spring of Thy mercy and the swords of Thy power and might, to protect Thy believing servants from the evil of the ungodly and oppressors. Then inscribe for them, by the Pen of Thy will, that which befits the heaven of Thy bounty and generosity.

1 هو الله تعالى شأنه العظمة والاقدار

2 حمد مقصوديرا لايق و سزاست كه باصبع اراده اش افلاك ملكوت بيان متحرک و بكلمه مباركه عالم بطراز وجود مزین و مشهود مشیتش را قوه اقويا و سطوت امرا منع ننوده و اراده اش از ضوضای احزاب ارض كه خارج از كلمه مباركه توحیدند متوقف نه جل الخالق و جل الصانع حكمتش جاری و امرش ساری و مشیتش نافذ و اراده اش میمن به ارتفع علم انه لا اله الا هو و رایة يفعل ما يشاء و يحكم ما يريد و هو العزيز الحميد و الصلوة و السلام على امواج بحر علمه و حكمته و انهار عرفانه بین خلقه و على الذي به انتهت فيوضات العالم و مقامات الأمم الذي سمي بجا بعد ميم و بميم قبل دال هو الذي به ظهرت الأسماء الحسنى و الصفات العليا لولاه ما ارتفع حكم البيت و ما ظهر ما كان محفوظاً في كائز الغيب

3 و على آله و اصحابه الذين بهم ارتعدت فرائص العالم و انجذبت افئدة الأمم و بهم ظهر صراط الله فيما سواه و بهم تمت الحجة و كملت النعمة و اخذت خشية الله كل الأقطار و ظهرت آياته في الأمصار تعالت مقاماتهم و مراتبهم بوصالهم اقتر ثغر الجنان و حورياتها تمايلت الأشجار و قطونها سبحانك يا الهى و اله من فى الغيب و الشهود و سلطان الوجود و مالك اليوم الموعود استلك بأرياح ربيع رحمتك و اسياف قدرتك و قهرتك بأن تحفظ عبادك الموحدين من شرّ المشركين و الظالمين ثم اكتب لهم من قلم ارادتك ما ينبغى لسماء جودك و كرمك لا اله الا انت العليم الخبير

There is none other God but Thee, the All-Knowing, the All-Informed.

- 4 And further: I make mention to that spiritual beloved that, praise be to God, thy letter arrived like a herald bearing glad tidings, for it brought news of health and mention of well-being. Indeed, the station of both these is most exalted, for it hath been previously stated: "Knowledge of bodies and knowledge of religions," with knowledge of bodies being given precedence, for if health be lacking, memory becomes impaired and the faculty of understanding grows cold. But when health is attained, both the outward and inward senses remain firm in their respective stations and engaged in their service. Glory be to God! Though each manifesteth in its own manner, no discord appeareth. Were one to attempt to fully describe the degrees of a single soul and all that it containeth, one would need to enumerate and compare every particle of creation. In truth, man is the greater world, and the world is but a lesser reflection of him, as hath been said: "Were I to speak of it, it would overwhelm minds; were I to write of it, many pens would break." I fear these scattered utterances might lead matters to such a state that even after much back and forth the subject would remain incomplete and unfinished.

- 5 After being informed and reading it in the presence of His countenance, He uttered words that were such that if cast upon stone, the water of life would flow therefrom, and if cast upon clay, streams of wisdom and explanation would surge forth. That beloved one himself knows what the spirit says and does to the body, and what the spring breezes bestow upon the garden. This station needs no mention. In the Land of Mystery, in one place, He spoke this supreme utterance: "O Javad! Thou wert with Me and didst witness My patience and the waves of the ocean of My utterance. Reflect on what caused Me to raise the Call between earth and heaven."

- 6 Verily, I beseech and implore God, exalted be His glory, to assist that beloved one and adorn him with the ornament of health, and to soon grant that which is the purpose of his soul and the desire of his heart. The glad tidings of the well-being of the honored Afnan, upon them be all glory, have arrived from every direction. Whatever occurred was for the best. Thus has spoken the Lord. I beseech and implore God, exalted be His glory, that they may ever dwell beneath the shade of His favor and repose under the shadow of His mercy.

4 و بعد خدمت جناب حبیب روحانی ذکر مینمایم لله الحمد نامهات رسید گویا بشیری بود بشارت آور چه که مژده صحت داد و ذکر سلامتی آورد فی الحقیقه مقام این هر دو بسیار بلند است چه که از قبل فرموده اند علم الأبدان و علم الأبدان و ابدان را مقدم داشته اند چه اگر صحت نباشد حافظه معطل ماند و قوه مدرکه بیفکشد و لکن صحت که حاصل شد حواس ظاهره و باطنه هر یک در مقام خود ثابت و بخدمت خود مشغول سبحان الله مع آنکه هر یک بشائی از شئون ظاهرند اختلافی پدید نه اگر انسان بخواهد تفصیل مراتب یک نفس و آنچه در او هست بتمامه ذکر نماید باید جمیع عالم را جزء بجزء ذکر نماید و مطابق کند فی الحقیقه انسان عالم کبیر است و عالم صغیر حاکی از او بقول من قال گر بگویم عقلها را برزند ورنویم بس قلمها بشکند ترسم این پریشان گوئیا کار را بمقامی رساند که بعد از دنیا و الآتی هم مطلب تمام نشود و بآخر نرسد

5 باری بعد از اطلاع و قرائت تلقاء وجه عرض شد بکلماتی نطق فرمودند لو تلقی علی الحجر لتجرى منه عين الحيوان و لو تلقی علی المدر لیسری منه جداول الحکمة و التبیان خود آنحیب میداند که روح بچسبده چه میگوید و چه میکند و اریاح ربیع با بستان چه بذل میفرماید اینقام احتیاج بذکر نه در ارض سر در یک مقام باینکلمه علیا ناطق قوله یا جواد قد كنت معی و رأیت حبل اضطباری و امواج بحر بیانی فکر ما اقامنی علی الصیحة بین السموات و الأرض انتی

6 باری از حق جلّ جلاله سائل و آمل که آنحیب را موفق دارد و بطراز صحت مزین فرماید و بزودی روزی نماید آنچه را مقصود جان و محبوب روان است مژده سلامتی حضرات آقایان افنان علیهم من کلّ ۹ [بهاء] از هر جهتی رسید آنچه وارد شد مصلحت همان بود هذا ما نطق به مولای از حق جلّ جلاله سائل و آمل که لازال در ظلّ عنایت ساکن و در سایه رحمت مستریح باشند

7 And concerning what you wrote about the two exalted brothers, upon them be the peace of God, their situation was presented. He said: Let them not be sorrowful. Praise be to God, they are adorned with the ornament of recognition and acknowledge and confess the Word of Unity. In this case, they must at all times drink from the ocean of joy and partake of the cup of delight. If for a time affairs proceed contrary to their wishes, it matters not, for assuredly God's grace will make amends. None but God, exalted be His glory, is aware of the consummate wisdom. Say: Be confident in God's grace and mercy. This is for him who holds fast to God's mighty cord.

7 و اینکه در بارهٔ اخوین علیهما سلام الله نوشتید تفصیل ایشان عرض شد فرمودند محزون نباشند الله الحمد بطراز عرفان مزینند و بکلمهٔ توحید مقرر و معترف در اینصورت باید در هر حین از بحر فرح بیاشامند و از جام سرور قسمت برند اگر چندی امور بر خلاف رضا واقع شود بآسی نه چه که البته عنایت حق تدارک نماید جز حق جلّ جلاله احدی بر حکمت بالغه آگاه نه قل ان اطمئنا بفضل الله و رحمته هذا لمن تمسک بمحبل الله المتین انتهی

8 Regarding what they mentioned about the delay in Beirut and the loss incurred in taking the shop, let them not be sorrowful. Now they should consult with the honored beloved, the esteemed Haji Siyyid Javad, upon him be God's peace, and Aqa Muhammad Mustafa. Whatever emerges from the consultation, let them act upon it. As commanded, you too should be present in that meeting. He said: Convey My greetings to the two brothers and say: He is with you and will assist you, and He is the Single, the One, the Powerful, the All-Knowing, the All-Wise.

8 اینکه ذکر نمودند از توقف در بیروت و اخذ دکان خسارت وارد محزون نباشند حال با حضرت محبوب مکرم جناب حاجی سید جواد علیه سلام الله و جناب آقا محمد مصطفی علیه ۶۶۹ [بهاء الله] مشورت نمایند آنچه از مشورت ظاهر عمل نمایند حسب الامر شما هم باید در آنجلس باشید فرمودند علیین را سلام برسان و بگو آنه معکما و یعینکما و هو الفرد الواحد المقتدر العليم الحکیم انتهی

BLIB_Or15700.150, BLIB_Or15711.144

BH02581

To: Haji Siyyid Javad Yazdi, in Beirut

Date: 1301-12 [1884-Sep]

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

2 Praise be to God Who sent down the Books and dispatched the Messengers for the protection of His servants and their attainment to the station wherein they acknowledge with heart and tongue that which God hath acknowledged - there is no God but Him, the Mighty, the Bestower. And blessings and peace be upon His Beloved and Chosen One through Whom prophethood and messengership were ended, and upon His family and companions through whom the verses were spread abroad, the signs were raised up, and the standards were planted. And furthermore, this servant submitteth to your honor that the Most Luminous Letter arrived while I was engaged in writing in the presence. After taking and perusing it and becoming

1 هو الله تعالى شأنه العظمة والاقتدار

2 الحمد لله الذي انزل الكتب وارسل الرسل لحفظ عباده وبلوغهم الى مقام يعترفون بما اعترف به الله بالقلب واللسان لا اله الا هو العزيز المتان والصلوة والسلام على حبيبه و صفيه الذي به انتهت النبوة والرسالة و على آله و اصحابه الذين بهم نشرت الآيات و ارتفعت العلامات و نصبت الرايات و بعد عرض فانی خدمت حضرت عالی آنکه دستخط انور رسید چنینکه تلقاء وجه بخریر مشغول بودم بعد از اخذ و زیارت و اطلاع عرض شد فرمودند نسئله تعالى

informed of its contents, I presented it. He said: "We beseech God, exalted be He, to assist him and grant him the good of the hereafter and of this world." And regarding the mention made of the Afnan, upon them be My greetings, their journey proceeded according to wisdom. We beseech God to open through them a comfortable door. Verily He is powerful over all things. End.

- 3 This servant conveyeth greetings to all. From His Honor the Great Master, upon him be from all 9 [Baha] His Most Glorious, I beseech prayers that perchance I may be enabled to perform that which I am commanded. And likewise I convey greetings to my beloved Jinab-i-Aqa Muhammad Mustafa, upon him be the peace and light of God. Though he is not present now, it is as if he were present, nay rather, he standeth before mine eyes. And likewise greetings are conveyed to the other friends and I beseech from God, exalted be His glory, the good of all. To the star of the heaven of love, Jinab-i-Aqa Mirza Mustafa, upon him be God's most exalted peace, I send greetings. His mention hath ever been and still is made. And regarding what you wrote about Jinab-i-Haji Muhammad 'Ali Aqa arriving with his servant, this news brought joy. Convey greetings. God willing, may they be confirmed through God's favor and dwell beneath the shade of the Tree of Hope. And likewise the person who is in their service is very good. I beseech God to grant him that which He loveth and is pleased with. And that which you had written specifically hath been and will be carried out. At all times and moments I beseech God, exalted be His glory, to assist that beloved one and grant him the good of this world and the next. Verily He is powerful over all things. Peace be upon you and upon your first and your last and your outward and your inward, and the mercy of God and His blessings.

بأن يوفقّه ويرزقه خير الآخرة والأولى و اینکه
ذکر افنان علیهم سلامی را نمودند سفر ایشان بر
وفق حکمت جاری نسلل الله بأن یفتح بهم باباً
مرتاحاً انه على کلتیء قدیر انتهى

3 اینفانی خدمت کل سلام معروض میدارد از
حضرت آقای کبیر علیه من کلّ ۹ [بهاء]
ابهاه التماس دعا بوده و هست که شاید مؤید
شوم بادی آنچه بأن مأمورم و همچنین خدمت
محبوبی جناب آقا محمد مصطفی علیه سلام الله و
نوره سلام عرض مینمایم اگر چه حال تشریف
ندارند ولكن کانه حاضرند بلکه در اینجمل امام
عین منصوب و همچنین خدمت دوستان دیگر
سلام عرض میشود و از حق جل جلاله خبر
کل را میطلبم خدمت نجم سماء محبت جناب
آقا میرزا مصطفی علیه سلام الله الأعلی سلام
میرسانم ذکرشان لازال بوده و هست و اینکه
مرقوم داشته بودید جناب حاجی محمد علی آقا
مع غلام وارد شدند از اینفقره سرور حاصل
سلام برسانند انشاء الله بعنایت حق فائز باشند و
در ظلّ سدره امید ساکن و همچنین نفسیکه
خدمت ایشانست بسیار خوبند از حق میطلبم
ایشانرا بما یحبّ و یرضی فائز فرماید و آنچه
مخصوص مرقوم فرموده بودید بعمل آمده و
خواهد آمد و در جمیع احیان و اوقات از حق
جلّ جلاله میطلبم آنحبوب را مؤید فرماید و خبر
دنیا و آخرت روزی نماید انه على کلتیء قدیر
السلام علیکم و علی اولکم و آخرکم و ظاهرکم و
باطنکم و رحمة الله و برکاته

BLIB_Or15700.246, BLIB_Or15711.143

BH04592*To: Siyyid Muhammad Ali**Date: 1301-12 [1884-Sep]*

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

1 بِسْمِ السَّامِعِ الْبَصِيرِ

2 O Muhammad-Qabli-'Ali! The Wronged One was with thee when there befell thee in His path what befell the loved ones of God in the past, who broke not His Covenant but arose and proclaimed: "We testify that there is none other God but Him. He hath ever been One, Single, Alone, Self-Subsisting, the Ever-Living, the Self-Sustaining, and will forever remain as He hath been. He is the Self-Sufficient, the Most Exalted." There hath befallen thy Lord what is greater than what befell thee. We have been patient and counsel thee to be patient, for He loveth every grateful, steadfast one. God hath made that which befell His loved ones a treasure for them in His heaven, as attesteth the Mother Book in the most exalted station. The dwellers of the All-Highest Paradise and the companions of the Crimson Ark have lamented what hath befallen My loved ones, yet the people remain in strange slumber. God shall soon replace injustice with justice and shall manifest him who shall arise to serve the Cause at eventide and at dawn.

2 يَا مُحَمَّدُ قَبْلَ عَلِيٍّ قَدْ كَانَ الْمَظْلُومُ مَعَكَ إِذْ وَرَدَ عَلَيْكَ فِي سَبِيلِهِ مَا وَرَدَ عَلَى أَوْلِيَاءِ اللَّهِ مِنْ قَبْلِ الَّذِينَ مَا نَقَضُوا مِيثَاقَهُ قَامُوا وَقَالُوا نَشْهَدُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَمْ يَزَلْ كَانَ وَاحِدًا فَرْدًا أَحَدًا صَمَدًا حَيًّا قَيُّومًا وَلَا يَزَالُ يَكُونُ بِمَثَلِ مَا قَدْ كَانَ وَهُوَ الْغَنِيُّ الْمُتَعَالِ قَدْ وَرَدَ عَلَى مَوْلَاكَ اعْظَمَ مَا وَرَدَ عَلَيْكَ أَنَّا صَبَرْنَا وَنُوصِيكَ بِالصَّبْرِ أَنَّهُ يُحِبُّ كُلَّ شَاكِرٍ صَبَّارٍ قَدْ جَعَلَ اللَّهُ مَا وَرَدَ عَلَى أَوْلِيَائِهِ كَنْزًا لَهُمْ فِي سَمَائِهِ يَشْهَدُ بِذَلِكَ أُمُّ الْكِتَابِ فِي أَعْلَى الْمَقَامِ قَدْ نَاحَ بِمَا وَرَدَ عَلَى أَحِبَّائِي أَهْلِ الْجَنَّةِ الْعَالِيَةِ وَأَصْحَابِ السَّفِينَةِ الْحُمْرَاءِ وَلَكِنَّ الْقَوْمَ فِي نَوْمٍ عَجَابٍ سَوْفَ يَبْدُلُ اللَّهُ الظُّلْمَ بِالْعَدْلِ وَيُظْهِرُ مَنْ يَقُومُ عَلَى خِدْمَةِ الْأَمْرِ فِي الْعَشِيِّ وَالْإِشْرَاقِ

3 Thy mention hath been made before the Wronged One, and this Tablet hath been revealed for thee, adorned with the fragrance of revelation and the sweet-scented breezes of inspiration. Take hold of it with the power of God. Thus have We commanded thee as a token of Our grace unto thee. Verily thy Lord is the Mighty, the All-Bestowing. We counsel Our loved ones to patience, calmness, trustworthiness and faithfulness. I am the Mighty, the All-Knowing. The Glory be upon thee and upon those who have hearkened to the Call and turned with their hearts to My horizon and have arisen to serve My Cause at morn and at eventide. There is none other God but Him, the Mighty, the All-Bountiful.

3 قَدْ ذَكَرَ ذِكْرُكَ لَدَى الْمَظْلُومِ وَتَزَلْ لَكَ هَذَا اللَّوْحُ الَّذِي تَزِينُ بِنَفْحَاتِ الْوَحْيِ وَفُوحَاتِ الْإِلْهَامِ خُذْهُ بِقُوَّةٍ مِنْ لَدَى اللَّهِ كَذَلِكَ أَمَرْنَاكَ فَضْلًا مِنْ لَدُنَّا عَلَيْكَ أَنْ رَبِّكَ هُوَ الْعَزِيزُ الْوَهَّابُ أَنَا نُوصِي أَحِبَّائِنَا بِالصَّبْرِ وَالسَّكُونِ وَالْأَمَانَةِ وَالْوَفَاءِ وَأَنَا الْعَزِيزُ الْعَلَامُ الْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ سَمِعُوا النِّدَاءَ وَاقْبَلُوا بِقُلُوبِهِمْ إِلَى أَفْتَى وَقَامُوا عَلَى خِدْمَةِ أَمْرِي فِي الْغَدَوِّ وَالْآصَالِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْفَضَّالُ

BLIB_Or15730.115a

BH05984*To: Ustad Ali Akbar Banna Yazdi, in Shiraz**Date: 1301-12 [1884-Sep]*

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

1 هو السامع العليم الخبير

2 O 'Ali-Akbar! Your mention has been and is before the Most Great Horizon. You have attained unto a Tablet that has shone forth from its horizon with the light of your Lord's loving-kindness. Some time ago the Most Holy, Most Exalted Tablet specifically for you, along with other revealed Tablets, was sent. We beseech God not to deprive His servants of the ocean of inner meanings hidden within the verses, nor to prevent them from the clear and manifest path.

2 يا علي قبل اكبر ذكرت در منظر اكبر بوده و هست قد فزت بلوح لاح من افقه نير عناية ربك الكريم چندی قبل لوح امانع اقدس مخصوص آنجناب مع الواح منزله ارسال شد از حق ميطلبيم عباد خود را از بحر معاني مستوره در آيات محروم نفرمايد و از صراط واضح مبين منع نمايد

3 Convey My greetings to the loved ones and give them the glad-tidings of God's grace and favors. Say: Be not grieved by the fire of sedition and corruption that has been kindled through the hardness of men's hearts. I swear by the light of God's countenance, shining and manifest from the Most Exalted Horizon, these matters have been and are the cause of the exaltation of the Word of God. Soon all shall return to extinction and the near ones shall behold the entire Cause as God's, the Lord of the worlds. The glory shining from the heaven of My mercy be upon you and upon every patient and grateful soul. In accordance with the revealed wisdom, We have forbidden all to acknowledge and confess this Cause before the faces of men. All must hold fast to what was said before: "Dissimulation is My religion and the religion of My forebears."

3 اوليا را تكبير برسان و بعنايت و الطاف حق بشارت ده بگو از نارفتنه و فساد كه از قساوت قلوب عباد مشتعل شده محزون باشيد قسم بانوار وجه الهی كه از افق اعلى مشرق و لائحست اين امور سبب اعلاء كلمة الله بوده و هست عنقریب كل بفنا راجع و يرى المقربون الامر كله لله رب العالمين البهاء اللائح من افق سماء رحمتي عليك و على كل صبار شكور نظر بحكم منزل كل را از اقرار و اعتراف باين امر امام وجوه منع نموديم للكل ان يتسكوا بما قيل من قبل التقيّه ديني و دين ابائي

BLIB_Or15696.111a, BRL_DA#411,
TISH.063-064, TISH.226-227

RIDA.376-377

BH06906*To: Mashhadi Abbas, in Faruq**Date: 1301-12 [1884-Sep]*

1 He is the One manifest from the horizon of the Kingdom.

1 هو الظاهر من افق الملكوت

2 The glory shining forth from the horizon of eternity be upon him who hath drunk the choice wine of steadfastness from the hand of the bounty of his Lord, the All-Bountiful.

2 البهاء المشرق من افق البقاء على من شرب رحيق الاستقامة من يد عطاء ربه الكريم

- 3 How many a servant hath heard and turned unto Him, and how many a servant hath heard and turned away - he verily is of them that perish. Blessed are they whom the hosts of earth have not frightened and whom the power of the idolaters hath not weakened. By the life of God! Every power and every might and every party shall pass away - to this doth the Tongue of Grandeur bear witness from this exalted station.
- 4 Rejoice, O people of Baha, in My gracious remembrance. Ye have heard the taunts of the enemies, and now ye hear your own praise and glorification from the Pen of God, the Mighty, the Wise. Happy are ye, and joy be unto you, O people of fidelity and unto him who hath drunk the Choice Wine sealed with My Name, the All-Forgiving, the All-Merciful.
- 5 The glory shining forth from the heaven of My Kingdom be upon those whom the tyranny of every heedless one who hath denied Him in Whom he had formerly believed did not withhold - he verily is of them that are lost.

3 كم من عبد سمع و اقبل و كم من عبد سمع و اعرض الا انه من الهالكين طوبى للذين ما خوفتهم جنود الأرض و ما اضعفتهم قوة المشركين لعمر الله سيفنى كل قوة و كل اقتدار و كل حزب يشهد بذلك لسان العظمة فى هذا المقام الرفيع

4 ان افرحوا يا اهل البهآ بذكرى الجميل قد سمعتم شماتة الأعداء و تسمعون الحين ذكركم و ثنائكم من قلم الله العزيز الحكيم هنيئاً لكم و مريئاً لكم يا اهل الوفاء و لمن شرب الرحيق المختوم باسمى الغفور الرحيم

5 البهآ المشرق من افق سماء ملكوتى على الذين ما منعهم ظلم كل غافل كفر بالذى آمن من قبل الا انه من الغابرين

INBA51:462a, LHKM3.182

BH08777

To: Haji Mulla Muhammad Kazim Nasrabadi, in Shiraz

Date: 1301-12 [1884-Sep]

- 1 In His Name, the Most Glorious of the Most Glorious
- 2 In this spiritual dawn, from the rustling of the breezes of the garden of inner meanings, this exalted Word was heard: "The Hidden One hath come with a Cause before which nothing can stand. The might of the mightiest weakeneth Him not, nor doth the power of sovereigns make Him afraid. He hath spoken and continueth to speak before the face of the world: 'There is none other God but Me, the Single One, the All-Knowing, the All-Wise.' We have sent unto thee a Tablet from which the fragrance of thy Lord's gracious favor hath been wafted, and another wherein the Most Great Announcement hath bidden thee to make mention of this mighty Cause. Blessed is he who hath hearkened unto thy word concerning this Cause, and woe betide the heedless ones. Praise be to God, the Lord of the worlds.

1 بسمه الأبهى الأبهى

2 در اين فجر روحانى از هزيز ارياح حديقته معانى اين كلمهء عليا اصغا شد قد اتى المكنون بأمر لا يقوم معه شىء انه لا تضعفه قوة الأقوياء و لا تخوفه سطوة الأمراء نطق و ينطق امام وجه العالم لا اله الا انا الفرد العليم الحكيم قد ارسلنا اليك لوحاً تَضَوُّع منه عرف عناية ربك الكريم والآخر امرك النبأ الأعظم بذكر هذا الأمر العظيم طوبى لمن سمع قولك فى هذا الأمر و ويل للغافلين الحمد لله رب العالمين

- 3 The light shining from the horizon of the heaven of My grace be upon thee and upon every servant who hath arisen to serve the Cause of his Ancient Lord.”

النور المشرق من افق سماء فضلى عليك و على
كل عبد قام على خدمة امر موليه القديم

INBA51:267, BLIB_Or15696.110d,
KB_620:260-260

BH08694

To: Mashhadi Muhammad Husayn, in Shiraz

Date: 1301-12 [1884-Sep]

- 1 In My Name, the Most Great!
- 2 We have heard the call of those who turned when they heard the Call from the Supreme Horizon, and I am verily the Compassionate, the Generous. O people of Baha! The croaking has risen from one direction and the braying from another, and I am verily the All-Knowing Reckoner. We informed you of this when the Light was shining from the horizon of Zawra. Blessed is the ear that heard and the eye that beheld this luminous scene. Grieve thou not over anything. In all matters place thy trust in God, the Lord of the worlds. He is with His loved ones - He heareth and seeth, and He is the Powerful, the Mighty, the Omnipotent. Thus have We remembered thee with that which thou wilt find to be the fragrance of My loving-kindness. Be thou grateful and say: Praise be unto Thee, O Thou in Whose grasp is the dominion of all who are in the heavens and on earth.

بسمى العظيم 1
أنا سمعنا نداء الذين اقبلوا اذ سمعوا النداء من الأفق 2
الأعلى و انا المشفق الكريم يا اهل البهاء قد ارتفع
النعيق من شطر و النحيق من جهة اخرى و انا
المحصى العليم قد اخبرناكم بذلك اذ كان النور
مشرقاً من افق الزوراء طوبى لسمع سمع و لعين
رأت هذا المنظر المنير انك لا تحزن من شيء
توكل في كل الأمور على الله رب العالمين انه مع
احبائه يسمع و يرى و هو القوى الغالب القدير
كذلك ذكرناك بما تجد منه عرف عنايتي ان
اشكر و قل لك الحمد يا من في قبضتك زمام
من في السموات و الأرضين

INBA51:463

BH02399

To: Shaykh Sadiq

Date: 1301-12-18 [1884-Oct-9]

- 1 He is the Dawning-Place from the Kingdom of Utterance.
- 2 A mention from Us to him who desires to draw nigh unto the Most Great Sea and drink therefrom in the name of his Lord, the Protector, the Self-Subsisting, and to enter into a station

هو المشرق من ملكوت البيان 1
ذكر من لدنا لمن اراد ان يتقرب البحر الأعظم و 2
يشرب منه باسم ربه المهيمن القيوم و يدخل في

whose very atoms testify that there is none other God but Him, the Powerful over what was and what shall be.

- 3 O Sadiq! The Wronged One makes mention of thee from the precincts of His Most Great Prison, that the rapture of remembrance may seize thee in such wise as to draw thee to the Most Exalted Horizon, detached from all that is on earth. Verily thy Lord is the One with power over whatsoever He willeth, and in His grasp are the reins of all affairs. We have revealed that which was recorded in the Books of God and summoned all to the Supreme Heights. Among the people are those who heard and hastened, those who denied, and those who disbelieved, until they pronounced judgment against Him Whom the people remember morn and eve.

- 4 Remind thou the people of that which hath been sent down unto thee from the heaven of the Will of the Truth, the Knower of things unseen. Should thou find a receptive soul, impart unto him My Most Great Verses, that they may draw him to the Most Exalted Horizon, the station wherein the Tongue of Grandeur proclaimeth: The Kingdom belongeth unto God, the Sovereign of sovereigns. Cast away what is with the people through the power of the Most Great Name and say: O people of the world, the Ancient Beauty hath come, and He Who was promised hath appeared and been recorded in the Tablets of God, the Lord of existence. Fear ye God and follow not your desires. Turn ye unto Him Who calleth you to the Most Exalted Station, from God, the Almighty, the All-Loving.

- 5 Counsel the servants to trustworthiness and godliness, and to that whereby the Word of God may be exalted amongst His servants. Verily thy Lord is the True Counsellor, there is none other God but Him, the Single, the One, the Mighty, the Well-Beloved. Hold thou fast in all conditions unto the wisdom that hath been sent down in the Book, a command from God, the Sovereign of the Kingdom. Convey unto the people with wisdom and utterance that which hath appeared in the realm of possibility, and give them the glad-tidings of this Remembrance through which earthquakes have seized the tribes of the earth and the limbs of every heedless and veiled one have trembled.

- 6 Say: Glory be unto Thee, O my God and the God of all names, my Creator and the Creator of the heavens! I beseech Thee by Thy Name through which Thou didst subdue the world and through which the ocean of utterance surged in the contingent world and the sun of proof shone forth, to aid me in Thy remembrance and praise and to strengthen me to stand firm in Thy Cause. O my Lord! Thou seest mine eyes fixed upon the

مقام شهدت ذراتها أنه لا اله الا هو المقتدر على ما كان وما يكون

3 يا صادق يذكر المظلوم من شطر سجنه الأعظم ليأخذك جذب الذكر على شأن يقربك الى الأفق الأعلى منقطعاً عما على الأرض ان ربك هو المقتدر على ما يشاء وفي قبضته زمام الأمور انا اظهرنا ما كان مسطوراً في كتب الله و دعونا الكل الى الذروة العليا من الناس من سمع و سرع و منهم من انكر و منهم من كفر الى ان افق على الذي يذكره القوم في كل اصيل و بكور

4 انك ذكر الناس بما نزل لك في سماء مشيئة الحق علام الغيوب ان وجدت نفساً مقبلاً فألق عليه آياتي الكبرى لتجذبه الى الأفق الأعلى المقام الذي ينطق فيه لسان العظمة الملك لله مالك الملوك ضع ما عند الناس بقوة الاسم الأعظم و قل يا اهل العالم و مالك القدم قد اتي من كان موعوداً و ظهر من كان مكتوباً في صحف الله مالك الوجود اتقوا الله و لا تتبعوا هواكم ان اقبلوا الى من يدعوكم الى اعلى المقام من لدى الله العزيز الودود

5 وص العباد بالأمانة و الديانة و بما يرتفع به كلمة الله بين عباده ان ربك هو الناصح بالحق لا اله الا هو الفرد الواحد العزيز المحبوب تمسك في كل الأحوال بالحكمة التي نزلت في الكتاب امراً من لدى الله مالك الملوك بلغ الناس بالحكمة و البيان ما ظهر في الامكان و بشرهم بهذا الذكر الذي به اخذت الزلازل قبائل الأرض و ارتعدت فرائص كل غافل محبوب

6 قل سبحانك يا الهى و اله الأسماء و فاطرى و فاطر السماء اسئلك باسمك الذى به سخرت العالم و به ماج بحر البيان فى الامكان و اشرق نير البرهان بأن تؤيدنى على ذكرك و ثنائك و توقفتنى على الاستقامة على امرك اى رب ترى عينى ناظرة الى افق فضلك و يدى مرتفعة الى سماء جودك و قلبى مقبلاً الى شطر عنايتك

horizon of Thy grace, my hands raised to the heaven of Thy bounty, and my heart turned toward the direction of Thy favors. I beseech Thee by the cries of the hearts of the sincere ones in their separation from Thee and by the supplications of them that are nigh unto Thee at the gate of Thy grandeur, to ordain for me and for them that believe that which shall profit us in the Hereafter and in this world from Thy Most Exalted Pen. Verily Thou art powerful over what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

استلک بضجيج افئدة المخلصين في فراقك و
مناجات المقرين لدى باب عظمتك بأن تكتب
لي و للذين آمنوا من قلبك الأعلى ما ينفعنا في
الآخرة و الأولى أنك انت المقتدر على ما تشاء
لا اله الا انت العليم الحكيم

BLIB_Or15730.116a

BH02914

To: Ibrahim Babi

Date: 1301-12-18 [1884-Oct-9]

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

1 هو الشاهد السميع

2 O Abraham, O Babi! Harken to the call of the Most Exalted Pen which speaketh in the Persian tongue, after having spoken in the most eloquent language. Praise be to the Goal of all the worlds Who hath enabled thee to recognize a Cause from which the divines, the jurists, the mystics, the learned, and the rulers remain veiled and deprived, save whom God willeth. O Abraham! Great is the Cause, and great is the Day, yet the people are heedless and barren. How many souls are occupied day and night with the mention of His appearance, beseeching and hoping to attain His presence. Yet when the Sun of Truth shone forth from the Dayspring of God's Will, some denied, others turned away, and a group hesitated - until the party that considered itself the most exalted of all parties and saw no peer or likeness for itself among religions issued the death warrant for God's chosen ones, nay for the Truth Itself, exalted be His glory. They committed that which transformed the joy of the denizens of the highest Paradise into grief, and the gladness of the most exalted Garden into lamentation and weeping. Fie upon them and upon what their hands have wrought! Strive thou and make a mighty effort that perchance thou mayest guide a soul and enable it to attain the Kawthar of His presence. We counsel thee to observe wisdom. God, glorified be His majesty, acteth with wisdom, as a grace from His presence. He is verily the All-Bountiful, the Generous. Praise be to God, the Most Exalted, the Most Great.

2 يا ابراهيم يا بابي ندای قلم اعلى را بشنو که بلسان
پارسی تکلم میفرماید بعد اذ نطق باللغة الفصحی
حمد کن مقصود عالمیان را که تورا مؤید فرمود
بر عرفان امریکه علما و فقها و عرفا و ادبا و امرا
از او محبوب و محرومند الا من شاء الله یا ابراهيم
امر عظیم است و یوم عظیم و قوم غافل و عقیم
چه بسیار از نفوس در شب و روز بذکر ظهور
مشغول و از حق لقائش را سائل و آمل و چون
آفتاب حقیقت از مشرق مشیت الهی اشراق
فرمود بعضی منکر و برخی معرض و حزبی متوقف
تا آنکه حزیکه خود را اعلى الأحزاب میشمردند و
مایین ادیان از برای خود شبه و شریک مشاهده
نمینمودند بر سفک دم اصفیا بلکه بر نفس حق
جلّ جلاله فتوی دادند ارتکاب نمودند آنچه را
که سرور اهل ملأ اعلى را بجزن تبدیل نمود و
فرح جنت علیا را بنوحه و ندبه افکند و بما
اکتسبت ایادیهی جهد نما و سعی بلیغ مبذول
دار که شاید نفسی را هدایت نمائی و بکوتر لقا
فائز کنی وصیت مینمائی تورا بحکمت حق جل
جلاله بحکمت عامل است فضلا من عنده و هو
الفضال الکریم و الحمد لله العلیّ العظیم

- 3 Say: Glory be unto Thee, O Thou in Whose grasp are the reins of all things! I beseech Thee by Him Who conversed with the Tree and by the Sovereign of this Revelation Who proclaimeth before the face of the world "There is no God but Me, the Lord of all nations," to assist me to mention Thee and praise Thee, and to enable me to act according to what Thou hast commanded me in Thy Book. O my Lord! This is a day wherein the cry of all things and the lamentation of the Concourse on High have been raised by reason of what hath befallen Thy loved ones and chosen ones. I beseech Thee by Thy pervading Will and Thy triumphant Purpose and Thy pre-existing Mercy to ordain for me from the Pen of Thy bounty, in the Tablet of Thy Command, that which Thou hast ordained for Thy loved ones who have not been kept back by the world from turning unto Thee, O Thou Who art the Lord of all names! There is no God but Thee, the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

3 قل سبحانك يا من في قبضتك زمام الأمور
استلک بمکلم الطور و سلطان الظهور الذى
ينطق امام وجه العالم لا اله الا انا مولى الأمم
بأن تؤيدنى على ذكرک و ثنائک و توقفتنى على
العمل بما امرتنى به فى کتابک اى رب هذا يوم
ارتفع فيه ضجيج الأشياء و صرخ الملائ الأعلی بما
ورد على اولیائک و اصفیائک استلک بمشیتک
النافذة و ارادتک الغالبة و رحمتک السابقة
بأن تکتب لى من قلم فضلک فى لوح امرک
ما کتبتہ لأولیائک الذین ما منعتم الدنيا عن
التوجه الیک یا مالک الأسماء لا اله الا انت
المقتدر المتعالی العلم الحکیم

BLIB_Or15730.116b

BH03711

To: *Siyyid Aqa, in Hamadan*

Date: 1301-12-18 [1884-Oct-9]

- 1 He is God, exalted be His station, the Bounty and Grace
- 2 Thy letter was received and attained the presence of the Wronged One. Praise be to God, the fragrance of recognition wafteth from it and the sweet-scented breeze of the love of the All-Merciful emanateth therefrom. Today all must fix their gaze upon the supreme horizon alone, detached from all else, and beseech God, exalted be His glory, to grant victory to the people of divine unity. Today the world of misbelief is united while the realms of unity are divided, and this division hath caused the abasement of the people of truth. Unity and accord have ever been the cause and means of exalting the Word. We beseech God to illumine the horizons of the hearts of His loved ones with the light of unity. He is the Powerful, the Mighty.
- 3 As to thy intention to come at this time - it is not permitted, as newly arisen circumstances prevent it. We beseech God to bestow the reward of attaining His presence. Whatever hath befallen that honored one in the path of God hath caused no

1 هو الله تعالى شأنه العناية و الفضل

2 نامهات رسيد و باصغاء مظلوم فائز لله الحمد
عرف عرفان از او در هبوب و رائحه محبت
رحمن از او متضوع امروز بايد کل بافق اعلی
وحده ناظر باشند منقطعاً عن الكل و از حق
جل جلاله نصرت اهل توحيد را مسئلت نمايند
امروز عالم شرک متحد و ممالک توحيد مختلف
و اين اختلاف سبب ذلت اهل حق شده لازال
اتحاد و اتفاق سبب و علت اعلاء کلمه بوده از
حق ميطلبم بنور اتفاق آفاق قلوب اوليا را منور
دارد او است قادر و توانا

3 و اينکه قصد توجه نمودی اين ایام جایز نه چه
که امورات حادثه جدیده منع مينمايد از
حق ميطلبم اجر حضور را عطا فرمايد و آنچه

harm and never shall. By the life of God! Soon shall the abasement of His loved ones be transformed into glory and the poverty of His chosen ones into wealth. Had this world any worth in the sight of God, His loved ones would have been born from their mothers' wombs in complete glory. Were what He hath ordained for His loved ones to be revealed unto thee, even less than the eye of a needle, wonder would seize thee and thou wouldst exclaim: "This is naught but the bounty of our Lord, the Generous, the Bestower!" Blessed art thou and blessed is he who was mentioned in thy letter. We send Our greetings upon thee and upon him from this glorious and exalted station. Praise be to God, the Lord of all worlds.

- ⁴ Mention was made of his honor Siyyid Muhammad-'Ali, upon him be 966 [Baha'u'llah]. We send Our greetings upon his countenance and beseech God to aid him to remember Him and serve His mighty Cause.

بر آنجناب فی سبیل الله وارد شده بآسی نبوده و نیست لعمر الله زود است ذلت اولیا بعزت و فقر اصفیا بغنا تبدیل شود اگر از برای این عالم شأنی لدی الله بود احیایش با عزت کامل از بطن امّ متولد میشدند لو یظهر لک ما قدر لأولیائه اقل من سمّ الابرّة لیأخذک الحیرة و تقول ان هذا الا من فضل ربنا الباذل الکرم طوبی لک و لمن کان مذکوراً فی کتابک انا نسلم علیک و علیه من هذا المقام العزیز المنیع الحمد لله رب العالمین

⁴ ذکر جناب سید محمد علی علیه ۹۶۶ [بهاء الله] را نموده بودند انا نسلم علی وجهه و نسئل الله بأن یوفقه علی ذکره و خدمة امره العظیم

BLIB_Or15730.119a

BH01635

To: Aqa Siyyid Hasan Afnan Kabir, in Beirut

Date: 1301-12-21 [1884-Oct-12]

- ¹ He is God, exalted be His glory, the Grandeur and the Power.
- ² Praise be to the All-Praised One and the All-Desired One Who created Muhammad, peace be upon Him, through the sovereignty of might and power, and sent Him with the truth, and dispatched Him unto the servants with manifest signs and clear evidences, before which, when they were revealed, the realities of all created things and the most exalted essences of all contingent beings bowed down in submission. He is verily the Straight Path Who gave tidings of the Great News. Through Him did God transform misbelief into unity, until the light of faith encompassed most lands. And manifest blessings from the horizon of the heaven of utterance from the All-Merciful be upon Him and His family and His companions, through whom the darkness of vain imaginings was illumined by the light of certitude, and through whom the heaven rained and the earth brought forth vegetation, and the banners of guidance were raised amidst all creation. These are servants whom God hath described in His Books, both before and after, and through them hath He aided His Cause and empowered His loved ones.

¹ هو الله تعالى شأنه العظمة والاقترار

² الحمد لمحمود و مقصود خلق محمداً ص بسلطان القوة والاقترار و بعثه بالحق و ارسله الى العباد بآیات لأبحاث و بینات واضحات التي لما نزلت خضعت لها حقائق الكائنات و اعلي جواهر الممکات انه هو الصراط المستقیم الذي اخبر بالنبا العظيم به بدل الله الشّرك بالتوحيد الى ان احاط نور الايمان اکثر البلدان و الصلوة الظاهرة من افق سماء البیان من لدی الرحمن علیه و علی آله و صحبه الذين بهم اضئت ظلمة الأوهام بنور الايقان و بهم امطرت السماء و ينبت الأرض و ارتفعت اعلام الهداية بين البرية اولئك عباد وصفهم الله في كتبه من قبل و من بعد و بهم نصر امره و عزّ اولیائه انه هو الفضل المقتدر القوى القدير

He is verily the All-Bountiful, the Almighty, the Powerful, the Omnipotent.

- 3 My spirit and my body be a sacrifice for your love and for your steadfastness. The servant hath attained unto the traces of your pen which calleth out in the world and among the nations that which draweth them nigh unto the horizon of the love of God, our Lord and your Lord, our Goal and your Goal, and the Goal of all who are in the heavens and on earth. When I read and understood, I presented myself before His countenance, first presenting that which your honor had presented, then that which had been bestowed upon me through your favor. When this was completed, the Master - may our spirits be a sacrifice for Him - spoke and said: "O My Afnan! Upon thee be My glory and My favor. We have heard thy call and found the fragrance of thy love and beheld the horizon of thy sincerity towards God, the Lord of the worlds. We beseech Him, exalted be He, to ordain for you that which befitteth the heaven of His generosity and the ocean of His grace and the sun of His favor, and to inscribe for you from the Supreme Pen that which shall delight the eyes and vision, and to provide you with that which is better than the kingdom of the hereafter and of the former times. And We make mention of My other Afnan who have attained unto that which God hath revealed in the Book, and We remember the leaves of My divine Lote-Tree who have clung to the Tree and believed in God, the One, the Chosen One." Ever hath the mention of all been and still is before the Wronged One. Whatsoever hath come to pass hath been in accordance with wisdom, and the reward of every deed is recorded and preserved with God. Verily, He is with you, hearing and seeing, and He is the Mighty, the All-Knowing.

- 4 In truth, hardship hath befallen your honor and those with you, and the utmost favor hath also been made manifest, for in days when the light of justice was veiled and the horizon of equity was concealed behind clouds of oppression, and when outward misbelief was manifestly at its height of rebellion and the domains of the believers were besieged - in such times did your honor and the other companions attain unto the visitation of the House and that which was revealed in the Books of God. Praise be to God, the visitation and devotions and orientation and acceptance were all made manifest, and all attained unto these true spiritual bounties. This evanescent servant beseecheth and imploereth God that He may cause your honor to attain repeatedly and ordain whatsoever He hath willed. He conveyeth greetings to the two Najmis - upon them be the glory of God - and to the honored leaves - upon them be the glory of God - and expresseth his nothingness.

3 روحی و جسمی لحکم الفداء و لاستقامتکم الفداء
قد فاز الخادم بأثر قلبكم الذي ينادى في العالم وبين
الأمم بما تقرّبهم الى افق محبة الله ربنا وربكم و
مقصودنا و مقصودكم و مقصود من في السموات
و الأرضين فلما قرأت و عرفت حضرت تلقاء
الوجه أولاً عرضت ما عرضه حضرتك ثم ما
القي الى بعنايتكم فلما تم و انتهى نطق المولى ارواحنا
فداه و قال يا افناني عليك بهائي و عنايتي قد
سمعنا ندائك و وجدنا عرف حبك و رأينا افق
خلوصك لله رب العالمين نسئله تعالى بأن يقدر
لكم ما ينبغي لسماء جوده و بحر فضله و شمس
عنايته و يكتب لكم من القلم الأعلى ما تقرّ به
العيون و الأبصار و يرزقكم ما هو خير عن ملك
الآخرة و الأولى و نذكر افناني الأخرى الذين فازوا
بما انزله الله في الكتاب و يذكر اوراق سدرتي اللآلئ
تمسكن بالسدر و آمن بالله الواحد المختار لا زال
ذكر كل نزد مظلوم بوده و هست آنچه واقع شد
مطابق با حکمت بوده و اجر هر عملی عندالله
مذكور و محفوظ انه معكم يسمع و يرى و هو
العزیز العلام انتهى

4 في الحقيقة بر آنحضرت و من معكم زحمت وارد
و متهای عنایت هم ظاهر چه که در ایامی که
نور عدل مستور و افق انصاف بسحاب اعتساف
محجوب و بظاهر شرک بکمال طغیان ظاهر و دیار
موحدين محصور در مثل چنین اوقاتی آنحضرت
و سایر همراهان فائز شدند زیارت بیت و ما نزل
فی کتب الله الحمد زیارت و اعتکاف و توجّه
و اقبال کل ظاهر و بجمع این نعمتای حقیقیه
روحانیه فائز شدند این خادم فانی از حق سائل
و آملی که مکرر آنحضرت را فائز فرماید و مقدر
نماید آنچه را اراده فرموده خدمت نجمین علیهما
۶۶ [بهاء الله] و مخدرات و رقات علیهن ۹
[بهاء الله] سلام میرساند و اظهار نیستی مینماید

- 5 Another entreaty: At present, due to lack of time, the response to the letter of His Holiness Aqa Siyyid 'Ali - upon him be God's peace and favor - hath been delayed. I seek his pardon, for your honor knoweth that this ephemeral one is occupied day and night. Should any service be neglected, he seeketh forgiveness. I convey greetings to the beloved Haji Siyyid Javad - upon him be the glory of God - and to the beloved of the heart, Aqa Muhammad Mustafa, if he is present, and Aqa Mirza Mustafa - upon them both be the glory of God - and to the other friends, and I beseech confirmation for all. Verily, He is the Answerer, the All-Bountiful, and praise be to God, the All-Knowing, the All-Wise.

5 عرض دیگر حال نظر بعدم فرصت جواب دستخط حضرت آقا سید علی علیه سلام الله و عنایتہ در عہدہ تعویق ماند از ایشان عفو میطلبم چه کہ آنحضرت میدانند اینفانی در لیلای و ایام مشغول است اگر خدمتی فوت شود طلب عفو مینماید خدمت جناب محبوبی حاجی سید جواد علیہ ۹ ۶۶ [بہاء اللہ] و محبوب فؤاد جناب آقا محمد مصطفی اگر تشریف دارند و جناب آقا میرزا مصطفی علیہما ۹ ۶۶ [بہاء اللہ] و سایر دوستان سلام میرسانم و از برای کل تأیید میطلبم انہ ہو المجیب الکریم و الحمد للہ العليم الحکیم

BLIB_Or15700.211, BLIB_Or15711.146

BH00304

To: Mulla Ali Akbar, in Tihiran

Date: 1301-12-24 ? [1884-Oct-15]

- 1 In the Name of our Most Holy, Most Great, Most Exalted Lord
- 2 Praise be to God Who hath sent down the Books and dispatched the Messengers, and made them the lamps of His guidance amidst His creation. Through them He distinguished truth from falsehood and separated the rejector from the acceptor. They are God's straight path and His firm and mighty command. Through them God gave glad tidings to His creation of His hidden Name, His treasured Secret, His mighty News and His ancient Light, until the appointed time was fulfilled and the Promise came to pass, and the horizon of the world was illumined by the Day-Star of Manifestation, and the Voice of the One Who conversed on Sinai was raised - a Voice at which all in the heavens and earth were thunderstruck save those whom the hands of grace had delivered and who found the fragrance of the Garment when it was diffused among all creatures.
- 3 These are they who attained to the Day wherein the earth shone with the light of its Lord, and the Dove of Paradise warbled in praise of its Creator, and the rustling of the Lote-Tree was heard, bringing glad tidings to all of the appearance of

1 بسم ربنا الأقدس الأعظم العلی الأعلى

2 الحمد لله الذى انزل الكتب و ارسل الرسل و جعلهم سرج هدايته بين خلقه و بهم فرق بين الحق و الباطل و فصل بين المعرض و المقبل و هم صراط الله المستقيم و امره المحکم المتين و بهم بشر الله خلقه باسمه المكنون و سره المخزون و نبئه العظيم و نوره القديم الى ان قضى الميقات و اتى الوعد و اشرق افق العالم بنور الظهور و ارتفع نداء مکلم الطور و تکلم بکلمة انصعق منها من فى السموات و الأرض الا الذين انقذتهم ایدى العناية و وجدوا عرف القميص اذ توضع بين البرية

3 اولئك فازوا بيوم فيه اشرقت الأرض بنور ربها و غرّدت حمامة الفردوس بثناء بارئها و ارتفع حفيف سدره المنتهى و بشرت الكل بظهور مقصودها و محبوبها و المنادى فيها الى ان

their Goal and their Beloved, calling all until the days reached these days wherein the minds of the wise were perturbed and the edifices of the mighty were shaken and the limbs of princes trembled and the hearts of the learned and the divines were convulsed, save those whom the hands of Power had created from the essence of steadfastness and whom God's will, the Lord of creation, had reared in a station none knoweth save His all-encompassing knowledge. These are servants who, when cast into prison, uttered what the Ridvan had uttered when the near ones entered the most exalted Paradise. The rapture of God's love so seized them that they chose imprisonment over paradise out of love for God, their Lord, the Most Merciful. They took the cup of tribulation in the name of the Lord of Names and drank thereof with such love that patience and forbearance themselves declared: "God hath created us from a light from the lights of your patience and steadfastness. By the life of our Goal! We are ashamed to manifest our existence before your faces; rather it behooveth us to circle round you throughout the eternity of the kingdom of our Lord, the Protector, the Self-Subsisting."

بلغت الأيام الى هذه الأيام التي فيها اضطربت عقول العقلاء و تزعزعت بنيان الأقوياء و ارتعدت فرائص الأمراء و تزلزلت افئدة العلماء و الفقهاء ألا الذين خلقتهم ايدى القدرة من جوهر الاستقامة و ربّتهم ارادة الله مالک البرية في مقام ما اطلع به ألا علمه المحيط اولئك عباد لما وردوا في السجن قالوا ما قال الرضوان عند دخول المقرّين في الجنة العليا قد اخذهم جذب محبة الله على شأن اختاروا السجن على الجنان حباً لله ربهم الرحمن و اخذوا كأس البأساء باسم مالک الأسماء و شربوا منها بحبّ نطقا الصبر و الاصطبار قد خلقنا الله بنور من انوار صبركم و اصطباركم لعمر مقصودنا نستحي ان نظهر وجودنا امام وجوهكم بل ينبغي لنا ان نطوف حولكم بدوام ملكوت ربنا المهيمن القيوم

- 4 Glory be unto Thee, O Thou through Whose Name the sea of life surged and the winds of trial blew and the hearts of the sincere were set ablaze and the minds of the believers took flight! I beseech Thee by the penetrating power of Thy verses and the appearance of Thy signs and Thine Own oppression among Thy servants and by those who chose imprisonment for themselves in hope of what lieth with Thee, to send down from the heaven of Thy bounty that which will gladden the eyes of those who have held fast to the cord of Thy providence and clung to the hem of Thy mercy.

4 سبحانه يا من باسمك ماج بحر الحيوان و هاجت ارياح الامتحان و اشتعلت افئدة المخلصين و طارت عقول الموحدين اسئلك بنفوذ آياتك و ظهور علاماتك و مظلومية نفسك بين عبادك و بالذين اختاروا لأنفسهم السجن رجاء ما عندك بأن تنزل من سماء فضلك ما تقرّ به عيون الذين تمسكوا بحبل عنايتك و تشبثوا بذيل رحمتك

- 5 O Lord! Thou seest Thy loved ones and chosen ones turning toward Thy most exalted horizon, acknowledging that which the tongue of Thy grandeur hath spoken in the kingdom of creation. Ordain for them, O my God, what beseemeth Thy generosity and favors and what befitteth Thy grace and bounty. Then write down for them, O Thou Goal of the world and Lord of the nations, from the Pen of Will that which will profit them in every world of Thy worlds. O Lord! The heart of this servant hath melted by reason of what hath befallen those whose names Thou didst mention in the Crimson Scroll from Thy Most Exalted Pen, and whom Thou didst remember in such wise as caused the denizens of the Kingdom and the companions of the Realm above to lament. O Lord! Draw them nigh unto Thee in every world of Thy worlds and ordain for them that which will solace the eyes of Thy servants and gladden the hearts of the sincere ones among Thy creation. Thou art He through Whose Name the ocean of bounty surgeth, O Lord of

5 ايرب ترى اوليائك و اصفياك مقبلين الى افقك الأعلى و معترفين بما نطق به لسان عظمتك في ملكوت الانشاء قدّر لهم يا الهى ما ينبغي لجودك و الطافك و ما يليق لفضلك و كرمك ثم اكتب لهم يا مقصود العالم و مولى الأمم من قلم الارادة ما ينفعهم فيكلّ عالم من عوالمك ايرب قد ذاب كبد الخادم بما ورد على الذين ذكرت اسمائهم في الصحيفة الحمراء من قلبك الأعلى و ذكرتهم بما ناح لهم اهل الملكوت و اصحاب الجبروت ايرب قربهم اليك فيكلّ عالم من عوالمك و قدّر لهم ما تقرّ به ابصار عبادك و تفرح افئدة المخلصين من خلقك أنك انت الذى باسمك ماج بحر العطاء يا مالک الأسماء

Names, and at Whose mention the Peacock crieth out before the throne of Thy grandeur, O Creator of heaven! I beseech Thee to send down upon Thy chosen ones that which will manifest their stations in the kingdom of creation. Verily Thou art the Lord of humanity and the Sovereign of the throne on high and of the dust below. There is none other God but Thee, the Mighty, the Beloved.

- 6 All the servant is a ransom for your imprisonment. The successive letters of that Beloved—whether addressed in the name of this servant, or in the name of the Most Glorious Name of Bounty (upon him be the Glory of God, the Most Glorious)—have all been received; and boundless sorrow and joy have appeared, and the reason is evident and needeth no setting forth. And after the reading and perusal of each, at one time or another it was laid before the Most Holy and Inviolable Presence; and tokens of favor and loving-kindness shone forth from the horizon of the All-Merciful's grace—so manifest that this servant is, in very truth, unable to recount them in full. Yet that Beloved hath himself beheld the billows of the sea of the All-Merciful's utterance, and the radiance of the Sun of bounty; therefore there hath not been, nor is there, any need of translator, expounder, or interpreter. Likewise, in the Tablets that were sent in company with the well-beloved H-K—upon him be the Glory of God—and his favor, in some of those Tablets the mention of that Beloved was also revealed. And the last letter of that honored one, after it was presented before the Throne, was followed by these words revealed from the Kingdom of divine knowledge. He, exalted be His majesty and glorified be His utterance, saith:

- 7 In My Name, the Compassionate, the Generous

- 8 O Ali! Thou hast ever been beneath the glances of God's favor, exalted be His glory, and there hath been sent down for thee from the Kingdom of grace that which neither the treasures of kings and subjects, nay the treasures of the world, can equal. The people, heedless and deluded in their wealth and comfort, have reached such a state that they make no distinction between truth and falsehood, between tyranny and justice, between equity and oppression. They count affliction as blessing and mirage as water, unmindful that with a single change joy may turn to sorrow and song to lamentation. Glory be to God! All are aware of change and extinction and bear witness to it, yet they remain occupied with deeds the like of which have never been seen. By the life of God! Soon shall they find themselves in manifest loss.

و بذكرک تشقّ الطّاووس عند عرش عظمتک
یا فاطر السّماء استلک بأن تنزل علی اصفیائک
ما تظهر به مقاماتهم فیملکوت الانشاء انک
انت مولی الوری و مالک العرش و الثّری لا اله
الا انت العزیز المحبوب

6 کُلّ الخادم لسجنکم الفداء دستخطهای متواتره
آنحبيب چه باسم این بنده و چه باسم حضرت اسم
جود علیه بهاء الله الابهی جمیع رسید و حزن و
بهجت بی پایان رخ نمود و دلیل آن واضح است
احتیاج بعرض نیست و بعد از قرائت و اطلاع هر
یک از آن وقتی از اوقات در ساحت امنع اقدس
عرض شد و اظهار عنایت و الطاف از افق فضل
رحمانی ظاهر و لائح بشأنیکه این عبد فی الحقیقه
عاجز است از ذکر آن بتمامه و لکن خود آنحبيب
امواج بحر بیان رحمن و اشراقات آفتاب فضل
را مشاهده فرموده اند بهیچوجه احتیاج بمترجم
و مبین و مفسر نبوده و نیست و هم چنین در
الواحیکه با جناب محبوبی ح ک علیه بهاء الله و
عنایتیه ارسال شد در بعضی از آن الواح هم ذکر
آنحبيب نازل و دستخط آخر آنحضرت بعد از
عرض در تلقاء عرش این بیان از ملکوت علم
الهی نازل قوله عزّ کبریائه و جلّ بیانه

7 بسمی المشفق الکریم

8 یا علی لازال تحت لحاظ عنایت حقّ جلّ جلاله
بوده ای و از ملکوت فضل نازل شده از برای
شما آنچه که خزائن ملوک و مملوک بل خزائن
عالم بأن معادله ننماید ناس در ثروت و راحت
غافل و مغرورند بشأنیکه مابین حقّ و باطل و ظلم
و عدل و انصاف و اعتساف تمیز نمیدهند نعمت
را نعمت میشمرند و سراب را آب می پندارند
غافل از آنکه بیک تغییر فرح بحزن مبدل شود و
نغمه بناله سبحان الله کلّ بتغییر و فنا آگاهند و بر
آن گواه مع ذلک باعمالیکه شبه آن دیده نشده
مشغولند لعمر الله سوف یرون انفسهم فی خسران
مبین

- 9 In this Most Great Revelation, God, exalted be His glory, hath not and will not grant respite to the oppressors. Were it not for His prior decree, they would have seen the recompense of their deeds in less than a moment, such that the tempests of wrath would have scattered them like dust. God hath been with you and hath witnessed the actions of the oppressors and transgressors. The Supreme Pen did not attribute what occurred to lack of wisdom but accepted it as a favor from Him. He beareth witness to you, to your uprising, your steadfastness, your mention and praise before all faces, your persecution, and all that befell you in the path of God, your Creator, your Fashioner, your Goal and the Goal of all who are in the heavens and on earth.
- 9 در اینظهور اعظم حقّ جلّ جلاله ظالمین را مهلت نداده و نخواهد داد لولا سبق الأمر من عنده لرأوا جزاء ما عملوا فی اقلّ من آن بحيث جعلتهم عاصفات القهر هباءً منثوراً حقّ با شما بوده و اعمال ظالمین و معتدین را مشاهده نموده و قلم اعلی آنچه واقع شده بعدم حکمت نسبت نداد و قبول فرمود فضلاً من عنده و یشهد لکم و لقیامکم و استقامتکم و ذکرکم و ثنائکم امام الوجوه و بمظلومیّتکم و بکلّ ما ورد علیکم فی سبیل الله بارئکم و خالقکم و مقصودکم و مقصود من فی السموات و الارض
- 10 Thus did the Pen speak when the Lord of Eternity was seated upon the Most Great Throne on a night wherein the Herald proclaimed: "The Kingdom belongeth to God, the Lord of the Beginning and the End!" Blessed are they who served the friends of God and sought their companionship. Today not a single atom of good deeds remaineth hidden, and its recompense becometh manifest. Blessed are they who have attained unto your love and service in the path of God, the Lord of the worlds. Whatever hath befallen you hath been for the sake of God. In His path you heard what was unworthy to be heard and saw what was unworthy to be seen. This testimony of the Supreme Pen is greater than the world and all that is therein. It behooveth thee to thank thy Lord, the Rememberer, the Generous.
- 10 كذلك نطق القلم اذ استوی مالک القدم علی العرش الأعظم فی لیلۃ تنادی فیها المناد الملک لله مالک المبدء و المعاد طوبی از برای نفوسی که اولیای حقّ را خدمت نمودند و مؤانست جستند امروز یک ذره از اعمال حسنه مستور نماند و مکافات آن ظاهر گردد طوبی للذین فازوا بحبکم و خدمتکم فی سبیل الله ربّ العالمین آنچه بر شما وارد شده لوجه الله بوده در سبیل او شنیدید آنچه را که قابل اصغا نبوده و دیدید آنچه که لایق مشاهده نه این شهادت قلم اعلی اعظم است از دنیا و ما فیها لک ان تشکر ربّک الذاکر الکریم
- 11 Convey My greetings to the friends and gladden them with God's favors. Say: Verily, He is with you, hearing and seeing, and He is the All-Knowing, the All-Informed. The glory shining forth from the horizon of My Kingdom be upon thee and upon those who have acted according to what they were commanded in My perspicuous Book. Praise be to God, the Lord of the worlds.
- 11 دوستان را تکبیر برسان و بعنایت حقّ مسرور دار قل انه معکم یسمع و یری و هو العلیم الخبیر البهاء المشرق من افق ملکوتی علیک و علی الذین عملوا بما امروا به فی کتابی المبین الحمد لله ربّ العالمین انتهی
- 12 From the flowing pen of the Most High are manifest the degrees and stations of grace and favor. There is no need to mention this weak and feeble one. I swear by the Sun of the horizon of inner meanings that if the ears of the world were sanctified and pure, they would be set ablaze by hearing this call – a fire whose mention is beyond pen and ink. To this testifies the Lord of the worlds and the Goal of all nations. This bounty has no likeness or peer, and this mercy has no equal. I beseech God, exalted be His glory, to bestow favor and deliver His servants from the slumber of heedlessness through the Most Great Word, and guide them to the horizon of awareness. How excellent is what was said:
- 12 از صریر قلم اعلی مراتب و مقامات فضل و عنایت مشهود احتیاج بذکر این کلیل علیل نبوده و نیست قسم بافتاب افق معانی اگر آذان عالم مقدّس و مطهر بود باصغای این ندا مشتعل میشد اشتعالیکه ذکرش از قلم و مداد خارج است یشهد بذلک مولی العالم و مقصود الأمم این فضل را شبه و نظیر نبوده و این رحمت را مانند نه از حقّ تعالی شأنه سائل و آمل که عنایت فرماید و عباد خود را بکلمه علیا از نوم غفلت نجات بخشد و بافق آگاهی کشاند نعم ما قیل عقل

- 13 If thou desirest that reason should not suddenly cast thee into bondage, Take it to the school of the All-Merciful and there confine it.
- 13 اگر خواهی که ناگه در عقیلت نفکند گوش گیرش در دبیرستان الرحمن درآر
- 14 I beseech God to make the heedless aware and not deprive them of the sweetness of His utterance. Verily, He is powerful over all things.
- 14 از حقّ میطلبم غافلین را آگاهی بخشد و از حلاوت بیان خود محروم نسازد آنه علی کلّ شیء قدیر
- 15 Furthermore, it is most beloved that the sending of correspondence remain concealed, for if the oppressors become aware, they will surely arise to prevent it. Often the unwisdom of friends reveals news. In all cases, as commanded, they must hold fast to wisdom and cling to it.
- 15 عرض دیگر آنکه هر قدر ارسال مراسلات مستور ماند احبّ است چه اگر اهل ظلم آگاه شوند البته در صدد منع برآیند بسا میشود بحکمتی دوستان اخبار مینماید در هر حال حسب الامر باید بحکمت متمسک باشند و باو متشبث
- 16 Again, when thy beloved supplication was presented in its entirety before the Most Holy, Most Exalted Presence, unto Whom there is no likeness, this utterance shone forth from the Dayspring of the favor of the Beloved of all creation. His mighty utterance, exalted be His mention:
- 16 مجدّد حینیکه مناجات آنجبوب بتمامها در ساحت امنع اقدس لیس کمثله شیء عرض شد این بیان از مشرق عنایت محبوب امکان اشراق نمود غمود قوله عزّ بیانه و جل ذکره
- 17 Verily, I am the Hearer, the Answerer.
- 17 انا السّامع المجیب
- 18 O 'Ali! The rivers of thy remembrance and utterance have flowed into the Most Great Ocean, and It desired to cast upon thee the pearls of remembrance and utterance. Gather them in His Name, the All-Powerful, the Mighty. We have heard thy praise and witnessed the fruits of the tree of thy sincerity, and We have mentioned thee in this wondrous Tablet. Blessed be thy rising up, thy service, thy composure, thy dignity, thy steadfastness, and thy beautiful patience. We beseech God to make thee a standard in His Cause and to attract thee to a station wherein thou wilt see not what thou hast but rather that whereby the Cause of God, the Lord of the worlds, may be exalted. Know thou of a certainty that nothing whatsoever escapeth His knowledge, and He is the Kind, the Mighty, the Inaccessible. Thus have We adorned thy temple with the raiment of My favor and thy head with the crown of My grace, than which there is none other equal. Rejoice and say: 'Praise be unto Thee, O Lord of the worlds, for having mentioned me, taught me, made me know, caused me to witness, shown me, given me utterance, and made me attain Thy presence and the Kawthar of reunion with Thee, and attracted me in such wise that the power of the powerful weakened me not, nor did the majesty of princes frighten me.' O my Lord! I beseech Thee by Thyself to protect me and draw me near unto Thee, and to ordain for me that which beseemeth the heaven of Thy generosity and the sun of Thy grace. Verily Thou art the Munificent, the Generous. There is no God but Thee, the Most High, the Great.
- 18 یا علی قد ورد علی البحر الأعظم انهار ذکرک و بیانک و اراد ان یقذف علیک لآلئ الذکر و البیان ان اجمعها باسمه المقتدر القدیر قد سمعنا ثنائک و رأینا اثمار سدره خلوصک و ذکرناک بهذا اللوح البدیع طوبی لقیامک و خدمتک و سکونک و وقارک و استقامتک و لصبرکم الجلیل نسئل الله بأن یجعلک علماً فی امره و یجذبک الی مقام لا تری ما عندک بل الی ما یرتفع به امر الله ربّ العالمین فاعلم بالحقّ یقیناً انه لا یعزب عن علمه من شیء و هو المشفق العزیز المنیع کذلک زیناً هیکلک بقميص عنایتی و رأسک باکلیل فضل الذی لا یعاده شیء ان افرح و قل لک الحمد یا مولی العالم بما ذکرتنی و علمتنی و عرفتنی و اشهدتنی و اریتنی و انطقتنی و جعلتنی فائزاً بلقائک و کوثر وصالک و اجتذبتنی علی شأن ما اضعفتنی قوّة الأقویاء و ما خوفتنی شوکة الأمراء یرب اسئلک بنفسک بأن تحفظنی و تقرّبنی الیک و تکتب لی ما ینبغی لسماء جودک و شمس فضلك أنّک انت الجواد الکریم لا اله الا انت العلیّ العظیم انتهی لله الحمد

- 19 Praised be God! The effulgent rays of the Sun of Divine Providence, glorified be His majesty, are manifest and resplendent like His very Being, and despite the clouds and veils that have encompassed all horizons, the light of God's Cause remains, to those who are near and sincere, more evident than all else. His is the praise in all conditions. This servant beseeches his Lord to assist His servants to be fair, for verily He is the Helper, the All-Wise. Praise be to God, the Mighty, the Great.
- 19 اشراقات انوار آفتاب عنایت حقّ جلّ جلاله بمثابه وجودش ظاهر و باهر مع سخاب و سیحات که آفاقرا اخذ نموده نور امر الله نزد مقربین و مخلصین اظهار از کثیء له الحمد فیکل الأحوال یسئل الخادم ربّه بأن یؤید عبادہ علی الانصاف انه هو المؤید الحکیم الحمد لله العزیز العظیم
- 20 As to what was written about Ibn-i-Sultan, who is titled Vazir-Nizam, he has uttered many embellished words claiming: "I had association with Him" – meaning the Ancient Beauty, exalted be His glory – "and I am aware." By the Lord of the Throne and earth, this is false. No meeting occurred with the existing sons of the Sultan. Yes, when We were in the prison of Shimiran, before the manifestation of the Greatest Spectacle, the noble princes, including Murad Mirza titled Husam-us-Saltanih, Farhad Mirza, and Imam-Quli Mirza titled Imad-ud-Dawlih, along with Sayf-ud-Dawlih, son of Zill-us-Sultan, came twice to the prison and attained the blessed presence. As for Fereydun Mirza, titled Farmanfarma, the Ancient Beauty visited his house once since he lived in the vicinity. Beyond this, whatever they have said is false. Some relatives had associations with them, and some were occupied with certain affairs.
- 20 و اینکه مرقوم داشتند ابن السّلطان که به وزیر نظام ملقّب است بسیار زخارف قول اظهار داشته که من با ایشان یعنی جمال قدم جلّ اجلاله مراود بودم و من خبر دارم کذب وربّ العرش و الثّری با ابناء سلطان موجود ملاقات واقع نشده بلی هنگامیکه دربند شمیران قبل از ظهور منظر اکبر واقع شاهزادگان عظام از جمله مراد میرزا که به حسام السلطنه ملقّب و فرهاد میرزا و امام قلی میرزا که به عمادالدوله ملقّب دو بار به دربند آمده حضور مبارک را ادراک نمودند مع سیف الدوله پسر ظل السلطان و اما فریدون میرزا که به فرمانفرا ملقّب بوده یکبار جمال قدم بمنزل او رفته چه که در جوار ساکن بود من دون آن آنچه گفته اند کذب بعضی از ذوی القربی با ایشان مراوده داشتند و بعضیهم بامورات بعضی مشغول بودند
- 21 Glory be to God! If we were to verify the words of such souls, the manifestation of the Most Great, Most Mighty, Most Exalted and Most Glorious Cause would be witnessed, and the conclusive proof would be complete and perfect for all. They say what was said before. In truth, one who is without insight and fairness is and shall be deemed as non-existent. Princes who are characterized by such attributes are and have been like the tombs of Pharaohs – outwardly perfect but inwardly otherwise. This servant beseeches his Lord to assist them to be fair and adorn them with the ornament of justice and truthfulness. Although the deeds of such souls have blocked all paths except one, every fair-minded and insightful person bears witness to this.
- 21 سبحان الله اگر قول آن نفوسرا تصدیق نمائیم ظهور امر اعظم و اکبر و اعلی و ابهی مشاهده میشود و بر جمیع حجت بالغه کامل و تمام باری یقولون ما قالوا من قبل فی الحقیقه انسان بی بصر و بی انصاف حکم معدوم بر او شده و میشود امرائیکه باینصافات موصوف باشند بمثابه قبور فراغه بوده و هستند ظاهر مکمل و باطن غیر آن یسئل الخادم ربّه بأن یؤیدهم علی الانصاف و یزینهم بطراز العدل و الصدق اگرچه اعمال آن نفوس جمیع سبل و طرق را سد نموده مگر یک سبیل یشهد بذلک کلّ منصف بصیر
- 22 In response to the beloved of the heart, Ibn-i-Abhar, upon him be the Most Glorious Glory of God, concerning these matters, that which has been revealed from the Supreme Pen before is such that any fair-minded person who observes it will perceive the fragrance of the Merciful's utterance. Mention was made of Jinab-i-Aqa Siyyid Aqa Buzurg, upon him be the Glory of God. His mention has ever been heard from the blessed
- 22 در جواب حبیب فؤاد جناب ابن ابهر علیه بهاء الله الأبهی از قبل در این امور از قلم اعلی نازلشده آنچه که هر منصفی ملاحظه نماید عرف بیان رحمن را ادراک مینماید ذکر جناب آقا سید آقا بزرگ علیه بهاء الله را فرموده بودند ذکر ایشان لازال از لسان مبارک استماع شده مکرر

tongue. Repeatedly He said: "There has befallen the people of Mim from the descendants of the Prophet that which has not befallen anyone before." And this time, regarding the conditions you wrote about, after they were presented in the Most Holy, Most Exalted Presence, He said: True, by the Lord of the Verses! True, by the Lord of the Clear Proofs! There has befallen them greater than what befell Us when the ungodly brought Us to the city named Amul, when clamor was raised at all times, and every day the herald would cry out, "This is the day when the pure blood shall be shed." Blessed are the people of Mim upon whom has befallen that which caused the dwellers of Paradise and those who circle around God's mighty throne to lament. And We mentioned the Most High with such mention that caused all things to wail, the rock to melt, the clouds to cry out. And We mention at this time the one who ascended unto God in prison. My Supreme Pen has acknowledged his martyrdom in My path. Blessed is he and joy be unto him. By the life of God, at the time of his ascension the Concurrence on High welcomed him by God's leave, the Lord of all names and Creator of heaven, and the maidens of Paradise in their celestial chambers sought blessings through him. Blessed are God's chosen ones and His loved ones, and woe unto those who have wronged without clear proof or evidence. We remember all who have broken the chains of idle fancies and attained the lights of certitude on this Day wherein all atoms proclaim: "The Kingdom belongs to God, the Lord of creation."

- 23 A hundred thousand praises and thanks be to the Goal of all the worlds, that whatever has been endured in His path has been accepted. Soon these governments, authorities and oppressions shall pass away, and every oppressor shall witness his own loss. Glory be to God! Despite the fact that the continuance of these souls in this world is not known – whether it be a day or two days, a moment or two moments, a minute or two minutes – nevertheless they have deprived themselves of the lights of justice and have committed that for which the recompense shall endure throughout the kingdom of earth and heaven. Woe unto them and unto that which their hands have wrought in the days of God, their Creator and Maker.

- 24 Convey My greetings to the aforementioned wronged Siyyid – upon him be the Glory of God, the Protector, the Self-Subsisting – and to the other gentlemen. I beseech God, exalted be His glory, to ordain for them that which will preserve their stations, and I likewise ask for their good in this world and the next. He is the Powerful, the Mighty, and He is the Compassionate, the Generous. Glory, praise and magnification be upon you all from God, our Lord and your

فرمودند قد ورد علی اهل المیم من ذریة الرسول ما لا ورد علی احد من قبل و این کره آنچه از احوالات مرقوم داشتید بعد از عرض در ساحت امنع اقدس اعلی فرمودند صدق وربّ الآيات صدق وربّ البينات قد ورد علیهم اعظم عمّا ورد علینا اذ ادخلنا المشركون فی بلدة سمیت بآمل و كانت الضوضاء مرتفعة فیکلّ الأحياء و فیکلّ یوم ینادی المناد هذا یوم فیه یسفک الدّم الأطهر طوبی لأهل المیم الذین ورد علیهم ما نأخ به سگان الفردوس و الذین طافوا عرش الله العظیم و ذکرنا العلی بذکر نأخ به الأشياء کلّها و ذابت به الصخرة و صاح به السحاب و نذكر فی هذا الحین من صعد الی الله فی السجن قد اعترف قلبی الأعلی بشهادته فی سبیلی طوبی له و نعیماً له لعمر الله حین ارتقاء روحه استقبله الملائ الأعلی من لدی الله مالک الأسماء و فاطر السماء و استبرکن به الحوریات فی غرفات الجنان طوبی لأصفیاء الله و اولیائه و ویل للذین ظلموا من دون بینة و برهان و نذكر کل من کسر سلاسل الأوهام و فاز بأنوار الیقین فی هذا الیوم الذی فیه تنادی الذرات الملک لله مالک الایجاد انتهى

23 صد هزار حمد و شکر مقصود عالمی را که آنچه در سبیلش وارد بطراز قبول فائز زود است این حکومتها و ریاستها و ظلها معدوم شود و هر ظالمی خسارت خود را مشاهده نماید سبحان الله مع آنکه معلوم نیست بقای آن نفوس در دنیا یک یوم او یومین او آن و آنین او دقیقه و دقیقین مع ذلک خود را از انوار عدل محروم نموده اند و عمل نموده اند آنچه را که بدوام ملک و ملکوت جزای آن باقی است اف لهم و بما اکتسبت ایادیهیم فی ایام الله بارئهم و خالقهم

24 خدمت جناب سید مذکور مظلوم علیه بهاء الله المهیم القیوم و سایر آقایان تکبیر عرض مینمایم و از حق جلّ جلاله سائل و آمل مقدّر فرماید از برای ایشان آنچه که سبب و علت حفظ مقامات ایشانست و همچنین خیر دنیا و آخرت را از برای ایشان میطلبم اوست قادر و توانا و اوست مشفق و کریم البهاء و الثناء و التکبیر علی حضرتکم و

Lord and the Lord of all who are in the heavens and earths.
And praise be to God, the Lord of the worlds.

عليهم من لدی الله ربنا و ربکم و رب من فی
السّموات والأرضین و الحمد لله رب العالمین

25 The servant 29 Dhi'l-Hijjih 1302

25 خادام فی ۲۹ ذی الحجّة الحرام سنة ۱۳۰۲

26 At this moment, having intended the Most Exalted Goal, after attaining the presence They commanded: Write to 'Ali-Qabli-Akbar – upon him be My glory – that he must strive with the utmost diligence to unite and harmonize hearts. The conflicts of the world cannot harm this station. Its reward is treasured and preserved in the divine repository of knowledge. Verily thy Lord is the Truthful, the Speaker, the All-Seeing. Hold fast unto that which thou hast been commanded. By My life! It shall benefit thee in all the worlds of thy Lord, the All-Informed.

26 در اینحین قصد مقصد اعلی نموده بعد از حضور فرمودند بنویس بجناب علی قبل اکبر علیه بهائی باید بکمال جد و اجتهاد در اتّحاد و اتّفاق قلوب مشغول باشی اینقمارا اختلافات عالم ضرر نرساند اجرش در خزانه علم الهی مکنون و مخزون آن ربّک لهُو الصّادق النّاطق البصیر تمسک بما امرت به لعمری انه ینفعک فیکل عالم من عوالم ربّک الخیر انتهى

27 One further submission: A separate Most Holy and Most Exalted Tablet has been revealed from the heaven of will specifically for your honor and has been sent. This is grace upon grace.

27 عرض دیگر یک لوح اقدس علیحدّه از سماء مشیّت مخصوص آنحضرت نازل و ارسال شد هذا فضل بعد فضل

INBA28:203, BRL_DA#447, ADM3#059
p.074x, MSHR4.158x

BH02688

To: Ghulam-Ali son of Dhabih, in Tihran

Date: 1301-12-26 [1884-Oct-17]

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

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 At this moment, which is four o'clock on Thursday the twenty-sixth of the month of Dhi'l-Hijjih the Sacred, having intended the ultimate goal and most exalted summit, after attendance in the Most Holy, Most Sanctified Court, the Tongue of Grandeur spoke these words - His glory be glorified: "O servant present, write to Ibn-i-Dhabih, upon him be My glory: Today all eyes must be fixed upon the Supreme Horizon and all ears attentive to hear the Call, and all must arise to serve the Divine Cause, for whatsoever He ordaineth is the welfare and benefit of His friends and chosen ones.

2 در این حین که ساعت چهار از یوم پنجشنبه بیست و ششم شهر ذی الحجّة الحرام است قصد مقصد اقصی و ذروه علیا نموده بعد از حضور در ساحت امنع اقدس لسان عظمت باینکلمه ناطق قوله جلّ جلاله یا عبد حاضر بنویس به ابن ذبیح علیه بهائی امروز باید جمیع عیون بافق اعلی ناظر باشد و جمیع آذان باصغاء ندا متوجّه و کلّ بخدمت امر الهی قائم چه که آنچه میفرماید همان صلاح و مصلحت دوستان و اولیای اوست

3 "O youth, thou hast attained unto that which was recorded in the divine Books and Tablets. Convey to all the family of Dhabih, upon them be My glory and loving-kindness, greetings

3 یا غلام فائز شدی بآنچه که در کتب و صحف الهی مسطور بود اهل ذبیح علیه بهائی و عنایتی طراً را از قبل مظلوم تکبیر برسان و بعنایت

from the Wronged One and gladden them with God's favor. All are mentioned in His presence and have attained His grace. We send greetings to the leaf who is related to Haji Ali. Previously there flowed from the Most Exalted Pen concerning this matter that whose fragrance is everlasting and enduring. Now they must treat the aforementioned Haji with love and consider his welfare. The purpose is that the fragrance of friendship and unity may be diffused between them. The brothers must all strive and act according to what God hath willed. Their reward is with God Who created them and brought them forth and made them manifest and provided for them and made them grow and caused them to know His Path, from which every stubborn tyrant and every remote misbeliever hath turned aside. We beseech God, exalted be He, to reward them for their deeds in this world and the next and to decree for them the recompense of attaining His presence. Verily He is the Forgiving, the Generous. There is no God but He, the Powerful, the All-Knowing, the All-Wise." Thus ended His utterance.

حقّ مسرور دار کلّ لدى الوجه مذکورند و بفضلش فائز ورقهء منسوبهء به حاجی علی را تکبیر میرسانیم از قبل در اینفقره از قلم اعلی جاری شد آنچه که عرفش باقی و دائم است حال باید با حاجی مذکور بحبّت رفتار نمایند و مصلحت او را ملاحظه کنند مقصود آنکه عرف دوستی و اتحاد مابین متضوّع باشد اخوان باید کلّ همّت کنند و به ما اراده الله عمل نمایند انما اجرهم علی الله الذی فطرهم و خلقهم و اظهرهم و رزقهم و کبرهم و عرفهم صراطه الذی اعرض عنه کلّ جبار عنید و کلّ مشرک بعید و نسئل الله تعالی بأن یجزیهم جزاء عملهم فی الدنیا و الآخرة و یکتب لهم اجر لقائه انه هو الغفور الکریم لا اله الا هو المقتدر العلیم الحکیم انتهى

- 4 His honor Haji Ali, upon him be the glory of God and His loving-kindness, is mentioned and recorded among the souls who are firm and steadfast, and his honor Dhabih the exalted, upon him be the Most Glorious Glory of God, is related to the Truth, glorified be His glory. Therefore whatever shines forth from the horizon of the Cause, to act according to it is necessary. At all times hath union and association been well-pleasing in the sight of God, and separation and dissension abhorred. Hold fast unto that which God loveth and is His command unto you. He, verily, is the All-Knowing and the All-Seeing, and He is the All-Wise Ordainer. Salutations, greetings and glory be upon you from God, the Lord of all worlds.

4 جناب حاجی علی علیه بهاء الله و عنایتہ از نفوس ثابتہء مستقیمہ مذکور و مسطورند و حضرت ذبیح مرفوع علیه بهاء الله الأبهی بحقّ جلّ جلاله منسوب لذا آنچه از افق امر صادر و اشراق مینماید عمل بأن لازم و لازال وصل و اتصال لدى الله محبوب و فصل و انفصال مبغوض خذوا ما احبه الله و امرکم به انه یعلم و یری و هو الامر الحکیم السّلام و التّکبیر و البهاء علیکم من لدى الله رب العالمین

- 5 The servant 26 Dhi'l-Hijj the Sacred 1301

5 خادام فی ۲۶ ذی الحجّة الحرام سنة ۱۳۰۱

COC#0526x

INBA28:253, AVK4.185.03x

BH00059

To: Siyyid Mihdi Dahaji et al., in Tihiran

Date: 1301-12-29 [1884-Oct-20]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأعلیّ

2 Praise, sanctified above the mention of servant and the remembrance of all created things, beseemeth the most holy and most glorious court of the Desired One Who hath caused His loved ones to speak His praise and enabled them to celebrate His remembrance. The doubts of the divines produced no effect, and the might of the powerful and the ascendancy of rulers created neither weakness nor impediment. They willingly bore the chains of tyranny for His love's sake, and in their eyes the taunts of enemies and the torments of the wicked appeared as praise. Exalted, exalted be their station! Exalted, exalted be their remembrance! Exalted, exalted be their power and their steadfastness and their constancy! In truth, every praise returneth to this station, for God, exalted be His glory, is sanctified above all descriptions and remembrances. This matter is proven through clear evidence. Despite my knowledge and certitude of the sanctification and transcendence of that holy Being above all praise and glorification and remembrance of the world, I wish with a hundred thousand thousand tongues at every moment to praise Him saying "Unto Him be praise, O God of the worlds" and to make mention of Him, for He hath crowned His Name and His loved ones with the crown of patience and adorned them with the raiment of forbearance. In the place of lamentation, smiles appeared; in the station of complaint, thanksgiving shone forth; and at the time of sorrow, joy was manifest. Glorified be the All-Powerful, and glorified be the Patient One!

3 Glorified art Thou, O Thou in Whose grasp are the reins of all things and in Whose right hand is the control of both the seen and the unseen! I beseech Thee by Him Who conversed with the Burning Bush, and by the Hands of Thy Cause, and the manifestations of Thy grace, and the dawning-places of Thy most beautiful names and Thy most exalted attributes, to strengthen the Dayspring of steadfastness and the Source of Thy remembrance, O Lord of all creation, even more than Thou hast strengthened him in all conditions. The servant beareth witness before Thy face to Thy Name that hath borne hardships for Thy love and the derision of enemies for Thy name and remembrance, until he entered prison, ignited by the fire of Thy Cause. There hath appeared from him that which becometh Thy days. O my Lord! Aid him, then, with the hosts of the unseen and the visible realm. Nay, by Thy Self! Rather aid him with the hosts of Thy remembrance and Thy utterance. By Thy glory! Truly tribulations and trials in Thy path are the ultimate desire of those near unto Thee among Thy loved ones and the sincere ones among Thy chosen ones. However, since the servant desireth his presence for the service of Thy Cause, he beseecheth Thee for his release from

2 حمد مقدّس از ذکر خادم و ذکر ممکنات بساط
امن اقدس حضرت مقصودی را لایق که
اولیائش را بشنائش ناطق نمود و بذکرش مؤید
فرمود شبهات علما تأثیری ننمود و قوت اقویا
و سطوت امرا ضعف و منعی احداث نکرد
سلاسل ظلم را بجهتشان بجان خریدار و شتمانات
اعدا و عذاب اشقیای بمثابه ثما امام عیونشان
نمودار تعالی تعالی مقامهم تعالی تعالی ذکرهم تعالی
تعالی اقتدارهم و ثبوتهم و استقامتهم فی الحقیقه
هر وصفی بلین مقام راجع چه که حق جلّ
جلاله مقدّس از اوصاف و اذکار و این فقره
ببرهان ثابت مع علمی و ایقانی بتقدیس و تنزیه
آن ذات مقدّس از تهلیل و تسبیح و ذکر عالم
میخواهم بصد هزار هزار لسان در هر آن به له
الحمد یا اله العالم ثنا گویم و یا ذکر نمایم چه که
حضرت اسم و اولیائش را بتاج صبر مکمل و
بقمیص اصطبار مزین فرمود مقام نوحه تبسم
ظاهر و محلّ شکایت شکر باهر و هنگام حزن
فرح مشهود جلّ القادر و جلّ الصّابر

3 سبحانک یا من فی قبضتک ازمّة الأمور و فی
یمینک زمام الغیب و الشّهود اسألك بمکلم
الطّور و ایادی امره و ظهورات فضله و مشارق
اسمائیه الحسنی و صفاته العلیا بأن تؤیّد مطلع
الاستقامة و مصدر ذکرک یا مولی البریة اعظم
عمّا ایدته فی کلّ الأحوال یشهد الخادم امام
وجهک لاسمک الذی حمل الشّدائد الحُبک و
شتماتة الأعداء لاسمک و ذکرک الی ان دخل
السّجن بما اشتعل من نار امرک قد ظهر منه
ما ینبغی لأیامک ای ربّ فانصره بجنود الغیب
و الشّهادة لا ونفسک بل فانصره بجنود ذکرک
و بیانک و عزّتک انّ الرّزایاء و البلیاء فی
سبیلک منتهی امل المقربین من اولیائک و
المخلصین من اصفیائک ولكن الخادم لما یحب
حضوره لخدمة امرک یسألك خروجه من سجن
المعتدین و قیامه لدی بابک یا غایة آمال الرّاجین
و رجاء افئدة المخلصین

the prison of the transgressors and his arising before Thy gate, O Thou Who art the Ultimate Goal of the hopes of those who have hope and the Desire of the hearts of the sincere ones.

- 4 May my spirit be a sacrifice for your imprisonment, steadfastness and uprising! Your successive letters arrived. In truth, each was a luminous lamp and a manifest, resplendent light. Praise be to God, mention of your eminence transformed the darkness of sorrows and somewhat dispelled the bitterness of separation and parting. Likewise, the petitions submitted to the presence of the Two Branches - may my spirit, being and essence be sacrificed for the dust of their footsteps - all arrived and were repeatedly read, especially the account of events that arrived the day before. Its details were written in the letter of the honored beloved T.A. - upon him be the glory and favors of God - which will reach your presence, God willing.

- 5 As for events in this land, all are reposing in the shadow [of God's protection] and engaged in divine thanksgiving. This year, outwardly there is abundant bounty. The merchants, heedless of God, are busy purchasing wheat, but profit, like justice, mercy and fairness, is absent in those parts. Although it has reached ten ghurush, nevertheless whatever each has bought remains imprisoned in warehouses. The poor loved ones have made no profit this year either. Some merchants from outlying areas have requested transport to send what has been collected; perhaps God, exalted be His glory, will bestow His favor and bring forth seekers. The command is in His hands. In these years, such abundant and inexpensive bounty has not been seen, although compared to those realms it is still dear and expensive. Nevertheless, no one has profited. Exalted is the Creator and exalted is His command! Consummate wisdom remains hidden from hearts and eyes. As for other things, they remain as expensive as you have observed.

- 6 This evanescent one beseeches and hopes that God will open the door of comfort, wealth, knowledge and ease for all. Verily, He is powerful over all things. In any case, after the arrival of your eminent letter and this evanescent servant's perusal thereof, I proceeded to the Most Exalted Goal and Supreme Summit. Your supplication was presented before the Divine Presence, as were the supplications contained in other letters, each at its appropriate time. Your eminence knows that everything received from that Beloved One is presented, and after the presentation of each, the ocean of divine bounty surges in such wise that this servant is incapable of describing it. You

4 روحی لسجنکم و استقامتکم و قیامکم الفداء دستخطهای متواتره آنحضرت رسید فی الحقیقه هر یک سراجی بود منیر و نوری بود لائخ و مبین لله الحمد ذکر حضرت عالی ظلمات احزان را تبدیل نمود و تلخی هجر و فراق را فی الجمله زایل کرد و همچنین عرایضیکه خدمت حضرت غصنین روحی و ذاتی و کینونتی لثراب قدومهما الفداء عرض نمودند کل وارد و مکرر قرائت شد مخصوص ورقه و وقایع که یوم قبل رسید تفصیل آن در مکتوب حبیب مکرم جناب ع ط علیه بهاء الله و عنایتیه نوشته شده که بنظر آنحضرت برساند و انشاء الله میرسد

5 وقایع این ارض جمیع در ظلّ مستریح و بشکر الهی مشغول این سنه بر حسب ظاهر نعمت بسیار تجار از حق غافل و بخردن قح مشغول ولكن ربح بمثابه عدل و رحم و انصاف در آن اطراف مفقود مع آنکه بده غروش رسیده مع ذلک هر که آنچه خریده حال در مخازن محبوس احبای بیچاره هم در این سنه ربی نبوده اند بعضی از تجار از اطراف مرکب خواسته اند که آنچه جمع شده ارسال دارند شاید حقّ جلّ جلاله عنایت فرماید و طالب برساند الامر بیده در این سنین نعمت باین فراوانی و ارزانی دیده نشد اگرچه نسبت بان ممالک باز غالی و گرانتست مع ذلک احدی نفع نبوده جلّ الخالق و جلّ امره حکمتای بالغه از قلوب و ابصار مستور و اما سایر اشیاء بهمان گرانیهاست که مشاهده فرموده اند

6 این فانی از حقّ سائل و آمل که از برای کلّ باب راحت و غنا و دانش و آسایش مفتوح فرماید انه علی کلّشیء قدير باری بعد از ورود دستخط عالی و اطلاع عبد فانی قصد مقصد اعلی و ذروه علیا نموده مناجات آنحضرت لدی الوجهه عرض شد و همچنین مناجاتهاییکه در سایر دستخطها بود هر یک بوقتش عرض شد آنحضرت عالمند که تمام آنچه از آنحیوب میرسد عرض میشود و بعد از عرض هر یک بحر عنایت رحمانی بشأنی مواج که این عبد از ذکرش قاصرست خود آنحضرت

yourself have been present and heard. Were this evanescent one to attempt to provide details, he would be unable and these pages would not suffice. When your last letter was presented before the Divine Presence, these brilliant verses shone forth from the Dayspring of favor. His word, exalted be His glory:

7 In My Name, Who Calleth from the Supreme Horizon

8 O My Name! Your imprisonment and what hath befallen thee in the path of God, the Lord of all worlds, hath truly grieved Me. We have made mention of thee in diverse Tablets and in that which hath been revealed for My loved ones in all regions by the Pen of God, thy Lord and the Lord of the mighty Throne. We have forbidden the servant from holding the feast which he arranged each year. Verily thy Lord is the All-Compassionate, the All-Bountiful. Blessed is the soul that hath grieved at thy grief and hath recalled what befell thee at the hands of the heedless ones. Give thanks unto God for having adorned thee with the crown of patience, by whose light the Concourse on High and they that circle round My glorious and wondrous Station have been illumined.

9 O Mihdi! The Wronged One hath made mention of thee with such mention as cannot be equaled by all the bounties of the world and whatsoever is seen therein. Verily thy Lord is the True One, the Faithful. They that have wronged thee and commanded thy imprisonment - these have no portion in the Book of God, the Possessor of this luminous Day. Thou hast attained unto that which none hath attained except whom God, thy Lord, the All-Merciful, the Most Compassionate, hath willed. The Most Exalted Pen hath made mention of thee morn and eve, to this beareth witness the Lord of Names in His manifest prison. Thou art he who hath arisen to serve the Cause and hath borne that which caused the dwellers of the highest Paradise to lament, and those who circle round this exalted Station. The wrongdoers shall soon behold the recompense of their deeds, and the sincere ones what hath been ordained for them by the Pen of God, the All-Forgiving, the All-Bountiful. Thus hath soared the Bird of Utterance, and spoken the Pen of the All-Merciful, and cooed the Dove of the Cause upon the branches, by the command of One Who is the Almighty, the Ancient of Days. The glory shining from the horizon of the heaven of My bounty be upon thee and upon those who love thee and make mention of thee at morn and at eventide.

10 That which hath been revealed from the Kingdom of God's bounty, exalted be His glory, specifically for that honored one is not and was not limited to these verses. Numerous Tablets have been revealed and by command some are being sent. His

بوده و شنیده‌اند اگر فانی بخواهد تفصیل عرض نماید از عهده برنیايد و این اوراق کفایت ننماید و دستخط آخر آنحضرت که تلقاء وجه عرض شد این آیات باهرات از مشرق عنایت اشراق نمود قوله جلّ اجلاله

7 بسمی المنادی من الأفق الأعلى

8 یا اسمی قد احزننی سجنک و ما ورد علیک فی سبیل الله ربّ العالمین قد ذکرناک فی الواح شتی و ما نزل لأولیائی فی الأقطار من قلم الله ربّک و ربّ العرش العظیم قد منعنا انلخادم عن ولیمه اقامها فی کلّ سنة ان ربّک لهو المشفق الکریم طوبی لنفس حزنت بحزنک و ذکرک ما ورد علیک من جنود الغافلین ان اشکر الله بما زینک باکلیل الصبر الذی استضاء بنوره الملائه الأعلى و الذین طافوا مقامی العزیز البدیع

9 یا مهدی قد ذکرک المظلوم بذکر لا تعادله آلاء الدّیاء و ما یری فیها ان ربّک لهو الصادق الامین ان الذین ظلموک و امرؤا بسجنک اولئک لیس لهم نصیب فی کتاب الله مالک هذا الیوم المنیر قد فرزت بما لا فاز به احد الا من شاء الله ربّک الرحمن الرحیم ان القلم الأعلى ذکرک فی الصبح و المساء یشهد بذلك مالک الأسماء فی سجنه المبین انت الذی قتت علی خدمة الأمر و حملت ما ناح به سکان الفردوس الأعلى و الذین یطوفون هذا المقام الرفیع سوف یرون الظالمون جزاء ما عملوا و المخلصون ما قدر لهم من قلم الله الغفور الکریم کذلک طار طیر البیان و نطق قلم الرحمن و هدرت حمامة الأمر علی الأغصان امرأ من لدن قویّ قدیر البهاء المشرق من افق سماء فضلی علیک و علی الذین یحبونک و یذکرونک فی البکور و الأصل انتهى

10 آنچه از ملکوت عنایت حقّ جلّ جلاله مخصوص آنحضرت نازل شده منحصر باین آیات نبوده و نیست الواح شتی نازل حسب الأمر بعضی ارسال میشود عنایت نه بمقامیست که بحدی محدود

bounty is not such as to be confined within limits or to come to an end. It hath been and forever shall be. Exalted be His bounty, exalted be His majesty, great be His grace, and all-embracing be His mercy. This evanescent servant, at all times, beseecheth and imploreth the Goal of all existence to grant once more the blessing of meeting, reunion and gathering. In the realm of dreams, what was sought hath been witnessed several times, and it is most strange that until now it hath been delayed. With utmost humility and supplication, this request hath been and is being made of the Self-Sufficing Lord. Verily He is the Hearer, the Answerer.

شود و یا منتهی گردد لازال بوده و لازال خواهد بود جلّت عنایت و جلّت عظمت و عظم فضله و سبقت رحمت این عبد فانی در لیلی و ایام از مقصود امکان سائل و آملست یکبار دیگر نصیب فرماید لقا و وصال و اجتماع را در عالم نوم چند کره آنچه مسئلت نموده دیده و بسیار عجب است تا حال تأخیر افتاده بکمال عجز و ابتهال از غنی متعال این مسئلت را نموده و مینمایم انه هو السامع المجیب

- 11 And regarding that which was written in the blessed letters appointing this servant as representative for visiting the Goal of the worlds - praise be to God, this evanescent one hath been honored with acceptance each time, and even without representation, at special times that which no deeds of men and jinn can equal hath been accomplished. Exalted is the bounty of our Lord and our Goal and your Goal and the Goal of all who are in the heavens and the earth. Were eloquent and articulate tongues to appear to the number of all created things, they could not render thanks for even a single confirmation and success that hath been granted, unless His grace should aid and bestow that which is befitting and worthy. In Him do we trust and to Him do we commit all affairs. He knoweth and ordaineth, therefore He hath been and is the Beloved.

11 و اینکه این عبد را در دستخطهای مبارکه وکیل نموده اند لأجل زیارت مقصود عالمیان لله الحمد این عبد فانی هر کره فائز و بشرف قبول مزین و من غیر و کالت هم در اوقات مخصوصه بعمل آمده آنچه اعمال ثقلین بآن معادله نمینماید تعالی فضل ربنا و مقصودنا و مقصودکم و مقصود من فی السموات و الأرض اگر بعدد ذرات کائنات لسان فصیح بلیغ ظاهر شود از عهده شکر یک تأیید و توفیق که عنایت شده برناید مگر فضلش دست گیرد و عطا فرماید آنچه را که لایق و سزاوارست توکلنا علیه و فوضنا الأمور الیه او میداند و جاری میفرماید لذا محبوب بوده و هست

- 12 And regarding what you wrote about Aqa Mirza Aqa, upon him be the Glory of God - his verses arrived and by command Aqa Mirza 'Ali-Rida, upon him be the Most Glorious Glory of God, copied them on very fine paper, and both his writing and the original were presented, and this servant submitted all before His presence. This is what the tongue of our Lord, the All-Bestowing, spoke in reply - His blessed and exalted Word:

12 و اینکه در باره جناب آقا میرزا آقا علیه بهاء الله مرقوم داشتید اشعار ایشان رسید حسب الأمر جناب آقا میرزا علی رضا علیه بهاء الله الأبهی بر کاغذ بسیار پاکیزه نقل فرمودند و با خط ایشان هر دو بحضور فائز و اینعبد تمام را تلقاء وجه عرض نمود هذا ما نطق به لسان ربنا الوهاب فی الجواب قوله تبارک و تعالی

- 13 O thou rememberer and praiser! We have heard thy remembrance and thy praise hath reached the ears of the Wronged One. Praise be to God that thou hast attained His presence. If the opposing souls permit, thou shalt, God willing, attain again. Some of the heedless ones are engaged in manifest tyranny, and the flame of self and passion hath so seized them that they are deprived of hearkening to the Word of Truth and forbidden from beholding the horizon of justice. They have not distinguished the mischief-maker from the reformer, nor the wise from the ignorant. Justice and tyranny are the same to them, and knowledge and ignorance weigh equally. Well was it said:

13 یا ایها الذاکر و المثنی ذکرک را شنیدیم و مدیحه شما باصغاء مظلوم فائز لله الحمد بلقا فائز شدی اگر نفوس مانعه بگذارند باز هم انشاءالله فائز میشوی بعضی از غافلین بظلم مبین مشغولند و شعله نفس و هوی پشائی ایشان را اخذ کرده که از اصغاء کلمه حق محرومند و از مشاهده افق عدل ممنوع مفسد را از مصلح تمیز نداده اند و عاقل را از جاهل عدل و ظلم نزدشان یکسانست و علم و جهل در یک میزان

- 14 “Nay, nay, for heaven and fate know not the worth of merit, Thus spake my father to me in the days of my youth.” 14 نعم ما قیل فی نی که چرخ و دهر ندانند قدر فضل این گفته بود گاه جوانی پدر مرا
- 15 While at ease they remain heedless, and in times of hardship and tribulation they lament and wail, but their lamentation availeth them not, neither their wailing, nor their helplessness, nor their weeping. Consider the Emperor of Paris. Out of pure grace We revealed a special Tablet for him and informed him of certain matters and warned him. That heedless one was so deluded that he made light of the Divine Tablet. Though he received it, no reply was forthcoming from him. At the time of “yea” he was silent, and at the station of “yes” he was mute. Later another Tablet was revealed from the heaven of will, and We informed him of the tribulations that were advancing from behind him. Nevertheless, the veils prevented him from understanding, and love of position deprived him of awareness, until the divine term arrived and the irrevocable decree descended. He found for himself no helper, nor supporter, nor companion. 15 تا آسوده‌اند غافلند و در حین مشقت و بلا در این و حنین و لکن لات حین حنین لا ینفعهم اینهم و لا حنینهم و لا عجزهم و بکائهم در امپراطور پاریس تنگتر نمائید محض عنایت لوحی مخصوص او نازل و او را بر بعضی از امور اخبار نمودیم و آگاه کردیم آن غافل بشأنی مغرور که لوح الهی را سهل شمرد اگرچه اخذ نمود و لکن جوابی از او ظاهر نه حین بی خاموش و مقام نعم صامت بعد لوح دیگر از سماء مشیت نازل و اخبار نمودیم او را بیلائییکه از وراثت حرکت مینمود مع ذلک حجاب او را از ادراک منع نمود و حب جاه [او را] از آگاهی محروم ساخت تا آنکه اجل الهی وارد و قضای مبرم نازل لم یجد لنفسه معیناً و لا ناصراً و لا ایساً
- 16 The people of the world are deluded by the glory of a day or two, and even that is uncertain, for the poor wretch knoweth not whether in the next hour he will descend from palace to grave. Nevertheless, he doeth that which causeth the denizens of the celestial Kingdom to lament and weep. Soon shall they find themselves in manifest loss. 16 اهل دنیا مغرورند بعزت یوم او یومین آنهم معلوم نیست چه که بیچاره نمیداند که در ساعت دیگر بقصر ساکن او بقر نازل مع ذلک عاملست آنچه را که اهل ملکوت از آن به نوحه و ندبه مشغولند سوف یرون انفسهم فی خسران مبین
- 17 Whatever hath befallen thee is in the path of God. Today the Truth is wronged and dwelleth in prison. His friends must assist Him through the hosts of goodly character and praise-worthy deeds. These hosts are mightier than the hosts of the world. In truth, spiritual qualities and praiseworthy deeds and goodly words, sealed with the decree “We are of the Truth and a bounty from His presence,” have been sent down from heaven to earth in glory. Give praise unto the Goal of the world that He hath mentioned thee in prison with a mention whose fragrance shall never cease. We beseech God to aid thee to preserve this station which He hath graciously bestowed. 17 بر آنجناب آنچه وارد شده فی سبیل الله است امروز حق مظلوم و در سجن ساکن باید دوستانش او را بجنود اخلاق طیبه و اعمال حسنه نصرت نمایند این جنود اقوی از جنود عالمنده فی الحقیقه اخلاق روحانیه و اعمال پسندیده و کلمه طیبه با طغرای نحن من الحق و عنایه من عنده از آسمان بزمن عز نزول ارزانی داشتند حمد کن مقصود عالمیان را که ترا در سجن ذکر نموده بذکریکه عرفش قطع نشود از حق میطلبیم ترا مؤید فرماید بر حفظ این مقامیکه عنایت فرموده انتهی
- 18 This evanescent one also conveyeth greetings to them. Praise be to God that they have been enabled to offer praise and glorification and remembrance of God, exalted be His glory. Their ode was recited in His presence and likewise before the inmates of the pavilion of grandeur and infallibility. This is a bounty from God, our Lord and the Lord of the mighty throne. 18 این فانیهم خدمت ایشان تکبیر میرساند لله الحمد بمدح و ثناء و ذکر حق جلّ جلاله مؤید شدند قصیده ایشان در حضور و همچنین نزد اهل سراق عظم و عصمت قرائت شد هذه عنایه من الله ربنا و رب العرش العظیم
- 19 Concerning the solace of eyes, upon them be the glory of God, His loving-kindness and His grace, about which you wrote - 19 و اینکه در باره قر عیون علیهما بهاء الله و عنایت و فضله مرقوم فرمودند این بسی واضح و

this is most clear and evident. The utmost loving-kindness is ever flowing toward them. I am constantly inquiring about their condition and am delighted by their presence. Praise be to God, all are safe, settled and at rest beneath the canopy of mercy. In these days the honored beloved, Haji Siyyid Javad, upon him be the glory of God, has proceeded to Beirut in consideration of the commercial interests of the honored Afnan, upon him be all the Most Glorious Glory, who has been appointed there, and he is now residing in Beirut. For this reason they have become somewhat alone. For a time, the mother of Haji Ali, upon them both be the glory of God, who had come by command, was residing with them. Now the family of the Haji has returned and all are dwelling in that same house. A person has been specially appointed for the Leaf [female believer], upon her be the glory of God, to take her to and from school.

- 20 As for other events from that land, some movement has also appeared in this land. The Persian chief who is in the Sublime Porte sent letters to some and mentioned certain arranged suspicions therein. Thus far no effect has appeared. As for the travelers, despite the greatest prohibition, they have arrived and continue to arrive. Among those souls who have come with permission are the honored Afnans of the Blessed Tree, upon them be all the Most Glorious Glory. The honored and exalted Afnan-i-Kabir, upon him be the Most Glorious Glory - who is in truth a portion of light - first came with the honored Aqa Mirza Aqa and the exalted ladies, his wife, daughter and granddaughter, upon them be the glory of God and His loving-kindness, who were related to the elevated Afnan, upon him be all the Most Glorious Glory, along with two luminaries. After receiving permission for departure they left. Now again for nearly two months they have come and taken up residence in a special house near the Shrine, engaged in circumambulation and pilgrimage.

- 21 The honored Afnan, Aqa Siyyid M., the honored teacher, and Aqa Mirza Mahmud, upon them be all the Most Glorious Glory, came after the first visit of Afnan-i-Kabir and stayed for a time. Some of them were blessed with attainment twice and then took their leave. The honored Afnan Haji Mirza Muhammad, upon him be the Most Glorious Glory, also came in the service of my Master, the Most Great Branch of God - may my spirit and being be sacrificed for the dust of His footsteps. He too was blessed with attainment and then by command went to Beirut. On his return he was again honored with attainment

معلومست کمال عنایت در باره ایشان مجریست لازال از احوالشان جويا و بلقا نشان مسرور الحمد لله در ظل رحمت کلّ سالم و ساکن و مسترخند این ایام محبوب مکرم جناب حاجی سید ۱۴ [جواد] علیه ۹۶ [بهاء الله] نظر بمصلحت تجارت آقای معظم حضرت افنان علیه من کلّ بهاء اباه که در بیروت معین شده بانشطرتوجه نموده اند و حال در بیروت ساکنند از اینجهت قدری تنها شده اند چندی والده جناب حاجی علی علیهما بهاء الله که آمده حسب الامر نزد ایشان ساکن و حال اهل جناب حاجی مراجعت نموده کلّ در همان بیت ساکنند و آدمی معین شده مخصوص ورقه علیها بهاء الله که او را بمکتب میرد و میاورد

20 و وقایع دیگر از حوادث آن ارض در این ارض هم حرکت فی الجمله ظاهر رئیس عجم که در علیه است نامه ها بعضی ارسال نمود و بعضی اوهمات مرتبه در او مذکور داشت تا حال اثری ظاهر نه و اما مسافرتین مع نبی اکبر رسیده و میرسد نفوسیکه با اذن توجه فرموده اند از جمله حضرات آقایان افنان سدره مبارکه علیهم من کلّ ۹ [بهاء] اباه حضرت آقای معظم حضرت افنان کبیر علیه بهاء الله الابهی که فی الحقیقه قطعه نورند کره اول حضرت ایشان و حضرت آقا میرزا آقا و مخدرات معظمات ضلع و بنت و بنت بنت علین بهاء الله و عنایت که نسبتشان بحضرت افنان مرفوع علیه من کلّ بهاء اباه بوده مع دو نجم وارد و بعد از اذن مرخصی تشریف بردند حال مجدد قریب دو ماهست تشریف آورده اند در جوار بیی مخصوص ایشان اخذ شد حال ساکنند و بطواف و زیارت مشغول و

21 آقای مکرم حضرت افنان جناب آقا سید م و حضرت مبلغ و جناب آقا میرزا محمود علیهم من کلّ بهاء اباه بعد از لقای اول افنان کبیر تشریف آوردند و مدتی تشریف داشتند و بعضی از ایشانهم دو کره فائز شدند و مرخص گشتند و جناب افنان حاجی میرزا محمد علیه بهاء الله الابهی هم در خدمت مولائی حضرت غصن الله اکبر روحی و ذاتی لثراب قدومه الفداء

and set out for the land of Ha. Blessed and congratulations to them!

آمدند ایشان هم بلقا فائز شدند و بعد حسب الأمر به بیروت رفتند و در مراجعت هم مرّة اخرى بشرف لقا فائز و عزم ارض ها فرمودند
هنيئاً لهم و مريئاً لهم

- 22 The honored and exalted Afnan-i-Kabir has taken up residence in Beirut. Praise be to God, he was and is in the utmost joy, delight and gladness. Furthermore, news has arrived and continues to arrive from every quarter. I beseech and implore God, exalted be His glory, to grant insight to the rulers that they may know with clear certainty that this Cause is sanctified above what they have imagined, and that the welfare of all lies in its manifestation and exaltation. May He also grant fairness to the divines and aid them to reflect upon and call to mind the divines of past ages who lived in the days of the Manifestations. Glory be to God! Every person of insight is bewildered and every fair-minded one is astonished at what could be the cause and reason for such oppression, and what could be its justification. In all conditions, we must resign all affairs unto Him and place our trust in Him. Verily He is the Hearer, the Answerer, and He is the All-Knowing, the All-Seeing.

22 حضرت آقای معظم افنان کبیر در بیروت محل گرفته اند الله الحمد بکمال فرح و سرور و بهجت بوده و هستند دیگر از هر شطری خبر رسیده و میرسد از حق جل جلاله سائل و آمل امرا را بصیرت عطا فرماید تا یقین مبین بدانند که این امر مقدّسست از آنچه گمان نموده اند و مصلحت کل در اظهار و علو او بوده و هست و علما را هم انصاف عطا فرماید و مؤید نماید بر تفکر و تدبّر در علمای اعصار قبل که در ایام ظهور مظاهر بوده اند سبحان الله هر صاحب بصری متحیر و هر منصفی مبهور که سبب و علت این ظلمها چیست و دلیل چه در جمیع احوال لنا ان نفوض الأمور الیه و نتکل علیه انه هو السامع المجیب و هو العليم البصیر

- 23 Another supplication: This servant was blessed each year to offer hospitality in Your service, but last year, due to Your imprisonment and the martyrdom of His Holiness Ali, may my spirit be sacrificed for him, it was, according to command, prevented. This servant, in truth, had no inclination for it. In these days, as news has arrived and signs of joy have somewhat appeared, You commanded to resume the practice of previous years due to the appearance of gladness which has dawned and shone forth. Whatever You have sent will be spent at the appointed time. Praise be to God in all this. This servant fears lest the hearing of detailed petitions cause weariness and trouble. Since You wrote in Your letter addressed to the beloved ones, Hadrat-i-Ism-i-Jud and His Holiness Javad, upon them be the glory of God, the Lord of creation, commanding that the events of this land be written and sent in detail, therefore this servant has submitted some news. In all cases, forgiveness is hoped for.

23 عرض دیگر این عبد در هر سنه بخدمت ضیافتی فائز بود و سنه قبل نظر بسجن آنحضرت و شهادت حضرت علی روحی فداه حسب الأمر منع شد و این عبد هم فی الحقیقه اقبال نداشت و این ایام چون اخبار رسید و علائم سرور قدری ظاهر فرمودند سنت قبل را مجری کن لظهور الفرح الذی اشرق و لاح و آنچه هم آنحضرت ارسال فرمودند در وقت معین صرف خواهد شد الله الحمد فی جمیع ذلک این عبد خائفست که مباد استماع عرایض مفصله سبب کسالت و زحمت شود چون آنحضرت در دستخطیکه باسم محبوبی حضرت اسم جود و محبوبی حضرت جواد علیهما بهاء الله مالک الایجاد ارسال فرمودند مرقوم داشتند که وقایع این ارض را از هر قبیل مفصلاً نوشته ارسال نمایند لذا این عبد بعض اخبار را عرض نمود در هر حال امید عفوست

- 24 Regarding what You wrote about the honored lady, the mother of His Honor A.T., and the honored wife of His Honor Mirza, upon them both be the glory of God - in Your first letter You mentioned the mother of His Honor A.T., and after it was submitted to the Most Holy and Exalted Presence, she was

24 اینکه در باره مخدّره معظمه امّ جناب عط و مخدّره ضلع جناب میرزا علیهما ۶۶۹ [بهاء الله] مرقوم فرمودند در دستخط اول آنحضرت که مرقوم داشتید ذکر امّ جناب عط بود بعد

named "Mother of the Saints." Exalted is this lofty station and this Most Great and wondrous Name. A special message was written to her son: whosoever arises to serve You, their deed is accepted before the Throne. Blessed is he and joy be unto him. In truth, he is counted among the men of God and mentioned among the pillars. His mention has been revealed from the Supreme Pen in the Most Glorious Station. You should give them glad-tidings and make them happy with the bounties of God. Likewise regarding the other leaf, the wife of His Honor Mirza, upon them both be the glory of God, which was mentioned in Your letter this time - it was presented before the Throne. This is what the Lord of the worlds spoke, exalted be His utterance and glorified be His grandeur:

از عرض در ساحت امنع اقدس بأمّ اولیاء
نامیده شدند تعالی هذا المقام الرفیع و هذا الاسم
الأسنى البدیع و مخصوص از قبل باین ایشان
نوشته شد هر نفسی بخدمت آنحضرت قیام نمود
لدى العرش عملش مقبول طوبی له و نعیم له
فی الحقیقه از رجال محسوب و از اوتاد مذکور
از قلم اعلی ذکرش در مقام ابهی نازل آنحضرت
بشارت بدهند و بعنایات حق مسرورشان دارند
و همچنین ورقهء اخری ضلع جناب میرزا علیهما
بهآء الله که این کَره در دستخط آنحضرت بود
لدى العرش عرض شد هذا ما نطق به مولی العالم
قوله عزّ بیانه و جلّ کبریائه

25 I am the Compassionate, the Bountiful

25 أَنَا الْمَشْفِقُ الْكَرِيمُ

26 O My Name! The Pen lamenteth and maketh mention in times of hardship and tribulation, and in times of joy and gladness. Through its motion it moveth and speaketh, and by its movement the world is set in motion. This movement ariseth from the heat of the utterance of the All-Merciful - some of it manifest and some concealed. Were one to observe with the eye of insight the realities of all things, one would witness how all are drawn, in their inmost essence, toward the Call of the Most Exalted Pen and its movement toward the Throne, and its effects have been and shall continue to be made manifest and resplendent day after day. Except for those in whom no trace remaineth as recompense for their deeds - such souls are as ashes, neither were nor are they capable of life.

26 یا اسمی قلم نوحه مینماید و ذکر میکند حین
بأساء و ضراء و حین فرح و سرور متحرک و
ناطق از حرکتش عالم متحرک و این حرکت از
حرارت بیان رحمن حادث بعضی از آن ظاهر
و بعضی مستور اگر بچشم بصیرت در حقایق
اشیاء ملاحظه شود مشاهده مینماید کلّ در سرّ
سرّ از ندای قلم اعلی و حرکت آن بشرط عرش
متوجه و آثارش یوماً فیوماً ظاهراً و باهر شده و
خواهد شد الاّ الذین ما بقی فیهم من بقیة جزاء
اعمالهم آن نفوس بمثابه رماد مشاهده میشوند
قابل حیوة نبوده و نیستند

27 The servant in attendance made mention of the Leaf, the Mother of 'Ata, upon both of whom be the glory of God. After hearing of thy contentment, We named her the Mother of the Near Ones. Verily this was inscribed by the Most Exalted Pen upon the Tablet by the command of thy Lord, the Forgiving, the Generous. Neither centuries nor ages shall erase this mention, nor shall this edifice be ruined. It shall forever be adorned with the garment of preservation. O My Name! Give her glad tidings from Me and remind her of My verses, then recite unto her what hath been revealed for her from God, the Lord of the worlds. And give glad tidings from Me to My other handmaiden who hath attained the grace of God, the Mighty, the Praiseworthy.

27 عبد حاضر ذکر ورقه امّ ع ط علیهما بهآء الله را
نمود از قبل بعد از اصغای مراتب رضای آنجناب
سیناها بأمّ الأولیاء انه رقم من القلم الأعلی علی
اللوّح بأمر ربّک الغفور الکریم این ذکر را قرون
و اعصار محو ننماید و این بنا را خراب اخذ نکند
لازال بقمیص حفظ مزینست یا اسمی بشرها من
قبلی و ذکرها بایاتی ثم اقرء لها ما نزل لها من لدی
الله ربّ العالمین و بشر من قبلی امتی الأخری الّتی
فازت بعنایة الله العزیز الحمید

28 The mention of those handmaidens who attained to service in the days of tribulation hath been and shall remain immortalized in the divine Books and Scriptures. In these days, a special Visitation Tablet for the Martyr 'Ali, upon him be the mercy of

28 ذکر امائیکه در ایام شداد بخدمت فائز شدند در
کتب و زیر الهی مخلص بوده و هست در این ایام
زیارتی مخصوص حضرت شهید ع ل علیه رحمة
الله و عنایت و فضله نازل و ذکر نساء معینات در

God, His grace and His favor, hath been revealed, wherein certain women have been mentioned. This is distinct from the first Visitation Tablet that was sent. Verily, He wasteth not the reward of the doers of good. Not an atom's weight of deeds shall be lost. In previous Books, God, exalted be His glory, hath given tidings saying that all shall receive their recompense and reward on the Day of God. He hath likewise given tidings that whatsoever is hidden and forbidden from sight shall be made manifest. Behold what the All-Merciful hath revealed in the Qur'an - blessed and exalted be His words: "And if it be the weight of a grain of mustard seed, and though it be in a rock, or in the heavens, or in the earth, God will bring it forth."

آن زیارت شده و این غیر از زیارت اولست که ارسال شد آنه لا یضیع اجر المحسنین ذرهئی از اعمال ضایع نشده و نخواهد شد در کتب قبل حقّ جلّ جلاله اخبار فرموده میفرماید کلّ در یوم الله بمکافات و جزای خود میرسند و همچنین خبر فرموده که آنچه مستورست و از مشاهده ممنوع ظاهر خواهد شد ان انظر ما انزله الرحمن فی الفرقان قوله تبارک و تعالی انّها ان تکی مثقال حبة من خردل فتکن فی صحرة او فی السموات او فی الارض یأت بها الله

- 29 Gladden the other Leaf with God's bounty. Praise be to God, they have attained unto service to His Cause in His days and been adorned with the ornament of acceptance. Let them know the value of this station and preserve it through the Name of God, exalted be His glory.

29 ورقهء اخرى را بعنایت حقّ مسرور نما لله الحمد در ایام الهی فائز شدند بخدمت امر و بطراز قبول مزین قدر این مقام را بدانند و باسم حقّ جلّ جلاله حفظش نمایند

- 30 This evanescent servant conveyeth his greetings to each one. In truth, these Leaves are among the leaves of Paradise. I beseech God, exalted be His glory, to ever keep them and their like preserved beneath the shadow of His grace. He is the Powerful, the Mighty.

30 انتهی این عبد فانی خدمت هریک تکبیر میرساند فی الحقیقه این اوراق از ورقات فردوسند از حقّ جلّ جلاله سائل و امل لازال ایشان و امثال ایشانرا در ظلّ عنایت خود محفوظ دارد اوست قادر و توانا

- 31 As to the mention made of him who hath turned to God and is imprisoned in His path, Aqa Siyyid Aqa-Buzurg, upon him be the glory and grace of God, it was presented at the Most Holy, Most Exalted Threshold. This is what was revealed for him and those with him from Mim. His blessed and exalted Word:

31 اینکه ذکر جناب مقبل الی الله و المسجون فی سبيله جناب آقا سید آقا بزرگ علیه بهاء الله و عنایتیه را فرمودند در ساحت امنع اقدس اعلی عرض شد هذا ما نزل لجنابه و من معه من ميم قوله تبارک و تعالی

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

32 هو السّامع البصیر

- 33 O My Name! The morning breezes wafting from the garden of inner meanings brought this word to hearing: "Blessed is he whose strength is not weakened by the doubts of the learned, and blessed is he who stands firm when the oppression of princes would make him sit." Allah-u-Akbar! In these days when at every moment there can be heard the murmuring of the Kawthar of utterance, the whisper of divine breezes, and the rustling of the Sadratu'l-Muntaha - were the ears of the world but pure, a single word would suffice for all and guide them to the highest horizon. Blessed are My loved ones who have attained unto tribulation and adversity in My path and who have, for love of My Beauty, drunk from the chalice of trials.

33 یا اسمی از هزیز نسایم بحری که از روضهء معانی مرور نمود این کلمه باصغا فائز طوبی لقوی ما اضعفته شبهات العلماء و لقائم ما اقعده ظلم الأمراء الله اکبر از این ایام که در هر یوم بل در هر حین از خیر کوثر بیان و از هزیز نسایم سبحان و از حقیف سدرهء منتهی کلمهئی اصغا میشود اگر آذان عالم مطهر بود کلّ را یک کلمه کفایت مینمود و بافق اعلی هدایت میفرمود طوبی لأولیائ الذین فازوا بالباساء و الضراء فی سبیلی و شربوا من کأس البلاء حباً لجمالی

34 انا ذکرنا من سمی بأقا بزرگ مرّة بعد مرّة ثم اهل الميم الذین یجنوا فی سبیل الله رب العالمین یا اسمی

- 34 Verily We have mentioned him who was named Aqa Buzurg time and again, and then the people of Mim who were imprisoned in the path of God, the Lord of all worlds. O My Name! All those souls who have been imprisoned in God's path and those who have been scattered and disturbed through fear of the oppressors - all have been honored with mention by the Supreme Pen. There have befallen the people of Mim afflictions the like of which have never been heard of in the world. By the life of God! This oppression will cause universal sedition and corruption in the world. Soon that which is now hidden from knowledge and sight shall be revealed. Convey to all greetings and glorification from the Wronged One, and give them glad tidings. Soon will the hand of divine power once again begin to seize the oppressors. Guard this and be of them that conceal it.
- 35 Not for a moment hath the Truth been heedless of those souls, and is not now. In the night when every eye sleeps, the eye of God, exalted be His glory, is ever watching over His loved ones who have been afflicted. The wickedness of the servants hath reached such a pass that the Supreme Pen lamenteth, for it hath uttered the words of the friends of old: "Hide thy gold, thy comings and goings, and thy beliefs, and dissimulation is my religion and the religion of my forefathers." After the martyrdom of Badi', upon him be My glory and My mercy, the decree of wisdom was firmly established in God's Book - that is, it was clearly and explicitly mentioned. Likewise, after the martyrdom of His Holiness 'Ali, the decree of concealment was revealed: "None should openly confess this Cause before the faces of men." All must gaze toward the Supreme Horizon and act according to that which appears from His presence.
- 36 The Most Glorious Splendor be upon thee from God, the Lord of all being, and upon those who are with thee in prison, and upon those who have attained unto patience in this mighty Cause.
- 37 Verily some are weak and have no endurance, becoming disturbed and shaken by the slightest thing. In all cases consideration for the weak is necessary, therefore the mercy and favor of God, exalted be His glory, encompasses all and this wondrous Cause has been revealed from the Supreme Pen. The servant verily gives thanks to God, his Lord, and praises Him in all conditions. He is the Self-Sufficient, the Most Exalted.
- 38 Mention was made of his honor Aqa Siyyid Khalil, upon him be the glory of God. His mention has attained to the hearing of the Lord of Names, and this is what was revealed for him from the heaven of the will of our Lord, the Possessor of all names, in this station. He says, blessed and exalted be He:
- جميع نفوسیکه در سجن فی سبیل الله وارد شده اند و نفوسیکه از خوف ظالمین مضطرب و متفرق گشته اند کل بذکر قلم اعلی فائز وارد شد بر اهل میم بلا یائیکه شبه آن در عالم شنیده نشده لعمر الله این ظلم سبب فتنه و فساد کلی است در عالم عنقریب ظاهر شود آنچه که الیوم از علم و بصر مستورست جمیع را از قبل مظلوم سلام و تکبیر برسان و تهنیت بگو زود است ید قدرت مجدداً باخذ ظالمین شروع نماید ان احفظ و کن من الساترین
- آنی حق از آن نفوس غافل نبوده و نیست در لیلی هر عینی نائم مگر چشم حق جلّ جلاله که پیوسته بدو ستانش که مبتلی شده اند ناظر شقاوت عباد بمقامی رسیده که قلم اعلی نوحه مینماید چه که بکلمه اولیای قبل ناطق شده استر ذهبک و ذهابک و مذهبک و التقیة دینی و دین آبائی بعد از شهادت بدیع علیه بهائی و رحمتی امر حکمت محکم در کتاب الهی نازل یعنی بیان صریح واضح مبین ذکر شد و همچنین بعد از شهادت حضرت علی حکم ستر نازل لیس لأحد ان یعترف بهذا الأمر امام الوجوه باید کلّ ناظر بافق اعلی باشند و به ما یظهر من عنده عامل
- البهاء الأبهی من لدی الله مولی الوری علیک و علی من معک فی السجن و علی الذین فازوا بالصبر فی هذا الأمر العظیم انتهى
- فی الحقیقه بعضی ضعیفند طاقت ندارند و باندک چیزی مضطرب و متزلزل مشاهده میشوند در هر حال ملاحظه ضعف لازم لذا رحمت و عنایت حق جلّ جلاله شامل و این امر بدیع از قلم اعلی نازل ان الخادم یشکر الله ربّه و یحمده فی کلّ الأحوال انه هو الغنی المتعال
- ذکر جناب آقا سید خلیل علیه بهاء الله را فرموده بودند ذکرشان باصغاء مالک اسماء فائز و هذا ما نزل له من سماء مشیه ربنا مالک الأنام فی هذا المقام قوله تبارک و تعالی

39 O Khalil! Blessed art thou for having shattered the idols of idle fancy with the arm of certitude and turned to the Supreme Horizon when every remote scholar turned away from it—they who, when the name of the Qa'im was mentioned, would arise and say “May God hasten His relief,” yet when the appointed time was fulfilled and the Promised One appeared, they disbelieved in Him and unjustly pronounced judgment against Him, whereat every discerning mystic did lament. Say: O concourse of divines! Where is your praise and glorification, and where is your postponement and hastening regarding the Manifestation of God and His proof? Fear God and follow not your idle fancies; rather follow Him Who hath come to you with a manifest light. Say: O heedless ones! Why did the idol-worshipping divines turn away when Muhammad, the Apostle of God, appeared, and by what proof did the Jews deny when the Spirit came, and by what evidence did the tyrants and pharaohs turn away from God, the Lord of the worlds? Behold and then recall what hath appeared from you throughout the ages and centuries; then judge with fairness in this Cause wherewith God gave glad tidings in the Books of the past and future, and before His face the Faithful Spirit giveth you glad tidings. Say: Fear God and make not vain imaginings lords over yourselves. Set aside what ye possess and take what ye are commanded by One mighty, bidding, wise. We have come to teach you the mysteries of the Book and guide you to My straight path. Say: By God! My thoughts are not your thoughts, nor do I walk in your ways. To this doth the tongue of My favor in the kingdom of My wondrous utterance bear witness.

40 O Most Exalted Pen! Make mention of My loved ones once again, that the fragrances of My words may attract them to a station wherein the intimations of men who have disbelieved in God, the Lord of destiny, shall not grieve them. Say: The profit is yours and from you, while they are in manifest loss. Beware lest the might of the powerful weaken you, or the tyranny of the princes frighten you. Cast aside the manifestations of fancy and idle imaginings, clinging to the hem of God, the Mighty, the Great. Ye have heard the gloating of the enemies, and today ye hear the verses of God, the Lord of the Day of Judgment. By what hath befallen you, the dwellers of the Kingdom of Names have lamented. To this doth bear witness this Wronged One, this Stranger. The Glory shining from the horizon of the heaven of My mercy be upon you and upon every steadfast upholder of the truth.

41 Praise be to God! The luminous elder was seized by the Most Great Light, and for the spiritual chalice of water, a hundred thousand “well done!” would not suffice for this ocean, and

39 يا خليل طوبى لك بما كسرت اصنام الأوهام بعضد اليقين واقبلت الى الأفق الأعلى اذ عرض عنه كل عالم بعيد الذين اذا ذكر اسم القائم قاموا وقالوا عجل الله فرجه فلما قضى الميقات واتى الموعود كفروا به وافتوا عليه بظلم ناح به كل عارف بصير قل يا معشر العلماء اين ذكركم وثنائكم و اين تأجيلكم وتعجيلكم في ظهور الله وبرهانه اتقوا الله ولا تتبعوا هواكم ان اتبعوا من اتاكم بنور مبين قل يا معشر الغافلين لم اعرض علماء الأصنام اذ اتى محمد رسول الله وبأى دليل انكرت اليهود اذ اتى الروح وبأى برهان عرضت الجبابرة و الفراعنة عن الله رب العالمين ان انظروا ثم اذكروا ما ظهر منكم في القرون والأعصار ثم انصفوا في هذا الأمر الذى بشر الله به في كتب القبل و البعد و من امام وجهه يبشركم الروح الأمين قل اتقوا الله ولا تجعلوا الأوهام ارباباً لأنفسكم ضعوا ما عندكم وخذوا ما امرتم به من لدن قوى أمر حكيم انا جئنا لنعلمكم اسرار الكتاب ونهديكم الى صراطى المستقيم قل تالله ليست افكارى افكاركم ولا امشى في سبلكم يشهد بذلك لسان عنابى في ملكوت بياى البديع

40 ان يا قلم الأعلى ان اذكر اوليائى مرة اخرى لتجذبهم نفحاتى الى مقام لا تحزنهم اشارات البشر الذين كفروا بالله مالک القدر قل انّ الربح لكم ومنكم وهم في خسران مبين ايّاكم ان تضعفكم قوة الأقوياء او تخوفكم سطوة الأمراء ضعوا مظاهر الظنون والأوهام متشبّثين بذيل الله العزيز العظيم قد سمعتم شماتة الأعداء وتسمعون اليوم آيات الله مالک يوم الدين بما ورد عليكم ناحت سگان ملکوت الأسماء يشهد بذلك هذا المظلوم الغريب البهاء المشرق من افق سماء رحمتى عليكم وعلى كل قائم مستقيم انتى

41 لله الحمد پیر نورانى را نور اعظم اخذ نمود و غرفهء ماء روحانى را بحر اكبر صدهزار هنيئا كفايت

this station is not attainable save through divine confirmation, glorified be His majesty.

- 42 As for what you wrote concerning consultation, after presenting your question He said that if disagreement arises among the first group assembled, new souls should be added and then by drawing lots select the number of the Greatest Name, or less or more than that, and consult anew. Whatever emerges therefrom is to be obeyed. And if disagreement still persists, "adorn the two with a third and take the strongest." Verily, He guideth whom He willeth to the straight path. Thus hath the Lord of all beings decreed in this station.

- 43 And mention was made of two souls, with expressions of satisfaction. I beseech God to confirm them in that which will cause the exaltation of His Word among the people. Their mention attained the honor of being heard in the Most Holy Court and was adorned and distinguished by the favor of the Beloved of the worlds.

- 44 As for the mention of the angel of mercy and the kindler of the bath of love which they wrote about, after presentation this exalted word appeared from the horizon of the will of the Lord of Names, glorified and exalted be His utterance: We beseech God to confirm this one in recognizing the Dawning-Place of Revelation and the Dayspring of Inspiration, and to make him steadfast therein. Verily He is the Mighty, the Merciful.

- 45 In truth, whoever thou mayest be, as the possessor of pure deeds, mention of thee is essential and acceptable in the gathering of the chosen ones. This evanescent servant implores and beseeches God that He may strengthen the chief of that place, adorn him with justice and fairness, deliver him from the darkness of heedlessness, and illumine him with the light of certainty. Verily, He is powerful over all things.

- 46 I have always offered, and continue to offer, praise and glory to all the people of Baha. At the end of these supplications, this exalted Word was revealed from the Source of Names following the incident in that land. His blessed and exalted Word states:

- 47 "One must proceed with moderation and be content with the minimum necessity, for if the people of error become aware of the coming and going of correspondence, matters will surely become difficult for the Name of God (66)."

- 48 Until now, this servant has received multiple letters from certain ones, yet until this time no reply was sent. In these days,

نماید و این مقام را نشاید مگر بتأیید حقّ جلّ جلاله

42 و اینکه در باره مشورت مرقوم داشتید بعد از عرض فرمودند اگر در نفوس مجتمعه اولی اختلاف حاصل نفوس جدیده ضمّ نمائید و بعد بحکم قرعه بعدد اسم اعظم یا اقلّ یا اکثر از آن انتخاب نمائید و مجدّد مشورت [نمائید] ما ظهر منه هو المطاع و اگر هم اختلاف شد زین الاثنین بالثلاث و خذ الأقوی انه یمهدی من یشاء الی سوء الصراط انتهى هذا ما حکم به مولی الأنام فی هذا المقام

43 و ذکر نفسین را فرموده بودند مع اظهار رضایت از حقّ میطلبم ایشانرا تأیید فرماید بر آنچه سبب اعلاء کلمه اوست مابین خلق و ذکرشان در ساحت امنع اقدس بشرف اصفا فائز و بعنایت محبوب عالمیان مزین و مفتخر

44 اما ذکر فرشته رحمت و تونافروز حمام محبت که مرقوم داشتند بعد از عرض این کلمه علیا از افق اراده مالک اسماء ظاهر قوله جلّ و عزّ از حقّ میطلبیم او را تأیید فرماید بر عرفان مشرق وحی و مطلع الهام و موفق نماید بر استقامت بر آن انه هو العزیز الرحمن انتهى

45 فی الحقیقه هر که میخواهی باش چون صاحب عمل پاکست ذکرش لازم و در انجمن اولیا مقبول از حقّ این خادم فانی سائل و آمل رئیس آن محل را هم مؤید فرماید و بعدل و انصاف مزین نماید و از ظلمت غفلت نجات بخشد و بنور عین الیقین منور دارد انه علی کلّ شیء قدير

46 جمیع اهل بها را مثنی و مکبر بوده و هستم در آخر عرایض عرض میشود بعد از واقعه آن ارض این کلمه علیا از مصدر اسماء نازل قوله تبارک و تعالی

47 باید باعتدال حرکت نمود و باقلّ واجب اکتفا چه اگر اهل ضلال مطّمع شوند بر ذهاب و ایاب مراسلات البتّه امر بر اسم ۶۶ [الله] سخت شود انتهى

48 چنانچه تا حال از بعضی مکرر دستخطّ باین فانی رسیده و تا این کوه جواب ارسال نشد این ایام

according to capacity and station, a letter was written and sent to the honored beloved, his eminence 'Ali-Qabli-Akbar, upon him be the Most Glorious Glory of God, and one Most Holy, Most Exalted Tablet was also revealed and sent specifically for him. In any case, great care must be taken, for if they sense that correspondence is being exchanged in the prison, it will lead to a complete prohibition. Otherwise, God is witness that the heart is occupied with thy remembrance, and hath loved and continues to love to reveal, through the assistance of God, exalted be His Glory, by means of pen and ink, whatever lies hidden in the treasury of love. God sufficeth as witness. The purpose is that if there has been delay and suspension in expressing sincerity, it has been for this reason.

- 49 Furthermore, all the inhabitants of the pavilion of grandeur and infallibility have repeatedly sent their greetings and praise, which this servant is to convey. Whenever mention is made of thee, all become saddened, but when reading thy letters, sometimes sadness and sometimes joy is experienced, and both are evident and clear. They have repeatedly told this servant that whenever thou writest something, convey our greetings and praise. Likewise, the Branches of the Blessed Tree - may my spirit and being be sacrificed for the dust of their footsteps - the Most Great Branch - may my spirit, being and essence be sacrificed for the dust of His footsteps - has expressed much surprise that His blessed letter has not arrived, and this servant is also perplexed. However, the Most Mighty Branch - may my spirit, being and essence be sacrificed for the dust of His footsteps - has written and sent multiple times. During the revelation of verses, these words were revealed: "Write to the Name that he should read, that is, recite in a beautiful voice, that joy and gladness from the Speaker of Sinai may take hold of him:

- 50 We are Thy lovers—face to face with Thee; We haunt Thy lane, and bend the knee.
- 51 Snared by one curl of Thy dark hair, We crave Thy meeting, crave Thy care;
- 52 We crave Thy pleasure—O Desire! For Thee we perish, heart and fire:
- 53 Hey, hey—of God implore! Hey, hey—of Baha, ask more!
- 54 We are Thy heralds, town-bound, true; We circle round Thy prison too;

علی قدری و مقامی مکتوبی خدمت محبوب مکرم جناب علی قبل اکبر علیه بهاء الله الابهی نوشته ارسال شد و یک لوح امانع اقدس هم نازل مخصوص ایشان ارسال گشت در هر حال باید بسیار ملاحظه نمود چه اگر احساس نمایند در سبب مراسلات مراوده مینماید امر بمنع کلی انجامد والا حق شاهد و گواهیست که قلب بذکر آنحضرت مشغول و دوست داشته و دارد که آنچه در کنز محبت مستورست باعانت حق جل جلاله بواسطه قلم و مداد اظهار دارد کفی بالله شیدا مقصود آنکه در اظهار خلوص اگر تعویق و تعطیل رفته از انجیبت بوده

- 49 عرض دیگر جمیع اهل سرادق عظمت و عصمت مکرم سلام و تکبیر رسانده اند که این عبد برساند هر هنگام که ذکر آنحضرت شده کل محزون و لکن حین قرائت دستخطهای آنحضرت گاهی حزن و گاهی فرح دست میدهد و هر دو معلوم و واضحست مکرم باین عبد فرموده اند هر هنگام چیزی معروض میداری سلام و تکبیر ما را برسان و همچنین اغصان سدره مبارکه روحی و ذاتی لثراب قدومهم الفداء حضرت غصن الله الأعظم روحی و ذاتی و کینونتی لثراب قدومه الفداء بسیار تعجب فرموده اند که دستخط مبارکشان نرسیده و این عبد هم متحیر و اما حضرت غصن الله اکبر روحی و ذاتی و کینونتی لثراب قدومه الفداء مکرم مرقوم فرموده و ارسال داشته اند در حین تنزیل آیات این کلمات نازل فرمودند بجناب اسم بنویس بخواند یعنی بلحن خوش قرائت نماید لیاخذہ الفرح و السرور من لدن مکلم الطور

50 ما عاشقان روی تو ما عاکفان کوی تو

51 ما بستگان موی تو میخوام لقای تو میخوام

52 رضای تو ای من فدای تو

53 هی هی از خدا طلب هی هی از بها طلب

54 ما قاصدان شهر تو ما طائفان سجن تو

- 55 We are the servants of Thy Word— We crave Thy cruelty, unblurred; 55 ما بندگان امر تو میخوام جفای تو
- 56 We crave Thy trial, we crave Thy pain, For Thee our souls are gladly slain: 56 میخوام بلای تو جانها نثار تو
- 57 Hey, hey—of God implore! Hey, hey—of Baha, ask more! 57 هی هی از خدا طلب هی هی از بها طلب
- 58 We are Thy gazelles of desert-wide; We are Thy fish in foaming tide; 58 ما آهوان دشت تو ما ماهیان شست تو
- 59 We guard Thy Throne with watchful eyes— We crave Thy beauty's paradise; 59 ما حارسان عرش تو میخوام جمال تو
- 60 We crave Thy glory's blazing ray; For Thee we're offered—life and clay: 60 میخوام جلال تو ای من فدای تو
- 61 Hey, hey—of God implore! Hey, hey—of Baha, ask more! 61 هی هی از خدا طلب هی هی از بها طلب انتهی
- 62 That which was revealed was more extensive, but this much suffices. It is hoped that henceforth complete joy will be attained. He said: "O servant present! The purpose of this pleasantry is to gladden the Name of God; otherwise, due to the oppression of the enemies, the Pen hath withheld its treasures, and the Water of Life floweth only in fixed measure." 62 آنچه نازل شده زیاده بوده ولیکن باین قدر کفایت رفت امید است بعد از این ذکر فرح کامل دست دهد فرمودند یا عبد حاضر مقصود از این مزاح سرور اسم الله هست والا مع ظلم اعدا قلم کنوز خود را منع نموده و آب حیوان هم بمقدار جاری انتهی
- 63 Praise be to God, the letter was sealed with the musk of God's pleasantry. In truth, its attraction hath produced a wondrous effect on this night, especially if one hearkeneth to the melody of God. Complete bounty, all-encompassing grace, pre-existent mercy, and all-embracing kindness. We praise Him for what He hath bestowed upon us through His generosity and grace. Verily, He is the Generous, the Munificent. Glory, remembrance, praise, light and radiance be upon you and upon those who are with you, who love you, and who hear your words concerning the Cause of God, the Lord of the worlds. 63 لله الحمد نامه بمسک مزاح الله ختم شد فی الحقیقه جذبش اثر غریب در این لیل احداث نموده مخصوص اگر نفسی از لحن الله اصغا نماید نعمت کامل و عنایت شامل و رحمت سابق و شفقت محیط نحمده علی ما انعم علینا بجوده و فضله انه جواد کریم البهاء والذكر والثناء والنور والضیاء علی حضرتکم و علی من معکم و یحبکم و یسمع قولکم فی امر الله رب العالمین
- 64 May my spirit be a sacrifice unto you! At this moment, again, as commanded, I turned towards the Most Holy, Most Exalted Presence. After attaining the presence and standing, the Tongue of Grandeur spoke and said - exalted be His majesty and sublime be His utterance: "We wish to mention at this time one who hath turned towards My direction and migrated from his homeland, advancing to the Most Exalted Homeland, the Most Glorious Horizon, the Supreme Height, and the Ultimate Goal, until he arrived at the Most Great Prison and stood before a door which the Hand of Providence had opened unto the face of all who are in earth and heaven, and heard the call of the Wronged One, and attained that which was inscribed in the Books of God, the Help in Peril, the Self-Subsisting." 64 روحی لحضرتکم الفداء در این حین مجدّد حسب الأمر بساحت امنع اقدس توجه نموده بعد از حضور و قیام نطق لسان العظمة و قال جلّت عظمته و جلّ بیانه نحبّ ان نذكر فی هذا الحین من قصد شطری و هاجر من وطنه مقبلاً الى الوطن الاعلی و الأفق الأبهی و الذروة العلیا و الغایة القصوى الى ان ورد فی السّجن الأعظم و قام لدی باب فتحته ید العناية علی وجه من فی الأرض و السماء و سمع نداء المظلوم و فاز بما کان مسطوراً فی کتب الله المهیمن القیوم

65 O Abul-Qasim! The Wronged One makes mention of thee before all faces. Rejoice thou in this remembrance, which nothing on earth can equal. He Who possesses the Sealed Book beareth witness to this. Behold and call to mind when thou didst arrive with Us at the Castle, and that which was revealed for thee was such that had We cast it upon the mountains, thou wouldst have beheld them prostrate before the face of God, the Mighty, the Loving. Praise be to God, thou hast been and art remembered. The glances of loving-kindness have ever been directed towards thee. In the prison, recall those days of joy and meeting. Blessed art thou! The Wronged One testifieth that thou hast attained that which was promised in the Books of God, both past and future, and didst enter prison for My Name's sake, whereby the limbs of every remote oppressor trembled. My Name, upon Him be My Glory, hath made mention of thee, and the servant in attendance before the Wronged One hath renewed it. Blessed art thou and blessed is he who loveth thee for the sake of God, the All-Knowing, the All-Wise. What do the oppressors say, and how do they curse the oppressors of the past? By the life of God! Soon shall they lament and find for themselves neither helper nor protector. Thus have We adorned thy temple with the ornament of Our loving grace, thy Lord, the Compassionate, the Generous. The Glory be upon thee from Us and upon those who have shown patience, seeking the good pleasure of God, the Mighty, the Praised.

66 Furthermore, this evanescent one conveys greetings and salutations to them and declares that the days of meeting have not been and will not be forgotten. Their manifestation in the garden during the days of meeting was evident. Their deeds are ever manifest in new splendor and adorned before all eyes. Though the friends have lost all they possessed in the path of the Goal of all worlds, yet the fortresses of love and devotion remain in their possession. There, the highest power of princes is weak and the mightiest armies of the world are as nothing. We beseech God, exalted be His glory, to ordain for them that which is lasting and eternal. Verily, He is powerful over all things. Glory and praise be upon your honor and upon those who have adorned their temples with patience and forbearance in the Cause of God, our Lord and the Lord of all who are in the heavens and earths. Praise be to God, the Mighty, the All-Knowing.

67 A further submission is that a letter was received after the conclusion of this petition, adorned with mention and supplication to God, exalted be His glory, and the leaf of prayers and devotions, the details of which your honor had inscribed

65 یا اباالقاسم انّ المظلوم یذکرک امام الوجوه ان
افرح بهذا الذکر الذی لا یعادله شیء فی الأرض
یشهد بذلك من عنده کتّاب مختوم ان انظر ثمّ
اذکر اذ وردت معنا فی القصر و نزل لک ما
لو تلقی علی الجبال لتریها ساجدة لوجه الله العزیز
الودود الحمد لله مذکور بوده و هستی لازال لحاظ
عنایت بتمتوجه در سجن ایام فرح و لقا را بخاطر
آرطوبی لک یشهد المظلوم انک فزت بما بشرت
به کتب الله من قبل و من بعد و دخلت السجن
لاسمى الذی به ارتعدت فرائص کلّ ظالم بعید
ذکرت را اسمی علیه بهائی نموده و عبد حاضر
نزد مظلوم مجدّد نمود نعیماً لک و لمن احبک
لوجه الله العلیم الحکیم آیا ظالمان چه میگویند
و چگونه بر ظالمان قبل لعنت میکنند لعمر الله
سوف ینوحون و لا یجدون لأنفسهم ناصراً و معیناً
کذلک زیّنا هیکلک بطراز عنایت ربّیک المشفق
الکریم البهاء علیک من لدنا و علی الذین صبروا
ابتغاء مرضاة الله العزیز الحمید انتهى

66 و همچنین این فانی خدمت ایشان تکبیر و سلام
ذکر مینماید و عرض میکند ایام ملاقات از
نظر زینته و نمیرود بیستان وارد ظهور و بروزشان
در ایام لقا مشهود اعمالشان در هر حین بجلوهئی
ظاهر و بطرازی امام عین موجود اگر از دوستان
آنچه بوده در سبیل مقصود عالمیان رفته اما
حصون محبت و ولا در تصرفشان بوده و هست
آنجا اعلی قدرت امرا ضعیف و اقوی جنود
عالم معدوم از حقّ جلّ جلاله سائل و آمل
مقدّر فرماید از برای ایشان آنچه که باقی و
دائم است انه علی کلّ شیء قدیر البهاء و الثناء
علی حضرتکم و علیه و علی الذین زیّنوا هیاکلهم
بالصبر و الاضطبار فی امر الله ربنا و ربّ من
فی السموات و الأرضین و الحمد لله العزیز العلیم

67 عرض مجدّد آنکه دستخطی بعد از ختم عریضه
رسید و مزین بود بذکر و مناجات با حقّ جلّ
جلاله و ورقه مناجات و صلوات هم که
تفصیل آن را آنحضرت در ظهر مرقوم داشتند

on the back, also arrived and was presented before the countenance of the Lord of all beings on Thursday morning, the 19th of Dhi'l-Hajjih. This is what was revealed for his honor Siyyid A.S., upon him be the Glory of God. His word is mighty in utterance and sublime in proof:

آنها رسید و در صبح یوم پنجشنبه ۱۹ ماه
ذی الحجه الحرام تلقاء وجه مالک انام عرض
شد هذا ما نزل لجناب سید الف و سین علیه
بهاء الله قوله عزّ بیانه و جل برهانه

68 In My Name, which warbleth upon the branches

68 بسمی المغرّد علی الأغصان

69 God beareth witness that there is none other God but Him, and He Who hath come with the Kingdom of verses is indeed the One promised in all the Books and Tablets. Every tablet hath been adorned with His mention and every book with His praise, yet the people have denied His proof and disputed His verses whereby the horizons were illumined. The servant who is present hath appeared before the Wronged One and read that which thy heart's tongue had uttered in remembrance of God, the Lord of Lords. We have heard thy call from the prison and have answered thee with verses that nothing in all creation can equal, to which My Most Exalted Pen in this station doth testify. Thy mention and thy praise have attained unto My hearing, and We have adorned them with the ornament of Our acceptance. Thy Lord is verily the Compassionate, the All-Bountiful. Blessed is he who hath borne hardships in His love and hath entered prison in My Name, the One Who holdeth dominion over all who are in earth and heaven. The oppressors shall soon behold the recompense of their deeds even as the people before them beheld it. Thus hath the matter been decreed in the Book by God, the Lord of all men. Rejoice thou in My remembrance of thee and say: Praise be unto Thee, O Thou through Whose appearance the Path was laid and the Balance set up and the mountains were moved. The splendor shining from the horizon of My Kingdom be upon thee and upon every patient soul who placeth his trust in God.

69 شهد الله انه لا اله الا هو و الذي اتى بملکوت
الآيات انه هو الموعود في الكتب و الألواح قد
تزين كل لوح بذكره و كل كتاب بثنائه ولكن
القوم كفروا ببرهانه و جادلوا بآيات بها اشرفت
الآفاق قد حضر لدى المظلوم العبد الحاضر و قرأ
ما نطق به لسان فؤادك في ذكر الله ربّ الأرباب
قد سمعنا ندائك في السجن و اجبتك بآيات لا
يعادلها شيء من الأشياء يشهد بذلك قلبي الأعلى
في هذا المقام قد فاز ذكرک و ثنائک باصغائي و
زيتاهما بطراز قبولي ان ربک لهُو المشفق الفضّال
طوبى لمن حمل الشدائد في حبه و دخل السجن
باسمى المهيمن على من في الأرضين و السموات
سوف يرون الظالمون جزاء اعمالهم كما رأى قوم
قبلهم كذلك قضى الأمر في الكتاب من لدى
الله مالک الرقاب ان افرح بذكرى اياک و
قل لک الحمد يا من بظهورک نصب الصراط
و وضع الميزان و مرّت الجبال البهاء المشرق من
افق ملکوتی علیک و علی کل متوکّل صبار

70 This was revealed for his honor Mim-Qaf-Ra, upon him be the glory of God. He saith, exalted be His majesty and greatness:

70 و هذا ما نزل لجناب ميم قبل ر عليه بهاء الله قوله
جلّ جلاله و عظم کبريائه

71 In the name of the peerless Lord, the All-Knowing

71 بنام یگّا خداوند دانا

72 Consider the party that counted themselves the most exalted of all parties. Throughout ages and centuries they were occupied with the mention of the Truth, and the divines were honored and accepted through His name. Sometimes lamenting and sometimes wailing, at times supplicating God, exalted be His glory, beseeching the meeting with the Promised One. They would stand at His mention and utter "may God hasten His relief." Yet when the Light of the Cause shown forth from the horizon of the world by God's will, they did that which pens and tongues are powerless to describe. They walk in the

72 ملاحظه در حزیکه خود را اعلیٰ الأحزاب
میشمردند ثما در قرون و اعصار بذكر حق
مشغول و علما باسمش معزز و مقبول گاهی
بنوحه و گاهی بنديه هنگامی بدعا از حق جل
جلاله لقای موعود را مسئلت مینمودند عند
ذکرش قائم و به عجل الله فرجه ناطق و چون
نیر امر باراده الهی از افق عالم اشراق نمود
عمل نمودند آنچه را که السن و اقلام از ذکرش
عاجزست در هیما ضلالت سالک و شاعر

wilderness of error yet perceive it not, and move in the desert of wretchedness yet remain heedless and unaware. God hath seized them for their sin and made them a lesson to those who have cast the world behind them, turning unto God, the Lord of all worlds. This Day hath no peer or likeness. Well is it with the soul whom doubts and allusions did not withhold from the Dayspring of revelation and the Source of verses. The servant hath attained the presence of the Wronged One and thy mention hath won His hearing. We do truly pray for thee and glorify thee from this station that joy and gladness may seize thee through this mighty grace. Verily He is with thee, hearing and seeing, and He is the All-Hearing, the All-Seeing. The glory be upon thee and upon whoso hath held fast to the cord of the loving-kindness of his Lord, the Compassionate, the Bountiful. End.

نیستند و در پیداء شقاوت متحرک و لکن غافل و بیخبرند قد اخذهم الله بذنبهم و جعلهم عبرة للذين نذوا العالم عن ورائهم مقلین الى الله رب العالمین امروز را شبه و مانند نبوده و نیست نیکوست حال نفسیکه شبهات و اشارات او را از مشرق وحی و مطلع آیات منع نفوذ عبد حاضر لدی المظلوم حاضر و ذکر شما باصفا فائز انا نصلی و نکبر علیک من هذا المقام لیاخذک الفرح و الابتهاج بهذا الفضل العظیم انه معک یسمع و یری و هو السامع البصیر البهاء علیک و علی من تمسک بحبل عنایة ربّه المشفق الکریم انتهى لله الحمد

73 Praise be to God, two honored souls have attained to the sweet savors of God's verses. This servant also conveyeth to them greetings and salutations. Would that I were with your honor and with them in the prison for the sake of God, our Lord and your Lord and the Lord of all in the heavens and earth. I beseech God, exalted be His glory, to honor them with the light of His Cause and grant them shelter beneath the tree of His loving care. Verily He hath power over all things and is worthy to answer prayers.

73 جنابین مکرمین بنفحات آیات الهی فائز شدند ایعبد هم خدمت ایشان تکبیر و سلام میرساند یا لیتنی کنت مع حضرتکم و معهما فی السجن فی سبیل الله ربنا و ربکم و رب من فی السموات و الأرض از حق جلّ جلاله میطلبم ایشانرا بنور امر معزز دارد و در سایه سدره عنایت مأوی دهد انه علی کل شیء قدیر و بالاجابة جدیر

74 Another submission: From every quarter mention of your honor hath arrived. Among these, yesterday a letter arrived from his honor the beloved Amin, upon him be the Most Glorious Glory of God, and your honor's handwriting within it was truly situated in its heart. After it was read and reviewed, it was presented at the Divine Throne. This is what the Tongue of the Beloved spoke in reply:

74 عرض دیگر از هر محلی ذکر آنحضرت رسیده از جمله یوم گذشته نامه‌ئی از جناب محبوبی امین علیه بهاء الله الأبهی رسید و دستخط آنحضرت در بطن آن فی الحقیقه مقام قلب آن واقع و بعد از قرائت و اطلاع لدی العرش عرض شد هذا ما نطق لسان المحبوب فی الجواب

75 This time We have made frequent mention of Ismu'llah. Now one must pray that the True One, exalted be His glory, may bestow upon Ismu'llah in prison an opportunity to read that which hath been revealed. The Tablet was repeated, the addresses were repeated.

75 ما این دفعه جناب اسم الله را بسیار ذکر نمودیم حال باید دعا کرد حق جلّ جلاله به اسم الله در سجن مجالی عنایت فرماید که آنچه نازل شد قرائت نماید لوح مکرر خطابات مکرر انتهى

76 Likewise, the letter of My beloved, the honored 'Andalib, upon him be the Most Glorious Beauty of God, which your honor sent, was seen. After reading and reviewing it, it was presented. This is what the Tongue of the Desired One hath spoken:

76 و همچنین مکتوب محبوبی جناب عندلیب علیه بهاء الله الأبهی که آنحضرت ارسال فرمودند دیده شد بعد از قرائت و اطلاع عرض شد هذا ما نطق به لسان المقصود

77 "O My Name! 'Andalib hath many claims upon Us. He is the creditor and We are the debtor. We beseech the True One, exalted be His glory, to discharge this debt, for it hath been some time since any specific mention hath outwardly been sent to him, although he hath been and is remembered in the Most

77 یا اسمی عندلیب از ما بسیار طلبکار است او دائن و ما مدیون از حق جلّ جلاله ادای آنرا میطلبیم چه که مدت‌هاست مخصوص ایشان بر حسب ظاهر ذکری ارسال نشده اگرچه در

Holy Court. God willing, in these days the Supreme Pen shall arise to make amends. Verily, give him glad tidings from Me and remind him of My remembrance and My bounty. O My Name! We have found him to be among the patient ones. This utterance from God, the Lord of the worlds, suffice him."

- 78 It is submitted that many of his odes in praise and glorification of the Beloved of the worlds have been received, and in these days he hath sent ghazals in remembrance of the Sovereign of existence and the Lord of the seen and unseen. These were read in the presence of the Throne and those who circle round it, and the original was given to the Afnan that they might make copies thereof. The purpose is that the glances of favor have been and are directed towards him. This evanescent one hath at all times sought for him whatsoever is worthy of grace and bounty. In all conditions I beseech and supplicate the True One for help, that at least once more we may, beneath the shade of the Tree, speak and hear with your honor and the friends that which attracteth hearts and souls. Praise be to God, the Mighty, the Beloved.

- 79 The servant 29 Dhi'l-Hijj 1301

ساحت اقدس ذکرش بوده و هست انشاءالله
در این ایام قلم اعلیٰ بتدارک قیام نماید آنک
بشرف من قلبی و ذکره بذکری و عنایتی یا اسمی انا
وجدناه من الصّابرين يكفيه هذا البيان من لدى
الله رب العالمين انتهى

78 عرض میشود قصائد ایشان در مدح و ثنای
محبوب عالمیان بسیار رسیده و این ایام غزلیاتی
در ذکر سلطان وجود و مالک غیب و شهود
ارسال داشته‌اند در ساحت عرش و حضور
طائفین قرائت شد و اصل آن بحضرات افنان
داده شد که سواد بردارند مقصود آنکه لحاظ
عنایت بایشان بوده و هست این فانی در کلّ
حین از برای ایشان خواسته آنچه را که سزاوار
عنایت و بخشش است در جمیع احوال از حق
مدد میطلبم و مسئلت مینمایم که اقلاً یکبار دیگر
با آنحضرت و دوستان در ظلّ سدره بگوئیم و
بشنویم ما تجذب به الأفئدة و القلوب الحمد لله
العزیز المحبوب

- 79 خادم فی ۲۹ ذی الحجّة الحرام سنة ۱۳۰۱

BLIB_Or15736.189,

AVK3.410.09x,

MSHR5.236x

BH00180

To: Muhammad Karim Attar et al., in Tihiran

Date: 1301-12-29 [1884-Oct-20]

- 1 In the Name of Our Lord, the Most Holy, the Most Great, the Most Exalted, the Most High
- 2 Praise, sanctified beyond pen and ink, befits the most holy and most sacred threshold of the Beloved, Who hath educated the people of Baha through trials and guided them to the Kingdom of immortality. Exalted, exalted is He, the Almighty One Who hath caused the trees of the most exalted Paradise to grow tall through blood, and Who hath ordained that afflictions and tribulations, despite their intensity and bitterness, should taste sweeter than sugar in the mouths of His loved ones. He is the Beloved One Who hath not prevented and will never prevent His lovers from His path through hardship and adversity. By

1 بسم ربنا الأقدس الأعظم العلیّ الأعلیٰ

2 حمد مقدّس از قلم و مداد ساحت امنع اقدس
حضرت محبوبی را لایق و سزااست که اهل بها را
بیلا تربیت فرمود و بملکوت بقا راه نمود تعالی
تعالی مقتدریکه اشجار فردوس اعلیٰ را از خون
مرتفع فرمود و بلند نمود و بلایا و قضایا را مع
حدّت و تلخی لانهایه در کام احبّایش احلیٰ از
شکر مقدّر داشت اوست محبوبیکه بأسا و ضرّاً
عشاقش را از سبیلش منع ننموده و نخواهد نمود
لعمر محبوبنا و محبوبکم جان اگر در رهش فدا

the life of our Beloved and your Beloved! If life be not sacrificed in His path, it is not worth a mustard seed, and if the essence of spirit be not offered up at His feet, it is baser and more worthless than stone. Yet none save the assayers of divine unity can recognize this essence. What portion can the sightless one receive, even should he enter the highest Paradise? And what can the deaf one hear, even should he draw nigh unto the Tree of Blessedness? The money-changers of this precious essence are those souls of whom He saith: "They speak not until He hath spoken, and act according to His commandment."

- 3 And likewise He saith: "Neither merchandise nor trade beguileth them from the remembrance of God." Can it be imagined that death shall not overtake any soul? Nay, by God! "Every soul shall taste of death." This being so, if it be offered up for the Beloved and sacrificed for the Desired One, it is assuredly better and more fitting. God forgive me for such mention, for it is a hundred thousand times more glorious and preferable than this - again, God forgive me! I beseech God, exalted be His glory, to illumine the eyes of all with the collyrium of knowledge, that all may witness, with their outward and inward eyes, that which the people of self and desire are deprived of beholding and forbidden from recognizing. Glory and praise be upon those whom nothing whatsoever hath prevented from turning to the Face after the passing of all things, and whom the clamor of the people of creation - who have been beguiled by the world's ornaments and its colors, such that they have cast the Cause of God behind their backs - hath not frightened. Soon will God roll up their carpet and spread another carpet. Verily, He is the Single, the One, the Mighty, the Triumphant, the Powerful.

- 4 And further: thy letters arrived repeatedly. Praise be to God, each was a book that spoke and a truthful witness to thy acceptance, steadfastness, attention, submission and humility in the path of God, the Lord of the visible and invisible, and the Lord of all who are in the heavens and the earth. After reading and reviewing them, We approached the presence of the Lord of creation, and whatsoever was recorded in the letter was presented before His face and achieved the honor of His hearing. His word, exalted be His station, exalted be His utterance, and exalted be His remembrance:

- 5 In My Name, He Who is established upon the Throne of Utterance

- 6 O thou who speakest in praise of thy Lord! Harken unto the call of the Wronged One. He remembereth thee at this time when sorrows have compassed Him round by reason of that which hath befallen His loved ones at the hands of the divines

نشود بخردلی نیرزد و جوهر روح اگر بر قدومش
نثار نگردد از صخره پست تر و بیقدارتر و لکن این
جوهر را جز صرافان احدیه کسی نشناسد بی بصر
اگر در فردوس اعلی وارد شود چه قسمت برد و
بی سمع اگر بسدره طوبی نزدیک شود چه استماع
نماید صرافان این جوهر گران بها نفوسی هستند که
میفرماید لایسبقونه بالقول و هم بامرہ یعملون

3 و همچنین میفرماید لا یلهیهم تجارة و لا بیع عن
ذکر الله آیا گمان می رود نفسی را موت ادراک
نماید لا والله کل نفس ذائقة الموت در این صورت
البته اگر نثار محبوب شود و فدای مقصود اولی
و احسن استغفرالله از این ذکر چه که صد هزار
رتبه ارجح و اولی از این ذکر هم استغفرالله از حق
جل جلاله سائل و آمل که ابصار کل را بکحل
عرفان متور فرماید تا جمیع بچشم ظاهر و باطن
مشاهده نمایند آنچه را که اهل نفس و هوی
از مشاهده آن محرومند و از عرفان آن ممنوع
و التکبر و البهء علی الذین ما منعم شئ من
الأشیاء عن التوجه الی الوجه بعد فناء الأشياء
و ما خوتهم ضوضاء اهل الانشاء الذین شغلهم
زخارف الدنیا و غرتهم الوانها علی شأن نبذوا
امر الله عن ورائهم سوف یطوی الله بساطهم
و یبسط بساطاً آخر انه هو الفرد الواحد القوی
الغالب القدیر

4 و بعد نامه آنجناب مکرر رسید لله الحمد هر یک
گمانی بود ناطق و شاهی بود صادق بر اقبال و
استقامت و توجه و خضوع و خشوع فی سبیل الله
رب ما یری و ما لا یری و رب من فی السموات
و الارضین و بعد از قرائت و اطلاع قصد مقام
مالک ابداع نموده آنچه در کتاب مسطور تلقاء
وجه معروض و بشرف اصفا فائز قوله تعالی شأنه
و تعالی بیانه و تعالی ذکره

5 بسمی المستوی علی عرش البیان

6 یا ایها الناطق بثناء مولیک استمع نداء المظلوم انه
یذکرک فی هذا الحین الذی احاطته الأحران بما
ورد علی اولیائه من علماء الأرض و امرائها انه لا

and rulers of the earth. Verily there is none other God but Him, the All-Knowing, the All-Wise. The servant who was present hath appeared and conveyed what was in thy letter, and this Tablet hath been revealed unto thee as a token of grace from Him Who is the Mighty, the Praiseworthy. By My life! In tribulation the glory of Baha hath increased, and He hath spoken from His most exalted horizon, summoning all unto God, the Lord of all worlds. Blessed is he that heareth and seeth, and woe unto every oppressor who hath perpetrated that which hath caused the denizens of the Kingdom, the dwellers of the realm of might, and the inhabitants of the pavilion of grandeur to lament in this resplendent station. Blessed is thy mother who hath arisen to serve the Cause and hath attained to serving My Name. We testify that she is a leaf who hath held fast to My Tree, who hath spoken My praise and clung to My robe in such wise that neither storms nor tempests caused her to fall, and who hath testified to that which God hath testified: that there is none other God but Him, the Single, the One, the All-Knowing, the All-Informed.

- 7 Conceal the Cause and whatsoever reacheth thee from the direction of the prison, lest the hosts of the oppressors become aware thereof. Guard the Tablet of God even as thou guardest thine eyes. Thus doth He command thee, in Whose possession is the knowledge of all things preserved in a clear tablet. The mention of My Name hath never ceased to reach My presence, and the mention of those who have entered the prison for My Name and My love, and the mention of him who gave up his spirit in My path in that exalted station. He was named 'Ali in the Book of Names and the Unique One in the Crimson Scroll which none hath beheld save My all-encompassing knowledge. God hath adorned the outer surface of the earth with his blood and its inner depths with his sacred remains. Say: O concourse of rulers! By God! We have not come to create mischief in your land or to lay hands on your riches and dominions. We have come to reform the world and to educate the souls of all nations. Fear ye God and be not of the oppressors. He calleth you to the most exalted horizon, while ye summon Him to the fire. The call of the oppressors is naught but manifest error. Consider Our Cause with the eye of justice and equity. He remembereth you for the sake of God and desireth naught from you. To this testifieth every fair-minded and discerning soul. Thus have We adorned the heaven of the Tablet with the stars of utterance. Blessed is he who hath heard and acted, and woe unto the heedless. The glory that shineth from the horizon of the heaven of My mercy be upon thee and upon thy mother and thy father and thy two brothers and thy wife and thy two

اله الا هو العليم الحكيم قد حضر العبد الحاضر و عرض ما في كتابك و نزل لك هذا اللوح فضلاً من لدن عزيز حميد لعمري في البلاء زاد البهائم و نطق من افقه الأعلى و دعا الكل الى الله رب العالمين طوبى لسميع سمع و بصير رأى و ويل لكل جبار ارتكب ما ناحت به سگان الملكوت و اصحاب الجبروت و اهل سرادق العظمة في هذا المقام المنير طوبى لأمكن التي قامت على خدمة الأمر و فازت بخدمة اسمي تشهد انها ورقة تمسكت بسدرتي و نطقت بثنائى و تشبثت بذيلي على شأن ما سقطت من العواصف و القواصف و شهدت بما شهد به الله انه لا اله الا هو الفرد الواحد العليم الخبير

7 استر الأمر و ما يأتيك من شطر السجن لئلا تطلع به جنود الظالمين احفظ لوح الله كما تحفظ عينيك كذلك يأمرک من عنده علم كل شيء في لوح مبين ما انقطع عن ساحتي ذكر اسمي و ذكر الذين دخلوا السجن لاسمي و حي و ذکر من انفق روحه في سبيل في ذاك المقام الرفيع انه سمي بعلي في كتاب الأسماء و بالفريد في الصحيفة الحمراء التي ما اطلع بها الا على المحيط قد زين الله ظاهر الأرض بدمه و باطنها بهيكله الشريف قل يا ملأ الأمراء تالله ما جئت لنفسد في ارضكم و تنصرف في زخارفكم و ممالككم قد جئت لاصلاح العالم و تهذيب نفوس الأمم اتقوا الله و لا تكونوا من الظالمين انه يدعوكم الى الأفق الأعلى و انتم تدعون الى النار و ما دعاء الظالمين الا في ضلال مبين انظروا في امرنا بطرف العدل و الانصاف انه يذكرکم لوجه الله و ما يريد منكم شيئاً يشهد بذلك كل منصف بصير كذلك زيناً سماء اللوح بأنجم البيان طوبى لمن سمع و عمل و ويل للغافلين البهائم المشرق من افق سماء رحمتي عليك و على امك و ابيك و اخويك و ضلعك و اختيك و على كل عبد آمن و امة آمنت بالله العزيز الجليل

sisters and upon every man and woman who hath believed in God, the Mighty, the Beauteous.

- 8 O thou who hast turned thy face toward the Countenance! Hear with thy Persian tongue the call of the Wronged One. The Truth in the Most Great Prison is wronged and forbidden, and seeketh a helper. Say: O friends of God and ye who drink the choice wine of inner meanings! The helper hath not been and is not outward hosts, nor hath it been or will it be manifest armaments. Rather it hath been goodly words, righteous deeds and spiritual qualities. O people of Baha! Aid ye the Wronged One through the hosts of deeds and character, and likewise through the hosts of patience and resignation, lest there appear from anyone that which would sadden hearts and disturb souls. All the hosts of the world cannot equal these hosts. The cities of hearts and minds are conquered by these hosts. How many cities and villages have, through one pure deed, turned toward the highest horizon and clung to the hem of the Lord of Names! Blessed is he who hath found and perceived the sweetness of virtuous character.

- 9 I counsel thee to calmness, patience and discretion, lest anyone become aware of thy mention, thy turning and thy devotion. Any matter that is uttered by the tongue will spread and become known, especially if it occurs between two persons - every secret that passeth beyond two will be divulged. Trustworthy and assured souls have ever been concealing, protecting and faithful. But discernment is difficult, for none but God is aware of what is in anyone's heart. Although through the wondrous grace of God and divine favors, the Cause and Will are bright and luminous as the sun, there hath not been and is not any harm in discretion. Praise be to God, this Most Great Revelation hath forbidden all from that which is repugnant. The purpose of discretion is that if the people of doubt and fancy should become aware of thy turning to the highest horizon and the sending of tablets from the prison quarter, they would unlock the door of sedition and corruption with the key of doubts and fancies, and become the cause of clamor and croaking. The horizon of justice hath been seized by the clouds of tyranny, and the lamp of equity surrounded by the winds of oppression. Therefore they speak without awareness and walk without proof. In all cases We beseech the Self-Sufficient One not to deprive His servants and to grant them awareness. Verily He hath power over all things.

- 10 Convey repeatedly the greetings of the Wronged One to the honored mother, and gladden her with the favors of God. Her deeds are accepted before God and adorned with the ornament of His good-pleasure. Grace hath reached such a degree that

8 یا ایها المتوجه الی الوجه بلسان پارسی ندای مظلوم را بشنو حق در سجن اعظم مظلوم و ممنوع ناصر میطلبد بگوای دوستان الهی وای شاربیان رحیق معانی ناصر جنود ظاهره نبوده و نیست و اسلحه موجوده نبوده و نخواهد بود بلکه کلمه طیبه و اعمال حسنه و اخلاق روحانیه بوده ای اهل بها بجنود اعمال و اخلاق مظلوم را نصرت نمائید و همچنین بجنود صبر و اصطبار لثلا یظهر من احد ما تکرر به النفوس و تضطرب به القلوب جمیع جنود عالم باین جنود برابری نتواند مدائن افتده و قلوب باین جنود مفتوح بسا مدن و قری که بیک عمل پاک بافق اعلی توجه نمودند و بذیل مالک اسماء تثبیت جستند طوبی از برای نفسیه که حلاوت اخلاق را یافت و ادراک نمود

9 وصیت مینمایم ترا بسکون و صبر و ستر لثلا یطلع احد بذکرک و توجهک و اقبالک هر امریکه از لسان جاری نشر نماید و انتشار یابد مخصوص اگر مابین دو نفر واقع شود کل سر جاوز الاثنین شاع نفوس امینه مطمئنه لازال ستر و حافظ و امین بوده اند و لکن تمیز مشکل است چه که بر قلب احدی جز حق آگاه نه اگرچه از بدایع فضل الهی و عنایات ربانی امر و اراده بمثابة آفتاب روشن و منیر است در ستر امر مغایری نبوده و نیست لله الحمد این ظهور اعظم کل را از مکاره نهی نموده و از ستر مقصود آنکه اگر اهل ظنون و اوهام از توجه آنجناب بافق اعلی و ارسال لوح از شطر سجن مطلع شوند باب فتنه و فساد بمفتاح ظنون و اوهام بکشایند و سبب و علت ضوضا و نفاق گردند افق انصاف را غمام اعتساف اخذ نموده و سراج عدل را اریاح ظلم احاطه کرده لذا من غیر شعور ناطقند و من غیر دلیل سالک در هر حال از غنی متعال میطلبیم عباد خود را محروم نفرماید و آگاهی بخشد انه علی کشتی قدیر

10 مخدیره ام را از لسان مظلوم مکرر تکبیر برسان و بعنایات حق مسرور دار اعمالش لدی الله مقبول و بطراز رضا مزین فضل بمقامی رسیده

in God's Book she hath been named the Mother of the near ones. Let her preserve this lofty and most exalted station for the sake of the Lord of Names. He Whose name is 'Ali - upon him be My glory, My favors, My mercy and My remembrance - hath mentioned her repeatedly. Today is a day wherein if anyone should manifest the tiniest deed for the sake of God, it would be seen in the mirror of divine knowledge as greater than the heavens and earth. Blessed are they that act! Blessed are they that attain! Blessed are they that are steadfast! Blessed are they that are firm! Convey greetings to all the family, both male and female, and gladden them with the splendors of the light of the Sun of utterance of the All-Merciful. Here endeth kindness for God's sake, bounty for God's sake, mercy for God's sake. Compared to His favors, the favors of earth and heaven are as naught. Before His grace, the grace of all else is non-existent. From each letter of His utterance the kingdom of speech is stirred, and from each of His mentions the dominion of knowledge is enraptured.

- 11 What else can this servant say or write? Were it not for the sweet fragrances of the utterances of the Beloved of the worlds, the grief from the imprisonment of the Name of God and His loved ones would surely have caused spirits to be seized and would have banished all joy, delight and gladness into nothingness. In the early dawn their remembrance is my companion and intimate. By the life of our Beloved and our Goal, the lamentation of the heart has not ceased nor has the sorrow subsided. Yet despite all that was mentioned, since it is for God's sake and has appeared in the path of His love, it merits an ocean of joy and deserves a heaven of delight. From the day this matter occurred, the Supreme Pen has not ceased to make mention in various tablets, nor has the Tongue of Grandeur chosen silence. His is the praise and glorification, and His is the thanksgiving in the hereafter and in this world. He can quench with one drop from the ocean of His utterance the thirst of one who has been parched for a hundred years, and with one breath of His mention He can bestow life upon one who has been dead for a thousand years and revive him.

- 12 This evanescent one conveys greetings and salutations to the people of that household and beseeches abundant good for each one from the Exalted Truth, especially for those who have migrated and attained, then for those who have migrated and attained. The mention of the honored matron, her eminence the mother, upon her be 9 66 [Baha'u'llah] the Most Glorious, cannot be contained in these pages, for her mention has been recorded and inscribed by the Supreme Pen in the Crimson Tablet, and her deeds are accepted before the Throne. This evanescent servant beseeches and hopes from the Truth that

که در کتاب الهی بأمّ اولیا نامیده شده این مقام بلند اعلی را باسم مالک اسماء حفظ نماید اسمی علیه بهائی و عنایتی و رحمتی و ذکر مکرر ذکرش را نموده امروز روزیست که یک ذره اگر نفسی فی سبیل الله از او عملی ظاهر شود او در مراتب علم الهی اکبر از سموات و ارض مشاهده گردد طوبی للعاملین طوبی للفائزین طوبی للثابتین طوبی للراشخین اهل بیت طراً را از ذکور و اناث تکبیر برسان و از اشراقات انوار آفتاب بیان رحمن منور و مسرور دار انتهی الشفقة لله العنایة لله الرحمة الله مع عنایاتش عنایات ارض و سماء را قدری نه نزد فضلش فضل مادونش مفقود از هر حرفی از بیانش ملکوت بیان مهتر و از هر ذکر از اذکارش جبروت عرفان مجذوب دیگر خادم چه گوید و چه نویسد

11 اگر نفعات بیان محبوب عالمیان نبود حزینکه از سخن اسم الله و اولیا وارد یقین ارواح را قبض مینمود و بهجت و سرور و فرح را بعدم میفرستاد در سحرگاهان یادشان ندیم و هم آغوش لعمر محبوبنا و مقصودنا حنین قلب قطع نشد و اسف ساکن نه مع جمیع آنچه ذکر شد چون الله وارد و در سبیل محبتش ظاهر لایق یک بحر سرور و قابل یک سماء ابتهاجست از یومیکه این امر واقع شد قلم اعلی در الواح شتی از ذکر توقف ننمود و لسان عظمت صمت اختیار نفرمود له الحمد و الثناء و له الشکر فی الآخرة و الاولى ظمان صدساله را از یک قطره بحر بیانش سیراب نماید و مرده هزارساله را از یک نفحه ذکرش زنده فرماید و حیات بخشد

12 اینفانی خدمت اهل آن بیت تکبیر و سلام میرساند و از برای هر یک خیر کثیر از حق منیع رجا مینماید مخصوص من هاجر و فاز ثم من هاجر و فاز ذکر مخدّره معظمه حضرت ام علیا ۹ ۶۶ [بهاء الله] الأبهی در این اوراق نگنجد چه که ذکرش از صحیفه حمرا از قلم اعلی مذکور و مسطور و عیش لدی العرش مقبول این خادم فانی از حق سائل و آمل که لازال

she may ever remain adorned with this most wondrous ornament and be embellished and honored with the crown of His love.

ایشان باین طراز ابدع مزین و باکلیل محبتش
مطرز و مفتخر باشند

- 13 The mention that has flowed from the Tongue of Grandeur of His Holiness the Desired One is sovereign over all, and no thing among all things has equaled or will equal it. A hundred thousand blessings upon the soul that has attained to the mention of our Beloved and your Beloved, our Goal and the Goal of all who are in the heavens and the earth.

13 ذکریکه از لسان عظمت حضرت مقصود جاری
شد او مهمن است بر کلّ و هیچ شیء از اشیاء
باو معادله ننوده و نخواهد نمود صد هزار طوبی
لنفس فائزت بذکر محبوبنا و محبوبکم و مقصودنا و
مقصود من فی السموات و الأرض

- 14 In these days, praise be to God, new letters have arrived from the honored gentleman, His Holiness the Name of God, upon him be from all 9 [Baha] most glorious. Blessing upon blessing, glad-tiding upon glad-tiding. This evanescent servant begs from the Truth that He may assist him to present that which is befitting and worthy. In these days, heart and hand and pen and ink all desire to write accounts for his honor, but time is like the phoenix and there is much work, as His Holiness the Name of God himself knows in detail. Among other things, in these days there are five locations where the honored travelers, upon them be the glory of God and His favor, are staying. If even a portion of their affairs are referred to this servant, it takes several hours. The matter of writing needs no mention.

14 این ایام الحمد لله دستخطهای جدیدی از آقای
معظم حضرت اسم الله علیه منکّل ۹ [بهاء] ابهاه
رسیده نعمت بعد نعمت بشارت بعد بشارت این
خادم فانی از حقّ میطلبد که او را مؤید دارد بر
عرض آنچه سزاوار است و لایق این ایام قلب و
دست و قلم و مداد همه مایل بتحریر وقایع خدمت
ایشان ولکن وقت بمثل عنقا شغل بسیار چنانچه
خود حضرت اسم الله بتفصیل مطلع و آگاهند
از جمله این ایام پنج محل حضرات مسافرن
علیهم بهاء الله و عنایتیه تشریف دارند اگر فی الجمله
هم امورشان باینجند راجع شود ساعات متعدده
صرف میشود امر تحریر که احتیاج بذکر نیست

- 15 On this day a detailed letter arrived from him and was read twice in the presence of the Ancient Beauty and the people of the pavilion of infallibility and grandeur who were present. Once it was presented in the presence when some of the people of the pavilion of grandeur were present, then when others were present, He again commanded it to be read. Both grief and joy were felt from his mentions and statements - grief from the mention of imprisonment, and complete joy and gladness from the events he had mentioned. The gathering was very good indeed. It is very rare that all are present before the Presence. This is only due to the purity of heart of His Holiness the Name of God.

15 در این یوم دستخط مفصّل از ایشان رسید و
در حضور جمال قدم و اهل سراق عصمت
و عظمت که حاضر بودند دو مرتبه قرائت شد
یکبار در حضور عرض شد بعضی از اهل سراق
عظمت حاضر بودند بعد بعض دیگر حاضر شدند
مجدد امر بقرائت فرمودند از اذکار و بیانات ایشان
حزن و سرور هردو دست داد از ذکر سجن حزن
و از وقایعیکه ذکر فرموده بودند بهجت و انبساط
تمام حاصل مجلس بسیار خوب واقع شد بسیار
کم دیده میشود که کلّ امام حضور حاضر شوند
این نیست مگر از صفای قلب حضرت اسم الله

- 16 Regarding his mention of Mirza Asadu'llah, upon him be the glory of God, and his request for favors concerning him and his mother and wife, upon them be the glory of God, the matters were presented before the Presence. This is what was revealed for Jinab-i-As, as a bounty from God, the Lord of the worlds. He says, exalted be His glory:

16 اینکه ذکر جناب میرزا اسدالله علیه بهاء الله
فرموده بودند و استدعای عنایت در باره ایشان
و ام و ضلع علیهما بهاء الله مراتب در پیشگاه
حضور عرض شد هذا ما نزل لجناب اس فضلاً
من لدی الله رب العالمین قوله جلّ جلاله

- 17 In the Name of Him Who shineth from the horizon of the Kingdom!

17 بسمی المشرق من افق الملکوت

- 18 This is a Book sent down by the Sovereign of Might unto one who hath taken God as his Lord instead of men, that he may rejoice in what hath been vouchsafed unto him from One All-Knowing, Most Bountiful. Verily, We have mentioned thee before, and in this Clear Book. His grace hath encompassed the world and its peoples, yet most of them remain asleep. They have not awakened at the Call, nor have they been roused by the Cry when it was raised between earth and heaven. We commanded the servants to fear God and called them to the Supreme Horizon. Every knowing and informed one beareth witness to this, yet they turned away and denied until they disbelieved in God, the Lord of this wondrous Day. These are they who worship the calf and comprehend not, who mention the wolf yet perceive not. They hear the verses yet turn away from them; they behold the clear proofs yet remain heedless thereof. They have taken their own desires as lords unto themselves, to which the near servants bear witness. Blessed is he who is strong and hath cast away the world, and steadfast whom the might of nations hath not caused to slip. He is of the companions of the Crimson Ark. Woe unto him who hath remained heedless of this praiseworthy station. Joy be unto him who hath heard the verses of God, and unto the hand that hath taken His preserved Tablet. The glory from Us be upon thee and upon those who have held fast to the cord of their Lord's loving-kindness, turning away from idle fancies and vain imaginings.
- 19 And this is what was revealed for the Mother of Alif and Sin. His words, blessed and exalted be He:
- 20 In My Name, the Manifest, the Witnessed
- 21 O handmaiden of God! The True One, exalted be His glory, hath appeared that all who are on earth might attain unto His recognition and presence. Yet after the rending of veils and removal of coverings, most were found heedless and denying. How many among the divines and jurists who considered themselves the most exalted of creation were counted among the most abased after the dawning of the Sun of Truth. God hath made their highest ones lowest, and their lowest ones highest. How many dwellers of palaces have returned to their graves, and how many possessed of might are witnessed in utter abasement. By the life of God! Abasement lieth in denial of God, and glory in faith in Him. Do jewels, ornaments, palaces and thrones preserve man from divine chastisement? Nay, by the Self of God! Soon shall all that ye behold return to nothingness. Both the witness and the witnessed shall become non-existent and forgotten. O leaf! Praise thou the Beloved of the worlds, that thou hast been honored with His blessed word "O
- کتاب انزل مالک الجبروت لمن اتخذ الله لنفسه رباً من دون الناس ليفرح بما اوتى من لدن مشفق كريم انا ذكرناک من قبل وفي هذا الكتاب المبين قد احاط فضله العالم والأمم اکثرهم من الرافدين ما انتبهوا من النداء و ما اقامتهم الصيحة اذ ارتفعت بين السموات والأرضين انا امرنا العباد بالتقوى ودعوانهم الى الأفق الأعلى يشهد بذلك كل عالم خبير و هم اعرضوا وانكروا الى ان كفروا بالله مالک هذا اليوم البديع اولئك يعبدون العجل ولا يفقهون و يذكرون الذئب ولا يشعرون يسمعون الآيات و هم عنها معرضون يرون البينات و هم عنها غافلون قد اخذوا اهوائهم ارباباً لأنفسهم يشهد بذلك عباد مقربون طوبى لقوى نبد العالم و ثابت ما زلته سطوة الأمم انه من اصحاب السفينة الحمراء و ويل لمن غفل عن هذا المقام المحمود نعيماً لسامع سمع آيات الله و ليد اخذت لوحه المحفوظ البهاء من لدنا عليك و على الذين تمسكوا بحبل عناية ربهم معرضين عن الأوهام والظنون
- و هذا ما نزل لأم الألف والسین قوله تبارک و تعالی
- بسمی الظاهر المشهود
- یا امة الله حق جلّ جلاله از برای آن ظاهر تا جمیع من علی الأرض بعرفان و لقاءش فائز شوند و بعد از کشف سیاحت و خرق حجاب اکثری غافل و منکر مشاهده شدند چه بسیار از علما و فقها که خود را از اعلی الخلق میدانستند بعد از اشراق آفتاب حقیقت از ادنی الخلق محسوب شدند قد جعل الله اعلیهم اسفلهم و اسفلهم اعلیهم چه مقدار از اهل قصور که بقبور راجع گشتند و چه مقدار از اهل عزّت که بذلت تمام مشاهده میشوند لعمر الله ذلت در کفر بالله است و عزّت در ایمان باو آیا جواهر و زخارف و قصور و اعراش انسان را از عقوبات الهی حفظ مینماید لا و نفس الله عنقریب آنچه مشاهده مینمائید بعدم راجع شود شاهد و مشهود هر دو فانی و مفقود گردد ای ورقه حمد کن محبوب عالمیانرا که بکلمه مبارکه یا امتی فائز شدی لک ان

My handmaiden.” It behooveth thee to preserve this most exalted station through the name of thy Lord, the Most Glorious. Verily, He is with His remembering handmaidens and His remembering servants. The glory be upon thee and upon every believing man and believing woman who have believed in God, the Lord of the worlds.

- 22 And this is what was revealed for the consort of His Excellency Alif and Sin, upon him be 96 [Baha'u'llah]. His words, blessed and exalted be He:

23 In My Name, the Wronged One, the Stranger

- 24 This is a mention from Us and a Tablet from Our presence to those on earth and to a handmaiden who desired the remembrance of her Lord, the Compassionate, the Generous. We have at all times remembered those servants who heard and hastened when the call came to them from God, the Lord of the worlds. These are servants whom God hath described in His firm and perspicuous Book. O My handmaiden! How many a man was prevented from the Lord of earth and heaven through following his desires, and how many a woman heard, turned unto Him, and attained unto the knowledge of God, the Mighty, the Praiseworthy. This is a Day wherein all things have testified to the Lord of the Throne and earth, yet most people are among the heedless. Some turned away, some denied, some disbelieved, and some pronounced judgment against Him with such injustice as caused the Faithful Spirit to lament. O My handmaiden! Give thanks unto thy Lord for having aided thee to recognize the Dawning-Place of His signs, Who came with manifest sovereignty. We have remembered thee and those women who have believed in God, the Single, the All-Informed. Remind them on My behalf and glorify before the faces of My handmaidens who heard the call and answered their Lord on a Day wherein the pillars of the earth were shaken, the heaven was cleft asunder, and the Caller cried out: “The Kingdom belongeth unto God, the Sovereign of this great Day!” The splendor of God be upon thee and upon the steadfast handmaidens and upon My steadfast servants.

- 25 Praise be to God! The rain of loving-kindness hath poured down, the ocean of compassion hath overflowed, and the sun of grace hath shed its radiance. This evanescent servant conveyeth his greetings and salutations to each one. May they, God willing, be confirmed in that which is today the lord of all deeds, namely steadfastness in the Cause of God after having recognized His Manifestation.

تحفظي هذا المقام الأعلى باسم ربك الأبي الله مع امائه الذآكرات وعباده الذآكرين البهآ عليك وعلى كل عبد آمن و كل امة آمنت بالله رب العالمين

- 22 و هذا ما نزل لضعف جناب الف و سين عليه ٩٦ [بهآء الله] قوله تبارك و تعالى

23 بسمي المظلوم الغريب

- 24 هذا ذكر من لدنا و لوح من عندنا لمن على الأرض و لأمة ارادت ذكر ربها المشفق الكريم انا ذكرنا كل الأحيان العباد الذين سمعوا و سرعوا اذ جاءهم الاذن من لدى الله رب العالمين اولئك عباد وصفهم الله في كتابه المحكم المبين يا امتي كم من رجل منع عن مالک الوری بما اتبع الهوى و کم من امة سمعت و اقبلت و فازت بعرفان الله العزيز الحمید هذا يوم فيه شهدت الأشياء كلها للملک العرش و الثرى ولكن الناس اکثرهم من المعرضين منهم من اعرض و منهم من انكر و منهم من كفر و منهم من افترى علیه بظلم ناح به الروح الأمين يا امتي اشكرى ربك بما ايدک على عرفان مشرق آیاته الذى اتى بسلطان مبين انا ذکرناک و اللآئى آمن بالله الفرد الخیر ذکرهن من قبلى و کبرى على وجوه امائى اللآئى سمعن النداء و اجبن مولین فى يوم فيه تنزلت اركان الأرض و انفطرت السماء و نادى المناد الملک لله مالک هذا اليوم العظيم البهآء من الله عليك وعلى الاماء المستقيمات و على عبادى المستقيمين انتهى

- 25 لله الحمد امطار غنايت باريد و بحر شفقت ترشح نمود و آفتاب فضل روشنى بخشيد اين عبد فانينهم خدمت هريك تكبير و سلام ميرساند انشاء الله موفق باشند بر امریکه امروز او سيد اعمال است و هو الاستقامة على امر الله بعد عرفان نفسه

- 26 اينکه ذکر حضرت محبوب فؤاد جناب آقا ميرزا ايوب عليه ٩٦ [بهآء الله] و عنايته را نوشته

26 As to what was written concerning the beloved of the heart, Aqa Mirza Ayyub, upon him be the glory of God and His loving-kindness, and his wish and that of the honored mother, upon her be the glory of God - these were presented and were graced with acceptance. This servant conveyeth his greetings to the honored mother. The servant testifieth that she hath attained unto her Lord's loving-kindness. Sufficient for her is that which the Supreme Pen hath testified in her behalf. Likewise, he conveyeth greetings to his beloved, T.B., upon him be the glory of God. In truth, they are remembered in this gathering; their mention hath not been forgotten nor have they passed from sight. I beseech God, exalted be His glory, to aid and assist them in that which shall cause His mention to endure forever. Although this prayer hath been answered before being uttered, for praise be to God, they have been blessed by the effects of the Supreme Pen, and there hath been revealed for them from the heaven of the will of our Lord and the Lord of earth and heaven that which shall testify to their endurance in both the earthly and heavenly kingdoms. Similarly, I convey greetings to their brother and seek confirmation and success for him. Verily our Lord, the Most Merciful, is the Compassionate, the Generous.

بودند و اراده ایشان و مخدّره والدّه علیها بهاء الله عرض شد و بطراز قبول فائز و اینبعد خدمت مخدّره والدّه تکبیر میرساند یشهد الخادم بانها فازت بعناية ربها یکنفیا ما شهد القلم الأعلى لها و همچنین خدمت محبوبی جناب ط ب علیه بهاء الله تکبیر عرض مینماید فی الحقیقه در این انجمن مذکورند ذکرشان ترک نشده و از نظر زفته اند از حقّ جلّ جلاله سائل و آمل که ایشانرا مؤید فرماید و موفق دارد علی ما بیتی به ذکره الی الأبد اگرچه این دعا قبل از اظهار اجابت شده چه که الحمد لله باثر قلم اعلی فائز شده اند و نازل شد از برای ایشان از سماء مشیت ربنا و رب من فی الأرض و السماء ما یشهد له فی العالم بدوام الملک و الملوک و همچنین خدمت اخوی ایشان تکبیر میرسانم و از برای ایشان تأیید و توفیق میطلبم ان ربنا الرحمن لهو المشفق الکریم

27 Concerning the Huquq which was given to Jinab-i-Amin, upon him be Baha'u'llah's glory, Jinab-i-Amin himself wrote repeatedly about this matter in those days, and a receipt was sent to him. It is strange that it has not yet reached that honored one. Every soul who is enabled to pay the Huquq must receive a receipt for it. Jinab-i-Amin, upon him be Baha'u'llah's glory, is authorized by the Truth, exalted be His glory, to receive the Huquq. He is adorned with this distinction and honored with this name. Blessed is he! The revealed Tablets which were requested specifically for the aforementioned souls were, as commanded, sent in this servant's handwriting. God willing, they will attain unto them.

27 و در باره حقوق که بجناب امین علیه بهاء الله داده شد خود جناب امین در همان ایام مکرراً اینفقره را نوشته اند و ورقه وصول هم نزد ایشان ارسال شد عجیب است که تا حال بآنجناب نرسیده هر نفسی موفق شود بادای حقوق باید قبض آنرا اخذ نماید جناب امین علیه ۶۶۹ [بهاء الله] از جانب حقّ جلّ جلاله مأذونند باخذ حقوق ایشان باین طراز مزینند و باین اسم مفتخر هنیئاً له الواح منزله که مخصوص نفوس مذکوره خواستند حسب الأمر بخطّ اینبعد ارسال شد انشاء الله بآن فائز شوند

28 At this time, when one hour and ten minutes have passed from Tuesday night, the seventeenth of Dhi'l-Hajjih al-Haram, having turned toward the Most Exalted Horizon and the Supreme Summit, after arriving in the Most Holy Court, the Tongue of Grandeur spoke these exalted words - His word, exalted and mighty is He: "O servant present! Write to 'Ayn and Ta, upon him be My glory: Thou hast ever been beneath the gaze of God's favor, exalted be His glory. Be mindful at all times, for the remembrance of God hath ever been and is the cause of the heart's enkindlement. Many are they who practice deception, artifice and guile. Guard thyself through the name of thy Lord, the Protector of what was and what shall be. Be not

28 در اینوقت که یکساعت و ده دقیقه از شب سه شنبه هفدهم شهر ذی الحجّة الحرام گذشته قصد افق اعلی و ذروه علیا نموده بعد از ورود در ساحت اقدس لسان عظمت باینکلمه علیا ناطق قوله جلّ و عزّ یا عبد حاضر بنویس به عین و طا علیه بهائی لازال تحت لحاظ عنایت حقّ جلّ جلاله بودهئی در جمیع احوال متذکر باش چه که سبب اشتعال قلب ذکر الهی بوده و هست اهل خدعه و حیل و مکر بسیارند احفظ نفسک باسم ربّک المهیمن علی ما کان و ما یکون محزون مباش از اختلاف امور آنه معک

grieved by the discord in affairs. Verily, He is with thee and will aid thee, and He is the All-Bountiful, the Most Generous. However, in affairs take counsel. Accept not the word of every speaker, and be not assured by every soul. Conceal what We have sent thee; it behooveth thee not to acknowledge this matter before all faces, for some souls are weak and become disturbed by the doubts of the divines and the might of rulers, and this disturbance gradually leads, God forbid, to forgetfulness and even to rejection. It behooveth thee and the loved ones to beseech God to protect His servants from all that He loveth not. Verily, He hath power over all things.

29 We make mention of him who migrated until he arrived and heard and saw what was inscribed in the Book of God, the Lord of the worlds. And We send greetings to the other who visited the House of the Friend and what the Glorious One built by His power, and We counsel him to remain steadfast in this mighty Cause. And praise be to God, the Mighty, the Praiseworthy." End.

30 Praise be to God! From the horizon of every letter shineth forth the Day-Star of God's loving-kindness. Blessed are ye and joy be unto you! This evanescent one again conveyeth greetings to them and beseecheth from the Truth that which containeth the good of this world and the next. The Purpose Who knoweth the purpose of them that purpose and the hopes of them that hope ordaineth for whomsoever He willeth the good of the hereafter and of the former life. Verily, He is the Lord of the Throne and of the dust, and He is the Omnipotent, the All-Powerful.

31 As to your mention of the seal, where am I and where is this name? How can I claim to be present when I count myself as lost? It is the ocean of grace that encompasses all, and the lights of favor that shine forth and continue to shine in every moment. In any case, I beseech God - exalted be His glory - with utmost humility and supplication, that He may recompense the trouble taken by that honored master, the Most Great Name - upon him be all the most glorious glory - and your honor and Aqa Siyyid 'Ali - upon him be the glory and favor of God. It is most clear and evident that this deed has appeared solely for the love of God, otherwise where am I and where are such matters? Since it has appeared for the love of God, it must truly be placed upon the eye, and oceans upon oceans of gratitude must be expressed.

32 Jinab-i-Aqa Muhammad Karim - upon him be the glory of God - has arrived these days and, praise be to God, has attained

و یعینک و هو الفضل الکرم و لکن در امور مشورت نما قول هر قائلی را تصدیق مکن و از هر نفسی مطمئن مباش استر ما ارسلناه الیک لیس لک ان تعترف بهذا الأمر امام الوجوه چه که بعضی از نفوس ضعیفند از شبهات علما و سطوت امرا مضطرب میشوند و این اضطراب کم کم نعوذ بالله سبب نسیان بلکه اعراض میشود لک و للأولیاء ان تسئلوا الله حفظ عبادہ عن کل ما لا یحبہ انہ علی کثیء قدیر

29 و نذکر من ہاجر الی ان ورد و سمع و رأى ما کان مسطوراً فی کتاب الله رب العالمین و نکبر علی الآخر الذی زار بیت الخلیل و ما بناہ الجلیل بید قدرتہ و نوصیہ بالاستقامۃ علی هذا الأمر العظیم و الحمد لله العزیز الحمید انتہی

30 لله الحمد از افق ہر حرفی نبر عنایۃ الله مشرق نعیماً لکم و ہنئاً لکم ایفانیم مجد خدمت ایشان تکبیر میرساند و از حق میطلبد آنچه را کہ خیر دنیا و آخرت در اوست مقصودیکہ انی قصد قاصدین و آمال آملین دانا و آگاہست بقدر لمن یشاء خیر الآخرة و الأولى انہ مالک العرش و الثری و هو المقتدر القدیر

31 و اینکه ذکر خاتم نمودند ایفانی کجا و این اسم کجا چگونه میشود ادعای حضور نمایم و حال آنکہ خود را مفقود میشم در بای فضل است کہ احاطہ نموده و انوار عنایت است در ہر حین اشراق فرمودہ و میفرماید باری از حق جل جلالہ بکمال عجز و ابتہال سائل و آملم کہ این زحمت آقای معظم حضرت اسم الله علیہ من کل بہاء ابہاء و آنجناب و جناب آقا سید علی علیہ بہاء الله و عنایتہ را مکافات فرماید این بسی واضح و معلوم است کہ این عمل ہم لبّ الله ظاہر شدہ و الاّ اینعبد کجا و امثال این امور کجا چون لبّ الله ظاہر شدہ فی الحقیقہ باید بر چشم گذاشت و دریا دریا ممنونیت اظهار نمود

32 جناب آقا محمد کریم علیہ بہاء الله این ایام وارد لله الحمد بفیوضات نامتناہیہ فائز قد سمع ما منع

infinite bounties. He has heard what most of the servants were prevented from hearing, and has attained what was inscribed in God's books and scrolls. What he had with him arrived in accordance with your letter, and he will be returning these days. This servant beseeches his Lord to protect him and aid him in what He loves and is pleased with, to make him speak in His remembrance, stand firm in His service, move by His leave, and walk upon His straight path.

- 33 And as for the kohl of jewels that was previously sent, the hands of grace passed it from hand to hand until it reached the desired land. Your honor has truly taken excessive trouble, but this kohl, while highly distinguished in name, must in practice be asked of ashes what station they occupy. Praise be to God, the letter ends in jest - this is another gift from God, our Lord and your Lord and the Lord of the mighty throne. Glory and praise be upon your honor, upon those with you, upon those in your household, upon every steadfast servant and every steadfast maidservant, and upon everything that has attained to the praiseworthy station.

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اکثر العباد عن استماعه و فاز بما كان مسطوراً في كتب الله و صحفه آنچه با ایشان بود موافق نوشته آتجناب رسید و این ایام مراجعت مینماید یسئل الخادم ربّه بأن یحفظه و یؤیّده علی ما یحبّ و یرضی و یجعل ناطقاً بذكره و قائماً علی خدمته و متحرکاً باذنه و ماشیاً علی صراطه المستقیم

33 و کلّ الجواهر که از قبل ارسال داشته بودند ایادی عنایت دست بدست بارض مقصود رساند آتجناب فی الحقیقه زیاده از حدّ زحمت کشیده اند و لکن این کلّ اسماً بسیار متشخص فعلاً باید از رماد سؤال نمود که ایشان در چه مقامند الحمد لله ختم نامه بمزاح شد هذه موهبة اخرى من الله ربنا وربکم و ربّ العرش العظيم البهاء و الثناء علی جنابکم و علی من معکم و علی من فی بیتم و علی کلّ عبد ثابت و کلّ امة ثابتة و علی کلّ شیء فاز بالمقام المحمود

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BH00581

To: *Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in India*
Date: 1301-12-29 [1884-Oct-20]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 All praise that is sanctified above the comprehension of all who dwell on earth befiteth the most holy and exalted court of the Desired One, Who was not deterred by the might of the wicked or the clamor of the evil ones in these days when the fire of tyranny and oppression blazeth on all sides. At all times doth He, with the finger of His Will, with the tongue of His Purpose, and with the motion of His Eye and Brow, summon all unto the straight path which is illumined with manifest light. He is the Peerless One Whom neither the multitudes of the idolaters, nor the gathering of the deniers, nor the abundance of

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از ادراکات من علی الأرض ساحت امنع اقدس حضرت مقصودیرا سزااست که سطوت فجّار و ضوضاء اشرار در این ایام که نار ظلم و اعتساف در اطراف مشتعل او را از اراده اش منع نمود در کلّ حین باصبع مشیت و بلسان اراده و باشاره عین و حاجب کل را بصراط مستقیم که بنور مبین واضح و روشن است دعوت میفرماید اوست یکتائیکه جمعیت مشرکین و اجتماع منکرین و کثرت

the atheists could hinder. In times of hardship He proclaimed "Verily I am God," and in the midst of tribulation He declared "There is none like unto Me." At all times His glance of loving-kindness hath been directed toward His loved ones. By the life of our Beloved and the Beloved of all who dwell on earth and in heaven! In times when the leaders of the earth, both rulers and divines, arose with utmost determination and power to extinguish the light, the Luminary of utterance was seen to shine more resplendent and manifest from the horizon of divine knowledge. Thus, every letter of the verses that were revealed in the latter days in the Land of Mystery and likewise on the way, doth in itself proclaim and testify. Yet these veiled people were not worthy to hear even a whisper, much less to hearken unto the Call that was raised from the Kingdom of utterance. Exalted is the Cause of our Lord, and glorified the Word of our Desired One and the Desired One of all who dwell in the heavens and the earth!

- 3 Glory be unto Thee, O Thou in Whose grasp are the reins of existence, both seen and unseen! Through Thy Name was the seal of Thy choice sealed wine broken. I beseech Thee by the lights of Thy Kingdom and the revelations of Thy Dominion, and by the effulgent rays of Thy countenance which the eyes of them that are nigh unto Thee have not beheld, and unto whose precincts the birds of inner meaning and utterance have not attained, to send down from the heaven of Thy will that which will draw Thy chosen ones nigh unto Thee. O my Lord! Ordain for them to attain unto Thy presence and to stand before the gate of Thy grace, and to hearken unto that which the Son of Imran heard on the Sinai of Thy bounty and the Sinai of Thy mercy. O my Lord! Aid them to enter the Most Great Scene that they may witness and behold that which no mortal eye hath seen. Thou art He Whom the will of the nations cannot frustrate, nor the manifestations of the world deter. Thou ordainest for whomsoever Thou wilt the good of the world to come and of this world. Verily, Thou art the Lord of all creation. There is none other God but Thee, the All-Bountiful, the Ever-Forgiving, the Most Generous.

- 4 May my spirit and my soul be offered up for your steadfastness and your constancy! The servant was sitting still and silent when suddenly he was stirred as though he had found the fragrance of the garment that had been diffused aforetime. Then did one of them that circle round enter with your noble letter. I took it, broke its seal and read that which the nightingale of your loving-kindness had warbled upon the branch of faithfulness, and I beheld the waters of sincerity that flowed from the fountain of remembrance and praise. When I had drunk and heard, I betook myself to that station which cannot

ملحدین او را باز نداشت در حین بآساء به اتنی
انا الله ناطق و در بحبوحه ضراء به لیس کمثل
شیء متکلم در جمیع احیان لحاظ عنایتش
متوجه اولیا بوده و هست لعمر محبوبنا و محبوب
من فی الأرض و السماء در اوقاتی که از جمیع
جهات رؤسای ارض از امرا و علما بکمال
همت و اقتدار در صدد اطفاء نور برمیآمدند نیر
بیان از افق عرفان مشرقتر و لائختر مشاهده
میشد چنانچه آیاتی که در آخر ایام ارض سر و
همچنین در سبیل نازل شد هر حرفی از آن بنفسه
ندا مینماید و گواهی میدهد ولکن این خلق
محبوب لایق استماع همس نبوده تا چه رسد
باصغاء ندائیکه از ملکوت بیان مرتفعست جل
امر ربنا و عظم بیان مقصودنا و مقصود من فی
السموات و الأرض

3 سباحت یا من فی قبضتک زمام الوجود من
الغیب و الشهود و باسمک فک ختم رحمتک
المختوم استلک بأنوار ملکوتک و ظهورات
جبروتک و باشرافات انوار وجهک الّتی ما
فازت عیون المقرّبین بالنظر الیها و ما بلغت طیور
المعانی و البیان الی ساحتها بأن تنزل من سماء
مشیّتک ما یقرّب اصفیائک الیک ای ربّ
قدر لهم الحضور امام وجهک و القیام لدى
باب عنایتک و اصغاء ما سمع ابن عمران فی
طور فضلک و سیناء رحمتک ای ربّ ایدهم
علی الورد فی المنظر الاکبر لیشهدوا و یروا ما لا
رأت عیون البشر انت الذی لا تمنع ارادات
الأمم و ظهورات العالم تقدّر لمن اردته خیر
الآخرة و الأولى انک انت مولی الوری لا اله
الا انت المشفق الباذل الغفور الکریم

4 روحی و نفسی لقیامکم و استقامتکم الفداء قد
کان الخادم قاعداً ساکناً صامتاً اخذه الاهتزاز
بغثة کأنی وجدت عرف القميص الذی توضع
من قبل اذاً دخل احد من الطائفین بکتابکم
الشریف اخذت و فککت ختمه و قرأت ما
نطق به عندلیب عنایتکم علی غصن الوفاء و
رأیت میاه الخلوص الّتی كانت جاریة من معین
الذکر و النّاء فلما شربت و سمعت قصدت المقام

be described by the descriptions of the world nor mentioned by the utterances of the nations, until I entered and attained the presence of my Desired One and the Desired One of all who dwell on earth and in heaven, and I laid before His countenance that which had streamed from your pen. The Tongue of Grandeur spoke that which, were it to be cast upon the dust, would cause the realities of spirits and minds to arise therefrom until a Day that hath no end and no termination shall overtake it. Exalted be His utterance, glorified His station, and magnificent His proof! He spoke:

5 In My Name that speaketh from the horizon of the world

6 O Afnan! Upon thee be My Glory and My Loving-kindness! Thou art he who hast attained unto the warbling of the doves of My knowledge upon the branch of Mine utterance, and whom the rapture of My Call hath seized and the sweetness of My remembrance hath attracted on a Day whereon My servants and My creatures have turned away from Me, save whom God, the Lord of Lords, did will. Thou wert standing firm in My service and speaking forth My praise when intoxication had overtaken all the dwellers of the earth - to this testifieth He with Whom is the Mother Book.

7 We have remembered thee once in the Prison, and again in the castle built upon a mountain, and yet again in this Castle which hath quivered when moved the Pen of God, the Lord of the Day of Creation. There hath befallen you in the path of God that which befell Me from the Daysprings of misbelief and the Dawning-places of dissension. We make mention of thee and of the Most Exalted Leaf, through whose grief sorrows have encompassed Me from every direction. Verily thy Lord is He Who speaketh the truth and observeth with justice on this Day which hath been named the Day of Return. We testify that she sacrificed her spirit in the love of God, the Lord of all mankind. We have, time and again, made mention of thy mother, and at this moment when the Tongue of Glory proclaimeth: The Kingdom belongeth to God, the Lord of all Religions!

8 Blessed art thou, and blessed is she, and blessed is thy son whom thou didst mention in thy letter. We had made mention of him before thy mention, as attested by the Tablets of thy Lord's loving-kindness, the Mighty, the Self-Subsisting. The Glory shining from the horizon of the heaven of My mercy be upon thee and upon her and upon those who are with thee and who love thee and hearken unto thy word concerning this Cause whereby feet have slipped.

9 A hundred thousand thanks unto the Goal of all existence! Each day His favor is manifest and His grace evident, to such

الَّذِي لَا يُوصَفُ بِأَوْصَافِ الْعَالَمِ وَلَا يَذْكُرُ بِأَذْكَارِ
الْأُمَمِ إِلَى أَنْ دَخَلْتُ وَحَضَرْتُ إِمَامَ وَجْهِ
مَقْصُودِي وَمَقْصُودٍ مِنْ فِي الْأَرْضِ وَالسَّمَاءِ
وَعَرَضْتُ تَلَقَّاءَ الْوَجْهِ مَا ظَهَرَ مِنْ آثَارِ قَلْبِكُمْ
نَطَقَ لِسَانُ الْعِظَمَةِ بِمَا لَوْ يَلْقَى عَلَى التَّرَابِ لَيَقُومُ
مِنْهُ حَقَائِقُ الْأَرْوَاحِ وَالْعُقُولِ إِلَى يَوْمٍ لَا يَذْكُرُ لَهُ
آخِرًا وَلَا تَأْخُذُهُ نِهَايَةٌ قَالَ عَزَّ بَيَانُهُ وَجَلَّ شَأْنُهُ
وَعَظُمَ بَرَهَانُهُ

5 بِسْمِ النَّاطِقِ مِنْ افقِ الْعَالَمِ

6 يَا أَفْنَانَ عَلَيكَ بَهَائِي وَعَنَائَتِي أَنْتَ الَّذِي فَزْتَ
بِاصْغَاءِ تَغَرُّدَاتِ حَمَامَاتِ عِرْفَانِي عَلَى غَصْنِ بَيَانِي
وَاحْذَكَ جَذْبَ نَدَائِي وَاجْتَذَبَكَ حِلَاوَةُ ذِكْرِي
فِي يَوْمٍ فِيهِ أَعْرَضَ عَنِّي عِبَادِي وَخَلَقَنِي إِلَّا مَنْ
شَاءَ اللَّهُ رَبُّ الْأَرْبَابِ قَدْ كُنْتُ قَائِمًا عَلَى خِدْمَتِي
وَنَاطِقًا بِثَنَائِي إِذْ اخَذَ السَّيَّكَرَ سَكَّانَ الْأَرْضِ كُلِّهَا
يَشْهَدُ بِذَلِكَ مَنْ عِنْدَهُ أَمِ الْكَتَابِ

7 أَنَا ذَكَرْنَاكَ مَرَّةً فِي السَّجْنِ وَآخَرَى فِي قَصْرِ
بَنِي عَلَى جَبَلٍ مِنَ الْجِبَالِ وَطَوْرًا فِي هَذَا الْقَصْرِ
الَّذِي اهْتَزَّ إِذْ تَحَرَّكَ قَلَمُ اللَّهِ مَالِكِ يَوْمِ الْإِيجَادِ
قَدْ وَرَدَ عَلَيْكُمْ فِي سَبِيلِ اللَّهِ مَا وَرَدَ عَلَيَّ مِنْ
مَطَالِعِ الشَّرْكِ وَمُشَارِقِ النِّفَاقِ أَنَا ذَكَرْنَاكَ وَ
الْوَرَقَةَ الْعُلْيَا الَّتِي بَجَزْنَهَا أَخَذَتْنِي الْأَحْزَانُ مِنْ كُلِّ
الْأَشْطَارِ إِنَّ رَبَّكَ هُوَ النَّاطِقُ بِالْحَقِّ وَالنَّاطِرُ
بِالْعَدْلِ فِي هَذَا الْيَوْمِ الَّذِي سَمِيَ بِالْمَأَبِ نَشْهَدُ أَنَّهَا
انْفَقَتْ رُوحَهَا فِي حُبِّ اللَّهِ مَوْلَى الْأَنَامِ وَذَكَرْنَا
أُمَّكَ مَرَّةً بَعْدَ مَرَّةٍ وَفِي هَذَا الْحَيْنِ الَّذِي يَنْطِقُ
لِسَانُ الْبَرَهَانِ الْمَلِكِ لِلَّهِ مَالِكِ الْأَدْيَانِ

8 طُوبَى لَكَ وَلَهَا وَلَابْنِكَ الَّذِي ذَكَرْتَهُ فِي كِتَابِكَ
أَنَا ذَكَرْنَاهُ قَبْلَ ذِكْرِكَ يَشْهَدُ بِذَلِكَ الْوَاحِ عُنَايَةُ
رَبِّكَ الْعَزِيزِ الْمُخْتَارِ الْبَهَاءِ الْمَشْرِقِ مِنْ افقِ سَمَاءِ
رَحْمَتِي عَلَيْكَ وَعَلَيْهَا وَعَلَى مَنْ مَعَكَ وَيُحِبُّكَ وَ
يَسْمَعُ قَوْلَكَ فِي هَذَا الْأَمْرِ الَّذِي بِهِ زَلَّتِ الْأَقْدَامُ
انْتَهَى

9 صَدَهْزَارُ شُكْرٍ مَقْصُودٍ عَالَمِيَانَا هَرِ يَوْمِ عَنَائَتِشْ
ظَاهِرٍ وَفَضْلُشْ بَاهِرٍ بِشَأْنِيكَهْ إِنْ جَمِيعٍ مِنْ فِي

an extent that were all who are in earth and heaven to occupy themselves forever in His praise, they would fall short. However much the people of the world may strive and advance in this station, they find themselves at the first step. At one time this exalted word was revealed from the Dayspring of Revelation and the Dawning-place of inspiration - exalted be His utterance: "God hath ordained for His Afnan that which, were less than a needle's eye thereof to be disclosed, would cause all beings to swoon away." Though at present some may be affected by grief through the deeds of the idolaters, or be touched by abasement through the actions of the transgressors, soon shall the sun of glory shine forth and make the world aware of their station.

- 10 Whatsoever groweth from the earth or descendeth from the heavens hath been and is destined for the loved ones of God, and the Afnan occupy the foremost rank in the world. It behooveth thee to beseech God to strengthen them in preserving that which hath been ordained for them by My Most Exalted Pen in the Crimson Book.

- 11 Blessed are they who have attained unto the hearing of the Word and who perceive the sweetness of the utterance of the All-Merciful. Heedlessness hath so seized the world that every living soul is bewildered. How many souls have been observed whose song was raised at one hour, while at another their lamentation and wailing was heard. Are they assured by the fidelity of the world? How can this be when it declareth at all times and confesseth its transience, and showeth forth its changes and variations? The wine of vain imaginings hath so seized them that even after witnessing and understanding they are seen to be heedless. Soon shall they behold that which they have been promised. The servant beseecheth his Lord to guide them unto His path and His balance, or else to cleanse the earth from their defilement. Verily our Lord is the All-Powerful, the Almighty.

- 12 As regards what you wrote concerning Aqa Mirza 'Abdu'r-Rasul, upon him be God's loving-kindness, his petition was at one time presented before His Presence, and a Most Holy and Most Exalted Tablet was revealed especially for him from the heaven of the favor of the Best-Beloved of the worlds and was dispatched. God willing, may he be illumined by the effulgent rays of the Sun of divine utterance and drink from the ocean of inner meanings. This servant conveys his greetings to him and beseeches God, exalted be His glory, to aid him in that which diffuseth the fragrance of eternity. Verily He hath power over all things.

الأرض و السماء الى الأبد بذكرش مشغول شوند از عهده برنیایند هر قدر اهل عالم در این مقام سعی نمایند و سیر کنند در اوّل قدم مشاهده میشوند وقتی از اوقات اینکلمه علیا از مطلع وحی و مشرق الهام ظاهر قوله تعالی قد قدر الله لأفنانه ما لو يظهر منه أقل من سم الابرة لينصعق العباد اگر حال بعضی را از اعمال مشرکین حزنی وارد و از افعال معتدین ذلی زود است که آفتاب عزّ اشراق نماید و عالمیانرا بمقامشان آگاه سازد

- 10 آنچه از ارض انبات نماید و از سماء نازل مخصوص اولیای حق بوده و هست و افنان در مقام اول در صدر عالم قائمند لک ان تسئل الله بأن يؤيدهم على حفظ ما قدر لهم من قلبی الأعلی فی الصحیفة الحمراء انتهى

- 11 طوبی از برای نفوسیکه باصغاء کلمه فائز شده و میشوند و حلاوت بیان رحمن را ادراک نموده اند غفلت بشأنی عالم را اخذ نموده که هر ذی روحی متحیر است چه مقدار از عباد مشاهده شده در این ساعت نغمه ایشان مرتفع و در ساعت دیگر ناله و حنین آیا بوفای دنیا مطمئن شده اند فکیف هذا انها تنطق فی کل الاحیان و تعترف بفنائها و ترینا تغییرها و اختلافها خمر غرور بشأنی اخذشان نموده که بعد از مشاهده و ادراک غافل دیده میشوند عنقریب مشاهده نمایند آنچه را که بآن وعده داده شده اند یسئل الخادم ربه بأن یدیههم الى صراطه و میزانه و الا یطهر الأرض من دنسهم ان ربنا هو المقتدر القدیر

- 12 اینکه در باره جناب آقا میرزا عبدالرسول علیه عنایة الله مرقوم داشتید عریضه ایشان وقتی از اوقات تلقاء وجه عرض شد و یک لوح امنع اقدس مخصوص ایشان از سماء عنایت محبوب عالمیان نازل و ارسال شد انشاء الله از اشراقات انوار آفتاب بیان الهی منور شوند و از بحر معانی بیاشامند خادم خدمت ایشان تکبیر میرساند و از حق جلّ جلاله میطلبد ایشانرا مؤید فرماید بر آنچه عرف بقا از او متضوع است انه علی کلشیء قدیر

- 13 And concerning what they wrote about the Aqa-Zadih, upon him be all the Most Glorious Glory of God, mentioning his expulsion and what befell him, and afterwards expressing thanks and praise - after this matter was presented, the Temple of the Throne arose, walking and speaking that which this servant is unable to mention, until He said, exalted be His grandeur:
- 13 و اینکه در باب آقا زاده علیه من کل بهاء ابهاه مرقوم داشتند و ذکر طردشان و ما ورد و بعد اظهار شکر و حمد بعد از عرض این فقره قام هیکل العرش میشی وینطق بما لا یستطیع الخادم ان یدکره الی ان قال جلّت عظمته
- 14 "Blessed is My Afnan, and joy be unto him! He hath spoken that which beseemeth the Days of God, the Lord of the worlds. We beseech God to aid him, to grant him success, and to send down upon him from the heaven of His grace that which beseemeth His sovereignty, the Protector of all who are in the heavens and on earth."
- 14 طوبی لأفنانی و نعیماً له انه نطق بما ینبغی لایام الله رب العالمین نسل الله بأن یؤیده و یوقته و ینزل علیه من سماء فضله ما ینبغی لسلطانه المهیمن علی من فی السموات و الأرضین انتهى
- 15 This servant and his like are assuredly powerless to mention that which floweth from the Tongue of Grandeur. The drop is incapable of describing the surging of the sea, and the shadow was not and is not worthy to enumerate the rays of the sun. All dependeth upon His grace, favor and assistance. If He willeth, we have been and are enabled to render any service, otherwise we are indeed powerless. We are God's and unto Him do we return.
- 15 اینعبد و امثال او البتّه عاجزند از ذکر آنچه از لسان عظمت جاری و ساری است قطره قادر بر ذکر تموجات بحر نه و ظل لایق احصای انوار شمس نبوده و نیست تا عنایت و فضل و مدد چه کند اگر اراده فرماید بر هر خدمتی مؤید بوده و هستیم و الا نحن عاجزون انا لله و انا الیه راجعون
- 16 To their eminences, the revered Afnans, upon them be all the Most Glorious Glory of God, I express my nothingness and convey greetings and salutations. The letter of his eminence, the honored Aqa Siyyid M, upon him be all the Most Glorious Glory of God, reached this servant and was presented before His Presence, and wondrous and exalted Tablets were revealed. At present there is a delay in making copies. God willing, they will be sent in these days. This servant beseecheth his Lord to quicken the earth through His signs and His sweet savors. Verily He is the Hearer, the Answerer. Glory and praise and honor be upon you, upon your first and your last, your outward and your inward, and the mercy of God and His blessings.
- 16 خدمت آقایان عظام حضرات افنان علیهم من کل بهاء ابهاه اظهار نیستی مینمایم و تکبیر و سلام معروض میدارم دستخط آقای معظم حضرت آقا سید م علیه منکل بهاء ابهاه باینعبد رسید و تلقاء وجه عرض شد و الواح بدیعہ منیعہ نازل حال بجهت اخذ سواد تعویق افتاد انشاء الله این ایام ارسال میشود یستل الخادم ربّه بأن یجی الأرض من آیاته و نفحاته انه هو السامع المحیب البهاء و الذکر و الثناء علیکم و علی اولکم و آخرکم و ظاهرکم و باطنکم و رحمة الله و برکاته
- 17 The servant 29th of Dhi'l-Hijjih al-Haram 1301
- 17 خادم فی ۲۹ شهر ذی الحجّة الحرام سنة ۱۳۰۱
- 18 At this moment I was present in the Most Pure and Most Luminous presence of the Two Most Great Branches - may my spirit, my being, and my essence be sacrificed for the dust of their footsteps - and likewise before the Pavilion of Infallibility I presented mention of your praise and glory. Each one expressed special mention, special praise, special greetings and salutations and glory, which this servant should convey. May my spirit be sacrificed for their favors and my being for their tenderness.
- 18 در این حین بحضور اطهر انور غصنین اعظمین روحی و ذاتی و کینونتی لثراب قدومهما الفداء حاضر و همچنین تلقاء سراق عصمت مراتب ذکر و ثنای آنحضرت را معروض داشتم هر یک ذکر مخصوص و ثنای مخصوص و تکبیر و سلام و بهای مخصوص اظهار فرمودند که اینعبد عرض نمایم روحی لأطافهم الفداء و ذاتی لشفتهم [الفداء]

BH06839

To: Zayn (father of Hasan and Abdul-Husayn) et al.

Date: 1301 ? [1883-1884]

1 He is God, exalted be His glory, majesty and power!

2 O Zayn, upon thee be My glory and loving-kindness! The servant in attendance before the Throne presented thy letter and that of the noble name, upon whom be My glory. At a time when the morning breeze of inner meanings was wafting and the birds of utterance were singing with joy, all that thou hadst mentioned attained the honor of being heard. Praise be to God, He hath adorned the world with an ornament and clothed it with a garment which the possessors of hosts and ranks and of might and wealth are powerless to remove. Say: All power belongeth unto God, the Goal of the worlds, and all majesty belongeth unto God, the Object of worship of all in the heavens and the earth. These earthly manifestations are not and have never been worthy of mention. Say: These birds of the wilderness have another drinking-place and another station. Who is able to extinguish what God hath kindled with His white hand, and who can put out what the hand of thy Lord's power, the Strong, the Dominant, the Mighty, hath set ablaze? The hand of power hath extinguished the fire of sedition. Verily, He is the One Who doeth what He willeth through His word "Be" and it is. Say: The mountain of the steadfastness of My chosen ones is not shaken by the winds of the world nor by the tempests of the nations.

3 Glory be to God! What hath possessed these people that they should imprison the friends of God and cast them into dungeons? Thou hast seen that Name of God. By My life! He desired naught save righteousness and prosperity from God, glorified be His majesty, and at all times he would beseech God, glorified be His majesty, for bounty, mercy, loving-kindness and compassion for all the peoples of the world. Naught but good was mentioned by him. Nevertheless, there befell him what befell him.

4 Likewise with the friends of God, 'Ali-Qabli-Akbar, upon whom be My glory - although he spoke with utmost truthfulness, it proved of no avail. They presented proofs and evidences. We were with them when they spoke the truth. Although one of the friends of God spoke somewhat unwisely, yet God forgave him as a grace from His presence.

1 هو الله تعالى شأنه العظمة والاقترار

2 یا زین علیک بهائی و عنایتی مکتوب شما و اسم کریم علیه بهائی را عبد حاضر لدی العرش عرض نمود در حینیکه نسیم فجر معانی در هبوب و طیور بیان در تغنی و شور جمیع آنچه مذکور داشتی بشرف اصغا فائز لله الحمد عالم را بطرازی مزین نموده و بردائی متردّی فرموده که صاحبان جنود و صفوف و عزّت و ثروت قادر بر نزع آن نه قل انّ القدرة کلّها لله مقصود العالمین و العظمة کلّها لله معبود من فی السموات و الأرضین اینظواهر ترائیه قابل ذکر نبوده و نیستند بگو آبخور اینطیور صحرائی دیگر و مقامی دیگر است من یقدر ان یطفئ ما اثاره الله بیده البیضاء و من یتستطیع ان یخمد ما اشعلته ید قدرة ربّک القوی الغالب القدیر اشتعال نار فتنه را ید قدرت خاموش نمود انه هو المقتدر علی ما یشاء بقوله کن فیکون قل انّ جبل سکون اصفیائی لا یتزعزع من اریاح العالم و لا من قواصف الأمم

3 سبحان الله این قوم را چه بر آن داشت که اولیای حق را اسیر نمایند و بحبس فرستند آنجناب اسم الله را دیده اند لعمری جز صلاح و فلاح از حق جلّ جلاله نخواسته و در لیلای و ایام از برای جمیع امم عالم نعمت و رحمت و عنایت و شفقت حق جلّ جلاله را مسئلت مینمود جز خیر در نفسش مذکور نه مع ذلک وارد شد بر او آنچه وارد شد

4 و همچنین بر اولیای الهی جناب علی قبل اکبر علیه بهائی مع آنکه بکمال صدق تکلم نمود مع ذلک مفید نیفتاد بدلیل و برهان اقامه حجت نمودند انا کنا معهم اذ نطقوا بالحق اگرچه یک نفر از دوستان الهی خارجی از حکمت تکلم نمود ولكن عفا الله عنه فضلاً من عنده

- 5 And We make mention in this station of Abu'l-Fadl who hath been imprisoned for My name. Say: Be not grieved, for the day is approaching when the faithful will behold the daystar of justice shining in its full splendor from the dayspring of glory. Thus doth the Lord of all beings inform thee from His mighty prison.
- 6 As to what thou hadst mentioned regarding consultation, We have verily made it a ladder of ascent unto the heaven of success and salvation. Well is it with them that take hold thereof and preserve its station. Man's ascent to the heaven of wellbeing and safety is indeed dependent upon the ladder of consultation. God willing, may the people of God hold fast unto it in all conditions.
- 7 O thou who hast attained unto My presence! The immoderation of some in the early days of the Cause was like violent and destructive tempests that uprooted the saplings of assurance and hope. Thus did the government turn away and the people become agitated, for they were heedless of the divine purpose and commandments and acted according to their own desires. Although the morning breeze of revelation was wafting and He Who conversed on Sinai was speaking, yet none witnessed from them any deed befitting the divine days. For this reason did the life of the oppressor gain extension until these days. Every person of insight beareth witness to what hath been mentioned.
- 8 O Zein! The clouds of oppression have veiled the moons of justice and prevented their light from shining forth, and the greatest veil has come between the Sun of Justice and the world. The cause and origin of this oppression have been and are the divines. They are the mighty veil and the dense cloud. Harken unto that which the All-Merciful hath revealed in the Qur'an: "They have exchanged the favor of God for disbelief, and caused their people to dwell in the abode of perdition." Today, that which will cause the exaltation of the Word and the spread of the Divine Cause is the sanctification of the hearts of His loved ones from rancor and hatred and from whatsoever is unacceptable in God's sight. I swear by the lights of the Sun of inner meanings that such souls have been and are under the glance of His favor. Their Helper and Succourer is God, exalted be His glory. The oppressor shall be in loss, and the oppressed shall triumph. How excellent was that which was spoken aforetime:
- 9 "Thine eyes are closed in slumber while the wronged one remaineth sleepless, Calling out against thee, and God's eye slumbereth not."
- و نذكر في هذا المقام ابا الفضل الذي سجن لاسمى قل لا تحزن سوف يرون المخلصون شمس العدل مشرقة من افق العلاء كذلك يخبرك مولى الورى في سجنه المتين
- و ما ذكرت في المشاورة انا جعلناها مرقاة لسماء الفوز و الفلاح طوبى لآخذى زمامها و حافظى مقامها صعود باسما من و امان بمرقاة مشورت معلق انشاء الله در جميع احوال اهل الله باو متمسك باشند
- يا ايها الفائز بلقائى بى اعتداليهاى بعضى در اول امر بمنزله ارياح عاصفه قاصفه نهالهاى اطمينان و اميد را برانداخت لذا دولت معرض و ملت مضطرب چه كه از اراده و احكام الهى غافل بودند و باراده خود عامل با آنكه نسيم صبح ظهور در مرور و مكلم طور ناطق مع ذلك احدى عمليكه لايق ايام الهى باشد از ايشان نديد باين سبب عمر ظالم مدد يافت تا باين ايام رسيد هر صاحب بصرى با آنچه ذكر شد شاهد و گواهست
- يا زين اقرار انصاف را غمام اعتساف منع نمود و از نور بازداشت و خورشيد عدل را حجاب اكبر حائل گشت سبب و علت ظلم علما بوده و هستند ايشانند حجاب كبير و سحاب غليظ ان استمع ما انزله الرحمن فى الفرقان بدلوا نعمة الله كفرا و احووا قومهم دار البوار امروز آنچه سبب اعلاء كلمه و انتشار امر الهى است تقديس قلوب اولياست از ضعيفه و بغضا و از جميع آنچه لدى الله مقبول نه قسم بانوار آفتاب معانى كه چنين نفوس تحت لحاظ عنایت بوده و هستند ناصر و معين ايشان حق جل جلاله ظالم خاسر و مظلوم فائز نعم ما قيل من قبل
- نامت عيونك و المظلوم منتبه يدعو عليك و عين الله لم تنم

- 10 Today, pay no heed to outward powers. That which thou seest shall perish, but that which My Most Exalted Pen hath spoken unto thee shall endure. In this Revelation, God hath not and will not grant respite to the oppressor, and if any soul remaineth for numbered days, this is in accordance with the requirements of consummate wisdom. This is another matter. Thy Lord is, verily, the Mighty, the All-Conquering, the Powerful.
- 10 اليوم ملاحظه اقتدارهای ظاهره نمائید سیفنی ما تراه و بقی ما نطق لک قلبی الأعلی در اینظهور حق ظالمرا مهلت نداده و نخواهد داد و اگر ایام معدوده نفسی باقی ماند این بمقتضیات حکمت بالغه است انه لأمر آخر ان ربک هو القوی الغالب القدير
- 11 In all matters be vigilant regarding the Cause. In the darkness of oppression, be as a brilliant star, and in the midst of turmoil, be at peace through the Name of God. Take counsel together in matters, placing your trust in God, the Protector, the Self-Subsisting. Blessed art thou, O Zein, for having remembered My Name, the Wronged One, the Imprisoned, and for having mentioned it with glory in thy letter. He will surely reward thee with the best of rewards. Verily, He doth not suffer the recompense of the sincere to be lost.
- 11 در جميع امور مراقب امر باشید در ظلمت ظلم بمثابه نجم منیر و در بحبوحه اضطراب باسم حق مطمئن شاوروا فی الأمور متوکلین علی الله المهیمن القیوم طوبی لک یا زین بما ذكرت اسمی المظلوم المسجون و ذکرته بالعره فی کتابک انه یجزیک احسن الجزاء انه لا یضیع اجر المخلصین
- 12 As to what thou didst mention regarding My handmaiden and My leaf, We send her Our greetings from this exalted spot. Give her the glad-tidings of My remembrance of her, that she may thank her Lord, the Forgiving, the Generous.
- 12 و ما ذكرت فی امتی و ورقتی انا نکیر علیها من هذا المقام المنیع بشرها بذکری ایها لتشکر ربها الغفور الکریم
- 13 Concerning what thou didst write about the sale of property, there is no objection. What is essential today is to hold fast to and engage in matters that will cause the elevation of the Cause. God will soon expand your sustenance and send down upon you a blessing from the heaven of His bounty. He, verily, hath power over all things. The selling of property for the purpose of acquiring another house is acceptable before the Face, and God, exalted be His glory, in all conditions hath regard for what is beneficial for His loved ones.
- 13 و اینکه در باب فروش ملک نوشته بودید بآسی نه آنچه اليوم لازمست تمسک و تشبث باموری است که سبب ارتفاع امر شود سوف یبسط الله رزقکم و یزول علیکم برکه من سماء فضله انه علی کثیء قدیر فروختن ملک لأجل ابتیاع بیت آخر لدی الوجه مقبول و حق جل جلاله در هر حال بمصلحت دوستان خود ناظر است
- 14 We make mention in this place of thy son Abdul-Husayn, that this may be a treasure for him in the Book of God, the Lord of the worlds. Every mention that hath flowed from My Most Exalted Pen shall never be exhausted, and shall endure as long as My Most Beautiful Names endure. To this testifieth every discerning one who is endued with insight.
- 14 و نذکر فیهذا المقام ابنک عبدالحسین لیكون ذخراً له فی کتاب الله رب العالمین کل ذکر جرى من قلبی الأعلی انه لا ینفد بدوام اسمائی الحسنی یشهد بذلك کل عارف بصیر
- 15 And We make mention of thy other son who hath been named Hasan. O Hasan! Be excellent even as God hath shown excellence unto thee. Then rejoice in His wondrous remembrance of thee. Verily, He hath remembered thee in the Most Great Prison with that which nothing can equal, if thou be of them that understand. Seize upon the remembrance of God and His loving-kindness, and be thou of the thankful.
- 15 و نذکر ابنک الآخر الذی سمي بحسن یا حسن احسن کما احسن الله الیک ثم افرح بذکره البدیع انه فی السجن الأعظم ذکرک بما لا یعادله شیء ان انت من العارفين ان اغتم ذکر الله و عنايته و کن من الشاکرین
- 16 And We make mention of Muhammad-Qabli-'Ali and counsel him with that which will exalt his station among the servants

and establish his remembrance in the Book of God, the All-Knowing, the All-Informed. Thus have We illumined the horizon of thy heart with the Sun of My wise remembrance. Be thou thankful to God for this great bounty.

16 و نذکر محمد قبل علی و نوصیه بما یرتفع به مقامه
بین العباد و یثبت ذکرة فی کتاب الله العلم الخبیر
کذلک نورنا افق قلبک بشمس ذکرى الحکیم
ان اشکر الله بهذا الفضل العظیم

- 17 O Habib! The Best-Beloved remembereth thee from the prison quarter, while speaking with manifest sovereignty. The conditions of the world cannot frustrate Him, nor the hosts of nations, nor the might of the oppressors. He calleth out with the most exalted call betwixt earth and heaven, and summoneth all to His straight path. He seeth the oppressors but as moths fluttering in the air. Thus hath the Tongue of Grandeur spoken from His exalted station.

17 یا حبیب یذکرک المحبوب من شطر السجن اذ
کان ناطقاً بسلطان مبین لا تعجزه شئون العالم
ولا جنود الأمم ولا سطوة الظالمین ینادى بأعلى
التداء بین الأرض و السماء و يدعو الكل الى
صراطه المستقیم و لا یرى الظالمین الا کالفراس
المتحرک فی الهواء کذلک نطق لسان العظمة فی
مقامه الرفیع

- 18 As to what thou hast mentioned concerning the trustees, all of it hath been accepted in the Most Holy Court, and its decree hath previously been issued from the Most Exalted Pen. However, their appointment in the visible world is contingent upon its time. Every matter, when its hour cometh, God shall manifest it in truth. Verily, He is the Powerful, the Mighty.

18 اینکه در باره امانا ذکر نمودید جمیع آن در ساحت
اقدس مقبول و از قبل از قلم اعلی حکمش جاری
ولکن تعیین آن در عالم ظاهر معلق است بوقت
کل امر اذا جاء حینه یتظهره الله بالحق انه هو
المقتدر القدير

- 19 Had We previously designated someone specifically and adorned him with the distinction of appointment, there would assuredly have befallen him that which would have grieved the Concourse of the Near Ones and the Supreme Concourse. However, after the extinction of the kindled fire and its subsidence, let the Council of Consultation designate them in utmost joy and fragrance. In that Council, let them hold fast unto whatsoever conduceth to exaltation, elevation, dignity, composure, goodly deeds, spiritual qualities, words of counsel, and the reformation of heedless souls, according to the requirements of the days, until God shall come with His command. Verily, He hath power over all things. At present, it is more expedient that these souls be confirmed by the signature of the friends in that land, for if the people of hatred and iniquity—that is, the divines of the age—were to become aware of those souls who have been designated by God, they would assuredly harass the princes and ministers with a hundred thousand lies, deceptions, and schemes, and would besmirch matters that are sanctified from the world and its affairs with the clay of their own suspicions and imaginings, presenting them before their presence. Verily, thy Lord speaketh the truth and guideth to the way. He is the Ruler, the Commander, the Holy, the Mighty, the Beautiful.

19 اگر از قبل نفسی را مخصوص مینمودیم و بطراز
تخصیص مزین البته بر او وارد میشد آنچه که
سبب حزن ملاً اصفیا و ملاً اعلی میگشت ولكن
بعد از اطفاء نار مشتعله و سکون آن مجلس
شوری بکمال روح و ریحان معین نمایند و در آن
مجلس آنچه سبب علو و سمو و سکون و وقار و
اعمال طیبه و اخلاق روحانیه و کلمات نصیحه
و تهذیب نفوس غافله شود باقتضای ایام بآن
تمسک نمایند الی ان یأتی الله بأمره انه علی کلشیء
قدیر حال این نفوس بامضای اولیا واقع شود در
آن ارض اقرب بمصلحت است چه اگر اهل بغی
و فحشا یعنی علمای عصر مطلع شوند بر نفوسیکه
من عند الله معین شده اند البته بصد هزار کذب
و تدلیس و حیل مزاحم امرا و وزرا شوند و
امور را که مقدس از دنیا و شئون اوست
بطین ظنون و اوهام خود بیالایند و در محضر
ایشان عرضه دارند ان ربک یقول الحق و یتهدى
السبیل و هو الحاکم الامر المقدس العزیز الجمیل

- 20 And at the end of the Book, We make mention of thee with another mention, that thou mayest rejoice in God's bounty, the Supreme, the Self-Subsisting. We have answered thee and

20 و فی آخر الکتاب نذکرک بذکر آخر لتفرح بفضل
الله المهیمن القیوم انا اجبتک و قضینا لک ما
اردته و نسأل الله بأن یغفر ما اردت له الغفران انه

decreed for thee what thou didst desire, and We ask God to forgive that for which thou didst seek forgiveness. Verily, He is the All-Merciful from before and after, and He is the Forgiving, the Generous. The glory shining from the horizon of the heaven of thy Lord's loving-kindness be upon thee and upon thy family and upon those who have attained unto this manifest Cause.

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لهو الرحمن من قبل و من بعد و هو الغفور الكريم
البهاء المشرق من افق سماء عناية ربك عليك و
على اهلك و على الذين فازوا بهذا الامر المبين

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BH00722

To: Ali Akbar, in Baku

Date: 1301 ? [1883-1884]

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

1 هو الله تعالى شأنه العظمة والاقترار

2 The essence of praise and the jewel of glorification befit the tracing of the Most Exalted Pen, which was not prevented from its call by the clamor of the divines nor the rattling chains of the composers. At all times it moved in the arena of wisdom and utterance in such wise that all the worlds of the unseen, by that movement, turned toward the Friend. Now it is hidden, but God shall soon make it manifest through His justice. Verily, He is the All-Bountiful, the Generous. This movement shall not be seized by stillness, nor shall this call be followed by silence. Blessed are they who have attained unto the hearing thereof. These are the people of Baha and the companions of the Crimson Ark, whose mention God hath revealed in the Qayyumu'l-Asma. There is none other God but He, the Single, the One, the Powerful, the Mighty.

2 سازج حمد و جوهر ثنا صریر قلم اعلی را لایق و
سزاست که ضوضای علها و زماجیر اهل انشاء
او را از ندا منع ننمود در جمیع احیان در مضمار
حکمت و بیان بشأنی متحرک که عوالم غیب
کلیها از آنحرکت بشطر دوست توجه نمودند حال
مستور است سوف یظهره الله عدلاً من عنده
انه هو الفیاض الکرم این حرکت را سکون اخذ
ننماید و این ندا را صمت از عقب درنیاید طوبی
از برای نفوسیکه باصغای آن فائز شدند اولئک
اهل البهاء و اصحاب السفینه الحمراء التي انزل الله
ذکرها فی قیوم الاسماء لا اله الا هو الفرد الواحد
المقتدر القدیر

3 Glory be unto Thee, O Thou at Whose mention all mention boweth down, and at Whose light's dawning all lights humble themselves. I beseech Thee by Thy Name through which Thou didst subdue all things and didst open the cities of the Kingdom of Names, to assist Thy servants in Thy remembrance and praise, and to enable them to act according to what Thou hast revealed in Thy Book. O Lord! This is Thy Day which Thou hast preferred above all other days and hast mentioned in the Books, the Psalms, and the Tablets. I beseech Thee by it and by what beseemeth it to send down from the heaven of Thy Will upon Thy servants that which will draw them nigh unto Thee, make them recognize Thy path, cause them to hear Thy verses, and teach them what Thou hast revealed in Thy Book. Thou art the One Who hath power over whatsoever He willeth.

3 سبحانک یا من عند ذکرک سجدت الأذکار و عند
اشراق نورک خضعت الأنوار اسألك باسمک
الذي به سخرت الأشياء و فتحت مدائن ملکوت
الاسماء بأن تؤید عبادک علی ذکرک و ثنائک و
وقفهم علی العمل بما انزلته فی کتابک ای رب
هذا یومک و فضلتہ علی الأيام و ذکرته فی الكتب
و الزبر و الألواح اسألك به و بما ینبغی له بأن
تنزل من سماء مشیتک علی عبادک ما یقرّبهم
إلیک و یعرفهم صراطک و یسمعهم آیاتک و
یعلمهم ما انزلته فی کتابک انک انت المقتدر علی
ما تشاء لا یعجزک شیء و لا یمنعک امر انک

Nothing can frustrate Thee, nor can any matter prevent Thee. Verily, Thou art the Powerful, the Mighty. O Lord! Send Thy blessings upon Thy chosen ones and Thy loved ones who were not deterred by the might of the oppressors from turning to Thee, nor were they frightened by the pharaohs from facing toward Thy direction. Thou doest what Thou willest through Thy power and decreest what Thou desirest. Verily, Thou art the Mighty, the Praiseworthy.

انت المقتدر القدير اى ربّ صلّ على اصفياك
و اولياك الذين ما منعتهم شئون الجبارة عن
التوجه اليك و ما خوفتهم الفراعنة عن الاقبال
الى شطرك تفعل ما تشاء بقدرتك و تحكم ما
تريد انك انت العزيز الحميد

- 4 The petition of that dear one was presented by this servant in the Most Holy and Most Exalted Court, and was graced with hearing.

4 عريضه آنجناب را عبد حاضر در ساحت امنع
اقدس عرض نمود و بشرف اصغا فائز گشت

- 5 Concerning what thou didst ask about the earth and what the wise have said about it: in truth these matters have not yet been fully discovered. This is the truth, and beyond it is naught but error. However, the philosophers of this age, having received a portion of the light of this Manifestation, are more knowledgeable than those who came before. They have not yet fully discovered the number of planets; soon it shall be revealed and added to the previous count. This science is a fathomless ocean. Each fixed star has its planets, and each planet is a world among the worlds of thy Lord. Who can count the hosts of thy Lord therein, or the creations of His servants therein?

5 اينكه از ارض سؤال نمودى و ما نطق به الحكماء
فى الحقيقه اين امور تا حال بتمامه كشف نشده هذا
هو الحق و ما بعده الا الضلال ولكن حكاي اين
اعصار نظر بآنكه از تجليات انوار ظهور قسمت
برده اند اعرف از قبلند تا حال عدد سيارات را
بتمامه نيافته اند عنقریب كشف ميشود و بر عدد
سابق ميفزايد اين علم بحريست بى پايان از براى هر
يك از ثوابت سيارايتست و هريك از سيارات
عالى است از عوالم پروردگار من يقدر ان يحصى
جنود ربك فيها او صنائع عباده فيها

- 6 The spirituality of Jesus adorned the world of the Gospel, yet its people are heedless, walking in the wilderness of error and sleeping on the couch of negligence. They have not awakened from the trumpet blast, nor have they risen from the graves of their desires. Soon shall they witness the recompense of their deeds. Verily, thy Lord is the Just, the Wise.

6 روحانيت روح عالم انجيل را مزين نمود ولكن
اهلش غافل و در هيما ضلالت سالکند و
بر فراش غفلت نائم از صيحه و صور بشعور
نيامده اند و از قبور هوى برنخاسته اند عنقریب
جزای اعمال را مشاهده نمايند ان ربك هو
العاقل الحكيم

- 7 As to thy question concerning the spirit and its movement, know thou that pure and sanctified spirits, detached from earthly conditions, have been and ever shall be the educators of the world of being. By the Life of God! After their ascension, they exercise supreme influence and power. They have ever been, and shall remain, all-encompassing and supreme. This station hath ever been guarded and preserved, sealed with the Seal of Divine protection, and treasured in the vault of infallibility. The tongue faileth to describe it, and minds and hearts fall short of comprehending it. The first interpreter, enthroned at the head of creation, is the tongue itself, which hath repeatedly confessed its powerlessness. What hath been mentioned regarding this station hath been solely through Divine grace and favor. Let this much be clear and evident: that pure and sanctified spirits who ascend from this world in the light of detachment are mighty causes for the education of the world and the appearance of crafts and wisdom.

7 اينكه از روح و سير او سؤال نمودى ارواح
مستقيمه مجرده كه مقدس از شئون ارضند
مرتبى عالم بوده و هستند لعمر الله بعد از صعود
مهيمن و محيطند لميزل و لايزال اين مقام مستور
بوده و بختام حفظ الهى محتوم و در خزانه
عصمت محفوظ لسان از ترجمه عاجز و عقول و
افتده از ادراك قاصر مترجم اول كه بر صدر
عالم مقر اخذ نموده لسان بوده و او مكرّر بر عجز
خود اعتراف كرده و آنچه در اين مقام ذكر شد
محض فضل و عنایت بوده اينقدر معلوم و واضح
گردد كه ارواح مقدسه مجرده كه از اين عالم
بنور انقطاع صعود نمايند سبب بزرگند از براى
تربيت عالم و ظهور صنايع و حكم

- 8 In the first rank, the purpose of sending Messengers and revealing Books hath been this: the purification of souls, the refinement of spirits, and their sanctification and detachment. Blessed are they who today have attained unto the rustling of the Lote-Tree beyond which there is no passing and have perceived the fragrance of His garment.
- 9 O friends! This is the day of pure deeds, the day of mention and praise. Strive ye that ye may attain unto that which shall cause the fragrance of being to be forever inhaled throughout all kingdoms. Say: Take ye the Book of God with the power that proceedeth from Him, then observe that which ye have been commanded therein. He, verily, is the Commander, the All-Wise.
- 10 As to what thou hast mentioned regarding business and transactions, these matters have been made dependent in the Book of God upon consultation. Let them consult with faithful and upright souls concerning their business dealings and the like, and whatsoever is decided, let them act upon it, placing their trust in God. This is God's decree and His command. Blessed is he who heareth and acteth, and woe unto the heedless.
- 11 As to what thou hast mentioned regarding the Huququ'llah, this pertaineth exclusively to God, exalted be His glory. It must be sent to the Holy Court. The matter is in His hands. He doeth what He willeth and ordaineth what He pleaseth. Since thou hast inquired, this answer hath been sent down from the heaven of bounty. This matter is obligatory upon all, and the honor of all lieth in its payment, for it is the cause of the purification of one's possessions and the source of blessing and increase in bounty. Until now, people have been heedless of this matter. They strive to amass wealth, whether lawfully or unlawfully, to leave it for heirs whose fruit is unknown. Say: Today the Word of God is the heir, for the purpose of an heir hath been the preservation of name and trace, and it is evident that centuries and ages shall obliterate these remembrances. However, every word that hath flowed from the Most Exalted Pen concerning any soul shall endure throughout the kingdoms of earth and heaven. This is the supreme bounty and the greatest favor. Let him who wisheth act accordingly, and let him who wisheth turn away.
- 12 Mention has been made of turning towards the prison. After the fire of oppression was kindled in the land of Ta, this land too was somewhat disturbed. False rumors arose. Therefore, wisdom dictated a pause. If they gradually turn, holding fast to wisdom, there is no harm. Acknowledgment is not permissible in any place. Trusting in God, let one or two set forth. In all conditions they must not let go of wisdom until the clamor
- 8 در رتبه اولیه مقصود از ارسال رسل و انزال کتب این بوده یعنی تزکیه نفوس و تصفیه ارواح و تنزیه و تقدیس آن طوبی از برای نفوسیکه الیوم باصغاء حقیف سدره منتهی فائز شده‌اند و عرف قیص را ادراک نموده‌اند
- 9 ای دوستان امروز روز عمل خالص است و روز ذکر و ثناست جهد نمائید تا فائز شوید بآنچه که عرف هستی از او بدوام ملک و ملکوت استشمام شود قل خذوا کتب الله بقوة من عنده ثم اعمالوا ما امرتم به فیه انه لهُ الامر الحکیم
- 10 و اینکه در باره کسب و معاملات ذکر نمودی این امور در کتاب الهی بمشورت معلّق شده با نفوس مؤمنه مستقیمه مشورت نمایند یعنی در کسب و اقتراف و امثال آن و آنچه ظاهر شود متوکلاً علی الله عمل کنند هذا حکم الله و هذا امر الله طوبی لمن سمع و عمل و ویل للغافلین
- 11 و اینکه در باره حقوق ذکر نمودی این مخصوص است بحق جلّ جلاله باید بساحت اقدس ارسال شود الامر بیده یفعل ما یشاء و یحکم ما یرید چون آنجناب سؤال نمودند اینجواب از سماء عنایت نازل اینفقره فرض است بر کل و شرف کل در ادای آنست چه که سبب تطهیر اموال و برکت و ازدیاد نعمت بوده و هست و تا حال ناس از اینفقره غافلند سعی نموده و مینمایند یا از حلال و یا از حرام چیزی ذخیره نمایند و از برای وراثتیکه ثمر آن معلوم نیست بگذارند بگو امروز کلمه الله وارث است چه که مقصود از وارث ابقاء ذکر و اثر بوده و این بسی واضح و معلوم است که قرون و اعصار این اذکار را محو نمایند و لکن هر کلمه‌ئی که از قلم اعلی در باره نفسی جاری شد بدوام ملک و ملکوت باقی و پاینده است اینست فضل اعظم و نعمت کبری من شاء فلیعمل و من شاء فلیترک
- 12 ذکر توجه بشطر سجن را نمودند بعد از [اشتعال نار] ظلم در ارض طاء این ارض هم فی الجمله منقلب مشاهده شد گفتگوهای کاذبه بمیان آمد لذا نظر بحکمت امر بتوقف شد اگر بتدریج توجه نمایند متمسکاً بالحکمة باسی نیست اقرار در هیچ محل جایز نه متوکلاً علی الله واحد و [اثنین] عازم شوند

from that land subsides. They must not change those practices which they have previously followed, as a wisdom from God, the Lord of the worlds. Today the gaze of all must be fixed solely upon the Most Exalted Horizon. Whatsoever He commands, that is the decree of God amongst His servants. To this testifies He Who speaks: verily there is none other God but Him, the Single, the All-Informed.

در جميع احوال بايد حكمت را از دست ندهند
تا ضوضا از آن ارض مرتفع نشود اعمالی را كه
از قبل بآن عامل بوده‌اند بايد تغيير ندهند حكمة
من الله رب العالمين امروز بايد نظر كل بافق اعلى
وحده باشد آنچه را بآن امر فرمايد اوست حكم
الله مابين عباد يشهد بذلك من ينطق انه لا اله
الا هو الفرد الخبير

- 13 We convey greetings to the friends and enjoin upon them that whereby the Cause is exalted, namely deeds and character that cause the elevation and advancement of the Word of God among His servants. The glory shining from the heaven of My grace be upon thee and upon My loved ones who have turned with their hearts unto God, the Mighty, the Powerful, the Best-Beloved.

13 دوستان را تكبير ميرسانيم و به ما يرتفع به الامر
امر مينمائيم و آن اعمال و اخلاقيست كه سبب
علو و سمو كلمة الله است بين عباد البهاء المشرق
من افق سماء فضلى عليك و على احبائى الذين
اقبلوا بالقلوب الى الله المقتدر العزيز المحبوب

- 14 We convey greetings to the handmaidens of that land and give them the glad-tidings of the favors of God, exalted be His glory. All must, with utmost sanctity and detachment, be engaged in the remembrance of God throughout the days and nights. Every handmaiden of God who today attains unto hearing and is enabled to respond - she is recorded and inscribed among the leaves of the most exalted Paradise in the Book of Names. Rejoice, O handmaidens of God! Blessed are ye and joy be unto you! How many a man hath been debarred from the Truth, and how many a woman hath turned unto and attained recognition of God, the Most High, the Great. Praise ye the Best-Beloved of the worlds, Who hath chosen you from among all handmaidens and adorned you with the ornament of His own recognition. The glory shining from the horizon of My grace be upon you and upon those who have attained unto this glorious, mighty station.

14 اماء آن ارض را تكبير ميرسانيم و بعنايات حق
جل جلاله بشارت ميدهيم بايد كل بكمال تقديس
و تنزيه در ليالى و ايام بذكر حق مشغول باشند
هريك از اماء الله كه اليوم باصفا فائز و بجواب
مؤيد او از ورقات فردوس اعلى در كتاب اسماء
مذكور و مسطور ان افرحن يا اماء الله طوبى
لكن و نعيماً لكن كم من رجل منع عن الحق
و كم من امة اقبلت و فازت بعرفان الله العلى
العظيم حمد كنيد محبوب عالميانرا كه شما را از
مايين اماء برگريد و بطراز عرفان خود مزين نمود
البهاء عليكن و على اللائى فزن بهذا المقام العزيز
[المنيع]

BRL_HUQUQ#009x, COC#1140x, KSHK#17x

BLIB_Or15730.104, BRL_DA#442,
BRL_HUQUQP#009x, AVK1.137ax,
AVK1.279.05x, AVK3.411.02x

BH01377*To: Zaynul-Muqarrabin**Date: 1301 ? [1883-1884]*

- 1 He is God, exalted be His glory, the Most Great! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God Who hath spoken that whereby all things were attracted, and through Whom His path and His balance were made manifest, and whatsoever was recorded in the Books, the Scriptures, the Psalms and the Tablets. He, verily, is the Cleaver of the daybreak and the Sender of winds. There is none other God but Him, the One, the Almighty, the All-Powerful, the Unconstrained. And may blessings and peace, shining forth from the horizon of the heaven of His grace, rest upon His loved ones and His chosen ones who have cast aside the ways of the world, holding fast to His straight path. These are servants unto whom God's Book hath testified, both before and after, and the tongue of the All-Merciful hath spoken their praise in the Qur'an: "They speak not until He hath spoken, and they do His bidding." 2 الحمد لله الذي نطق بما اجتذبت به الأشياء وظهر فيه صراطه وميزانه وما كان مذكوراً في الكتب والصحف والزبر والألواح أنه لخالق الأصباح ومرسل الأرياح لا اله الا هو الواحد مقتدر العزيز المختار والصلوة والسلام الظاهر اللائح من افق سماء فضله على اوليائه واصفيائه الذين نبذوا سبل العالم متمسكين بصراطه المستقيم اولئك عباد شهدت لهم كتاب الله من قبل ومن بعد ونطق بثنائهم لسان الرحمن في الفرقان لا يسبقونه بالقول وهم بأمره يعملون
- 3 Glory be unto Thee, O God of Names and Creator of heaven! I beseech Thee by Thy Name through which the pearls of utterance appeared and the fountain of Thy knowledge flowed amidst Thy creatures, to ordain for Thy loved ones, by Thy Most Exalted Pen, that which will draw them nigh unto Thee. Thou art He Who hath ever been, in the heights of bounty, mercy, loving-kindness and beneficence, and will ever continue to be even as Thou hast been from all eternity. There is none other God but Thee, the Self-Sufficient, the Most Exalted. 3 سبحانك يا اله الأسماء وفاطر السمآء اسئلك باسمك الذي به ظهرت لآلى البيان وجرت عين عرفانك بين بريتك بأن تكتب لأوليائك من قلبك الأعلى ما يقربهم اليك أنك انت الذي لم يزل كنت في علو الفضل والرحمة والعناية والاحسان ولا يزال تكون يمثل ما كنت في ازال الآزال لا اله الا انت الغنى المتعال
- 4 My spirit be a sacrifice unto your remembrance! Your letter arrived and from its horizon shone forth the light of recognition. When I opened and read it, I found the fragrance of your words in the mention of our Lord, the All-Merciful. Then was I taken up until I entered the Most Exalted Paradise, the Station whereon the Ancient Beauty was established upon the throne of His Most Glorious Name. When I presented what was therein before His Countenance, the Ancient Lord turned toward me and spoke that which caused the ocean of knowledge to surge in creation and the light of recognition to shine from the heaven of proof. He said, exalted be His majesty and mighty be His utterance: 4 روحى لذكركم الفداء قد اتى كتابكم وسطع من افقه نور العرفان فلما فتحت وقرأت وجدت عرف بيانكم من ذكر ربنا الرحمن اذاً اخذت وصعدت الى ان دخلت في الفردوس الأعلى المقام الذي استوى جمال القدم على عرش اسمه الأبهى فلما حضرت عرضت ما فيه تلقاء الوجه اذاً اقبل الى مالک القدم ونطق بما ماج به بحر العرفان في الامكان واشرق نور العرفان من سماء البرهان قال جلّت عظمتة وعزّ بيانه
- 5 "O Zein! Blessed art thou that My Most Exalted Pen hath moved to make mention of thee morning and evening. By My life! The glances of My favor are directed toward thee and the 5 يا زين طوبى لك ان قلبى الأعلى تحرك على ذكرک في صباح ومساءً لعمرى لحاظ فضلى متوجّهاً اليك وامطار عنايتى هاطلة عليك طوبى

showers of My loving-kindness are raining upon thee. Blessed be thine ear, for it hath heard My sweetest call in the earliest days; and blessed be thine eye, for it hath beheld My most exalted horizon; and blessed be thy heart, for it hath turned toward the Dayspring of My most beautiful Names; and blessed be thy hand, for it hath taken hold of My Book; and blessed be thy tongue, for it hath spoken My praise and glorification." Thus doth the Lord of the worlds make mention of thee in the Most Great Prison with that which diffuseth the fragrance of God's loving-kindness, the Lord of all worlds.

- 6 The portion of that honored one from the treasury of the grace of God, exalted be His glory, hath been and is beyond measure. Thou hast partaken of one ocean of supreme bounty, one city of greatest favor, and one world of praise and glorification. No tongue is capable of uttering "well done," nay rather, the Kingdom of utterance is needed to speak forth "well done and blessed be it," inasmuch as the station of the manifestation of grace from the direction of Truth is such that this evanescent servant and his like are powerless and fall short of describing it. Exalted be His generosity, exalted be His bounty, and exalted be His loving-kindness and mercy!

- 7 When Jinab-i-Safar-'Ali (upon him be 96) attained the Most Holy and Most Exalted Court, they promised that a Tablet would be specially revealed and sent for him. This time it was sent. I beseech God to assist him and all servants in that which is the good of all. It is most regrettable that lives should be wasted and pass fruitlessly. It is hoped that God, exalted be His glory, will make all aware and deliver them from this heedlessness, for had we not been heedless, cities opened in the name of Truth and wherein His mention was raised would not have fallen into the hands of the idolaters and enemies of the manifest religion. This is truth, there is no doubt therein.

- 8 Now must the sincere ones and the pure in heart, with utmost lowliness, beseech God, exalted be His glory, for the protection of the radiant Faith. The recompense of deeds is evident and manifest at all times, but where is the soul who will take heed, and where is the one who will be awakened? The sleep of heedlessness and the intoxication of pride have seized all and cast them like uprooted stones upon the earth.

- 9 Praise be to God that the blessed month of fasting became a cause of joy and gladness, though its end brought endless sorrow. Through divine confirmations and heavenly assistance, deeds were manifest according to our capacity, but it is difficult for such minor acts to efface or compensate for major

لسمعک بما سمع ندائی الأُحلی فی اَوَّل الأَیَّام و لعینک بما رأَت افقی الأُعلی و لقلبک بما اقبل الی مطلع اسماء الحسنی و لیدک بما اخذت کُتَّابی و للسانک بما نطق یذکری و ثنائی کذلک یذکرک مولی العالم فی السجَن الأعظم بما یتضوع منه عرف عناية الله رب العالمین انتهى لله الحمد

- 6 قسمت آنحضرت از خزینہ عنايت حقّ جلّ جلاله زیاده از حدّ احصا بوده و هست یک بحر فیض اعظم و یکشهر عنایت کبری و یکجهان ذکر و ثنا برده اید یک لسان قابل نه تا بذکر هتئناً ناطق شود بلکه ملکوت بیان باید تا محض فضل به هتئناً مرئناً تکلم نماید چه که اظهار فضل را از شطر حقّ مقامی است که اینعبد فانی و امثال او از ذکر او عاجز و قاصر است تعالی جوده و تعالی فضله و تعالت عنایتہ و رحمته

- 7 جناب صفرعلی علیه ۹۶ [بہاء الله] حینیکہ بساحت امنع اقدس فائز شد وعده فرمودند لوحی مخصوص او عنایت و ارسال شود این کرّہ ارسال شد از حقّ میطلبم او را و جمیع عباد را مؤید فرماید بر آنچه خیر کلّ در اوست بسیار حیف است عمرها ضایع و بی ثمر از دست برود امید هست حقّ تعالی شأنہ کلّ را آگاہ فرماید و از این غفلت نجات بخشد چه اگر غافل نبودیم مدنیکہ باسم حقّ مفتوح و ذکر حقّ در او مرتفع بدست مشرکین و اعادی دین مبین نمیافتاد هذا حقّ لا ریب فیہ

- 8 حال باید موحدین و مخلصین از حقّ جلّ جلاله بکمال عجز حفظ ملت بیضا را طلب نمایند جزای اعمال در جمیع ایام ظاهر و هویداست ولکن کو نفسیکہ پند گیرد و کو کسی کہ متنبہ شود نوم غفلت و سکر غرور کلّ را اخذ نموده و کأحجار منقعر بر خاک انداخته

- 9 الحمد لله ماه مبارک صیام علّت فرح و سرور گشت اگرچه انتہایش حزن بی پایان آورد بتأییدات الهی و توفیقات ربّانی باندازه خود عملی ظاهر ولکن مشکل اجر این اعمال جزئیہ

transgressions. In any case, we seek forgiveness through goodly character and praiseworthy deeds - how much more so without them! Never have the deeds of a servant been worthy of the court of the Lord, unless His grace should take hold and His favor should assist.

معاصی کبیره را محو نماید و یا تدارک کند در هر حال از اخلاق طیبیه و اعمال پسندیده طلب عفو مینمائیم تا چه رسد بدون آن هرگز عمل عبد لایق پیشگاه حضرت مولی نبوده و نیست مگر فضلش اخذ نماید و عنایتش دست گیرد

BLIB_Or15700.172, BLIB_Or15711.091

BH01512

To: brother of Tabib

Date: 1301 ? [1883-1884]

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

1 اخ حضرت الطیب علیه ۹۶۶ [بهاء الله] هو الله تعالى شأنه العظمة والافتدال

2 Praise be to the Adored One Who, in every age and century, nay rather in every year and month, even in every hour and minute, awakens His servants through signs, tokens and allusions. As is evident, at every moment He appears in a new guise, and in every instant a new matter becomes manifest and an event occurs. Exalted is the All-Merciful Who sent down the Criterion unto them while they were in doubt concerning a new creation. Some are awakened and become aware of divine intentions, their awareness increasing, while others grow more heedless. In these days, were one to find hearing, every created thing would inform man of the mighty events and grievous trials which are the consequences of deeds, and would, in most eloquent language, make him aware. How many a stone hath melted from the fear of God, and how many a servant laugheth and playeth until chastisement seizeth him from every direction. And peace and blessings be upon the Point of Existence and the Manifestation of the Adored One, through Whom the world was glorified, and upon His family and companions who broke not God's Covenant and His testament, and who sacrificed themselves in His path for the exaltation of His Cause and the manifestation of His sovereignty.

2 حمد حضرت معبودی را لایق و سزااست که در هر قرن و هر عصر بلکه در هر سنه و هر شهر بل در هر ساعت و دقیقه عباد خود را بآیات و علامات و اشارات متنبه میفرماید چنانچه مشاهده میشود هر آن بطرازی ظاهر و در هر حین امری باهر و حادثهائی حادث تعالی الرحمن الذی ازل الفرقان لهم فی لبث من خلق جدید بعضی متنبه و بنیات الهی آگاهی میدهد و بر آگاهیشان میافزاید و بعضی را بر غفلت میافزاید این آیام اگر سمع یافت شود هر شیء از اشیاء انسانرا بحوادث عظیمه و بلایای عقیمه که از نتایج اعمال است خبر میدهد و بافصح بیان انسان را آگاه میسازد کم من حجر ذاب من خشیه الله و کم من عبد یضحک و یلعب الی ان يأخذه العذاب من کل الجهات و الصلوة و السلام علی نقطة الوجود و ظهور المعبود الذی به افتخر العالم و علی آله و اصحابه الذین مانقضوا میثاق الله و عهده و فداوا انفسهم فی سبيله لاعلاء امره و اظهار سلطنته

3 Thereafter, it is submitted that the beloved of the heart, his honor Muhammad Mustafa, upon him be the Glory of God, mentioned you, and likewise forwarded the letter you had sent to this evanescent one. Praise be to God, it indicated your honor's love. We beseech God to assist and enable your honor in all conditions. After perusing the letter, it was submitted

3 و بعد عرض میشود محبوب فؤاد جناب محمد مصطفی علیه ۹۶۶ [بهاء الله] ذکر شما را نمودند و همچنین مکتوبی که باینفانی ارسال داشتید فرستادند لله الحمد مشعر بود بر محبت آنجناب از حق میطلبیم آنجناب را در جمیع احوال تأیید

to His presence, and He commanded that your departure is necessary, and the sooner you hasten, the more advisable it would be, for in these parts the weather is unsettled and there are many people. Therefore, the sooner you proceed to the direction of the physician, upon him be His glory, the more beloved it is and has been. Be not grieved at not attaining His presence, for you have previously attained it many times. God willing, may you ever remain under the glances of God's favor and be enabled to do that which He loveth and approveth. Say: Make resolution thy right hand, and prudence thy left hand, and reliance upon God the crown of thy head, and wisdom before thy face, then journey forth. This is nearer unto righteousness.

- 4 We have sent unto the physician, upon him be the Glory of God and His loving-kindness, that from which every seeker hath found the fragrance of his Beloved's garment, and every pursuer the sweet scent of his Goal. Ask God to assist him to serve His Cause and to remain steadfast in that whereby the feet of the servants have slipped, save those whom God hath willed, the Lord of the worlds. We send Our prayers and glorification upon him who hath loved Me and turned unto My face, and upon thee, and upon those who have fulfilled their covenant and acted according to what they were commanded in the Book of God, the All-Knowing, the All-Wise.

- 5 God willing, your honor will proceed, trusting in God and committing all affairs unto Him. Convey my utter servitude and nothingness to the beloved of the soul, the honored physician, upon him be the Glory of God and His loving-kindness, and likewise to his honor the imprisoned one, upon him be the Glory of God, and to Muhammad Surur Effendi and others, upon them be the Glory of God. God willing, may all be engaged in His praise and mention, purely for the sake of God. These are days wherein a thousand sorrows appear at every moment, all being the results of deeds and actions. Matters have reached such a pass that the Islamic nation, which was the most powerful, greatest, most perfect and most rightful of all nations, has manifested such weakness that every person of conscience, every person of fairness, and every person of heart lamenteth over it. Verily, sighs ascend and tears descend, but most of the people are in evident delusion. They have not yet awakened and have not perceived the cause and reason for the afflictions. This evanescent non-existence beseecheth the True One, exalted be His glory, to enable us all. Verily, He is powerful over what He willeth. Peace and glory be upon your honor and upon God's sincere servants.

فرماید و موفق دارد و بعد از اطلاع بر مکتوب در مقام عرض شد فرمودند رفتن ایشان لازم و هر قدر تعجیل نمایند اقرب بمصلحت است چه که اینجها هوا منقلب و جمعیت هم بسیار لذا هرچه زودتر توجه نمایند بشطر طبیب علیه بهائی احب بوده و هست و از عدم لقا محزون نباشند چه که بکرات از قبل بآن فائز انشاء الله لازال تحت لحاظ عنایت حق باشند و بما یحب و یرضی موفق قل ان اجعل العزم عن یمینک و الحزم عن شمالک و التوکل فوق رأسک و الحکمة امام وجهک ثم سافر هذا اقرب للتقوی

4 قد ارسلنا الى الطیب علیه بهاء الله و عنایتیه ما وجد منه کل طالب عرف قیص مطلوبه و کل قاصد رائحة مقصوده فاسئل الله بأن یؤیده علی خدمة امره و الاستقامة علی ما زلت به اقدام العباد الا من شاء الله رب العالمین انا نصلی و نکبر علی من احبب و توجه الی وجهی و علیک و علی الذین وفوا بعدهم و عملوا بما امروا به فی کتاب الله العلیم الحکیم انتهی

5 انشاء الله آتیناب متوکلاً علی الله و مفوضاً الیه الامور متوجه میشوند و خدمت محبوب جان آقای طبیب علیه بهاء الله و عنایتیه عرض فنا و نیستی از اینبعد برسانید و همچنین خدمت جناب مسجون علیه ۹ ۶۶ [بهاء الله] و خدمت محمد سرور افندی و سایرین علیم بهاء الله انشاء الله جمیع خالصاً لوجه الله بنا و ذکرش مشغول باشند این ایام ایامیست که در هر حین هزار غصه ظاهر و جمیع از اعمال و افعال است کار بمقامی رسیده که ملت اسلام که اقوی و اعظم و اکمل و احق از کل ملل بوده بضغفی ظاهر که هر صاحب نفسی و هر صاحب انصافی و هر صاحب قلبی براونوحه مینماید ان الزفرات تصعد و العبرات تنزل ولكن الناس اکثرهم فی وهم مبین هنوز متنبه نشدند و سبب و علت بلایا را ادراک ننمودند از حق جل جلاله اینفانی معدوم مسئلت مینماید که جمیع ما را موفق دارد انه علی

ما يشاء قدیر السّلام و البهاء علی جنابک و علی
عباد الله المخلصین

BLIB_Or15700.203, BLIB_Or15711.227

BH02144

To: *Haji Siyyid Javad Yazdi, in Beirut*

Date: 1301 ? [1883-1884]

- 1 He is God, exalted be His station, the Greatness and the Power. 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 Praise sanctified above hearts and minds befitteth the King of Kings Who, through the waves of the ocean of utterance, caused the world of contingent being to acknowledge His oneness and become aware of His singleness. Exalted be His generosity, exalted be His grace, and glorified be His loving-kindness, His greatness and His favors. And blessings and peace be upon the Lord of the world and Sovereign of nations, through Whose advent heaven was honored and through Whose manifestation the kingdom of creation was adorned, and upon His family and companions whom God made the lamps of the cities of His knowledge, the lights of His dominions, and the stars of His heaven, and through whom He caused His religion to flourish and His Cause to be made manifest among His servants and creatures. 2 حمد مقدّس از افتده و عقول مالک الملوکی را لایق و سزااست که از امواج بحر بیان عالم امکان را بیگائی خود معترف و بیگانگی خود آگاهی بخشید تعالی جوده و تعالی فضیله و جلت عنایت و عظمت و افضاله و الصلوة و السّلام علی مولی العالم و سلطان الأمم الذی بقدمه تشرفت السّماء و بظهوره ناسوت الانشاء و علی آله و اصحابه الذین جعلهم الله مصابیح مدائن عرفانه و سرج دیاره و کواکب سمائه و بهم نضر دینه و اظهر امره بین عباد و خلقه
- 3 And further: your illustrious letter arrived swifter than lightning and brought fresh joy, for indeed heart guides unto heart. When you intended to write that love-inspiring letter, the heart here was expectant, ready and waiting. The swiftness of lightning in this regard is very slow and its feet quite lame. I beseech and implore God, exalted be His glory, not to deprive the world of this gift, that all may gather on one plane and become citizens of one homeland. In truth, were humanity to be blessed with the education of the true Educator, most of these visible means would be observed to be fruitless. But now it remains treasured in the stronghold of infallibility and hidden from all save whom God willeth. 3 و بعد نامه نامی اسرّع از برق رسید و فرح تازه بخشید چه که القلب یهدی الی القلب آنجا که اراده نامه محبت انگیز نمودید قلب اینجا مترصد و مستعد و منتظر سرعت برق در انتقام بسیار کند و پایش بسیار لنگ از حقّ جلّ جلاله سائل و آمل که عالم را از این عطیه محروم ننماید تا کلّ در یک بساط جمع شوند و اهل یک وطن گردند فی الحقیقه اگر عالم انسانیت بتربیت مربّی حقیقی فائز شود این اسباب مشهوده اکثری بیثمر مشاهده گردد حال که در کنز عصمت مکنون و از کلّ مستور الا من شاء الله
- 4 As to the mention made of his honor the Afnan, upon him be from all nine [Glory] most glorious, and his honor Aqa Ahmad, upon him be 9 66 [Baha'u'llah], praise be to God the glad tidings of their well-being brought complete joy. This servant too extends his greetings and begs confirmation for them, 4 اینکه ذکر حضرت افنان علیه من کلّ ۹ [بهاء] اباه و جناب آقا احمد علیه ۹ ۶۶ [بهاء الله] را نمودند لله الحمد مرثده سلامتی مسرت کلی بخشید اینعبد هم سلام عرض مینماید و از برای

yearns for their presence, beseeches their reunion, seeks their company, desires to be in their presence. Prayer is from the servant, acceptance from God - verily He is the Hearer, the Answerer.

- 5 And regarding the rice, his honor the Shaykh, upon him be 9 66 [Baha'u'llah], submitted his petition to the Most Holy Court and a most impregnable Tablet was sent especially for him, and this servant also mentioned something to him and as commanded mentioned the rice as well, and now too upon receipt it will be sent - do send it. And as for the writings, after submission They said it was not and is not advisable, rather even being in Beirut with writings is contrary to wisdom unless they keep them concealed and preserved in a firm, secure place, that is, in Beirut. End.
- 6 I beseech God to adorn the world with the ornament of trustworthiness and grant truthfulness and sincerity, that the properties of the servants may remain protected from the transgressions of the treacherous and the thieves, so that there may remain no need for concealment and hiding. He is the Powerful, the Mighty.
- 7 Two new packets arrived. God willing their reply will be sent. I extend greetings and nothingness to all the friends and masters. Peace be upon you and the mercy of God.

ایشان تأیید میطلبید لقا میخواهد وصال مسئلت
مینماید حضور میطلبید امام وجه میخواهد دعا
از عبد استجابت از حق آنه هو السامع المجیب

5 و در باب برنج عریضه خود جناب شیخ علیه ۹
۶۶ [بهاء الله] بساحت اقدس آمد و یک لوح
امنع مخصوص ایشان ارسال شد و اینعبد هم
خدمت ایشان چیزی ذکر نموده و حسب الامر
ذکر برنج هم شد و حال هم وصول ارسال میشود
ارسال فرمائید و اما در باره نوشتجات بعد از
عرض فرمودند مصلحت نبوده نیست بلکه در
بیروت هم کون نوشته مخالف است با حکمت
مگر در محل محکم متینی مستور دارند و حفظ
نمایند یعنی در بیروت انتهى

6 از حق مسئلت مینمایم عالم را بطراز امانت مزین
فرماید و صدق و صفا عطا نماید تا اموال عباد از
تعدیات خائنین و سارقین محفوظ ماند تا احتیاج
بستر و کتمان نماند اوست قادر و توانا

7 دو پاکت جدید رسید انشاءالله جواب ارسال
میشود جمیع دوستان و آفایان را عرض سلام و
نیستی میرسانم السلام علیکم و رحمة الله

BLIB_Or15700.230, BLIB_Or15711.098,
ANDA#67-68 p.34

BH02374

To: Siyyid Husayn Afnan, in Shiraz

Date: 1301 ? [1883-1884]

- 1 He is God, exalted be His station, the Most Great, the Most Powerful
- 2 Today all things are speaking this most exalted Word: "He Who was promised in the Books of God and mentioned in the hearts of the Messengers hath come." O My Afnan! Today the Eternal God speaketh. All the near ones, the sincere ones, the chosen ones and the favored ones have given glad tidings of this Most Great Revelation and have made mention of the

1 هو الله تعالى شأنه العظمة والاقترار

2 امروز جمیع اشیاء باینکلمه علیا ناطق قد اتی من
کان موعوداً فی کتب الله و مذکوراً فی افئدة
المرسلين یا افنانی امروز اله ابدی تکلم میفرماید
جمیع مقربین و مخلصین و اصفیا و اولیا جمیع را
بشارت داده اند باینظهور اعظم و بلایا و رزایای

trials and tribulations that would come to pass, even unto the prison of 'Akka. Blessed is the soul that hath arisen to serve and is engaged in such deeds and character as befit the Day of God. This Wronged One seeketh helpers, and helpers are deeds from which the fragrance of God can be inhaled. Verily doth the Glory of God forbid all from following their desires and command them to fear God, the Lord of all creation.

وارده را ذکر نموده‌اند حتی بچین عکا را طوبی
از برای نفسیکه بخدمت قیام نمود و باعمال
و اخلاقیکه لایق یوم الله است مشغول شد
اینظوم مسجون ناصر میطلب و ناصر اعمالیست
که عرف حق از او استشمام شود ان البهاء
ینی الکّل عن الهوی و یا مرهم بتقوی الله مولی
الوری

- 3 In one of the Tablets this most exalted Word was revealed: All the Prophets and chosen ones were commanded by God, exalted be His glory, to water the trees of human existence with the living waters of refinement and wisdom, that there might appear from all that which God hath deposited within man. Every tree hath its fruit, as is plainly evident. The purpose of all they have spoken and taught was, in one respect, the preservation of human dignity and station. Blessed is the soul that in the Day of God hath held fast unto the divine principles and hath not deviated from the true Law. The fruits of the tree of existence which are attributed to God, glorified be He, have been and are trustworthiness, religiousness, truthfulness and sincerity. And the greatest of all, after recognition of the unity of the Lord, exalted and glorified be He, is regard for the rights of one's parents. This matter hath been mentioned in all the heavenly Books and recorded by the Most Exalted Pen. Consider what the All-Merciful hath revealed in the Qur'an: "Worship God and join not any partners with Him, and show kindness unto parents." Observe how association with parents is linked with the recognition of the one true God. Blessed is every wise mystic who witnesseth and seeth and readeth and recognizeth and acteth according to that which God hath revealed in the Books and in this mighty Tablet.

3 در یکی از الواح این کلمه علیا نازل جمیع انبیا
و اولیا از نزد حق جلّ جلاله مأمور بوده‌اند
که اشجار وجود انسانرا از فرات آداب و دانائی
سقایه نمایند تا از کل ظاهر شود آنچه در انسان
من عند الله ودیعه گذاشته شده هر شجریرا ثمری
مشهود چنانچه مشاهده میشود مقصود از آنچه
فرموده‌اند و تعلیم داده‌اند در یک مقام حفظ
مراتب و مقامات انسانی بوده طوبی از برای
نفسیکه در یوم الهی باصول الله تمسک جست و
از قانون حقیقی انحراف نمود اثمار سدره وجود
که بحق جلّ جلاله منسوبست امانت و دیانت و
صدق و صفا بوده و اعظم از کل بعد از توحید
حضرت باری جلّ و عزّ مراعات حقوق والدین
است در جمیع کتب الهی اینفقره مذکور و از قلم
اعلی مسطور ان انظر ما انزله الرحمن فی الفرقان
قوله تعالی و اعبدوا الله و لا تشركوا به شیئاً و
بالوالدین احساناً ملاحظه نمائید احسان بوالدین را
با توحید مقترن فرموده طوبی لکل عارف حکیم
یشهد و یری و یقرء و یعرف و یعمل بما انزله الله
فی الکتاب و فی هذا اللوح العظیم

- 4 Praise be to God that thou hast recognized that of which the peoples of the world, of whatever kind, are deprived. That which the Most Exalted Pen now commandeth thee is to make thy father pleased with thee, for the good pleasure of God, exalted be His glory, dependeth on this. We have, through Our special favor, acquainted thee with this matter. Act according to that which thou hast been commanded and be of the thankful ones. He will assuredly reward thee for thy deeds, purely for the sake of God, the All-Knowing, the All-Wise. The Glory be upon thee and upon My Afnan and upon those who are with thee and have believed in the One, the All-Informed.

4 لله الحمد عارف شدی بآنچه که خلق عالم از
هر قبیل از او محرومند آنچه حال قلم اعلی امر
میفرماید اینست حضرت والد را از خود راضی
نما و رضایت حق جلّ جلاله باینفقره منوطست
بعنایت مخصوصه آنجناب را آگاه نمودیم ان اعمل
بما امرت به و کن من الشاکرین انه یقدر لک
مکافاة اعمالک خالصاً لوجه الله العظیم الحکیم
البهاء علیک و علی افنانی و علی من معک و آمن
بالفرد الخبیر

BLIB_Or15730.118b, ANDA#66 p.03

BH02591*Ziyarat-Namiy-i-Awliya (Vahid)**Date: 1301 ? [1883-1884]*

- 1 For his holiness Vahid hath this been revealed, he who beheld the Countenance of God, the All-Glorious, the Almighty, and who in His path sacrificed himself, arose to serve His Cause and quaffed his fill of the draught of certitude from the Hand of his Lord, the Munificent.
- 2 He is supreme over His Cause and powerful over His creation
- 3 The first wave of exaltation from the ocean of grace of thy Lord, the Compassionate, be upon thee [Vahid] who art the essence of the Qur'an and possessor of the mysteries of the Bayan.
- 4 I testify that thou drank of the choice wine of His Revelation from the hand of His favor and grace, and attained the presence of Him Who was the Promised One in all the sacred Books, Scriptures and Tablets. Thou didst hearken unto the divine Call when raised and perceived its manifestation above the Exalted horizon on a Day when all the dwellers of the mortal kingdom rejected the Creator of the heavens. Thou hast, moreover, discerned the Most Great Announcement and inhaled the fragrance of the garment of the Lord of Days.
- 5 I testify that thou rendered victorious the Faith of God and His Cause through thy pen, thy tongue and thy hand until thou didst surrender thy life in His path and quaffed from the Kawthar (heavenly fountain) of self-renunciation in His name and in His love. Thou wast intoxicated from the spring of His Recognition and hath soared with the wings of certitude in the heaven of the murmur of thy God, the Lord of Grandeur. Over thy sufferings have all the atoms of the earth cried and the eye of creation wept.
- 6 I testify that because of thee all the treasures of earth appeared and all the pearls of sea were revealed. Through thee, the pinnacle of understanding was adorned with the crown of revelation. Thou art the one who accepted the choice sealed wine in the presence of all and drank thy fill in the Name of thy Lord, the Ancient of Days.
- 7 May the resplendent glory which hath dawned from the horizon of divine grace, and effulgent light from the heaven of sanctified justice, rest upon thee and upon those who have assisted thee. For they accepted the One that thou had accepted and repudiated those who had risen against thee. With thee and
- هذا ما نزل لحضرة الوحيد الذى فاز بقاء الله العزيز الحميد ولذين استشهدوا في سبيله وقاموا على خدمة امره وشربوا تسنيم الايمان من يد عطاء ربهم الكريم
- هو القائم على امره والقاهر فوق خلقه
- اول موج علا من بحر رحمة ربك الرحمن عليك يا سر الفرقان ومستسر البيان
- اشهد انك شربت رحيق الوحي من يد العناية والالطاف وفزت بقاء من كان موعوداً في الكتب والزبر والألواح انت الذى اجبت اذ ارتفع النداء واقبلت اذ ظهر الأفق الأعلى في يوم فيه اعرض من في ناسوت الانشاء عن الله مولى الورى انت الذى وجدت عرف النبأ الأعظم اذ فاح وقيص مالک القدم اذ تضيوع
- اشهد انك نصرت دين الله وامره بقلبك ولسانك ويدك الى ان فديت نفسك في سبيله وشربت كوثر الشهادة باسمه وحبه واخذك سكر سلسبيل العرفان الى ان طرت بقوادم الايقان في هواء لم يسمع فيه الا هزيز ارياح عناية ربك مالک الأديان انت الذى بمصيبتك ناحت الذرات وبكت عيون الممكثات
- اشهد بك ظهرت كنوز الأرض ولآلى البحر وبك تزين رأس العرفان باكليل البيان انت الذى اخذت الرحيق المختوم امام الوجوه وشربت باسم ربك القيوم
- البهاء المشرق من افق الفضل والنور اللائح من سماء العدل عليك وعلى الذين جاهدوا معك واقلوا الى من اقبلت اليه واعرضوا عن اعرضت عنه وقاموا على نصرة الأمر معك وفي ظلك وفازوا ببقائك وطاقوا حولك

under thy shadow, they rendered the Cause victorious, having beheld thee and circled around thee.

- 8 O God, my God, creator of me and of the heavens, I beseech Thee by the pearls of the ocean of Thy Oneness, by the mysteries of Thy Book, and by lamentation of Thy loved ones in their separation from Thee, and by the tears of the pure ones on their remoteness from Thee, I invoke thee, O Thou Lord of indomitable Strength, by this sacred Tomb and by this exalted Shrine [Vahid's], to forgive me and my father, and all those who for Thy sake have approach these sacred remains, and all those who have come and will come on pilgrimage to this spot.

- 9 O my God, I beseech Thee by him [Vahid] and those who have suffered martyrdom in Thy path to grant me and to those who remain faithful in Thy Covenant, the necessities of life. Thou art the All-knowing, the All-wise, Sovereign of creation.

BLO_PT#152, NYR#126

8 اسئلك يا الهى و اله الأسماء و فاطرى و فاطر
السماء بلالئى بحر توحيدك و اسرار كتابك و
يزفراة المقرين فى فراقك و عبرات المخلصين فى
هجرى و بهذا القبر الشريف و المقام المنيف بأن
تغفرلى و لوالدى و لمن تقرب او يتقرب الى هذا
الرمس الأطهر و زاره او يزوره لوجهك

9 يا مالک القدر اى رب اسئلك به و بمن
استشهد فى سبيلک بأن تقضى لى حوائجى و
حوائج خلقک الذین تمسکوا بعهدک و ميثاقک
و ذاقوا حلاوة بيانک انک انت الحاکم الامر
العليم الحکيم

BLIB_Or15714.092, Majlis210461.091-
092, BRL_DA#827, LMA1.347 (207),
ASAT4.079x, OOL.B150

BH02694

To: Mulla Aqa Jan, in Shishvan

Date: 1301 ? [1883-1884]

- 1 He is the All-Hearing, the All-Seeing.
- 2 God beareth witness that there is none other God but Him, and that He Who hath come is verily the Dawning-Place of Revelation, the Manifestation of His Cause, and the Dayspring of God's commandments, the Lord of all worlds. Whoso turneth unto Him hath turned unto the Object of all desire, and whoso turneth away is accounted among the most lost in the perspicuous Book. This is the Day whereon all things proclaim: There is none other God but Him, the Single, the All-Informed. This is the Day whereon the Balance hath been established and God's straight Path made manifest. Blessed is he who hath turned toward Him and faced the Most Exalted Horizon, the station wherein the Lord of Names proclaimeth: There is none other God but Him, the Mighty, the All-Praised.

1 هو السامع البصير

2 شهد الله انه لا اله الا هو و الذى اتى انه لمطلع
الوحى و مظهر الامر و مشرق اوامر الله رب
العالمين من اقبل [اليه] قد اقبل الى المقصود و
الذى اعرض انه من الأخسرين فى كتاب مبين
هذا يوم فيه نطق الأشياء انه لا اله الا هو الفرد
الخبير هذا يوم فيه نصب الميزان و ظهر صراط الله
المستقيم طوبى [لمن توجه اليه] و اقبل الى الأفق
الأعلى المقام الذى ينطق فيه مالک [الأسماء] انه
لا اله الا هو العزيز الحميد

- 3 The Wronged One hath heard thy mention and witnessed thy turning unto Him. He maketh mention of thee with that which shall never cease to diffuse its fragrance throughout the eternity of God's most excellent names and supreme attributes. To this beareth witness the Lord of all beings in this wondrous Tablet. Remind the people and bring them the glad-tidings of this announcement which the Books of God, the Mighty, the Beautiful, have testified unto. Say: O concourse of divines! By God, the ocean of knowledge hath surged and the Sun of utterance hath shone forth from the horizon of the heaven of your Lord's will, the All-Knowing, the All-Wise. Take heed lest worldly leadership debar you from the Lord of Names. Cast away what ye possess and take hold of that which hath been given unto you from the Ancient Dispenser. Beware lest this world beguile you away from the Lord of the Throne and of the dust. Soon shall all that ye behold today perish, and sovereignty shall remain with God, your Lord and the Lord of all who are in the heavens and on earth.
- 3 **أَنَّ الْمَظْلُومَ سَمِعَ ذِكْرَكَ وَرَأَى اقْبَالَكَ ذِكْرَكَ**
بِمَا لَا يَنْقُطُ عَرَفُهُ بِدَوَامِ أَسْمَاءِ اللَّهِ الْحُسْنَى وَ
صِفَاتِهِ الْعُلْيَا يَشْهَدُ بِذَلِكَ مَالِكُ الْوَرَى فِي هَذَا
الْوَحِّ الْبَدِيعِ ذِكْرُ النَّاسِ وَ [بَشْرَهُمْ] بِهَذَا النَّبَأِ الَّذِي
شَهِدَتْ لَهُ كَتَبَ اللَّهُ الْعَزِيزُ الْجَمِيلُ قُلْ يَا مَعْشَرَ
الْعُلَمَاءِ تَاللهُ قَدْ مَاجَ بَحْرُ الْعِلْمِ وَ اشْرَقَتْ شَمْسُ
الْبَيَانِ مِنْ أَفْقِ سَمَاءِ ارَادَةِ رَبِّكُمْ الْعَلِيمِ الْحَكِيمِ أَيَاكُمْ
أَنْ تَمْنَعَكُمْ رِيَاسَةَ الدُّنْيَا عَنْ مَالِكِ الْأَسْمَاءِ ضَعُوا
مَا عِنْدَكُمْ وَ خَذُوا مَا أُوتِيْتُمْ بِهِ مِنْ لَدُنْ مَنْزِلِ قَدِيمِ
أَيَاكُمْ أَنْ تَغْرَبَكُمْ الدُّنْيَا عَنْ رَبِّ الْعَرْشِ وَ الثَّرَى
سَوْفَ يَفْنَى مَا تَرَوْنَهُ الْيَوْمَ وَ يَبْقَى الْمَلِكُ لِلَّهِ رَبِّكُمْ
[وَرَبِّ] مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ
- 4 Counsel all as We counseled them before, that there may appear from the earth what God hath desired. He is verily the Helper, the Gracious. Blessed is he who hath heard the Call and answered his Lord, and woe unto every heedless one far removed. O thou who gazeth toward the Most Exalted Horizon! The deniers have wished to extinguish God's light through their oppression and their turning away. Say: Fie upon you! His Cause shall be made manifest as He pleaseth, despite you, O company of unbelievers! Be thou vocal in thy Lord's remembrance and steadfast in service to His Cause. He shall aid thee even as He aided His servants aforetime. In His grasp are all who dwell in the kingdom of creation and command. He doeth what He willeth and ordaineth what He pleaseth. He is the All-Hearing, the All-Seeing.
- 4 **[وَصِّ الْكُلَّ] بِمَا وَصَّيْنَاهُمْ مِنْ قَبْلِ لِيُظْهِرَ مِنَ**
الْأَرْضِ مَا ارَادَهُ اللَّهُ أَنَّهُ هُوَ الْمُؤَيَّدُ الْكَرِيمُ طُوبَى
لِمَنْ سَمِعَ النَّدَاءَ وَ اجَابَ مُوَلِيهِ وَ وِيلَ لِكُلِّ غَافِلٍ
بَعِيدٍ يَا أَيُّهَا النَّظَّارُ إِلَى الْأَفْقِ الْأَعْلَى أَنَّ الْمَعْرُضِينَ
ارَادُوا أَنْ يَطْفِئُوا نُورَ اللَّهِ بِظُلْمِهِمْ وَ اعْرَاضَهُمْ قُلْ
سَيَحْقُقُ لَكُمْ أَنَّهُ يَظْهَرُ أَمْرُهُ كَيْفَ يَشَاءُ رَغْمًا لَكُمْ يَا
مَلَأَ الْمُشْرِكِينَ كُنِيَ نَاطِقًا بِذِكْرِ رَبِّكَ وَ [قَائِمًا] عَلَى
خِدْمَةِ أَمْرِهِ أَنَّهُ يُؤَيِّدُكَ كَمَا أَيْدَ عِبَادِهِ مِنْ قَبْلِ يَدِهِ
مَنْ فِي مَلَكُوتِ الْأَمْرِ وَ الْخَلْقِ يَفْعَلُ مَا يَشَاءُ وَ
يَحْكُمُ مَا يَرِيدُ وَ هُوَ السَّمِيعُ الْبَصِيرُ
- 5 Convey My greetings unto My loved ones there who have held fast unto the Sure Handle and clung to the hem of the mercy of their Lord, the All-Forgiving, the Most Merciful. The glory shining forth from the horizon of My loving-kindness be upon thee and upon those with thee and upon them that have acted according to that which they were commanded by One mighty, powerful and ancient.
- 5 **كَبَّرَ مِنْ قَبْلِي عَلَى أَحِبَّائِي فِي هُنَاكَ الَّذِينَ تَمَسَّكُوا**
بِالْعُرْوَةِ الْوُثْقَى وَ تَشَبَّهُوا بِذِيلِ رَحْمَةِ رَبِّهِمُ الْغَفُورِ
الرَّحِيمِ الْبَهَاءِ الْمَشْرِقِ مِنْ أَفْقِ عَنَائَتِي عَلَيْكَ وَ عَلَى
مَنْ مَعَكَ وَ [عَلَى] الَّذِينَ عَمَلُوا بِمَا أَمَرُوا بِهِ مِنْ
لَدُنْ قُوَّتِي غَالِبٍ قَدِيرٍ

INBA23:020

BH02931

To: *Mirza Abul-Qasim Afnan son of Haji Mirza Aqa, in Shiraz*

Date: 1301 ? [1883-1884]

- 1 In the name of the Compassionate, the Merciful! 1 بنام مشفق مهربان
- 2 Today from the rustling of the Divine Lote-Tree is heard, in the highest degree, this most exalted Word: "Look not upon the creatures and their clamor, but rather to the Truth and His sovereignty." The Most Exalted Pen declares: "Soon shall pass away all that thou dost witness and behold, and God shall spread another carpet." 2 امروز از حنیف سدرهٔ منتبی در رتبهٔ اولی اینکلمهٔ علیا اصغا میشود لا تنظروا الی الخلق و ضوضائهم بل الی الحق و سلطانه قلم اعلی میفرماید سوف یفی ما تشهد و تری و یبسط الله بساطاً آخر
- 3 God willing, may that soul be enkindled by the fire of the Lote-Tree - an enkindlement through whose effect the warmth of the love of God may be generated in the heart of the world and may he be illumined with the light of the Cause in such wise that its traces become manifest and evident in all directions. 3 انشاء الله آنجناب از نار سدره مشتعل شوند اشتعالیکه از اثر آن حرارت محبت الله در قلب عالم احداث شود و بنور امر منور گردند بشأنیکه آثار آن در جمیع جهات ظاهر و هویدا شود
- 4 These days are adorned and blessed with the ornament of divine relationship and are known in the heavenly Books and Scriptures as the Day of God - no centuries or ages can equal a single moment of this blessed Day. Praise be to God, the special favor of God - exalted be His glory - hath been vouchsafed and that soul is numbered among the Afnan of the Divine Lote-Tree. Be thou thankful unto thy Lord for this great bounty. 4 این ایام بطراز نسبت حق مزین و فائز است و در کتب و زیر الهی بیوم الله معروف بآنی از این روز مبارک قرون و اعصار معادله نمایند لله الحمد عنایت مخصوصه حق تعالی شأنه شامل گشته و آنجناب از افنان سدره محسوبند ان اشکر ربک بهذا الفضل العظیم
- 5 In all conditions fix thy gaze upon the Most Sublime Horizon and act in such manner that thy fragrance may never be cut off, by virtue of the continuance of God's most excellent names and most exalted attributes. All matters and all things return to extinction. That which is everlasting and enduring has been and shall ever be the Word of God. No traces and no names have remained nor shall remain. Whoso is blessed today with the blessed word of divine good-pleasure from the presence of God hath attained unto all good, and this word is like unto a treasure in the keeping of a true trustee - the hands of thieves and traitors cannot reach it. 5 کن فیکل الأحوال ناظراً الی الأفق الأعلى و عاملاً بما لا یقطع عرفه بدوام الأسماء الحسنی و الصفات العلیا جمیع امور و جمیع اشیاء بفنا راجع آنچه دائم و باقیست کلمه الله بوده و هست هیچ آثار و هیچ اسمی باقی نمانده و نخواهد ماند هر نفسی امروز بکلمه مبارکه رضا از نزد حق فائز شد او بکل خیر فائز است و اینکلمه بمثابه کنز است نزد امین حقیقی ابدی سارقین و خائنین از او کوتاه است
- 6 Thus have We adorned the heaven of the Tablet with the stars of utterance, as a bounty unto thee. Verily thy Lord is the All-Bountiful, the Generous. 6 کذلک زینا سماء اللوح بأنجم البیان فضلاً علیک ان ربک هو الفضل الکریم
- 7 Say: O my God, and my Master, and my Hope! I beseech Thee by Thy rising up to promote the Cause, and by Thy being seated upon the throne of divine exposition, and by what hath befallen Thee at the hands of the Pharaohs of the earth and the tyrants of the lands, to aid me in that which beseemeth 7 قل یا الهی و سیدی و رجائی اسئلك بقیامک علی الأمر و استوائک علی عرش البیان و بما ورد علیک من فراعنة الأرض و جبابرة البلاد بأن تؤیدنی علی ما ینبغی لأیامک ای رب قد اقبلت بکلی الی افق فضلک و جودک اسئلك

Thy days. O my Lord! I have turned with my whole being to the horizon of Thy grace and bounty. I beseech Thee to assist me in Thy remembrance and praise and service to Thy Cause in such wise that the vain imaginings of Thy servants may not hinder me. Verily Thou art powerful to do what Thou wilt and in Thy grasp are the reins of all who are in the heavens and on earth. Praise be to Thee, O God of the worlds!

بأن توفّقني على ذكرک و ثنائک و خدمة امرک
على شأن لا تمنعني اوهام العباد أنّک انت المقتدر
على ما تشاء و في قبضتک زمام من في السموات
و الأرضين الحمد لک يا الله العالمين

BLIB_Or15730.118a

BH02957

Date: 1301 ? [1883-1884]

1 As commanded, deliver from the land of Kha the sum of fifty tumans to the honoured Dhabih of the land of K, and the sooner it arrives, the more pleasing it will be in the sight of the Best-Beloved. Likewise, send the sum of one hundred and thirty-three tumans and eight thousand to His Holiness Ismu'llah Jamal - upon him be all the Most Glorious Glory and all the Most Resplendent Light - to be delivered to the heirs of the late Ustad Ahmad who ascended to the Most Exalted Horizon while in prison. Obtain a receipt and forward it to the Most Holy Court.

1 حسب الأمر از وجه ارض خا مبلغ پنجاه تومان
بجناب ذبیح ارض ک برسانید و هرچه زودتر
برسد لدى المحبوب محبوبست و همچنین مبلغ صد
و سی و سه تومان و هشت هزار خدمت حضرت
اسم الله جمال علیه من کلّ بهاء ابهاء و من کلّ
نورا نوره بفرستند که بوراث مرحوم استاد احمد
که در سجن بافی اعلی صعود نمود تسلیم نمایند و
قبض گرفته بساحت اقدس ارسال دارند

2 They have decreed that in these days special consideration must be shown to the people of Sad, namely those souls who have been afflicted with all manner of tribulations in the path of God. Blessed are they, blessed are they, for they have borne hardships and have become intoxicated with the wine of steadfastness to such degree that neither the censure of the censurers nor the oppression of the tyrants could deter them in the Cause of God.

2 فرمودند در این ایام رعایت اهل صاد بسیار
لازمست یعنی نفوسیکه فی سبیل الله بانواع بلايا
مبتلی گشته اند طوبی لهم طوبی لهم بما حملوا
الشّدائد و اخذهم سکر رحيق الاستقامة على
شأن ما منعهم فی الله لومة الّلائمين و سطوة
الظّالمين

3 In one of the blessed Tablets specifically revealed for the loved ones of the land of Ta - those souls who were imprisoned for the sake of God and drank from the cup of tribulation - verses were revealed whose purport is this: Since ye have taken the cup of tribulation in the path of the Lord of Names and have drunk therefrom, now drink of the pure wine which floweth from the Fountainhead of the Supreme Pen. Blessed are ye for having attained this supreme bounty and for having been afflicted by the tyranny of the peoples in the path of the Beloved of the world. Since ye have drunk from the ocean of sorrows, now drink, by leave of the Lord of Revelation, from the ocean of

3 در یکی از الواح مبارکه که مخصوص احبای
ارض طا بوده یعنی نفوسیکه لله بسجن مبتلی شده
بودند و از کأس ضراء نوشیده اند آیاتی نازل که
مضمون آن اینست چون کأس بلا را در سبیل
مالک اسماء اخذ نمودید و از آن نوشیدید حال
رحیق اصفی را که از چشمه قلم اعلی جاریست
بنوشید طوبی از برای شما که باین عطیه کبری
فائز شدید و در سبیل محبوب عالم بظلم امم مبتلا
گشتید چون از بحر احزان آشامیدید حال از
بحر سرور باذن مالک ظهور بیاشامید چه که

joy. For God Himself maketh mention of you in words that cannot be equaled by all that is in the heavens and on earth. Consider the world as a book, for all matters are recorded and inscribed in its outward form. Should anyone observe but a single page thereof, grief would never overtake him; rather, he would find joy and gladness circling round about him. In any case, all must today fix their gaze upon the horizon of the tender mercies of the All-Merciful with perfect certainty and assurance. Blessed is the soul whom the loss of all things deterreth not from that whereunto he was created. Verily, He Who hath given will give again, for He is the All-Powerful, the All-Bountiful.

حقّ بنفسه شما را ذکر مینماید بکلماتیکه معادله
نمینماید باو آنچه در آسمانها و زمینست دنیا را مثل
کتابی فرض کنید چه که کلّ امور در ظاهر آن
مکتوب و مسطورست و اگر نفسی ورقی از آن را
ملاحظه نماید هرگز احزان او را اخذ ننماید بلکه
فرح و ابتهاج را طائف حول خود ببند باری
باید الیوم کلّ بکمال یقین و اطمینان بافق عنایت
رحمن ناظر باشند طوبی لنفس ما منعه فقد شیء
عما کان علیه انّ الذی اعطی سوف یعطی انه لهُو
المقتدر الکریم

- 4 On one occasion He said to this servant: Observe how We transformed those two holy souls when they presented themselves in the land of Zawra, adorning them with a new raiment. The eternal bounty and manifest blessing rained down upon them from the heaven of divine Will like a copious rain. After their return to the land of Sad, two petitions from them reached the Most Holy Court wherein they had beseeched this very station which they attained. Praise be to God that through divine grace and His all-embracing, all-encompassing mercy they attained to such a station that the tongues of the Concurrence on High are moved to their mention and praise. This is now cause for gratitude to the discerning, occasion for remembrance to them that remember, and ground for praise to them that are endowed with understanding. Life was granted, bounty was granted, station was granted, blessing was granted - by the life of God, that was granted which cannot be comprehended through mention and utterance. And in their final days they attained to that which their hearts desired. All must behold the divine bounties vouchsafed unto themselves and others, and act in accordance with that which hath been commanded in the Book.

4 وقتی از اوقات بعید حاضر میفرمودند ملاحظه
کن در خلقت آن دو نفس مقدسه چون حاضر
شدند در اراض زوراء تبدیل نمودیم و بطراز جدید
مزین فرمودیم و نعمت باقیه و برکت ظاهره از
سما مشیت ربّانیه مثل غیث هاطل بر ایشان
بارید و دو عریضه بعد از رجوع بارض صاد
از ایشان بساحت اقدس رسید و استدعای همین
مقام را نموده بودند که بآن فائز شدند الحمد لله از
فضل الهی و رحمت منبسطه محیطه او بمقامی
فائز شدند که السن ملاً اعلیٰ بذکر و ثنای ایشان
ناطقست حال جای شکرست برای متبصرین و
موقع ذکرست از برای ذاکرین و مقام حمدست
از برای متفکرین عمر عنایت شد نعمت عنایت
شد مقام عنایت شد برکت عنایت شد لعمر الله
عنایت شد آنچه که بذکر و بیان مفهوم نمیشود و
در آخر ایام هم بآنچه محبوب جانشان بود فائز
شدند انشاء الله باید کلّ نعمتهای الهی را در حقّ
خود و غیر مشاهده نمایند و بما امروا به فی الکتاب
عامل گردند

- 5 He is the Giver, He is the Powerful, He is the Bestower. Doth not the Kingdom belong to Him? Doth He not hold within His grasp the reins of all existence? Every created thing beareth witness to His sovereignty, His grandeur, His might and His power. He, verily, is the All-Conquering, the Almighty, the All-Knowing, the All-Wise.

5 اوست معطی و اوست مقتدر و اوست باذل ا
لیس له الملك و الملكوت ألیس فی قبضته زمام
الوجود یشهد کلّ شیء بسلطانه و عظمته و قدرته
و اقتداره انه لهُو الغالب المقتدر العلیم الحکیم

BLIB_Or15736.210dx

BH02991

Date: 1301 ? [1883-1884]

- 1 In the name of the Sun of Truth! 1 بنام آفتاب حقیقت
- 2 Your petition hath reached the Most Holy Court and the servant in attendance submitted all of it. 2 عریضه‌ات بساحت اقدس فائز و عبد حاضر تمام آن را عرض نمود
- 3 Blessed are those souls who in this Day have not been content with mere words, but have arisen to do that which beseemeth the days of God. No garment hath been or is more excellent for the temple of man than goodly character, and no crown better than the fear of God. This is the first ornament, whose radiance illumineth and brighteneth the human world. 3 طوبی از برای نفوسیکه الیوم بقول اکتفا ننمودند و بآنچه لایق ایام الهیست قیام کردند هیچ جامه از برای هیکل انسانی احسن از اخلاق حسنه نبوده و نیست و هیچ تاجی بهتر از تقوی نبوده و نخواهد بود اینست طراز اول که تلتلش عالم انسانی را روشن و منور مینماید
- 4 Say: O friends! Hold fast unto that which is beloved in the sight of God. The Most Exalted Pen hath desired naught for itself, and whatsoever hath flowed and continues to flow from it hath been for the good of the servants. The souls mentioned have each attained the grace of God and their mention hath flowed from the Tongue of Grandeur. Blessed are they and joy be unto them. 4 بگوای دوستان بآنچه لدی الله محبوبست تمسک نمائید قلم اعلی از برای خود امری نخواسته و آنچه از او جاری و ساری گشته مصلحت عباد در آن بوده و هست نفوس مذکوره هریک بعنایت حق فائز و ذکرشان از لسان عظمت جاری طوبی لهم و هنیا لهم
- 5 All must today, with the utmost lowliness and supplication, seek steadfastness, for the clamor is raised high, the traitor follows behind, the thief lies in ambush, and the ungodly watch from their lookouts. Beseech ye God that He may protect all and shelter them in His mighty and impregnable fortress. 5 باید کلّ الیوم بکمال عجز و ابتهال استقامت طلب نمایند چه که نغیق مرتفع و خائن از عقب و سارق در کمن و ملحدین بر مراصد از حقّ بطلبید کلّ را حفظ فرماید و در حصن محکم متین مأوی دهد
- 6 We send greetings to the handmaidens of God in that land and give them the glad-tidings of the grace and mercy of God, exalted be His glory. We beseech God that He may aid them to do that which is befitting, that they may, in utmost sanctity and detachment, engage in the remembrance of the Goal of all the worlds and attain the fruit of existence. 6 اماء الله آن ارض را تکبیر میرسانیم و بفضل و رحمت حقّ جلّ جلاله بشارت میدهم از حقّ میطلبیم ایشان را مؤید فرماید بر آنچه سزاوارست تا بکمال تقدیس و تنزیه بذکر مقصود عالمیان مشغول باشند و ثمره وجود را بیابند
- 7 We convey Our greetings to the mother of the sanctuary and give her the glad-tidings of the favors of the Lord of Names and Attributes, and likewise to the handmaidens who are in mind. Blessed is he who remembereth her and assisteth her purely for the sake of God. 7 امّ حرم را تکبیر میرسانیم و بعنایات مالک اسماء و صفات بشارت میدهم و همچنین امائیکه در نظرند طوبی لمن یذکرها و یعینها خالصاً لوجّ الله
- 8 Blessed are the souls who have been and are in mind and who dwell beneath the shade of the Tree of Providence. The requirements of consummate wisdom have concealed their mention. By My life! Theirs is a goodly return. 8 طوبی از برای نفوسیکه در نظر بوده و هستند و در ظلّ سدره عنایت ساکنند مقتضیات حکمت بالغه ذکرشان را ستر نمود عمری لهم حسن مآب

- 9 The Glory be upon thee and upon My friends and loved ones and My male and female servants and upon those whom the clamor hath not prevented from the Lord of all beings in this [...] the Mighty, the Wondrous.

9 البهاء عليهم و عليك و على اوليائى و احبائى و عبادى و امائى و على الذين ما منعتهم الضوضاء عن مالک الورى فى هذا ... العزيز البديع کلمات داخل براکت ... از طرف کاتب حذف شده و موجود نیست

BLIB_Or15730.114

BH03057

To: Nabil

Date: 1301 ? [1883-1884]

- 1 He is God, exalted be His station, the Greatness and the Power! Praise be to God Who hath revealed that which was hidden and manifested the Name that was supreme over all names - Muhammad (peace be upon him) in the realm of creation. Through him did God exalt His religion, reveal His treasures, spread His commandments and raise His standards. He is the First Name in the Kingdom of Names. Upon him be prayers and peace, and upon his family and companions until the Day of Resurrection.
- 2 And now, O beloved of my heart, thy letter hath brought joy to this servant, and the clouds of thy kindness have rained down delights upon him. When I read and understood it, I presented it, and the Master - may my spirit and the spirit of all else be a sacrifice for Him - said: "O Nabil, God willing, mayest thou be blessed through divine favors and adorned with spiritual qualities. Fix thy gaze upon this word which is as light for dark days and as spirit for cast-out bodies: The hosts of God are praiseworthy character and goodly deeds. God is witness and testifier that thou hast ever been and art before Our eyes, and that the glance of Our loving-kindness is directed towards thee. To this do thy tongue, thy sight, thy heart and thy hearing bear witness. We beseech God to adorn that temple with the ornament of goodly character in such wise that its effects may become manifest and evident."
- 3 And concerning what thou didst mention about what thou didst see, verily it beareth witness before all creation that He assisteth His Cause as He pleaseth. Beseech God that He may enable His servants to do that which will exalt His Word. Verily He hath power over all things. Something hath been prepared

1 هو الله تعالى شأنه العظمة والاقتدار الحمد لله الذى اظهر ما كان مستوراً و الاسم الذى كان مهيئاً على الأسماء و هو محمد ص فى ناسوت الانشاء به عزّز الله دينه و اظهر كنوزه و نشر اوامره و رفع اعلامه و هو الاسم الأول فى ملكوت الأسماء عليه الصلوة و السلام و على آله و اصحابه الى يوم القيام

2 و بعد يا محبوب فؤادى قد سرّ الخادم كتابكم و انزل عليه الأفراح صحاب الطافكم فلما قرأت و عرفت حضرت و عرضت قال المولى روحى و روح ما سواه فداه يا نبيل انشاء الله بعنايات الهى فائز باشى و باخلاق روحانيه مزين و مطرّز باينكلمه كه بمثابة نور است از براى ايام مظلمه و بمنزله روح است از براى اجساد مطروحه ناظر باش جنيد الله هم الأخلاق المرضيه و الأعمال الطيبه حق شاهد و گواهست كه آتجناب لازال در نظر بوده و هستند و طرف عنايت بايشان متوجه بشهد بذلك لسانك و بصرک و قلبك و سمعك از حق ميطلبم آنهيكل را بطراز اخلاق مزين فرمايد بشأنيكه آثارش ظاهر و هويدا گردد

3 و ما ذكرت فيما رأيت انه يشهد بين الورى بانه ينصر امره كيف يشاء از حق بطلب عباد خود را موفق فرمايد بر آنچه كه سبب ارتفاع كلمه اوست انه على كلشي قدير چیزی نزد مظلوم

by the Wronged One, though it be but a trifle, and sent to thee that thou mayest know of My love for thee and My care for thee. Peace be upon thee, and the mercy of God, and His blessings. The end.

- 4 That beloved one is blessed, and his letter auspicious, and his name likewise blessed upon blessed. We beseech and implore God, exalted be His glory, that He may cause all to attain unto His perfect bounty and enable them to do what is befitting. He is the Powerful, the Mighty. Peace shining forth from the horizon of the Abode of Peace be upon you and upon those who love you for the sake of God, the Lord of the worlds.

حاضر علی قدر التقیر ارسال داشتیم لیعرف
عندک بحی ایاک و عنایتی لک السلام
علیک و رحمة الله و برکاته انتهى

4 آنجبوب خود مبارک و نامه اش میمون و نومش
ایضاً مبارک اندر مبارک از حق جل جلاله
سائل و آمل که کل را بعنایت کامله خود فائز
فرماید و بما ینبغی مؤید نماید اوست قادر و توانا
السلام الظاهر من افق دارالسلام علی حضرتکم و
علی من یحبکم فی الله رب العالمین

BLIB_Or15700.263, BLIB_Or15711.076

BH03179

Date: 1301 ? [1883-1884]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 Praise be to God Who hath opened the gate of divine knowledge to all who dwell within the realm of possibility, and hath spoken forth the Most Great Word, whereupon the ocean of names surged, the kingdom of creation appeared, and the Dove of the Command warbled upon the branches. There is none other God but Him, the Single, the One, the Chosen One. And the prayer shining forth from the horizon of His Will be upon the Sovereign of existence and Dawning-Place of bounty, through Whom the oneness of God was made manifest among the peoples, the horizon of the world was illumined, and through Whom God's commandments and laws were sent down and His religion and mysteries were revealed. And upon His family and companions, through whom the sun of justice shone forth and the moon of grace appeared and the heaven of equity was raised up and adorned with the stars of loving-kindness and beneficence. Blessed is he who holdeth fast unto them and cleaveth to their hems, and woe betide the heedless and the doubtful. Praise be to God, the Lord of the worlds.
- 3 It is submitted that your letter indicating and testifying to your good health was received, bringing joy and delight. Praise be to God in all conditions. God willing, may you ever drink from the cup of grace and be occupied with His mention and

1 هو الله تعالى شأنه العظمة والاقترار

2 الحمد لله الذى فتح باب العرفان على من فى
الامكان و نطق بالكلمة العليا اذا ماج بحر الاسماء
و ظهر ملكوت الانشاء و غرّدت حمامة الامر
على الأغصان انه لا اله الا هو الفرد الواحد
المختار و الصلوة المشرقة من افق مشيئته على
سلطان الوجود و مطلع الجود الذى به ظهر
التوحيد بين الأمم و انار افق العالم و به نزلت
اوامر الله و احكامه و ظهرت شريعة الله و
اسراره و على آله و اصحابه الذين بهم اشرفت
شمس العدل و لاح قر الفضل و ارتفعت سماء
الانصاف و تزيت بأنجم العناية و الاحسان
طوبى لمن تمسك بهم و تشبث بأذيالهم و ويل
للغافلين والمريين الحمد لله رب العالمين

3 عرض میشود دستخط آنجناب که مدل و مشعر
بر صحت مزاج عالی بود رسيد فرح و انبساط
دست داد لله الحمد فى كل الأحوال انشاء الله
لازال از کأس عنایت بنوشيد و بذکر و ثنائش

praise. Soon will these diverse colors return to the one-colored pavilion of God, exalted be His glory. This morning, the seventeenth, while the lamp was lit and this servant was occupied with writing, mysterious circumstances appeared and the servant attained the presence, where mention was made of you and it was stated: "God willing, may his mention remain eternal and enduring in the ledger of the world, throughout the duration of the kingdom of earth and heaven." End quote. Praise be to God, His grace hath been and continueth to be with you. I beseech God, exalted be His glory, to aid all to achieve that which is beneficial for all and is His good-pleasure. The two letters that arrived were sent on - let them be forwarded. The wick and comb also arrived. It is requested that if wisdom permiteth, convey greetings to the friends and loved ones. This servant hath ever been and remaineth occupied with their mention. Peace be upon you and the mercy of God and His blessings.

مشغول باشید زود است این الوان مختلفه بخیمه
یک رنگ حق جل جلاله راجع شود در این صبح
هفدهم در حینیکه سراج روشن و اینفانی بتحریر
مشغول اسباب غیبی ظاهر و خادم بحضور فائز
شد ذکر آنجناب را فرمودند و فرمودند انشاء الله
بدوام ملک و ملکوت ذکرش در دفتر عالم باقی
و دائم بماند انتهی الحمد لله عنایت در باره آنجناب
بوده و هست و از حقّ جلّ جلاله میطلبم کلّ را
موفق فرماید بر آنچه مصلحت کلّ در اوست و
همان رضای اوست دو ورقه وصول ارسال شد
ارسال دارند و فتیله و شانه هم رسید استدعا
آنکه اگر موافق حکمت باشد آقایان و دوستان را
سلام برسانید اینفانی لازال بذکر ایشان مشغول
بوده و هست السلام علیکم و رحمة الله و بركاته

BLIB_Or15700.265, BLIB_Or15711.223

BH03330

Date: 1301 ? [1883-1884]

- 1 Visitation Tablet for His Holiness Nasir, upon him be the Glory of God and His Light
- 2 In My Name, the Compassionate, the Bountiful Visitor
- 3 The first remembrance that dawned from the horizon of the Mother Book and the first light that shone from the horizon of the Countenance in the final return - upon thee, O thou who hast turned to God, the Lord of Lords!
- 4 I testify that thou didst acknowledge what the Tongue of Eternity acknowledged and didst witness what the Lord of the world and Goal of the nations witnessed. Thou art he through whom and through whose like the fortress of the Cause was strengthened among the servants and the mention of the Desired One was raised throughout the lands. Thou art he whom neither the clamor of the divines prevented from the Lord of all beings nor the power of princes from the Most Exalted Horizon. The Most Exalted Pen hath testified to thy testimony in the path of God, Creator of heaven, and to thy steadfastness until thy spirit ascended to the Most Glorious Companion.

1 زیارة حضرة النصیر علیه بهاء الله و نوره

2 بسمی الزائر المشفق الکریم

3 اول ذکر اشراق من افق امّ الکتاب و اول نور الاح
من افق الوجه فی المآب علیک یا ایها المقبل الی
الله ربّ الأرباب

4 اشهد أنّک اعترفت بما اعترف به لسان القدم و
شهدت بما شهد به مولى العالم و مقصود الأمم انت
الذی بک و بأمثالک استحکم حصن الأمر بین
العباد و ارتفع ذکر المقصود فی البلاد انت الذی
ما منعتک ضوضاء العلماء عن مالک الوری
و لا سطوة الأمراء عن الأفق الأعلى و شهد
القلم الأعلى بشهادتک فی سبیل الله فاطر السماء
و باستقامتک الی ان صعد روحک الی الرفیق
الأبلی

- 5 Blessed art thou, O Nasir, for having heard and responded and believed and turned until thou didst enter and attain presence and didst hear what the Son of Imran heard on the Mount of Knowledge and didst see what the Beloved saw of the signs of his Lord, the All-Merciful. I testify that thou didst attain the lights of reunion and didst drink the choice wine of nearness and meeting from the hands of thy Lord's bounty in the beginning and the return.
- 6 Thou art he who was patient in hardship and tribulation, and the people of the cities of justice and fairness lamented at what befell thee and thy like from oppression. By your calamities the sky was filled with smoke and grief took hold of the Dawning-places of Revelation and the Day-springs of Knowledge. Blessed are ye and those who seek your station and visit your dust and remember your days and what befell you and draw near through you to God, your Lord and your Goal and your Object of Worship and the Object of Worship of all in the heavens and earths.
- 7 Glory be unto Thee, O my God! I beseech Thee by those who were martyred in Thy path and soared in the atmosphere of Thy love in such wise that the power of the world could not hold them back from the Most Great Name, that Thou forgive me and my father and my mother and whosoever hath held fast unto Thy Strong Cord, O God of the worlds!

طوبى لك يا نصير بما سمعت و اجبت و آمنت
و اقبلت الى ان دخلت و حضرت و سمعت ما
سمعه ابن عمران في طور العرفان و رأيت ما رأى
الحبيب من آيات ربه الرحمن اشهد انك فزت
بأنوار الوصال و شربت رحيق القرب و اللقاء
من ايدى عطاء ربك في المبدء و المآب

انت الذى صبرت في البأساء و الضراء و ناح بما
ورد عليك و امثالك من الاعتساف اهل مدائن
العدل و الانصاف بمصائبكم انت السماء بالدخان
واخذت الأحران مشارق الوحي و مطالع العرفان
طوبى لكم و للذين قصدوا مقامكم و زاروا تربكم
و ذكروا أيامكم و ما ورد عليكم و استقربوا بكم الى
الله ربكم و مقصودكم و معبودكم و معبود من في
السموات و الأرضين

سبحانك يا الهى استلک بالذين استشهدوا في
سبيلک و طاروا فيهواء حبك على شأن ما منعهم
قدرة العالم عن الاسم الأعظم بأن تغفرلى و لأبى
و آتى و لمن تمسک بحبلک المتين يا اله العالمين

BLIB_Or15714.093, Majlis210461.090-091,
TZH6.1102-1103, LDR.144

BH03741

To: Wife of Aqa Muhammad Javad Farhad, in Qazvin

Date: 1301 ? [1883-1884]

- 1 He is the Witness, the All-Aware.
- 2 O my handmaiden! Your call has attained the hearing of the Wronged One and your turning has been honored by the gaze of the Intended One. Be not grieved by what has come to pass. The loved ones of God belong to Him and are associated with Him, and whatsoever befalleth them hath been and is in accordance with the requirements of wisdom, and its traces and fruits shall assuredly appear on earth and become manifest in the assemblage of the world.

هو الشاهد الخبير

يا امتى ندايت باصغای مظلوم فائز و اقبال
بلحاظ مقصود مشرف محزون مباش از آنچه
وارد شده اولیای حق از اویند و باو منسوب و
آنچه بر ایشان وارد شود بمقتضیات حکمت بوده
و هست و البته آثار و اثمار آن در ارض ظاهر
شود و در انجمن عالم هویدا گردد

- 3 Verily, he who hath ascended unto God hath attained the presence and visited a House which the Almighty built with the hand of His power, and a House which the Friend built by His command and will. As to the first, he entered it not, and as to the second, he departed not from it. Verily, he who visited the first and the second is among the people of inner meanings in this holy, mighty and inaccessible station. O my handmaiden! He hath attained that which causeth eyes to be consoled and hearts to be drawn. This station is most great.
- 4 That handmaiden must occupy herself at all times with the remembrance of the Goal of the worlds and be content with what hath been ordained from the Supreme Pen. Praise be to the Lord of the Kingdom Who hath mentioned thee through words with which none of the books of earth can compare, even to a single letter thereof.
- 5 Convey greetings from the True One to all the handmaidens in that land. They must remain so steadfast on God's path that neither doubts and vain imaginings, nor the cawing of the crows nor the clamor of the deniers shall hold them back or keep them from the Truth.
- 6 Today the rain of bounty is pouring from the clouds of grace and descending. Blessed are the servants and handmaidens who have not been deprived and have taken their portion and share from the outpourings of God's days. Today you are known by the Truth and associated with Him, and He sufficeth. Rejoice thou in this wondrous and glorious mention.
- 3 انّ الذي صعد الى الله انه فاز باللقاء و زار بيتاً بناءه الجليل بيد قدرته و بيتاً بناءه الخليل بأمره و ارادته اما الأول ما دخل فيه و الآخر ما خرج عنه انّ الذي زار الأول و الثاني هو من اهل المعاني في هذا المقام المقدس العزيز المنيع يا امتي انه فاز بما قرّرت به العيون و انجذبت به القلوب اي مقام بيسار عظيمست
- 4 بايد آن امه در ليالى و ايام بذكر مقصود عالميان مشغول باشند و آنچه از قلم اعلى مقدّر شده ناظر و راضى حمد كن مالك ملكوت را كه ترا ذكر نمود بكلماتيكه معادله نينمايد بحرفى از آن كتب ارض
- 5 جميع اماء آن ارض را از قبل حقّ تكبير برسان بايد بشأنى بر صراط الهى مستقيم باشند كه ظنون و اوهام و نفاق ناعقين و ضوضاء منكرين ايشانرا منع نمايد و از حقّ باز ندارد
- 6 امروز از سحاب جود امطار فضل جارى و نازل طوبى از براى عباد و امائيكه محروم نشدند و از فيوضات ايام الهى قسمت و نصيب اخذ نمودند امروز بحقّ معروفيد و باو منسوب و او كفايت مينمايد ان افرحى بهذا الذكر العزيز البديع

KNJ.093a

BH03600

*To: Haji Mulla Kazim, in Yazd**Date: 1301 ? [1883-1884]*

- 1 He is the Most Ancient, the Most Great, the Most Exalted
- 2 Today all enkindled souls who have drunk from the cup of divine love and partaken of the ocean of inner meanings must arise to serve the Cause and guide people to the Most Great Announcement and the Straight Path. This exalted rank and most high station has been and continues to be reserved for the learned ones - those scholars who have turned to the supreme horizon and attained the highest summit, which is the station
- 1 هو الأقدم الأعظم الأعلى
- 2 امروز جميع نفوس مشتعله كه از كاس محبت الهى نوشيده اند و از بحر معانى قسمت برده اند بايد بخدمت امر قيام نمايند و ناس را بنبأ عظيم و صراط مستقيم هدايت كنند و اين رتبهء عليا و مقام اعلى مخصوص اهل علم بوده و هست يعنى علمائيكه بافق اعلى توجه نموده اند و بذروه

of recognition of God, exalted be His glory. They are as lights for the darkness of the earth and as stars for the heavens of understanding. Every learned one who today has attained the divine fragrances of these days is as the eye for the temple of the world. Trusting in the All-Merciful, he must engage in teaching the Cause with the utmost joy and delight. This is the deed that will accompany him through all worlds.

علیا که مقام عرفان حقّ جلّ جلاله است فائز گشته‌اند ایشان بمثابة انوارند از برای ظلمات ارض و مانند انجمن از برای سموات عرفان هر عالمی الیوم بنفحات آیام الهی فائز شد او بمنزله بصر است از برای هیکل عالم باید متوکلاً علی الرحمن بکمال روح و ریحان بتبلیغ امر مشغول شود اینست عملی که در جمیع عوالم با او خواهد بود

- 3 Some scholars today have deprived the helpless people of the Euphrates of divine mercy and the fountain of heavenly grace, while barring themselves from the eternal outpourings of God. Others have succeeded in hearing the rustling of the Divine Lote Tree and the shrill voice of the Supreme Pen, and have arisen to serve the Cause in such wise that God Himself bears witness: these are the people of the Crimson Ark whose names have been inscribed by the Supreme Pen in the Crimson Book. Blessed are they and joy be unto them! God willing, you will, through divine confirmations, illuminate the horizons of those regions with the light of faith and bestow the water of steadfastness, that perchance the weakness of the people may be transformed to strength and their agitation to tranquility. Verily your Lord has power over all things. He does what He wishes and ordains what He desires. He is the Mighty, the Praiseworthy.

3 بعضی از علما الیوم ناس بیچاره را از فرات رحمت الهی و شریعه عنایت صمدانی محروم نموده‌اند و خود را از فیوضات ابدیه الهیه ممنوع داشته‌اند و بعضی در اطراف باصغاء حقیف سدره متّی و صریر قلم اعلی فائز شدند و بشأنی بر امر قیام نمودند که حقّ جلّ جلاله شهادت داده ایشانند از اهل سفینه حرا که از قلم اعلی در صحیفه حرا اسمائشان ثبت شده طوبی لهم و نعیماً لهم انشاء الله آنجناب بتأییدات الهی آفاق آنجهات را بنور ایمان منور سازند و کوثر استقامت مبذول دارند که شاید ضعف ناس بقوت تبدیل شود و اضطرابشان باطمینان آن ربّک علی کل شیء قدیر یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید

ABDA.061-062

BH04535

To: *Haji Aziz Khan, in Qazvin*

Date: 1301 ? [1883-1884]

- 1 In the name of the All-Knowing Lord!
- 2 The Wronged One of the horizons calls out to the people of the Covenant and invites them to the highest horizon. The parties of the world, meaning the diverse peoples, sought throughout the nights and days to attain His presence, and with utmost humility and supplication they begged and hoped for the understanding of the Day of God. Yet when the Sun of Truth dawned from the horizon of Will, all arose in opposition and strove with the utmost effort and exertion to extinguish the divine light. Such is the condition of heedless, veiled souls. I

1 بنام خداوند دانا

2 مظلوم آفاق اهل میثاق را ندا مینماید و بافق اعلی دعوت میفرماید حزبهای عالم یعنی امم مختلفه در لیلی و آیام طلب لقا مینمودند و بکمال عجز و ابتهال ادراک یوم الله را سائل و آمل و چون آفتاب حقیقت از افق مشیت اشراق نمود کل بر اعراض قیام نمودند و بکمال جدّ و جهد در اطفاء نور الهی کوشیدند اینست شأن نفوس غافله

swear by the effulgent rays of the Sun of Truth that whosoever attained and, at the time of the raising of the Call, was confirmed in responding - such a one is recorded and inscribed among the dwellers of the highest paradise in the divine Book. Blessed is the soul who was quickened by the name of the Friend and remained steadfast in His love and gave up his life in His remembrance. Blessed art thou, O brother! Verily he ascended to the Supreme Companion and God made him purified from the defilement of the world. Be thou thankful to thy Lord for this great bounty.

- 3 My Most Exalted Pen makes mention of him at this moment and says: "O Hashim! Blessed art thou for having heard the Call and [responded to] thy Lord. We bear witness that thou didst turn and believe when the servants turned away, until thou didst fulfill thy pledge by the command of God, the Lord of the worlds. The glory shining forth from the horizon of My loving-kindness be upon thee and upon those whom the affairs of the world did not prevent from the Most Great Name, and whom the might of the nations did not frighten from this Most Holy, Mighty, Wondrous Cause."

محتجبه قسم باشرافات انوار شمس حقیقت که هر نفسی فائز شد و حین ارتفاع ندا بجواب مؤید گشت او از اهل علیین در صفیه الهی مذکور و مسطور طوبی از برای نفسیکه باسم دوست زنده شد و بر حبش مستقیم و بیادش جان داد طوبی لأخیک انه صعد الی الرفیق الاعلی و جعله الله مطهراً عن رجس الدنیا ان اشکر ربک بهذا الفضل العظیم یدکره

3 فی هذا الحین قلبی الاعلی و یقول یا هاشم طوبی لک بما سمعت النداء و [اجبت] مولاک نشهد انک اقبلت و آمنت اذ اعرض عنه العباد الی ان قضی نحبک امراً من لدی الله رب العالمین البهاء المشرق من افق عنایتی علیک و علی الذین ما منعهم شؤونات العالم عن الاسم الأعظم و ما خوفهم سطوة الأمم عن هذا الأمر الأقدس العزیز البدیع

AQA5#073 p.089

BH04831

To: Abdu'l-Khaliq, in Baku

Date: 1301 ? [1883-1884]

- 1 He is the One Who standeth supreme over His Cause and Who prevaieth over His servants.
- 2 Thy letter was presented before the face of the Wronged One in the Most Great Prison, and the servant in attendance read it aloud. We heard thy call and perceived from it the fragrance of love. Thou hast spoken the truth, and We have answered thee through grace.
- 3 Blessed is the soul that hath attained unto the divine Word and acteth according to that which is in the Book. We counsel all to manifest courtesy and to perform such deeds as will cause the promotion of the Cause among the peoples. Ere long will the oppressor return to his abode, and the radiance of the Sun of Justice will illumine the world. Say: O friends! This is the day of goodly character and righteous deeds. Associate with

1 هو القائم علی امره و المهیمن علی عبادہ

2 نامهات در سجن اعظم امام وجه مظلوم حاضر و عبد حاضر او را قرائت نمود شنیدیم ندایت را و عرف محبت از آن استشمام شد قد نطق بالحق و اجبت بالفضل

3 طوبی از برای نفسیکه بکلمه الهی فائز شد و بما فی الکتاب عامل کل را وصیت مینمائیم بمعروف و باعمالیکه سبب ارتفاع امر است بین خلق عنقریب ظالم بمقر خود راجع گردد و اشراقات انوار آفتاب عدل عالم را منور سازد بگو ایدوستان امروز روز اخلاق طیبه و اعمال

all the peoples of the world with the utmost love. Whosoever heareth from you, it is for his own sake, and whosoever denieth, verily your Lord, the All-Merciful, is independent of all who are in the heavens and on earth. Blessed is the ear that hath heard, and the tongue that hath confessed that which the Tongue of Grandeur hath uttered from this noble station. Thus hath the Pen of inner meanings spoken upon the branch of utterance, as a command from the All-Merciful Who hath come with an authority that they who are endowed with fairness and justice cannot deny. To this testifieth He Who speaketh in all things: There is none other God but Me, the Single, the One, the All-Knowing, the All-Wise. The glory that shineth forth from the horizon of the heaven of My mercy be upon thee and upon those who have quaffed the choice wine of understanding in the days of their Lord, the All-Merciful. These are they who have attained in a perspicuous Book.

حسنه است با اهل عالم بکمال محبت رفتار نمائید
من سمع منکم لنفسه و من انکر ان ربکم الرحمن
کان غنياً عن فی السموات و الأرض طوبی
لأذن سمعت و للسان اقر بما تکلم به لسان العظمة
فی هذا المقام الکرم کذلک نطق قلم المعانی علی
غصن البیان امرأً من لدى الرحمن الذی اتی
بسلطان لا ینکره اولو الانصاف و العدل یشهد
بذلک من نطق فی کلشیء انه لا اله الا انا الفرد
الواحد العلیم الحکیم البهاء المشرق من افق سماء
رحمتی علیک و علی الذین شربوا ریحق العرفان
فی ایام ربهم الرحمن الا انهم من الفائزين فی
کتاب مبین

BLIB_Or15730.106b

BH04886

Date: 1301 ? [1883-1884]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 O thou who gazest upon My countenance! Upon thee be My peace, My mercy and My loving-kindness. Blessed art thou and blessed is thy father, through whom the fragrance of faith was diffused among the religions. He is among those whom God hath described aforetime in His perspicuous Book, saying - and His Word is most sweet - "honored servants who speak not until He hath spoken, and who do as they are bidden."
- 3 By the life of God! Thou hast been and art before the Face. We beseech God, glorified be His majesty, to cause thee to attain unto that which draweth faces toward the Most Exalted Horizon. His honor 'Ali-Qabli-Akbar hath arrived and thy letter hath attained the honor of being heard. We beseech Him, exalted be He, to open a door before thy face and to rain down upon thee from the heaven of His grace the showers of mercy and blessing. Verily He is the Lord of creation and the One Who [...] whereby the pillars of the transgressors were shaken and the faces of those near unto God were illumined.

1 هو الله تعالى شأنه العظمة و الاقتدار

2 یا ایها الناظر الی الوجه علیک سلامی و رحمتی
و عنایتی طوبی لک و لأیک الذی به تضرع
عرف الايمان بین الأديان انه من الذین وصفهم
الله من قبل فی کتابه المبین قال و قوله الأحلی
عباد مکرمون الذین لا یسبقونه بالقول و هم بأمره
یعملون

3 لعمر الله امام وجهه بوده و هستی از حق جلّ
جلاله میطلبیم ترا فائز فرماید بآنچه که سبب
توجه و جوهست بافی علی جناب علی قبل اکبر
وارد و نامه آنجناب بشرف اصغاء مشرف نسله
تعالی بأن یفتح علی وجهک باباً و یزل علیک من
سماء فضله امطار الرحمة و البرکة انه لمولی البریة
والذی [...] الی بها تزعزت ارکان المعتدین
و استضاءت وجوه المقربین

- 4 Never hast thou been absent from Our sight, nor shalt thou ever be. We testify that there is none other God but Him, in acknowledgment of His oneness and confession of His singleness. There is none other God but Him, the One, the All-Knowing, the All-Wise. Praise be to God, the Mighty, the Great. We convey from this station Our greetings unto the friends of God and His loved ones there, and We beseech God to cause them to hold fast in all conditions unto His Book and to act according to that which they have been commanded. Verily He is the Helper, the Almighty, the All-Bountiful. Peace be upon you all, and the mercy of God, and His blessings.

4 هرگز از نظر زفته و نخواهید رفت نشهد آنه لا اله الا هو اقراراً بوحدايته واعتراضاً بفردانيته لا اله الا هو الواحد العليم الحكيم الحمد لله العزيز العظيم نسلم من هذا المقام على اولياء الله و احبائه هناك و نسئل الله بأن يجعلهم في كل الأحوال متمسكين بكتابيه و العاملين بما امروا به انه هو المؤيد المقتدر الكريم السلام عليكم جميعاً و رحمة الله و بركاته كلمات داخل براكت [] از طرف كاتب حذف شده و موجود نيست

BLIB_Or15730.103c

BH05122

To: Muhammad Ali, in Yazd

Date: 1301 ? [1883-1884]

- 1 In the name of Him Who hath been wronged in the prison of the heedless.
- 2 This is a Book which the All-Merciful hath sent down from the Kingdom of Utterance unto him who hath believed in God, the Lord of all worlds. Should anyone ask thee of My dwelling-place, say: By God, it is in the Most Exalted Paradise - to this doth testify He with Whom is the perspicuous Book. And should anyone ask thee of My station, say: In the Kingdom of God, the Mighty, the Great.
- 3 Should a heedless one object to thee, saying: "At one time He mentioneth His station in the prison, and at another in the Most Exalted Paradise - tell me truthfully which of these is more accurate," say: All that floweth from His Most Exalted Pen is truth from God, the Goal of all who know. Say: God hath changed the prison into the Most Exalted Horizon and hath named it with all names. He, verily, is the Ruler over what He willeth. There is none other God but Him, the One, the Almighty, the All-Powerful.
- 4 O Muhammad-Qabli-'Ali! Husayn hath mentioned thee before this Servant Who standeth before My face, and He hath revealed for thee this perspicuous Book. Take hold of it through the power of thy Lord, then do what behooveth this mighty

1 بسمي المظلوم في سجن الغافلين

2 كتاب انزله الرحمن من ملكوت البيان لمن آمن بالله رب العالمين لو يسئلك احد عن مقرى قل تالله في الجنة العليا يشهد بذلك من عنده كتاب مبين ولو يسئلك احد عن مقامى قل في ملكوت الله العزيز العظيم

3 لو يعترض عليك غافل انه مرة يذكر مقامه في السجن و اخرى في الجنة العليا فاصدقني ايهما اقرب بالصدق قل كل ما يجري من قلبه الأعلى انه حق من لدى الله مقصود العارفين قل ان الله بدل السجن بالأفق الأعلى و سماه بكل الأسماء انه لهو الحاكم على ما اراد لا اله الا هو الواحد المقتدر القدير

4 يا محمد قبل على قد ذكرك الحسين عند العبد الحاضر تلقاء وجهي و نزل لك هذا الكتاب المبين خذه بقوة ربك ثم اعمل ما ينبغي لهذا الأمر العظيم و قل لك الحمد يا اله العالمين و مقصود العارفين

Cause and say: Praise be unto Thee, O God of all worlds and Goal of them that know.

- 5 It behooveth My servants there who have quaffed the wine of Mine utterance and attained unto the fragrance of My wondrous knowledge to read this Tablet. Upon them rest My prayers and My mercy and My loving-kindness, and I am verily the All-Merciful, the All-Bountiful. The splendor that shineth forth from the horizon of My Pen be upon them and upon thee and upon those who have held fast unto My strong cord and My straight path.

5 ينبغي ان يقرء هذا اللوح عبادى هناك الذين شربوا رحيق بيانى و فازوا بنفحات على البديع عليهم صلواتى ورحمتى و عناية و انا المشفق الكريم البهاء المشرق من افق قلبى عليهم و عليك و على الذين تمسكوا بجبلى المتين و صراطى المستقيم

BLIB_Or15730.115c

BH05200

To: Mother of Alif Va Sin

Date: 1301 ? [1883-1884]

- 1 In My Name, the Manifest, the Witnessed
- 2 O handmaiden of God! The True One, exalted be His glory, hath appeared so that all who are on earth might attain unto His recognition and presence. Yet after the rending of veils and removal of coverings, most were found heedless and in denial. How many divines and jurists who considered themselves the most exalted of creatures were counted among the most abased after the dawning of the Sun of Truth. God hath made their highest ones lowest, and their lowest ones highest. How many dwellers in palaces have returned to their graves, and how many possessed of glory are witnessed in utter abasement. By the life of God! Abasement lieth in denial of God, and glory in faith in Him. Do jewels and ornaments and palaces and thrones preserve man from divine chastisement? Nay, by God's Self! Soon all they witness shall return to nothingness. Both witness and witnessed shall become extinct and lost. O leaf! Praise the Beloved of the worlds that thou hast attained unto His blessed word "O My handmaiden." It behooveth thee to preserve this most exalted station through the name of thy Lord, the Most Glorious. Verily, He is with His remembering handmaidens and His remembering servants. Glory be upon thee and upon every believing man and believing woman who hath believed in God, the Lord of the worlds.

1 بسمى الظاهر المشهود

2 يا امة الله حق جلّ جلاله از براى آن ظاهر تا جميع من على الأرض عرفان و لقائش فائز شوند و بعد از كشف سبحات و خرق حجابات اكثرى غافل و منكر مشاهده شدند چه بسيار از علما و فقها كه خود را از اعلی الخلق میدانستند بعد از اشراق آفتاب حقیقت از ادنى الخلق محسوب شدند قد جعل الله اعلیهم اسفلهم و اسفلهم اعلیهم چه مقدار از اهل قصور كه بقبور راجع گشتند و چه مقدار از اهل عزّت كه بذلت تمام مشاهده میشوند لعمر الله ذلت در كفر بالله است و عزّت در ایمان باو آیا جواهر و زخارف و قصور و اعراش انسان را از عقوبات الهی حفظ مینماید لا و نفس الله عنقریب آنچه مشاهده مینماید بعدم راجع شود شاهد و مشهود هر دو فانی و مفقود گردد ای ورقه حمد كن محبوب عالمیان را كه بكلمه مباركّه یا امتی فائز شدی لك ان تحفظی هذا المقام الأعلی باسم ربك الأبهی انه مع امائه الذّاكرات و عباده الذّاكرين البهّاء عليك و على كلّ عبد آمن و كلّ امة آمنت بالله ربّ العالمين

AQA7#360 p.050, NSS.107

BH05152*To: wife of Jinab-i-Asadullah**Date: 1301 ? [1883-1884]*

1 In My Name, the Wronged One, the Stranger

1 بِسْمِ الْمَظْلُومِ الْغَرِيبِ

2 This is a remembrance from Our presence and a tablet from Our realm to those on earth and to a handmaiden who desired the remembrance of her Lord, the Compassionate, the Generous. We have at all times remembered those servants who, when permission came to them from God, the Lord of the worlds, hearkened and hastened - servants whom God hath described in His perspicuous and decisive Book.

2 هَذَا ذِكْرٌ مِنْ لَدُنَّا وَلَوْحٌ مِنْ عِنْدِنَا لِمَنْ عَلَى الْأَرْضِ
وَلِأُمَّةٍ ارَادَتْ ذِكْرَ رَبِّهَا الْمَشْفُوقِ الْكَرِيمِ إِنَّا ذَكَّرْنَا
فِي كُلِّ الْأَحْيَانِ الْعِبَادَ الَّذِينَ سَمِعُوا وَسَرَعُوا إِذْ
جَاءَهُمُ الْإِذْنُ مِنْ لَدَى اللَّهِ رَبِّ الْعَالَمِينَ أُولَئِكَ
عِبَادٌ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ الْمَحْكَمِ الْمُبِينِ

3 O My handmaiden! How many a man hath been debarred from the Lord of all being through following his passions, and how many a woman hath hearkened, turned unto Him, and attained unto the knowledge of God, the Mighty, the Praised. This is a Day wherein all things have borne witness to the Lord of the Throne and of earth, yet most of the people are among the heedless. Among them are those who turned away, those who denied, those who disbelieved, and those who pronounced judgment against Him with such tyranny as caused the Faithful Spirit to lament. O My handmaiden! Give thanks unto thy Lord for having enabled thee to recognize the Dawning-Place of His signs, Who hath come with manifest sovereignty. We have remembered thee and those handmaidens who have believed in God, the Peerless, the All-Knowing. Remind them on My behalf and glorify before the faces of My handmaidens who heard the call and answered their Lord on a Day wherein the pillars of the earth were shaken, the heaven was cleft asunder, and the Summoner cried out: "The Kingdom is God's, the Possessor of this mighty Day!" The glory of God rest upon thee and upon the steadfast handmaidens and upon My steadfast servants.

3 يَا أَمْتِي كَمْ مِنْ رَجُلٍ مَنَعَ عَنْ مَالِكِ الْوَرَى بِمَا
اتَّبَعَ الْهَوَى وَكَمْ مِنْ أُمَّةٍ سَمِعَتْ وَاقْبَلَتْ وَفَازَتْ
بِعِرْفَانِ اللَّهِ الْعَزِيزِ الْحَمِيدِ هَذَا يَوْمٌ فِيهِ شَهِدَتْ
الْأَشْيَاءُ كُلُّهَا لِمَالِكِ الْعَرْشِ وَالتَّرَى وَلَكِنَّ
النَّاسَ أَكْثَرَهُمْ مِنَ الْمَعْرُضِينَ مِنْهُمْ مَنْ أَعْرَضَ وَ
مِنْهُمْ مَنْ أَنْكَرَ وَمِنْهُمْ مَنْ كَفَرَ وَمِنْهُمْ مَنْ أَفْتَقَ
عَلَيْهِ بِظُلْمٍ نَاحَ بِهِ الرُّوحُ الْأَمِينُ يَا أَمْتِي إِنْ أَشْكُرِي
رَبَّكَ بِمَا أَيْدَكَ عَلَى عِرْفَانِ مَشْرِقِ آيَاتِهِ الَّذِي
أَتَى بِسُلْطَانٍ مُبِينٍ إِنَّا ذَكَّرْنَاكَ وَاللَّائِي آمَنَ بِاللَّهِ
الْفَرْدِ الْخَبِيرِ ذَكَّرْتَهُنَّ مِنْ قَبْلِي وَكَبَّرْتِ عَلَى وَجْهِهِ
أَمَائِي اللَّائِي سَمِعْنَ النِّدَاءَ وَاجْبَنَ مَوْلَاهُنَّ فِي يَوْمٍ
فِيهِ تَزَلَزَلَتْ أَرْكَانُ الْأَرْضِ وَانْفَطَرَتْ السَّمَاوَاتُ
وَنَادَى الْمُنَادُ الْمَلِكُ اللَّهُ مَالِكُ هَذَا الْيَوْمِ الْعَظِيمِ
الْبَهَاءِ مِنَ اللَّهِ عَلَيْكَ وَعَلَى الْأَمَاءِ الْمُسْتَقِيمَاتِ وَ
عَلَى عِبَادِي الْمُسْتَقِيمِينَ

AQA7#366 p.056

BH05235*Date: 1301 ? [1883-1884]*

1 He is the Caller on Sinai

1 هو المنادى في الطّور

2 O people of the Manifestation! Hearken unto the Voice of Him Who conversed on Sinai from this Prison wherein is confined He before Whose sovereignty all created things have bowed down in adoration. Every appointed time hath been fulfilled, every sign hath been made manifest, every hidden secret hath been revealed, and He Who was promised hath come in truth, riding upon the clouds.

2 يا ملاء الظهور ان استمعوا نداء مكلم الطّور من هذا الشّطر الذي فيه سجن من سجد لسلطانه الممكّات قد تمّ كلّ ميقات و ظهر كلّ علامة و برز كلّ سرّ و الموعد اتي بالحقّ راجاً على السّحاب

3 Blessed is the powerful one who hath arisen to serve the Cause, and the speaker who hath proclaimed: "The Kingdom is God's, the Lord of Lords!" We have revealed that which lay concealed in knowledge and have sent down that which the Mother Book doth testify. How many a servant hath fled from the hosts of divine revelation, and how many a servant hath arisen and said: "Praise be to Thee, O my Lord, the Most High!" Blessed is he who hath remained steadfast, whom the clamor of those who have disbelieved in the Beginning and the Return hath failed to deter. And woe unto every one who hath turned away from Him through Whom the horizon of creation hath been illumined. Let nothing grieve thee. Put thy trust in God, thy Lord, and say: "Praise be to Thee, O my God, for having made known unto me the Dayspring of Thy signs, the Dawning-Place of Thy lights, and the Manifestation of Thy Self, before Whom, when He appeared, all necks bowed down in submission. I beseech Thee to aid me in Thy remembrance and praise and in the service of Thy Cause in such wise that the hosts of every one who hath denied Thy right in the Hereafter shall not deter me. O my Lord! Thou seest me turning toward Thee, mine eyes fixed upon the wonders of Thy bounty. Have mercy upon me through Thy grace and loving-kindness, then send down upon me from the heaven of Thy favor that which befitteth Thy Name, the All-Bountiful."

3 طوبى لقوى قام على خدمة الأمر و لناطق نطق الملك لله ربّ الأرباب انا اظهرنا ما كان مكنوناً في العلم و ازلنا ما شهد به ام الكتاب كم من عبد انهزم من جنود الوحي و كم من عبد قام و قال لك الحمد يا ربّي الغنيّ المتعال طوبى لقائم ما اقعده وضوء الذين كفروا بالمبدء و المعاد و ويل لكلّ معرض اعرض عن الذي به انا افق الابداع انك لا تحزن من شيء توكل على الله ربك و قل لك الحمد يا الهى بما عرّفتني مشرق آياتك و مطلع انوارك و مظهر نفسك الذي اذا ظهر خضعت له الأعناق اسئلك بأن تؤيّدني على ذكرك و ثنائك و خدمة امرك على شأن لا تمنعني جنود كلّ أمر انكر حقك في المآب اى ربّ تراني مقبلاً اليك و عيني مترصدة لبدائع فضلك فارحمني بجمودك و رحمتك ثمّ انزل على من سمّاء فضلك ما ينبغي لاسمك الوهاب

BLIB_Or15730.111a

BH05934*To: Iskandar, in Baku**Date: 1301 ? [1883-1884]*

1 He is the One speaking from the Supreme Horizon

2 O Iskandar! Time and again you have been blessed with the remembrance of the Wronged One. You have perceived the fragrances of the garment of the All-Merciful's utterance and attained unto the supreme horizon and the knowledge of the Lord of Names. Today, whosoever has turned towards Him has attained unto all good.

3 Your letter was presented before the Wronged One and the servant in attendance submitted all of it. Blessed is the tongue that speaks in remembrance of the Beloved of all creation, and blessed is the face that turns toward Him. We beseech God to grant what you have desired and to ordain that which is enduring and everlasting. Today is the day of arising, of remembrance and praise. With perfect unity and harmony, occupy yourselves with the reformation of souls. The entire world had been awaiting this blessed Day, yet after its appearance all remained dormant save those whom God willed. Hold fast to the Book of God and act according to it. By the life of God! It will bestow the water of everlasting life and grant eternal bounty. Convey greetings from the Wronged One to the friends in that land and remind them of that which hath been sent down from the Supreme Pen. Glory be upon thee and upon whosoever hath turned towards the Path of God, the Most High, the Most Great.

1 هو الناطق من الأفق الأعلى

2 يا اسکندر مرّة بعد مرّة بذکر مظلوم فائز شدی
نفحات قمیص بیان رحمن را ادراک نمودی و
باقی اعلی و عرفان مالک اسماء فائز گشتی امروز
هر نفسی اقبال نمود او بکلّ خیر فائز است

3 نگاشت نزد مظلوم حاضر و عبد حاضر تمام آنرا
عرض نمود طوبی از برای لسانی که بذکر محبوب
امکان ناطق و از برای وجهیکه باو متوجه از
حق میطلبیم عطا فرماید آنچه را اراده نمودی و
مقدّر نماید آنچه را که ذکرش باقی و دائمست
امروز روز قیام و ذکر و ثناست بکمال اتحاد و
اتفاق باصلاح نفوس مشغول شوید جمیع عالم
منتظر این یوم مبارک بوده اند و بعد از ظهور کل
منجود مشاهده گشتند الا من شاء الله بکتاب الهی
تمسک نمائید و باو عامل لعمر الله کیوثر بقا عطا
فرماید و نعمت دائمه بخشد دوستان آن ارض را
از قبل مظلوم تکبیر برسان و به ما نزل من القلم
الأعلى متذکر دار البهآ علیک و علی من اقبل الی
صراط الله العلی العظیم

BLIB_Or15730.106a

BH05788*Date: 1301 ? [1883-1884]*

He is the All-Knowing, the All-Wise!

The atoms bear witness to the Revealer of verses, and all created things to the Manifestor of clear proofs. We behold the people in this Day struck down, save whom God, the Lord of

هو العلیم الحکیم

شهدت الذرات لمنزل الآیات و الکائنات لمظهر
البینات و نری القوم فی هذا الیوم صرعی الا
من شاء الله مولى الأنام هذا یوم فیہ نطق القلم

mankind, hath willed. This is a Day wherein the Most Exalted Pen hath spoken both morn and eve, yet the people remain heedless and astray. How many a verse hath appeared in truth, and how many a light hath shone forth from the horizon of the Cause, yet the people turned away after beholding the proof and evidence. O concourse of the earth! Fear God, and deny not Him through Whom acknowledgment hath been established among the righteous and through Whom the very pebbles have proclaimed: The kingdom belongeth unto God, the One, the Chosen! This is a Day whereof God gave you tidings in His Books, Psalms and Tablets. Fear God and cast not the Book behind you. Take hold of it with strength from your Lord, the Mighty, the Bestower. We have heard thy mention and have remembered thee with that which shall endure throughout the eternity of My most excellent names. He Who possesseth knowledge of the Book beareth witness unto this. Thus have We adorned the heaven of the Tablet with the stars of meanings and utterance. Blessed is he who hath drawn near and perceived the fragrances of revelation from this Station which God hath made among the most exalted of stations. The glory shining from the horizon of My Kingdom be upon thee and upon whosoever hath held fast unto the Cause when God came with power and sovereignty.

الأعلى في الصّباح والمساء ولكنّ النّاس في غفلة
و ضلال كم من آية ظهرت بالحقّ و كم من نور
اشرق من افق الأمر ولكنّ القوم اعرضوا بعد ما
شهدوا الحجّة و البرهان

يا ملاء الأرض اتّقوا الله و لا تنكروا الذي به ثبت
الافرار بين الأخيار و نطقّت الحصاة الملك لله
الواحد المختار هذا يوم بَشَرَكُم الله في الكتب و الزّبر
و الألواح اتّقوا الله و لا تدعوا الكتاب عن ورائكم
خذوه بقوة من لدن ربّكم العزيز الوهاب أنا سمعنا
ذكرك ذكرناك بما يبقى بدوام اسمائى الحسنى
يشهد بذلك من عنده علم الكتاب كذلك زينا
سماء اللوح بكواكب المعانى و البيان طوبى لمن
اقبل و وجد نفحات الوحي من هذا المقام الذى
جعله الله من اعلى المقام البهاء المشرق من افق
ملكوتى عليك و على من تمسّك بالأمر اذ اتى
الله بقدره و سلطان

BLIB_Or15730.110

BH05853

Date: 1301 ? [1883-1884]

He is seated upon the throne

The Supreme Pen conveys greetings to the people of Baha and says: Today is the Day of God and on this Day the mention of anyone except Him beneath His shadow is not permitted. If a soul were to reflect upon what was revealed in previous Books, throughout his life he would exclaim: "Praise be unto Thee, O Revealer of verses!" The clamor of the ungodly and oppression of the heedless have bewildered the people - fear has prevented some, while worldly ornaments have held back others. We beseech God to illumine all eyes with the light of recognition, that they may behold the effulgences of the lights of the Countenance from the Supreme Horizon and attain unto that which none before has attained. Say: O friends! This is

هو المستوى على العرش

قلم اعلى اهل بهاء را تكبير ميرساند و ميفرمايد
امروز يوم الله ست و در او ذكر احدى جايز نه
مگر در ظلّ او اگر نفسى تفكّر نمايد در آنچه در
كتب قبل نازل شده مادام الحيوّة بلك الحمد يا
منزل الآيات ناطق گردد ضوضاء مشركين و ظلم
غافلين ناس را متحيّر نموده بعضى را خوف منع
كرده و برخى را زخارف

از حقّ ميطلبم ابصار كلّ را بنور معرفت روشن
فرمايد تا اشراقات انوار آفتاب وجهه را از افق اعلى
ملاحظه نمايند و فائز شوند بآنچه احدى از قبل

the Day which the sincere ones, the pure-hearted and the near ones sought from God to attain His presence. Strive that you may not be deprived of the outpourings of the True Bestower and be not forbidden from the waves of the ocean of meanings. In all conditions hold fast to His cord and cling to His robe. He is the Deliverer, He is the Helper, He is the Bestower, He is the Protector, He is the All-Knowing and He is the All-Powerful. His is the praise and the glory and His are the most beautiful names, through the eternity of His Most Exalted Word.

فائز نشده بگو ای دوستان امروز روزیست که
موحّدین و مخلصین و مقربین لقایش را از حقّ
میطلبیدند جهد نمائید شاید از فیوضات فیاض
حقیقی محروم نمانید و از امواج بحر معانی ممنوع
نشوید در جمیع احوال بچلش تمسک نمائید و
بذیلش تشبّث اوست منجی و اوست معین و
اوست معطی و اوست حافظ و اوست دانا و
اوست توانا له الحمد و الثناء وله الأسماء الحسنی
بدوام کلمة العلیاء

BLIB_Or15730.111c

BH06714

Date: 1301 ? [1883-1884]

1 In the Name of Him Who ruleth over all names!

1 بِسْمِ الْمَهِيمِنِ عَلَى الْأَسْمَاءِ

2 This is a Book sent down by the Wronged One unto him who hath believed in God, the All-Compelling, the Self-Subsisting. Therein He maketh mention of him who hath turned towards His most exalted horizon and hath voiced His praise amongst His servants. He, verily, is of those whom God, the Lord of what was and what shall be, hath described.

2 کتب انزلہ المظلوم لمن آمن بالله المهيمن القيوم و
فيه يذكر من اقبل الى افقه الأعلى و نطق بثنائه
بين عباده الا انه من الذين وصفهم الله رب ما
كان و ما يكون

3 Blessed is he whom the turning away of all who are on earth hath not deterred, and mighty is he whom the conditions of every rejected world have not weakened - he who worshippeth vain imaginings and deemeth himself to be of those who have believed in God, the Single, the One, the Mighty, the All-Loving. Take heed lest the doings of the wicked sadden thee, or the oppression of those who have denied the Witness and the Witnessed strike fear into thy heart. By God's life! Soon will God purify the earth from the defilement of those people who have turned away from the Countenance when Its lights shone forth from this praiseworthy station. Say: O concourse of the earth! Abandon what the people possess and take hold of the Book of God which hath been sent down from the heaven of the loving-kindness of your Lord, the Possessor of all existence. Thus hath the Tongue of Grandeur spoken, as He walked in His inhabited house. The glory that hath dawned from the horizon of My mercy be upon thee and upon those who have

3 طوبى لمقبل ما منعه اعراض اهل الأرض و
لقوى ما اضعفته شئونك كل عالم مردود الذى
يعبد الأوهام و يظن انه من الذين آمنوا بالله الفرد
الواحد العزيز الودود اياك ان تحزنك شئونك
الفجار او يخوفك ظلم الذين كفروا بالشاهد و
المشهود لعمر الله سوف يظهر الله الأرض من
دنس القوم الذين اعرضوا عن الوجه اذ اشرق
انواره من هذا المقام المحمود قل يا ملأ الأرض
دعوا ما عند القوم و خذوا كتاب الله الذى نزل
من سماء عناية ربكم مالک الوجود كذلك نطق
لسان العظمة اذ كان يمشى فى بيته المعمور البهاء
الظاهر الألائع من افق رحمتى عليك و على الذين
شهدوا بما شهد الحق علام الغيوب

BLIB_Or15730.111b

testified to that whereunto the Truth, the Knower of things unseen, hath testified.

BH07385

To: Sadiq, in Yazd

Date: 1301 ? [1883-1884]

- 1 In My Name, the Truthful, the Trusted One! 1 بِسْمِ الصَّادِقِ الْأَمِينِ
- 2 O Sadiq! God willing, may you attain to true truthfulness and be adorned with the ornament of trustworthiness. Blessed is the soul who acts according to that which hath been revealed in God's Book, both before and after. 2 يَا صَادِقِ انْشَاءَ اللَّهُ بِصَدَقِ حَقِيقِي فَائِزْ شَوِي وَ بَطْرَازِ اَمَانَتِ مَزَيْنِ گُردی طوبی از برای نفسیکه عمل نمود بآنچه در کُتاب الهی از قبل و بعد نازل شده
- 3 I swear by the Sun of Truth that no Book hath been sent down except that it gave glad tidings of this Most Great Revelation and this Most Straight Path. Were it not for Him, no Books would have been revealed and no Scriptures would have appeared. 3 قَسَمِ بَاقْتَابِ حَقِيقَتِ نَازِلِ نَشْدَه هِیچ کَلَامی مَگر آنکه بشارت داده باینظهور اعظم و صراط اقوم لولاه ما نَزَلَتِ الْکُتُبُ وَ مَا ظَهَرَتِ الصِّحَفُ
- 4 Yet the divines of this age and the theologians of this time have denied the Interlocutor of the Mount and have forbidden divine rights. Glory be to God! Like unto the Jews they wait, while the Promised One hath appeared, His banners have been hoisted upon the heights, and His mention hath encompassed all regions. Nevertheless, through the vain imaginings of rejected souls they remain deprived of the ocean of divine knowledge and forbidden from the sun of utterance. Thus have their souls enticed them, and today they remain unaware. 4 وَلَکِن عِلْمای عَصْر و فُتُهای وَقتِ مَکَلَمِ طُور را انکار نمودند و حقوقِ الهی را منع کردند سُبْحَانَ اللَّهِ بِمَثَابِهِ یهود منتظرند موعود ظاهر و رایانش بر اعلام منصوب و ذکرش آفاق را اخذ نموده مع ذلک باوهامات انفس مردوده از بحر عرفان محروم و از شمس بیان ممنوع کذلک سَوَلَتْ لَهُمْ اَنْفُسُهُمْ وَ هُم الْیَوْمَ لَا یَشْعُرُونَ
- 5 Praise be to the Object of all the world that thou hast attained to this most great bounty. Preserve this station through His Name. This is My counsel unto thee and unto God's near servants. 5 حَمْدِ کُن مَقْصُودِ عَالَمِ را که باین فیض اعظم فائز شدی اینتقام را باشمش حفظ نما هذه وصیتی علیک و علی عباد الله المقربین

BLIB_Or15730.115d

BH07084*To: Mulla Ali**Date: 1301 ? [1883-1884]*

- 1 In My Name which is sanctified above all names.
- 2 Your mention hath been made in the presence of the Wronged One, and these exalted words have been revealed purely for the sake of God. In every letter thereof the sealed wine is concealed. Blessed is he who drinketh thereof and attaineth unto his goal. Know thou the value of these divine days and strive that thou mayest attain unto that from which the fragrance of eternity can be inhaled. The Day is manifest, the verses are being revealed, and the Beloved is visible. By God's life! It behooveth all who are in the world to freely sacrifice their lives at the feet of the Friend. Today the divine bounty encompasseth all, and the Kawthar of utterance is visible before the faces of the world. How excellent is the state of him who hath attained thereunto and become detached and free from all else but God. We beseech God to assist His loved ones to accomplish that which beseemeth His days. Verily He is powerful over all things. There is none other God but Him, the Single, the One, the All-Knowing, the All-Informed.

1 بِسْمِ الْمُقَدَّسِ عَنِ الْأَسْمَاءِ
2 ذَكَرْتُ نَزْدَ مَظْلُومٍ مَذْكُورٍ وَ إِن كَلِمَاتٍ عَالِيَاتٍ خَالِصاً لَوْجِهِ اللَّهُ نَازِلٌ وَ دَرُورٌ حَرْفِيٌّ مِنْ رَحِيقِ مَخْتُومٍ مُسْتَوْرٍ طَوْبِيٍّ مِنْ رَحْمَةِ مُقْبَلِيٍّ كَيْفَ أَوْ بِيَا شَامِدٍ وَ بِمَقْصُودٍ فَائِزٍ كَرْدٍ قَدَرِ أَيَّامِ الْهِىَ رَا بَدَانِ وَ جَهْدِ نَمَّا شَايِدَ فَائِزٍ شَوِيٍّ بِأَنْجِيهِ عَرَفَ خُلُودِ أَزَاوِ اسْتَشْمَامِ شُودِ يَوْمِ ظَاهِرٍ وَ آيَاتِ نَازِلِ وَ مَحْبُوبِ مَشْهُودِ لَعَمْرُ اللَّهِ سَزَاوَارِ أَنْكَهْ مِنْ فِى الْعَالَمِ جَانِ رَا رَايْكَانِ نَثَارِ قَدَمِ دُوسْتِ نَمَائِدِ امْرُوزِ فَضْلِ الْهِىَ كُلِّ رَا شَامِلِ وَ كُوشِ بَيَانِ اِمَامِ وَجُوهِ عَالَمِ مَشْهُودِ نِيكَوَسْتِ حَالِ نَفْسِيَّكَهْ بَأَنْ فَائِزِ شُدِ وَ اَزْ مَا سَوِيٍّ اللَّهُ فَارِغِ وَ آزَادِ گشتِ اَزْ حَقِّ مِطْلَبِ اَوَّلِيَّايِ خُودِ رَا مُؤَيَّدِ فَرَمَائِدِ بَرِ أَنْجِيهِ سَزَاوَارِ أَيَّامِ اَوْسْتِ اَنَّهُ عَلَيَّ كَلِّشِيَّ قَدِيرِ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْوَاحِدُ الْعَلِيمُ الْخَبِيرُ

AQA7#403 p.187

BH07920*To: son of Jinab-i-Mir Abdur-Rahim Bayk**Date: 1301 ? [1883-1884]*

- 1 He is the speaker of truth and justice!
- 2 O people of the world! The Hand of Divine Bounty is offering the Kawthar of inner meanings - deprive not yourselves thereof. The Tongue of Grace is summoning all to the supreme horizon - render not yourselves destitute. Say: How long will heedlessness persist and folly reign? The human temple befiteth the robe of knowledge, not ignorance. While time remaineth, arise to redress what hath escaped you. By the Sun of Truth! This blessed Day hath, in the estimation of God, exalted be His glory, a station which none save Him can reckon or describe. Grieve not over anything. Be thou vocal with My Name, place

1 هُوَ النَّاطِقُ بِالْحَقِّ وَالْعَدْلِ
2 يَا أَهْلَ عَالَمٍ يَدِ عَطَايِ الْهِىَ كُوشِ مَعَانِي عَطَا مِيفَرَمَائِدِ خُودِ رَا مَنَعِ نَمَائِدِ وَ لِسَانِ فَضْلِ كُلِّ رَا بِاقِ اَعْلَى دَعْوَتِ مَنِمَائِدِ خُودِ رَا مَحْرُومِ مَسَارِيزِ بَغُوتِيْدِ غَفْلَتِ تَا چَندِ وَ غُرُورِ تَا كِي هَيْكَلِ اِنْسَانِ لَا يَاقِ وَ قَابِلِ رَدَائِ دَانَائِيْسْتِ نَهْ جَهْلِ وَ نَادَانِي تَا وَ قَتِ بَاقِي بَتْدَارِكِ مَافَاتِ قِيَامِ نَمَائِدِ قَسَمِ بَأَفْتَابِ حَقِيْقَتِ اِيْنِ يَوْمِ مَبَارَكِ رَا نَزْدِ حَقِّ جَلِّ جَلَالِهِ مَقَامِيْسْتِ كِهْ غَيْرِ اَوْ اَزْ ذَكَرِ وَ اَحْصَائِيْشِ عَاجِزِ بُوْدِهْ وَ هَسْتَنْدِ اَنْكَ لَا تَحْزَنْ

thy trust in My Self, be assured of My Revelation, and stand firm in My love amidst My servants. Thus have We given thee to drink of My sealed wine through My Name, the Self-Subsisting. Drink thou thereof and be among the thankful ones.

من شيء كن ناطقاً باسمي و متوكلاً على نفسي و
موقناً بظهوري و مستقيماً على حبي بين عبادي
كذلك سقيناك رحيقي المختوم باسمي القيوم
ان اشرب و كن من الشاكرين

BLIB_Or15730.127d, FRH.067

BH08535

To: Ustad Yahya, in Maraghih

Date: 1301 ? [1883-1884]

1 He hath been manifested with wisdom

1 هو الظاهر بالحكمة

2 O son of Babi, upon thee be My loving-kindness and My mercy! God, exalted be His glory, hath greatly loved this name, for within each letter thereof is concealed the Most Great Mercy, inasmuch as the letter B was the source of the creation of all things, were one to reflect upon this throughout the kingdom. None can comprehend this save to a limited degree. This blessed name is composed of two B's and one A. Were I to reveal the mystery of the A standing between the two letters, all who dwell in the kingdom of heaven would swoon away, how much more those who dwell in the realm of dust. Praise be to the Intended One of the world that thou hast attained unto that which most of mankind are deprived. Say: Praise be unto Thee, O God of Names and Creator of heaven, for having aided me to recognize the Dayspring of Thy Cause and the Dawning-Place of Thy testimonies, and for having made me one of those who have attained.

2 يا بن بابي عليك عنايتي و رحمتي حقّ تعالى شأنه
این اسم را بسیار دوست داشته رحمت کبری
در هر حرفی از آن مستور است چه که خلق
کائنات را مبدء حرف باء بوده لو يتفكر احد
فيها بدوام الملك لا يعرف الا على قدر محدود
این اسم مبارک از دو باء و یک الف ترکیب
شده لو اذکر سرّ الألف القائم بين الحرفين لينصعق
من في الملکوت و کیف من فی الناسوت حمد
کن مقصود عالم را که فائز شدی بآنچه که اکثر
خلق از آن محرومند قل الحمد لک یا اله الأسماء و
فاطر السماء بما ایدتنی علی عرفان مشرق امرک
و مطلع بیناتک و جعلتنی من الفائزين

YMM.201

BH08024

To: Mulla Ahmad

Date: 1301 ? [1883-1884]

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

1 بنام مقصود عالمیان

2 Today all atoms are observed to be in a state of utmost attraction and excitement, for they have perceived the fragrance of the garment of Joseph of inner meanings. Yet most of the servants remain heedless and deprived of it, even though all who dwell on earth were created for this blessed and wondrous Day. The divine Books bear witness to this utterance and His tongue of will testifies to these words. At all times, night and day, render thanks unto God and occupy thyself with His praise with thy outer and inner tongue, for He hath made thee aware of a Cause of which the people of the world are unaware, save whom God willeth. Take hold of the divine Books with the hand of certitude, and with a mighty arm shatter and cast down the idols of vain imaginings. Thus doth the Wronged One command thee from His manifest prison. The decree belongeth unto God, the Powerful, the Wise.

2 امروز جمیع ذرات بکمال جذب و شور مشاهده میشوند چه که عرف قیص یوسف معانی را ادراک نموده اند و لکن اکثری از عباد از آن غافل و ممنوع مع آنکه جمیع من علی الأرض از برای این یوم مبارک بدیع خلق شده اند کتب الهی شاهد این بیانست و لسان اراده اش گواه این گفتار در جمیع لیالی و ایام حق را شکر نما و بلسان ظاهر و باطن بحمدش مشغول شو چه که ترا آگاه نمود بر امریکه اهل عالم از آن بیخبرند الا من شاء الله کتب الهی را بید یقین اخذ نما و اصنام اوها مرا بعضد متین بشکن و بریز کذلک یأمرک المظلوم فی سجنه المبین الحکم لله المقتدر الحکیم

MUH3.381b

BH09655

To: Zaynul-Muqarrabin et al.

Date: 1301 ? [1883-1884]

1 O Zayn! Upon thee be the peace of God, His favors, His grace, His bounty, and His blessing....

1 یا زین علیک سلام الله و عنایاته و الطافه و جوده و فضله....

2 Some time ago, from the direction of the Most Sublime Horizon, the traces of the Most Glorious Pen were sent in the name of Mulla Baqir, upon him be My glory, to the land of N.J. through Afnan. God willing, may they find from the fragrances of revelation that which Jacob found from Joseph's garment. Though the Cause of this Day is different and its fragrances are different, for the divine fragrance is diffused. Blessed is he who perceives it, and woe unto every doubtful denier....

2 چندی قبل از شطراف اعلی آثار قلم ابهی باسم جناب ملا باقر علیه بهائی بارض نج بتوسط افنان ارسال شد انشاء الله از نفحات وحی بیابند آنچه را یعقوب از قیص یوسف یافت اگر چه امر این یوم دیگر است و نفحاتش دیگر چه که عرف قیص الهی متضوع است طوبی لمن وجد و ویل لكل غافل مریب....

MUH3.381ax

BH09891*To: Mirza Ali Akbar**Date: 1301 ? [1883-1884]*

He is the Most Holy, the Most Great. God testifieth that there is none other God but Him. This is the Day whereon the Caller hath cried out from a near place, and wherein that which was hidden in the treasures of God's protection, the Lord of all worlds, hath been revealed. He hath come to counsel the world and hath commanded all to observe the most great chastity and the fear of God in this momentous Announcement. The Wronged One hath heard thy mention and hath revealed for thee this perspicuous Book. Take it with the hand of submission and say: "Praise be unto Thee, O Thou Who hast remembered me in Thy Most Great Prison, and glory be unto Thee, O Thou Who art the Desire of them that have recognized Thee!"

هو الأقدس الأعظم
شهد الله أنه لا اله الا هو وهذا يوم [نادى] فيه
المناد من مكان قريب وفيه ظهر ما كان مخزوناً
في خزائن عصمة الله رب العالمين انه اتى لنصح
العالم و امر الكل بالعصمة الكبرى و يتقوى الله
[في هذا] النبأ العظيم قد سمع المظلوم ذكرك انزل
لك هذا الكتاب المبين خذه بيد التسليم و قل
لك الحمد يا من ذكرتني في سجنك الأعظم و
لك البهاء يا مقصود العارفين

BLIB_Or15730.127a

BH10686*To: Mirza Ali Muhammad Yazdi (Varqa)**Date: 1301 ? [1883-1884]*

O wronged exile! The Tongue of Grandeur and My Most Exalted Pen bear witness that thou didst hear the rustling of the Sadratu'l-Muntaha in the earliest days and didst respond to thy Lord, the Lord of all beings, and didst bear in His path what caused the dwellers of this ordained prison to be overcome with grief. Praise be to God, the Self-Subsisting, the All-Compelling. May the glory shining from the horizon of the heaven of utterance rest upon thee, O thou in whose name this Tablet hath been sent down from God, the Lord of what was and what shall be.

يا أيها الغريب المظلوم يشهد لسان العظمة و قلبي
الأعلى بأنك سمعت حفيف سدرة المنتهى في أول
الأيام و اجبت موليك مولى الأنام و حملت في
سبيله ما اخذت به الأحران سگان هذا السجن
المحتوم الحمد لله المهيمن القيوم البهاء المشرق من
افق سماء البيان عليك يا من باسمك نزل هذا
اللوحة من لدى الله رب ما كان و ما يكون

INBA19:118b, INBA32:109a, BLIB_Or15696.187d,

KHSH05.005

BH10926

To: Haydar Qabl-i-Ali

Date: 1301 ? [1883-1884]

1 God is Most Glorious

2 O Haydar-'Ali, upon whom be the Most Glorious Beauty of God! God is Most Glorious! O Haydar, before 'Ali, upon thee be My glory and My mercy! I bear witness that thou hast arisen to serve the Cause of God and hast clung to the hem of teaching in days wherein the fire of discord hath been kindled in all regions. Blessed art thou and blessed is he who loveth thee and hearkeneth unto thy words concerning this Announcement whereby the pillars of the world have been shaken, save those whom God hath willed.

1 الله ابي

2 يا حيدر قبل على عليك بهائي ورحمتي اشهد انك
قمت على خدمة امر الله وتشبثت بذيل التبليغ في
ايام فيها اشتعلت نار النفاق في الآفاق طوبى لك
ولمن يحبك ويسمع قولك في هذا النبأ الذي
به تزعزعت اركان العالم الا من شاء الله

BLIB_Or15696.087d

BH00099

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund) et al., in Tihiran

Date: 1301? [1883]

1 He is God, exalted is His majesty and manifest His proof!

2 How wonderful that the Hand of God's Will, exalted be His glory, is assisting, and the stars have emerged from the darkness of the prison-sky, radiant, luminous and resplendent. If prison is termed 'heaven', there is no harm, for it is the place of God's loved ones - from God did they come, to God do they return, and of God do they speak. Praise befiteth the most exalted Court of the Intended One Who, from the prison, hath interpreted for the sincere ones the blessed verse "Every day He is in a new state". Through the name of prison He hath elevated His friends to such a station that the tongues of the world fall short of describing it. He giveth and withholdeth, and He is the All-Knowing, the All-Wise. He raiseth up a people through His sovereign might and bringeth low others. Verily, He hath power over all things.

1 هو الله تعالى جلت عظمته و جل برهانه

2 حبذا يد اراده حق جل جلاله مساعد و نجوم
از ظلمت سماء بجن فارغ و بازغ و منير و مشرق
اگر بجن اسماء ناميده شده باسى نه چه که محل
اولياى حق واقع و للحق وارد و الى الحق راجع
و من الحق ناطق حمد ساحت امنع حضرت
مقصوديرا سزاست که از بجن مخلصين آيه
مبارکه کل يوم هو فى شأن را تفسير فرمود
باسم بجن دوستان خود را بمقامى مرتفع نمود
که السن عالم از ذکرش قاصر يعطى و يمنع و هو
العليم الحكيم يرفع حزبا بسلطان من عنده و يضع
الآخرين انه على كل شىء قدير

3 His power can make fire manifest from the mystery of light, and from light the consequence of fire. The rebellion of the peoples of the world diminisheth not His mercy, nor doth the certitude

3 قدرتش از نار سر نور ظاهر فرمايد و از نور
نتيجه نار عصيان اهل عالم از رحمتش نکاهد و
ايقان اهلش بر او نيفزايد اگر اسم کریمش اقل از

of His people add aught unto Him. Were His gracious Name to shed its radiance by less than a needle's eye, no trace of rebellion would remain in creation, and were His Name of Justice to be revealed, the frames of the world would be bent low from the burden of transgression. He is the All-Bountiful Who withholdeth not His favors despite heedlessness, nor cutteth off sustenance from the transgressor. His mercy floweth like the Euphrates, and His generosity pervadeth and penetrateth like His Word of Command. His is the praise in all conditions, and He is the Self-Subsisting, the Most High.

سَمِّ ابره تجلّی فرماید آثار عصیان در امکان نماند
و اگر اسم عدلش تجلّی فرماید قامت‌های عالم از
وزر عصیان خم مشاهده گردد اوست کریمیکه
از غفلت منع نعمت ننماید و از عاصی روزی
باز نگیرد رحمتش چون فرات جاری و کرمش
چون کلمه امرش نافذ و مسری له الحمد فیکل
الأحوال و هو الغنی المتعال

4 And further: the letters of that spiritual beloved which were addressed to the servant present, upon him be the Glory of God, were received and gained the honor of being heard in the most holy and exalted Presence. This is what the tongue of our Lord, the Most Merciful, hath spoken in the Kingdom of Utterance. His word, exalted be His might and sublime be His station:

4 و بعد دستخط‌های آن حبیب روحانی که بجناب
عبد حاضر علیه بهاء الله مرقوم داشتند رسید و
در ساحت امنع اقدس ایبی بشرف اصفا فائز
هذا ما نطق به لسان ربنا الرحمن فی ملکوت
البیان قوله عزّ اعزازه و عظم مقامه

5 He is the Helper, the Almighty

5 هو الناصر القدير

6 O thou who art imprisoned in My path! Hearken unto My call. Verily, He remembereth thee at a time when sorrows have encompassed Him from all sides. He hath delivered you from prison that the heedless may know they cannot frustrate God. He announceth unto them at this moment a grievous chastisement. Grieve not because of those who have denied and turned away; they shall soon behold what hath been ordained for them by One mighty and powerful. By God! Their wailing and weeping shall profit them not. They shall find themselves in God's torment without helper or protector. The heedless sought victory over Us through their troops, their ranks, their swords and their steeds, while We sought victory over them through God, the Strong, the Triumphant, the Mighty, the Powerful.

6 یا ایها المسجون فی سبیلی ان اسمع ندائی انه
یذکرک فی حین احاطته الأحزان من کلّ
الأشطار انه اخرجکم من السّجن لیعلم الغافلون
انهم غیر معجزی الله انه یشّرهم فی هذا الحین
بعذاب الیم لا تحزن من الذّین کفروا و اعرضوا
سوف یرون ما قدّر لهم من لدن مقتدر قدیر لعمر
الله لا ینفعهم حنینهم و بکائهم سوف یجدون
انفسهم فی عذاب الله من غیر ناصر و معین انّ
الغافلین استنصروا علینا بجنودهم و صفوفهم و
سیوفهم و خیولهم و نحن استنصرنا علیهم بالله
القویّ الغالب المقتدر القدير

7 Thy letter hath arrived and was read by Him Who was present before the Throne. We have answered thee with verses that all in the world cannot equal, as this perspicuous Book doth testify. That which hath befallen you in My path hath caused My Pen to lament and those who circle round My glorious Throne to cry out. Blessed art thou and those who have shown patience and gratitude in adversity and tribulation. They are indeed among those near unto God, the Lord of all worlds.

7 قد حضر کتابک و قرأه من کان حاضراً لدى
العرش اجبتاک بآیات لا تعادلها ما فی العالم یشهد
بذلک هذا الکتاب المبین قد ورد علیکم فی سبیلی
ما ناح به قلبی و صاح من طاف حول عرشی
العظیم طوبی لک و للذّین صبروا و شکروا فی
البأساء و الضراء الا انهم من المقربین عند الله
ربّ العالمین

8 We have remembered thee and those who were previously imprisoned with a remembrance from which those near unto God inhale the fragrance of eternity. Thus hath the matter been decreed by God, the All-Knowing, the All-Wise. Take My Book

8 انا ذکرناک و الذّین سجنوا من قبل بذکر یجد منه
المقربون عرف البقاء کذلک قضی الأمر من
لدى الله العلیم الحکیم خذ کتابی بقوة من عندی
انه یؤیدکم و یقرّبکم انه هو الغفور الرّحیم

with the strength bestowed by Me. Verily, He will assist you and draw you nigh. He is the Forgiving, the Merciful.

- 9 We have sent down the verses, yet the people hear not. We have revealed the clear proofs, yet mankind perceive not. They have cast knowledge behind their backs, hastening to a manifest delusion. He who turned away from God when He appeared with the truth and came with a mighty sovereignty. Say: O people! Fear God and take not your vain imaginings as lords besides God. Cast away what ye possess and take what ye are commanded by One All-Knowing, All-Informed.
- 10 We have remembered thee and those whose names thou didst mention, and have written for each one of them that which shall abide with them in the worlds of their Lord, the Kind, the Generous. We counsel them to preserve that which they have attained. Verily, thy Lord is the Counselor, the Trustworthy.
- 11 O 'Ali-Akbar! The Most Great Vision hath been gladdened by the mention of God, His praise, His glorification, His exaltation, His grandeur, His majesty, and the praise of His loved ones, His chosen ones, His guides, and His beloved ones. The Wronged One hath heard thy call, thy lamentation, and that which thy heart's tongue hath uttered in remembrance of God, thy Creator, thy Sustainer, thy Maker, thy Provider, and thy Helper. Thou didst remember Me, I shall remember thee. Thou didst thank Me, I shall thank thee. Verily, thy Lord is the All-Bountiful, the Mighty, the Great.
- 12 Blessed art thou and those whom the power of the mighty did not weaken. They arose and proclaimed: "God is our Lord and the Lord of all who are in the heavens and the earth." These are servants whom God hath described in His Books of old and those yet to come. They are servants whose excellence and loftiness His loved ones' tongues have acknowledged, saying "Their blessedness exceedeth our blessedness." Thus hath the Tongue of Grandeur spoken from this glorious and exalted Station.
- 13 The splendor shining from the horizon of the heaven of My mercy be upon thee and upon those who have attained unto the preservation of God's trust, the Lord of the seen and the unseen, and the Lord of this exalted Station.
- 14 The effulgent rays of the Sun of divine favor are clear and evident from the luminous words. I swear by Him Who is the Desire of all who are in the heavens and on earth - in this instance there hath been revealed concerning the prisoners that which hath caused every living being to yearn for imprisonment. They beseech God - exalted be His glory - at all times
- 9 قد انزلنا الآيات و القوم هم لا يسمعون و اظهرنا
البيّنات و الناس هم لا يشعرون قد نبذوا العلم
وراءهم مسرعين الى وهم مبين الذي اعرض عن
الله اذ ظهر بالحق و اتى بسلطان عظيم قل يا قوم
اتقوا الله و لا تجعلوا الوهم لأنفسكم رباً من دون
الله ضعوا ما عندكم خذوا ما امرتم به من لدن عليم
خبير
- 10 انا ذكرناك و الذين ذكرت اسمائهم و كتبنا لكل
واحد منهم ما يكون معهم في عوالم ربهم المشفق
الكريم و نوصيهم بحفظ ما فازوا به ان ربك هو
التامع الأمين
- 11 يا على قبل اكبر قد رحب المنظر الأكبر بذكر الله و
ثناؤه و تقدسه و تنزيهه و عظّمته و كبريائه و ثناء
اوليائه و اصفياه و ادلائه و اودائه قد سمع المظلوم
ندائك و حنينك و ما نطق به لسان فؤادك في
ذكر الله موجدك و مؤيدك و خالقك و رازقك
و معينك ذكرتني اذكرك شكرتني اشكرك ان
ربك هو الفيّاض العزيز العظيم
- 12 طوبى لك و للذين ما اضعفتهم قوّة الأقوياء قاموا
و قالوا الله ربنا و ربّ من في السموات و الأرض
اولئك عباد وصفهم الله في كتبه من قبل و من
بعد و هم عباد اعترف لسان اوليائه بعلوهم و
سموهم بقوله طوباهم افضل من طوبانا كذلك
نطق لسان العظمة في هذا المقام العزيز المنيع
- 13 البهاء المشرق من افق سماء رحمتي عليك و على
الذين فازوا بحفظ امانات الله رب ما يرى و ما
لا يرى و رب هذا المقام الرفيع انتهى
- 14 اشراقات شمس عنایت حقّ از کلمات درّیّات
واضح و مبرهن است قسم بمقصود من في
السموات و الأرض این کره در باره مسجونین
نازلشد آنچه که هر ذی وجودی رجای حبس
نمود و از حقّ جلّ جلاله در کلّ حین سائل

that they may not be deprived of this bounty. He, verily, is the All-Bountiful, the Most Generous. Praise be to God that all loss hath reverted to the aggressors and all profit to those who are nigh unto God, namely the prisoners. This is among the wondrous favors of the Lord of all worlds. Though this servant did not outwardly say "Would that I were with you!", yet the heart hath continuously uttered "Would that I were!". Praise be to God, glad-tidings have arrived from all directions. All were saddened upon entering the prison, but rejoiced upon leaving it. This was a blessing that accorded with the temperament of all the realms of inner meaning and utterance, despite those who have denied the verses of God, the Lord of this wondrous and glorious Day.

15 Fresh above all else was the manifestation of kindness and favor from His Majesty the Sultan. From the Tongue of Grandeur in the Tabernacle of Glory, these words were repeatedly heard. He said that a great kindness hath been shown by His Majesty the Sultan. We beseech God to aid and assist him. Similar to this exalted word He hath repeatedly spoken - to Him be praise and gratitude. God hath assisted His Majesty the Sultan to achieve this great good. We beseech God to open before his face the gate of truth and to illumine him with the light of the Sun of Justice. Verily, He hath power over all things.

16 Concerning what was written about multiple letters being sent in the name of the honored servant - upon him be all the most glorious Glory of God - without receiving replies: the state of His Holiness is such that for some days, at dawn He turneth His attention to the garden, and after sunset He returneth. At times He is occupied with the planting of trees and at times with their uprooting. Permission hath been obtained for ten to fifteen days. However, it doth not appear to this lowly one that His Holiness would be neglectful in replying, or that He would delay in answering any matter. During this period, whatsoever hath arrived from any place hath been submitted, and the answer to all hath been written paragraph by paragraph, notwithstanding that from all directions letters arrive like unto rain, and no shortcoming hath occurred according to capacity. If the favor of the True One - exalted be His glory - be not vouchsafed, how can one discharge this mighty and weighty task? Through His confirmation all difficulties become easy, and without it every easy thing becometh difficult.

17 Praise be to God! The mention of that spiritual beloved hath been and is in the Most Holy Court. In the days of the imprisonment of the friends, replies were occasionally issued and revealed, and this was according to wisdom, for when this exalted Word was heard from the tongue of the Lord of Names,

و آمل که از این فیض محروم نمانند آنه هو
الفياض الكريم لله الحمد كل خسارت بمعتدين
راجع و جميع ربح بمقررين يعني مسجونين اين از
بدایع فضل پروردگار عالمیانست اگر این عبد در
ظاهر لیتنی كنت معكم نگفته ولكن قلب لا زال
به یالیتنی ناطق بوده الحمد لله از جميع جهات
خبر فرح رسید كل از ورود در سین محزون
و از خروج از آن مسرور این نعمتی بود بجمع
امزجهء عوالم معانی و بیان موافق رغماً للذین
كفروا بآیات الله مالک هذا اليوم العزيز البديع

15 تازه تر از كل ظهور رأفت و شفقت حضرت
سلطان از لسان عظمت در خباء مجد مکرر این
کلمه شنیده شد فرمودند از حضرت سلطان
معروف عظیمی ظاهر از حق تأیید و توفیق از
برایش میطلبیم مشابه اینکلمهء علیا مکرر نطق
فرموده اند له الحمد و المنة حضرت سلطانرا مؤید
فرمود باین خیر بزرگ از حق میطلبیم باب
حقیقت را بر وجهشان مفتوح نماید و بانوار
آفتاب عدل منور فرماید آنه علی کلشیء قدیر

16 اینکه مرقوم داشتند نامه های متعدده بنام
حضرت خادم علیه من كل بهاء ابهاء ارسال
داشته اند و جواب نرسیده حال حضرت ایشان
چند یومست اول طلوع بیستان توجه مینمایند
و بعد از غروب مراجعت گاهی بغرس اشجار
و گاهی بقلع مشغولند از ده تا پانزده یوم اذن
حاصل نموده اند و لكن بنظر حقیر نمیآید در
جواب آنحضرت اهمال کنند و یا در جواب
مطلبی توقف نمایند این مدت هرچه از هر جا
رسیده عرض نموده و جواب كل را فقره
بفقره نوشته مع آنکه از جميع جهات رسائل
بمثل امطار وارد بقدر قوه کوتاهی نشده اگر
عنایت حق جل جلاله شامل نشود بجا میتوان
از عهدهء این شغل عظیم خطیر برآمد با تأییدش
جميع مشکلهما آسان و من دون آن هر آسانی
مشکل

17 لله الحمد ذکر آنخبيب روحانی در ساحت امنع
اقدس بوده و هست در ایام سین اولیا جواب
گاه گاهی صادر و نازل و این نظر بحکمت بوده
چه که وقتی اینکلمهء علیا از لسان مالک اسماء

He commanded that while they are in prison, action must be taken according to the least obligation, inasmuch as the friends of God are surrounded and the aggressors are apparently encompassing them. Perfect wisdom doth not approve the sending of Tablets save to the extent possible. Perchance for this reason also the reply to some letters hath been delayed. In any case, that which arriveth once sufficeth, for in each instance a Book hath been and is being sent. We beseech the True One that whatsoever of the Tablets and their copies hath been scattered to the winds may be gathered together. The people of injustice are heedless, and outward circumstances have so beguiled them that they have had and have no regard save for the desires of the self. Every deed hath its doer and every rebellion its follower. We beseech the True One – exalted be His glory – that whatsoever they have seized through oppression – that is, the divine verses – may be returned to their rightful owners.

- 18 Regarding what you recorded concerning the brothers of His Honor Aqa 'Abdu'l-'Azim and Aqa Haydar-'Ali – upon both of them be the Glory of God – this was submitted to the Most Holy Court. This is what hath been revealed for them from the Kingdom of the wisdom of our Lord, the All-Knowing, the All-Wise. His words – mighty is His utterance:

- 19 “O 'Ali! Verily, Akbar is great and mighty, and Haydar, in the Most Great Vision, hath attained unto the remembrance of the Lord of destiny. By My life! We have made mention of them both with that which naught that is seen on earth or that is hidden therein can equal. The Mother Book beareth witness to this in this station. Magnify them both on My behalf, and remind them with My tongue, and give them glad tidings of My mercy which hath preceded all horizons. Say: Today is a day to whose greatness the True One hath borne witness in all centuries and ages. The Scriptures and Books and Psalms – all of them speak of its excellence and confess and acknowledge its station. The world hath had and hath no significance. They must be enkindled in the love of God like unto fire, and in His recognition like unto a dawning and resplendent light, to such a degree that the fragrance of steadfastness may be diffused. The assured soul and the spirit, freed from all else save the blessed Word of the True One – exalted be His glory – taketh flight and journeyeth above the world. Neither doth the strength of the aggressors weaken it, nor doth the violence of the oppressors turn it away from the True One. Every soul shall taste of death. Death is but once, and everlasting life followeth after. Would that my people knew! We beseech the True One that He may confirm them and keep them assisted, that with perfect wisdom they may walk among the servants and be occupied in

شنیده شد فرمودند تا در سخن هستند باقل واجب باید عمل نمود چه که اولیای الهی محاطند و معتدین بحسب ظاهر محیط حکمت بالغه ارسال الواح را تصدیق نمینماید الا علی قدر مقدور شاید باینجهت هم جواب بعضی از نامه‌ها تأخیر شده باشد در هر حال آنچه یکبار برسد کافیت چه که در هر بار گائی ارسال شده و میشود از حق میطلبیم آنچه از الواح و صورت آن بر باد رفته جمع شود اهل ظلم غافلند و شئون ظاهره بقسمی مغرورشان نموده که جز بمشبهات نفسانیه توجه نداشته و ندارند هر عملی را عامل و هر عصبانی را تابع از حق جلّ جلاله میطلبیم آنچه را بظلم اخذ نموده‌اند یعنی آیات الهی بصاحبانش راجع شود

- 18 و اینکه در باره اخوان جناب آقا عبدالعظیم و آقا حیدر علی علیهما بهاء الله مرقوم داشتید در ساحت امنع اقدس عرض شد هذا ما نزل لهما من ملکوت حکمة ربنا العليم الحکیم قوله عزّ بیانه

- 19 یا علیّ قبل اکبر عظیم و حیدر در منظر اکبر بذکر مالک قدر فائز لعمری ذکرناها بما لا یعادلها ما یری فی الأرض و ما ستر فیها یشهد بذلک امّ الکتاب فیهذا المقام کبر علیهما من قبلی و ذکرهما بلسانی و بشرهما برحمتی الّتی سیقت الآفاق بگو امروز روزیست بر عظمتش حق در جمیع قرون و اعصار شهادت داده صحف و کتب و زیر کلّها بر فضلش ناطق و بر مقامش معترف و مقرر دنیا را شائی نبوده و نیست باید در محبت الهی بمثابه نار مشتعل باشند و در معرفتش بمثابه نور بازغ و روشن بشانیکه عرف استقامت متضوع باشد نفس مطمئنّه و روح فارغ از کلبه مبارکه حقّ جلّ جلاله پرواز مینماید و فوق عالم سیر میکند نه قوت معتدین او را ضعیف مینماید و نه سطوت ظالمین او را از حق باز میدارد لکل نفس ذائقه الموت مردن یکبار است و زندگی ابدی در عقب یا لیت قومی یعلون از حق میطلبیم ایشانرا مؤید فرماید و موفق دارد با کمال حکمت مابین عباد مثنی نمایند و بذکر و ثنای حق مشغول باشند آنچه پاینده است اینست که ذکر شد کان الله علی ما اقول شهیدا

the remembrance and praise of the True One. That which is everlasting is this which hath been mentioned, and verily God is witness unto that which I say."

- 20 Convey greetings to all the kindred, and adorn them with the ornament of the remembrance of God. Verily, He is with every one who remembereth Him, with every one who turneth unto Him, with every one who is oriented towards Him, with every one who holdeth fast unto Him, with every one who cleaveth unto Him, and with every one who gazeth toward His Most Exalted Horizon and Supreme Summit. The Glory that hath dawned from the heaven of My grace be upon them all, men and women alike, and upon them who have held fast unto My Sure Handle and clung to My Luminous Hem. His is the loving-kindness, and the bounty, and the generosity; His is the grace and the bestowal unto all who dwell on earth. In truth, all are bewildered, for the Sun of Grace hath shone forth in such wise that for a single drop of remembrance He hath bestowed an ocean of recompense, and for an atom of goodness He hath given rewards brilliant as the sun. This hath been witnessed and continues to be witnessed by all, but such as your honor and his kindred have attained unto that which thought and utterance fail to reckon, and the pen is powerless to describe. Who can describe him who hath arisen to serve Him Who is beyond description?

- 21 Some time ago, this servant was present when the Ancient Beauty - upon Him be the most glorious of all glory - was mentioning with His tongue of grandeur the services of the leaf who is your honor's wife, as well as those of other kindred. This servant beareth witness that none have been forgotten. The services of all are manifest, resplendent and evident in the sight of the Lord of all knowledge. Blessed is the soul that hath attained unto service and been honored by the remembrance of God, exalted be His glory. This remembrance hath a station that transcendeth description. By the life of our Goal and your Goal, our Beloved and your Beloved, immortality itself is ashamed to be associated with it. In truth, the remembrance of God, exalted be His glory, hath a station that understanding cannot reach and human comprehension cannot grasp, except through His aid, blessed and exalted be He. This servant conveyeth greetings and salutations to all, and beseecheth God to cause all to attain unto that which beseemeth His days.

- 22 As to what was written regarding the Huquq, after being submitted before the Divine Throne, these resplendent words shone forth from the horizon of the divine heaven - exalted be His utterance: "O 'Ali-Qabli-Akbar! Upon thee be My glory! Today the payment of Huquq is obligatory and binding upon

20 جميع منتسبين را تكبير برسان و بطراز ذكر الهی مزین دار آنه مع كل ذاكر و كل مقبل و كل متوجه و كل متمسك و كل متشبث و كل ناظر الى افقه الاعلى و الذروة العليا البهاء الظاهر من افق سماء فضلى عليهما و علي الذين تمسكوا بعروقي الوثقى و تشبثوا بذيلي المنير انتهى له العناية و الجود و الكرم و له الفضل و العطاء على من في العالم في الحقيقة جميع متحير چه كه آفتاب فضل بشأني اشراق نموده كه قطره‌ای از ذكر را يك بحر اجر عطا فرموده و ذره‌ای خير را مكافات طراز خورشيد بخشیده و این مخصوص عموم مشاهده شده و ميشود ولكن امثال آنحضرت و بستگان ایشان فائزند بآنچه كه ذكر و فكر از احصای آن عاجز و قلم قاصر من يقدر ان يصف من قام على خدمة من لا وصف له

21 چندی قبل این عبد در حضور قائم و همچنین عبد حاضر علیه من كل بهاء ابهه لسان عظمت خدمات و رقه ضلع آنحضرت و همچنین منتسبين اخرى را ذكر مي فرمودند این عبد شهادت مي دهد كه هيچ يك فراموش نشده اند خدمات كل عند مالك از همه علوم ظاهر و باهر و هویدا طوبی از برای نفسيكه بخدمت فائز شد و بذكر حق جل جلاله مشرف این ذكر را مقامیست كه بوصف درنیاید لعمر مقصودنا و مقصودكم و محبوبنا و محبوكم ان البقاء يستحي ان ينسب اليه في الحقيقة از برای ذكر حق جل جلاله مقامیست ادراك بآن نرسد و فهم انسان پی نبرد الا باعانت تبارك و تعالی این عبد خدمت كل سلام و تكبير ميرساند از حق می طلبد كل را فائز فرماید بآنچه لایق ایام اوست

22 و آنچه در باره حقوق مرقوم داشتند بعد از عرض در پیشگاه عرش رحمانی این کلمات باهرات از افق سماء الهی اشراق نمود قوله تبارك و تعالی یا علی قبل اكبر عليك بهائی اليوم بر

everyone. We have commanded its collection provided it is done in a spirit of joy and radiance - that is, that the servants of the All-Merciful pay it of their own accord with utmost happiness and gladness. If it is not paid in this manner, its collection is not permissible. For several years We forbade the trustees from collecting it. Later, in view of the requirements of wisdom, necessity demanded that We command its collection, subject to the aforementioned conditions. Blessed is the one who hath succeeded in paying it. By the life of God! Its benefit returneth to the souls themselves, would that they knew. It must be collected and spent according to God's command. All must act in accordance with what hath been mentioned. None may dispose of it without permission. The purpose of these utterances is that disorder may not prevail and affairs may not transgress the divine law. The Hands of the Cause must strive diligently to execute the law and fundamental ordinances of God so that all may become aware and informed of God's commandments. That which his honor 'Azim, upon him be My glory, hath given hath been accepted. Blessed is he, again blessed is he. We have forgiven him and purified him as a bounty from Us. Verily thy Lord is the All-Bountiful, the Most Generous."

23 That which hath been done regarding him hath been accepted before the Divine Countenance. Give him the glad-tidings of this wise remembrance. What was received hath been counted as Huquq, and this service hath been recorded in the Book by the Most Exalted Pen.

24 This is a Day wherein no deed is lost, nor shall be lost. If one were to reflect upon that which hath been revealed concerning the deed of his honor 'Azim, one would attain to the recognition of this Day, the recognition of God's friends, and the station of deeds. That which they have spent regarding that spiritual friend hath been counted as Huquq. Praise be to God Who hath assisted him to pay His dues and to obey His binding command in His perspicuous Book.

25 And as to what was written regarding the sister, upon her be the Glory of God, she hath indeed achieved a mighty matter. Praise be to God Who hath assisted her and enabled her to accomplish that which is celebrated by the Supreme Concourse, the dwellers of the Most Exalted Paradise, and those who circle round the mighty Throne. Mention of the sister hath been revealed in numerous Tablets. A robe was sent specifically for her. She hath been and is mentioned before the presence of the Ancient Beauty. Blessed is she, and blessed is any woman who hath done in the path of God that which the Most Exalted Pen hath mentioned from its exalted station. Praise be to God!

هر نفسی ادای حقوق واجب و لازم اخذ آنرا امر نمودیم در صورتیکه بروح و ریحان واقع شود یعنی عباد رحمن بصرافت طبع و بکمال خوشی و خوشوقتی ادا نمایند اگر من دون این واقع شود اخذش لازم نه در سنین معدودات امنا را از اخذ آن منع نمودیم بعد نظر بمقتضیات حکمت ضرورت اقتضا نمود امر باخذ فرمودیم بشرائط مذکوره طوبی از برای نفسیکه فائز شد بادای آن لعمر الله نفعش بخود نفوس راجعست لو هم یعرفون باید اخذ شود و بامر الهی صرف گردد جمیع باید بآنچه ذکر شد عمل نمایند من غیر اذن تصرف در آن جائز نه مقصود از این بیانات آنکه هرج و مرج واقع نشود و امور از قانون الهی تجاوز ننمایند ایادی امر باید در اجراء قانون و اصول احکام الهی ساعی و جاهد باشند تا کل باوامر الله مطلع و آگاه گردند و آنچه جناب عظیم علیه بهائی داده بشرف قبول فائز طوبی له ثم طوبی له انا غفرناه و طهرناه فضلاً من عندنا ان ربک هو الفضل الکرم

23 آنچه در باره آنجناب عمل نموده لدی الوجه مقبول بشره بهذا الذکر الحکیم و آنچه رسیده از حقوق محسوب گشته و اینخدمت در کتاب از قلم اعلی مذکور و مسطور انتهی

24 امروز روزیست هیچ عملی در او ضایع نشده و نخواهد شد اگر انسان تفکر نماید در آنچه در شأن عمل جناب عظیم نازلشده بمعرفت یوم و معرفت اولیا و مقام اعمال فائز میگردد آنچه در باره آنجیب روحانی صرف نموده اند از حقوق محسوب شده الحمد لله الذی ایدیه علی اداء حقوقه و اطاعة امره المبرم فی کتابه المبین

25 و اینکه در باره اخت علیها بهاء الله مرقوم داشتند قد فازت بأمر عظیم الحمد لله الذی ایدها و وفقها علی امر ذکره الملائه الأعلی و اهل الجنة العلیا و الذین طافوا و یطوفون العرش العظیم ذکر اخت در الواح متعدده نازل خلعت هم مخصوص ایشان ارسال شد امام وجه قدم مذکور بوده و هستند طوبی لها و لامرأة عملت فی سبیل الله ما ذکره القلم الأعلی فی مقامه الرفیع لله الحمد این کره اخوان آنجناب کل بعنایات

This time all the brothers of his honor have been blessed with special favors. I beseech and implore God to assist and enable them all to serve His Cause.

- 26 The following was written concerning the matter of the meeting: After these lofty words were submitted, this was revealed from the heaven of divine will - exalted be His glory: "In these days new circumstances have arisen in this land, therefore We have withheld permission, and afterwards action will be taken according to the requirements of divine wisdom. Convey My greetings anew to all, that joy and gladness may draw them to a station where the deeds of the aggressors, the oppression of the tyrants, and the barking of the atheists will not sadden them. Whoso is for God, God is for him." This blessed word was written that the loved ones may know with clear certitude that the truth has been and is with them, and if outwardly some are not granted the meeting, their reward has been recorded and revealed in the Book by the All-Bountiful Pen. This word is glad-tidings for those souls who have acted and continue to act for God's sake.

- 27 Concerning what was written about the loved ones in the land of Ta and Alif and Shin and other lands - upon them be the glory of God and His favors, mercy and bounties - these details were submitted to the Most Holy, Most Exalted Presence. This is what was revealed for them from the heaven of grandeur and power - glorified be His majesty:

- 28 "O people of God in [Ta]! Ye have heard the Call when it was raised between earth and heaven. Harken unto it once again from this Most Glorious Station, round which circle the Concourse on High at morn and eventide. That which hath caused the Spirit to lament and the Most Exalted Pen to cry out hath come to pass in a spot sanctified by God above all description. The dwellers of Paradise and the most exalted Garden, and they that abide in the Mansion at eve and at dawn give you glad tidings. O 'Ali-Akbar! Glorify them on My behalf and remind them of that which hath been sent down for them from the Kingdom of the utterance of thy Lord, the Chosen One. Say: Beware lest ye be frightened by the might of those who enter their houses at eve and at dawn - the angels of punishment drive them to a most evil destination. Ye are they who have heard the taunts of the enemies and that which caused the Spirit and the Sovereign of the Messengers to lament in the most exalted chambers. Ye have attained in My path that which the Lord of Names hath revealed from His Most Exalted Pen - rejoice therefore, O ye who are endued with understanding. Thus have We sent down the verses unto you as a grace from Our presence, that they may attract you to a

مخصوصه فائز گشتند از حقّ سائل و آمل که کلّ را بر خدمت امرش تأیید فرماید و موفق دارد

- 26 و اینکه در بارهٔ لقا مرقوم داشتند بعد از عرض اینکلمات عالیات از سماء اراده نازل قوله عزّ اعزازه این آیام در این ارض امور جدیده احداث شده لذا در اذن توقّف نمودیم و بعد هم بمقتضیات حکمت ربّانیّه عمل میشود جمیعاً مجدداً از قبل مظلوم تکبیر برسان لیقرّبهم الفرح و السّرور الی مقام لا تحزنهم اعمال المعتدین و قباج الظالمین و نباح الملحدین من کان لله کان الله له این کلمه مبارکه نوشته شد تا اولیا یقین مبین بدانند حقّ با ایشان بوده و هست و اگر در ظاهر لقا از برای بعضی حاصل نشود اجرش در کتاب از قلم وهّاب جاری و نازل اینکلمه بشارتیبست از برای نفوسیکه لله عمل نموده و مینمایند انتهی

- 27 اینکه در بارهٔ احبّای ارض طال و الف و شین و دیار اخری علیهم بهاء الله و عنایت و رحمت و الطافه مرقوم داشته بودند این تفصیل در ساحت امنع اقدس عرض شد هذا ما نزل لهم من سماء العظمة و الاقتدار قوله جلّت عظمته

- 28 یا حزب الله فی [الطّاء] قد سمعتم النداء اذ ارتفع بین الارض و السماء ان استمعوه مرّة اخری من هذا المقام الأبهی الذی یطوفه الملائ الأعلی فی الغدو و الاصال قد ورد علیکم ما نوح به الروح و صاح به القلم الأعلی فی مقام قدسه الله عن الأوصاف یشترکم اهل الفردوس و الجنة العلیا و سکنان القصر فی العشی و الاشراق یا علی قیل اکبر کبر من قبلی علی وجوهم و ذکرهم بما نزل لهم من ملکوت بیان ربّک المختار قل آیاکم ان تخوفکم سطوة الذین یدخلون بیوتهم فی الاصلیل و فی الاشراق تسوقهم ملائکة العذاب الی بئس القرار اتم الذین سمعتم شماتة الأعداء و ما نوح به الروح و سلطان الرّسل فی اعلی الغرفات قد فزتم فی سبیل بما انزله مالک السماء من قلبه الأعلی ان افرحوا بذلك یا اولی الألباب کذلک انزلنا لکم الآیات فضلاً من لدنا لیجذبکم الی مقام لا تحزنکم اشارات الذین کفروا برّب الأرباب البهّاء

station where the intimations of those who have disbelieved in the Lord of Lords will not sadden you. Glory be upon you and upon whoso hath attained unto this Cause, whereby all things have proclaimed: 'The Kingdom belongeth to God, the One, the All-Forgiving.'"

29 And this is what was revealed from the heaven of the favors of our Exalted Lord for the people of Ta - exalted be His majesty and sublime be His utterance:

30 He is the Speaker, the Answerer

31 O people of gold! Upon you be the Glory of God, the Self-Sufficient, the Most High! The Wronged One of the world hath, from the Most Great Prison, turned toward you out of pure grace. All princes, divines, religious doctors and men of letters have yearned for this Day, beseeching God night and day for His presence. Yet when the Most Great Luminary arose from the horizon of the heaven of manifestation, shining and resplendent, and the One Who conversed on Sinai spoke forth and made mention, all remained veiled save a few souls. By the life of God! He uttered a Word whereby all who are in the heavens and on earth were thunderstruck, save a handful of letters. The Face of God, the Help in Peril, the Self-Subsisting, shall endure. Praise be to God that ye have attained unto this most great bounty and supreme gift. Now beseech ye God that ye may be assisted to remain steadfast with supreme steadfastness. Reflect upon the Shiite divines and that party. They all would say "hasten, O God," yet when the rain of knowledge and wisdom poured down from the clouds of the grace of the Lord of Revelation, they all turned back, incurring God's wrath. Reflect upon the deeds of that wicked band, that ye may henceforth remain preserved and not be deprived anew by such utterances from the straight path and the manifest, clear way. The Glory and mercy of God be upon you and upon those who are with you.

32 This was revealed for the people of Alif and Shin.

33 In My Name, the One Who ruleth over all names!

34 O party of God in Alif and Shin! The honored Amin, upon him be My Glory, mentioned you before, and again the honored Ali-Qabl-i-Akbar, upon him be My Glory, who was imprisoned for My Name, hath mentioned you thereafter. Therefore hath the Supreme Pen engaged in your mention. We beseech God that He may assist all to achieve that which hath been revealed in God's Book from the Eternal Pen. The days are passing, and ere long all that is on earth shall return to nothingness. What hath been revealed for you shall endure and shall testify for you

عليكم و على من فاز بهذا الأمر الذى به نادت
الأشياء الملك لله الواحد الغفار انتهى

29 و هذا ما نزل من سماء غناية ربنا المتعال لأهل
الطال قوله جل جلاله و عزّ بيانه

30 هو الناطق الجيب

31 يا اهل طال عليكم بهاء الله الغنى المتعال مظلوم عالم
در سخن اعظم محض فضل بشما توجه نموده جميع
امرا و علما و فقها و ادبا طالب اين يوم و از حق
در ليالى و ايام لقائش را طالب و آمل چون نيز
اعظم از افق سماء ظهور طالع و لانح و مكلم طور
ناطق و ذاكر كل محبوب مشاهده گشتند الا
معدودى قليل لعمر الله انه نطق بكلمة و انصعق
من فى السموات و الأرض الا عدة احرف وجه
الله المهيمن القيوم لله الحمد شما باين فيض اعظم
و موهبت كبرى فائز گشتيد حال از حق بطلبيد
تا باستقامت كبرى مؤيد شويد در علمای شيعة و
آن حزب تفكر نمائيد كل عجل الله ميگفتند چون
امطار علم و عرفان از سبحان عنايت مالک ظهور
نازل كل بنقمة الله راجع گشتند در اعمال آن
فئه خبيثه تفكر نمائيد شايد از بعد محفوظ مانيد
مجدد بامثال آن اذكار از سبيل مستقيم و راه واضح
مبين محروم نمائيد البهاء عليكم و الرحمة لكم و على
من معكم

32 انتهى هذا ما نزل لأهل الألف و الشين

33 بسمى المهيمن على الأسماء

34 يا حزب الله فى الألف و الشين جناب امين عليه
بهائى ذكر شما را از قبل نموده مجدد جناب على
قبل اكبر عليه بهائى الذى سجن لاسى از بعد
شما را ذكر نموده لذا قلم اعلى بذكر شما مشغول از
حق ميطلبم كل را مؤيد فرمايد بر آنچه در كتاب
الهي از قلم ابدى جارى و نازل شده ايام در
مرور است و عنقریب ما فى الدنيا بفنا راجع
و يبقی لكم ما نزل لكم و يشهد لكم فى كل عالم

in all the worlds of your Lord. Be thankful unto God for this great bounty. God's tender mercies have encompassed you and His grace shall be with you. Strive that ye may achieve deeds that extinction shall not overtake and that shall endure as long as the kingdom of earth and heaven endure. The mention of all hath been and shall be in the Most Holy Court. The Glory be upon you and upon those who are with you and who love you.

35 And this was revealed for his honor Muhammad.

36 O Muhammad, reflect upon what hath come to pass, that thou mayest become aware of what the modern idolaters intend. The Shi'ih sect, who considered themselves the most ancient of peoples, the most exalted of servants, and the most refined of souls, were mentioned before the Divine Countenance as the most abject of people and the most wretched of servants. At times they were deluded by mention of the Successor, and at others preoccupied with mention of the Guardian, sometimes boasting of Jabulqa and Jabulsa and the realm of falsehood. How many souls were slain by these vain imaginings, and the Lord of the world was martyred by the swords of falsehood of those souls. Now too a group hath appeared in the land of Kaf and Ra, who have adorned the steed of idle fancies with the saddle of passion and have intended Jabulqa and Jabulsa. God protect us and you, O concourse of the sincere ones! In brief, those falsehoods have emerged anew, for they have not yet realized that today is the Day of God and no mention is beloved except His mention. What fruit did that heedless party reap from their former utterances, that these souls should again intend thus? Fie upon them and upon what their hands have wrought! Hold fast unto Him, exalted be His glory, and be free and detached from all else. Today the books of the world provide no salvation except through this perspicuous Book. Convey greetings from the Wronged One to the people of that land, that perchance they may drink from the Kawthar of steadfastness and detach themselves from all save God. The Command is in His grasp; He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praiseworthy.

37 As to what thou didst write concerning the people of Mim, as well as the prisoners, all are mentioned before the Divine Throne and have attained the grace of God, exalted be His glory. Give thou glad-tidings unto them all and assure them of divine grace. And as for what thou didst mention regarding the people of Sin and Shin, after being presented before the Most Great Scene, these manifest verses were sent down from the heaven of the Will of the Lord of Destiny - exalted be His mention and His majesty:

من عوالم ربکم ان اشکروا الله بهذا الفضل العظيم
عنايت حق شامل بوده و فضلش با شما خواهد
بود جهد نمائيد تا فائز شويد بعملیکه فنا او را اخذ
نمائيد و بدوام ملک و ملکوت پائیده ماند ذکر
کلّ در ساحت اقدس بوده و خواهد بود البهاء
عليکم و علی من معکم و یحبکم

35 و هذا ما نزل لجناب محمد

36 يا محمد تفكر بما در آنچه شده تا بر آنچه مشرکین
تازه اراده دارند آگاه شوی فرقه شیعه که خود
را اقدم خلق و اعظم عباد و اهدب نفوس
میدانستند لدی الوجه از ادنی النفوس و اشقی
العباد مذکور گاهی بذکر وصی مغرور و هنگامی
بذکر ولی مشغول وقتی به جابلقا و جابلصا و
ناحیه کذبه مباهی چه مقدار از نفوس که
باین اوهامات کشته شدند و سید عالم بسیوف
کذب آن نفوس شهید شد حال هم جمعی در
ارض کاف و را یافت شده اند و فرس ظنون
را بسرج هوی آراسته و اراده جابلقا و جابلصا
نموده اند اعاذنا الله و ایاکم یا معشر المخلصین باری
مجدد آن کذبها بیان آمده تا حین عارف نشده اند
که الیوم یوم الله است و ذکر دوزخ او
محبوب نه آیا از گفتهای پیش آن حزب غافل
چه ثمر بردند که این نفوس مجدّد اراده کرده اند
اف لهم و بما اکتسبت ابادیهم بحق جلّ جلاله
متمسک باش و از دوشن فارغ و آزاد امروز
کتاب عالم نجات نمی بخشد الا بهذا الکتاب المبین
اهل آن دیار را از قبل مظلوم تکبیر برسان که
شاید از کوثر استقامت بیاشامند و از ما سوی
الله بگذرند الامر بیده یفعل ما یشاء و یحکم ما
یرید و هو العزیز الحمید انتهى

37 و اینکه در باره اهل میم مرقوم داشتند و همچنین
مسجونین کلّ لدی العرش مذکور و بعنايت حق
جلّ جلاله فائز جمیعاً بشارت دهید و بعنايت
الهي مطمئن نمائید و اما ما ذکر جنابک فی اهل
السنین و الشین بعد از عرض در منظر اکبر این
آیات واضحات از سماء مشیت مالک قدر نازل
قوله عزّ ذکره و عزّت عظمته

38 He is the Manifest Book

38 هو الكتاب المبين

39 He verily speaketh in this hour that which the Tongue of Grandeur spoke before the creation of the heavens and earths: He is God; there is none other God but Me, the All-Knowing, the All-Wise.

39 انه ينطق فيهذا الحين بما نطق لسان العظمة قبل خلق السموات والأرضين انه لا اله الا انا العليم الحكيم

40 O My loved ones in Sin! Harken unto My call from the precincts of My prison, then call to mind what hath befallen Me and My loved ones at the hands of them that cast the Truth behind their backs, turning unto every doubting misbeliever. The divines have prevented the people of creation from drawing nigh unto God, the Lord of all names, when He came from heaven with great sovereignty. Thus did their souls entice them. They are indeed among the most lost in the Book of God, the Lord of all worlds.

40 يا اوليائي في السنين ان اسمعوا ندائي من شطر سجنى ثم اذكروا ما ورد على وعلى اوليائي من الذين نبذوا الحق ورائهم مقبلين الى كل مشرك مريب قد منع العلماء اهل الانشاء عن التقرب الى الله مالک الاسماء اذ اتى من السماء بسلطان عظيم كذلك سولت لهم انفسهم الا انهم من الاخسرین في کتاب الله رب العالمين

41 The Most Great Ocean hath surged, and the horizon of utterance hath been illumined by the sun of the loving-kindness of your Lord, the Almighty, the All-Powerful. We counsel you with that whereby the Cause will be exalted, and with the trustworthiness which We have mentioned aforetime - a command from Us, and I am the All-Commanding, the All-Knowing.

41 قد ماج البحر الأعظم و انار افق البيان بشمس عناية ربكم المقتدر القدير انا نوصيكم بما يرتفع به الامر وبالأمانة التي ذكرناها من قبل امراً من لدنا وانا الامر العليم

42 Say: O people! Fear God, and deny not the Truth through what ye possess. By the life of God! Neither the books of the world nor the scriptures of the nations shall profit you. Fear God, O concourse of earth, and be not of the heedless. He Who was hidden in the presence of knowledge and inscribed in the Books of God, the Mighty, the All-Praised, hath been made manifest. The croaking hath been raised, and that whereof We informed you aforetime hath appeared. He is, verily, the Truth, the Knower of the unseen. Soon will a croaker come unto you with the book of the wicked, to debar you from My straight path - at one time showing humility, at another with great deceit. We counseled all beforehand and gave tidings of the croaker. Blessed is the soul from whom the croakers perceive the fragrance of supreme steadfastness, such that the limbs of misbelief tremble and the hearts of the hypocrites are troubled. Whosoever uttereth any word today save the mention of God hath been and shall be rejected in God's sight.

42 قولوا يا قوم خافوا الله ولا تجحدوا الحق بما عندكم لعمر الله لا ينفعكم كتب العالم ولا صحف الأمم اتقوا الله يا ملأ الأرض ولا تكونوا من الغافلين قد ظهر من كان مكنوناً في حضرة العلم ومسطوراً في كتب الله العزيز الحميد قد ارتفع النعاق و ظهر ما اخبرناكم به من قبل انه هو الحق علام الغيوب سوف يأتيكم ناعق بكتاب الفجار لينعمكم عن صراطى المستقيم مرة يرى بخضوع و اخرى بمكر كبير كل را از قبل وصيت نموديم و بناحق اخبار فرموديم طوبى از براى نفسيكه ناعقين از او عرف استقامت كبرى يبابند بشأنيكه فرائص شرک مرتعد شود واقئده منافقين مضطرب هر نفسى اليوم غير ذكر الهى بذكرى ناطق شد او لدى الله مردود بوده و هست

43 After manifold tribulations, bearing hardships, and exile from land to land, the Sun of Manifestation did at last shine forth and Its effulgences encompassed all. Certain ones emerged from behind the veil of concealment and firmly girded themselves to lead God's loved ones astray. Whoso pondereth the fruits of the deeds of the Islamic sect, and likewise the false traditions whereby they have barred the hapless people from

43 بعد از زحمتهاى زياد و حمل شدائد و نفي ديار بديار في الجملة آفتاب ظهور اشراق نمود و تجلياتش احاطه فرمود جمعى از خلف ستر و حجاب بيرون آمده و باضلال اوليائى حق كمر را محكم نمودند هر نفسى در ثمره اعمال فرقه فرقان تفكر نمايد و همچنين در روايات كذبهائى كه ناس بيجا

the straight path, will in no wise draw nigh unto such souls, nor will he deem their vain imaginings worthy of attention. We beseech God to aid you, draw you nigh, and grant you the good of this world and the next. He, verily, hath power over whatsoever He willeth. O people of Sin! Know ye the worth of the divine mention and inscribe it upon the tablet of the heart with the pen of steadfastness, that it may not vanish from sight and that thieves and traitors may find no way unto it. End.

44 As to what was revealed for the friends of God in Shin:

45 He is the True Speaker, the Trustworthy One

46 O people of Shin! The Beloved of the world confirmed you in your devotion and turning unto Him, and blessed you with the recognition of a Cause which the Prophets and Messengers yearned and hoped to recognize and attain unto. This is a supreme bounty and an exalted station that requires diligent effort to preserve. This is the Day which We heralded to Abraham, made known to Moses, and to which We guided Isaiah, John and Christ, and about whose greatness the Seal of the Prophets informed all. Were one to take its description from the divine Books, no word would remain, yet those possessed of true knowledge are well aware of this station. From the beginning of the Cause until now, We have accepted all earthly tribulations for the sake of God. By night and day the Supreme Pen has been in motion and the waters of mercy have flowed from the right hand of the Throne. When the world was adorned with this wondrous and new ornament, the hypocrites, with the utmost deceit and craft, strove to lead souls astray. The counsel of the Supreme Pen to His loved ones is to fix their gaze solely on the highest horizon and to purify their ears from tales of the past and future, that they may attain true hearing. We beseech God, the Lord of the Throne and earth, to assist you, draw you nigh, and grant you the Kawthar of steadfastness. Verily, He is powerful over all things and worthy to answer prayers.

47 This lowly one beseeches the Eternal Truth not to deprive the people of that land from the sealed wine and the favors of the Self-Subsisting Lord, and to confirm them in the most great steadfastness, until all the treacherous ones, the deceitful ones, and the cawing ones find themselves powerless to prevent them. Verily our Lord, the All-Merciful, is the Mighty, the Powerful, the All-Knowing, the All-Wise. The mention of greetings and salutations to all is entrusted to your honor.

را بآن روایات از صراط مستقیم منع نموده اند
بهیچوجه بآن نفوس تقرب نميجويد و هذیانات
آن گروه را قابل اصغا نمیداند نسل الله بآن یوقفکم
و یقرّبکم و یرزقکم خیر الآخرة و الأولى انه علی
ما یشاء قدیر یا اهل السّین قدر ذکر الهی را بدانید
و بر لوح قلب بقلم استقامت ثبت نمائید تا از نظر
نرود و سارقین و خائنین بآن راه نیابند انتهى

44 ما نزل لأولیاء الله فی الشّین

45 هو النّاطق الأمين

46 یا اهل الشّین محبوب عالم شما را تأیید فرمود
بر توجّه و اقبال و فائز نمود شما را بر عرفان
امریکه انبیا و مرسلین عرفان و لقایش را سائل
و آمل بودند این فضل عظیمست و ایستقامت کبیر
در حفظش جهد بلیغ لازم این روزیست که
خلیل را بآن بشارت دادیم و کلم را آگاه نمودیم
و اشعیا و یوحنا و مسیح را بآن راه نمودیم و
خاتم انبیا کلّ را بر عظمت آن اخبار فرموده اگر
وصفش را از کتب الهی اخذ نمائید کلمه ای باقی
نمی ماند لکن عارفین بر ایستقامت مطلع و آگاهند از
اوّل امر تا حین جمیع بلاای ارض را لوجه الله
قبول نمودیم در لیالی و ایام قلم اعلی متحرک و
فراز رحمت از یمین عرش جاری چون عالم باین
طراز بدیع مزین و جدید شد منافقین بکمال خدعه
و مکر در اضلال نفوس ساعی و جاهد وصیّت
قلم اعلی اولیای خود را آنکه باقی اعلی وحده ناظر
باشند و گوش را از حکایات قبل و بعد مقدّس
دارند تا باصغاء حقیقی فائز شوند نسل الله ربّ
العرش و الثّری بآن یوقفکم و یقرّبکم و یرزقکم کوثر
الاستقامّة انه علی کلّ شیء قدیر و بالاجابة جدیر
انتهی

47 اینفانی از حقّ باقی سائل و آمل که اهل آن
دیار را از ریح محتوم و عنایت حضرت قیوم
محروم نفرماید و ایشانرا مؤیّد فرماید بر استقامت
کبری تا جمیع خائنین و ماکرین و ناعقین خود
را از منع عاجز مشاهده نمایند انّ ربنا الرحمن
لهو القوی القادر العلیم الحکیم و خدمت کلّ ذکر
تکبیر و سلام منوط بجناب عالیت

48 The mention of the handmaiden of God, Maryam, was presented at the Most Holy and Most Exalted Court. This is what was revealed for her from the heaven of the bounty of her Lord, the All-Forgiving:

49 He is the All-Mentioning, the All-Knowing

50 O 'Ali-Akbar! We make mention in this station of him who is named Yahya and give him glad tidings of the favors of his Lord, the All-Forgiving, the All-Merciful. We have remembered those who have turned to the highest horizon and have drunk the choice wine of revelation from the hand of the bounty of their Lord, the All-Generous. O Yahya! Blessed art thou for having taken hold of the Book with strength from thy Lord. We counsel thee at this time to preserve this mighty station. We also make mention of My handmaiden whom We have adorned with the ornament of My love and given to drink of the Kawthar of My beautiful remembrance. She remembered her Lord at the time of her ascension, and We remembered her as a grace from Us and caused her to enter beneath the shade of My Lote-Tree, whose leaves proclaim: "There is none other God but Me, the Single One, the All-Informed." We have forgiven her as a mercy from Us, and We are the Forgiver, the All-Wise.

51 Concerning what was written requesting permission to journey to the Land of Mim to console the friends in that land, this matter was presented. His blessed and exalted Word states: This matter is most praiseworthy. It is essential that someone arise to perform this great service and illumine the oppressed ones in the valley of tyranny with the light of justice, console them, and shower upon those wronged ones, from the presence of Truth, an ocean of mercy that cannot be contained within the garment of words. O Ali, all have attained the grace of God and the word of pardon has been revealed for all. Some were seized with fear and the might of oppression made them anxious. The tribulation was great and the fire of tyranny was ablaze. The transgressors acted with such hardness of heart that the Pen is ashamed to recount it. However, the life of this world is brief. Let them not be sorrowful, for whatsoever occurred was for God's sake and was encountered in His path. This tribulation was and is sweet to the taste of the lovers. However, your honor should consult with others in that land and act accordingly. Great wisdom is needed lest what happened before should happen again. One must move with perfect wisdom. The ignorant people have been and are waiting to cause turmoil. However, God protects His servants. He is, verily, powerful over all things. After consultation, if you decide to proceed, spend that sum in His path. Thus do

48 ذکر امة الله مریم در ساحت امنع اقدس معروض
هذا ما نزل لها من سماء عناية ربها الغفور

49 هو الذّاكر العليم

50 يا عليّ قبل اكبر انا نذكر في هذا المقام من سمّي
يحيى ونبشّره بعنايات ربّه الغفور الرّحيم انا ذكرنا
الّذين اقبلوا الى الأفق الأعلى وشربوا رحيق الوحي
من يد عطاء ربهم الكريم يا يحيى طوبى لك
اخذت الكاب بقوة من عند ربك ونصيبك
في هذا الحين بحفظ هذا المقام العظيم و نذكر امتي
التي زيتها بطراز حيّ و سقيناها كوثر ذكرى
الجميل انها ذكرت ربها حين الصعود و ذكرناها
فضلاً من عندنا و ادخلناها في ظلّ سدرتي التي
تطلق اوراقها انه لا اله الا انا الفرد الخبير انا
غفرناها رحمة من لدنا و انا الغافر الحكيم انتهى

51 اينکه مرقوم داشتند اگر اذن حاصل شود بارض
ميم مخصوص تسليّ اوليای آن ارض توجه نمايد
عرض شد قوله تبارک و تعالی يا عليّ قبل اكبر
اين فقره بسیار محبوبست لازمست نفسی باين
خدمت عظیم قیام نماید و مظلومان وادی ظلم را
بنور عدل منور سازد تسليّ بدهد و بحر رحمتیکه
در قیص لفظ نیاید از قبل حقّ بر آنمظلومان نثار
نماید يا عليّ کلّ بعنايت حقّ فائز شدند و کلهاء
عفو از برای کلّ نازل بعضی را خوف اخذ نمود
و سطوت ظلم مضطرب ساخت بلا عظیم بود و
نار ظلم مشتعل و قلوب معتدين قاسی عمل نمودند
آنچه را که قلم از ذکرش حیا مینماید ولكن عمر
دنیا کوتاهست محزون نباشند چه که آنچه واقع
شده لله بوده و فی سبیل الله وارد گشته این
عذاب در کام عشاق عذب بوده و هست لکن
توجه آنجناب باید در آن ارض مشورت نمایند و
بان عامل شوند بسیار حکمت باید لثلا یحدث ما
حدث من قبل باید بکمال حکمت حرکت نمود
ناس جاهل مترصد ضوضا بوده و هستند ولكن
الله یحفظ عبادہ انه علی کلّ شیء قدیر بعد از
مشورت اگر عازم شدند آنوجه را هم خرج سبیل

We command thee. Verily, thy Lord is the Commander, the All-Knowing, the All-Wise.

نمایند کذلک امرناک انّ ربّک هو الامر العليم
الحکیم انتهى

52 A Tablet was previously revealed and sent especially for your honor, and likewise another Most Holy, Most Exalted Tablet was revealed but its dispatch was delayed. Now, according to the command, that too has been sent. God willing, may you drink and give others to drink from the ocean of inner meanings hidden in the revealed verses and blessed Tablets. Blessed art thou and blessed is he who drinks from thy hand the cup of thy Lord's and my Lord's bounty. The two mentioned Tablets were revealed from the heaven of grace during the days when you were in prison. In truth, no one can enumerate His bounties and favors. His is the praise in all conditions.

52 لوحی از قبل مخصوص آنحضرت نازل و ارسال شد و همچنین لوح اقدس دیگر نازل و در ارسال آن تأخیر رفت حال حسب الامر آنها ارسال شد انشاءالله از بحر معانی مستوره در آیات منزله والواح مبارکه بنوشند و بنوشاند هنیئاً لجنابک و لمن شرب من یدک كأس عطاء ربنا و ربک و دولوح مذکور در ایامیکه در حبس تشریف داشتند از سماء عنایت نازل فی الحقیقه فضل و عطا را احدی قادر بر احصا نه له الحمد فی کلّ الأحوال

53 The Most Great Branch and likewise the Greater Branch, may my spirit be sacrificed for them both, convey their greetings and manifest their past and present kindness. They shared in the grief and they share in the joy. All the members of the pavilion of grandeur and infallibility convey their greetings to your honor and to the Leaf, your wife, your sister, and your male and female relatives, and express their love. In truth, this new imprisonment was different from previous imprisonments, for it was the dawning-place of the greatest sorrow and likewise the greatest joy. Praise and gratitude be to God for all that He does. He brings low and He raises up, and He is the Powerful, the Mighty. Exalted is He Who is praised in His actions and obeyed in His command, and He is the Mighty, the Wise. Peace and greetings and glory and remembrance and praise be upon you and upon those with you and upon those who have drunk the wine of revelation, detached from those who disbelieved and were heedless and associated partners with God and turned away from God, the Powerful, the All-Knowing, the All-Informed.

53 حضرت غصن اعظم و همچنین حضرت غصن اکبر روحی لهما الفداء تکبیر میرسانند و اظهار عنایت از قبل و بعد از ایشان ظاهر با حزن شریک بودند و با سرور شریک جمیع اهل سرادق عظمت و عصمت بآنحضرت و ورقه ضلع و اخت و منتسبین آنجناب از رجال و اماء تکبیر میرسانند و اظهار محبت میفرمایند فی الحقیقه این حبس جدید غیر حبسهای قبل واقع شد چه که مطلع حزن اکبر و همچنین فرح اکبر بود لله الحمد والمئة على کلّ ما يفعل يضع و یرفع و هو المقتدر القدیر تعالی الذی کان محموداً فی فعله و مطاعاً فی امره و هو العزیز الحکیم السلام و التکبیر و البهاء و الذکر و الثناء علیکم و علی من معکم و علی من شرب رحيق الوحي منقطعاً عن الذین کفروا و غفلوا و اشركوا و اعرضوا عن الله المقتدر العليم الخبير

54 As commanded, convey My greetings to the son of the Most Holy Asdaq. The delay in answering his petitions was due to the upheaval in this land. From the time of the upheaval in the land of Ta until now, discussions have arisen concerning every matter [...]. Likewise, the answer to the petitions of Mirza Asadu'llah, upon him be the glory of God, will arrive, God willing, in these days. Again convey greetings from this Wronged One to the people of the Letter 'Ayn and likewise to the companions in that land, and give them the glad-tidings of the favors of God, exalted be His glory. Say: Your righteousness has become as evident and manifest as the sun, for until this day - that is, from the beginning of creation until now - what has befallen you has befallen the people of truth. They

54 حسب الامر باین جناب اصدق المقدّس تکبیر برسان تأخیر جواب عرایض او سبب انقلاب این ارض بوده از حین انقلاب ارض طا تا حین در این ارض گفتگو بمیان آمده از هر چیزی [۰۰۰] مینمایند و همچنین جواب عرایض جناب میرزا اسدالله علیه بهاء الله انشاءالله در این ایام میرسد و اهل جناب حرف عین و همچنین اصحاب آن ارض را از قبل مظلوم مجدّد تکبیر میرسانی و بعنایات حقّ جلّ جلاله بشارت میدهی بگو حقیقت شما بمثل آفتاب واضح و هویدا شد چه که تا الیوم یعنی از اوّل ابداع تا حین بر اهل حقّ وارد شده آنچه بر شما

are witnesses unto you and you are witnesses unto them, and God is witness unto both. O 'Ali-Akbar! Upon thee be My glory and My loving-kindness. All must act with wisdom and hold fast unto it. Impart the meaning of wisdom that all may act in accordance with that which God hath ordained. This is a great good.

وارد شد آنها گواه شما هستند و شما گواه آنها و حق گواه هر دو یا علی قبل اکبر علیک بهائی و عنایتی باید کل بحکمت عمل نمایند و بآن متمسک باشند معنی حکمت را القا نما تا کل بما امروا به من عند الله عامل شوند اینست خیر عظیم

- 55 Glory and praise be upon them and upon the steadfast servants of God.

55 البهَاء والتَّكْبِيرُ عليهم و علی عباد الله الرَّاسخين

INBA15:379, INBA26:382, BRL_DA#212,
AVK4.230.14x, MYD.393x

BH06904

To: Aqa Mirza Mihdi et al., in Tabriz

Date: 1301 [1883-1884]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 I beseech Thee, O my God, my Lord, my Creator and my Beloved, by the ocean of Thy Most Great Name, and by the heaven which Thou, O Lord of Eternity, hast raised up, to deliver Thy loved ones from those who have been so intoxicated with the wine of self-conceit that they have cast Thy Book behind their backs and followed Satan in whatsoever he commandeth them. I beseech Thee, O my Lord, by Thy Most Exalted Self and by Thy Most Glorious Name, to draw Thy servants nigh unto the shore of the ocean of Thy oneness. O my Lord! Disappoint them not of that which lieth with Thee. I testify that Thy generosity hath preceded all created things and Thy bounty hath encompassed all existence, both seen and unseen. Deal, then, with Thy servants in a manner befitting Thy majesty, Thy greatness and Thy sovereignty. Verily, Thou art the All-Powerful, the Supreme, the Compassionate, the All-Forgiving.

1 بِسْمِ رَبَّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 اسئلك يا الهی و مالکی و خالق و محبوبی بحر اسمک الأعظم و بالسَّماء التي رفعتها یا مالک القدم بأن تخلص اولیائک من الذین اخذهم سکر الغرور علی شأن نبذوا کتابک عن ورائهم و اتبعوا الشَّیطان فی کلّ ما یأمرهم ای ربّ اسئلك بنفسک العلیا و باسمک الأبھی بأن تقرّب عبادک الی شاطئ بحر توحیدک ای ربّ لا تخیّبهم عمّا عندک اشهد انّ کرمک سبق الموجودات و جودک احاط الوجود من الغیب و الشُّهود فافعل بعبادک ما ینبغی لجلالک و عظمتک و سلطانتک انّک انت المقتدر المهیمن العطوف الغفور

AQMJ2.005

Study guide to this volume

The second volume of 1301 A.H. is, on its surface, a collection of short consolation letters sent to dispersed and harried believers across Iran. Read carefully, however, it is a sustained exploration of what recognition of God actually demands in the form of a life. BH01584 provides the clearest statement of the volume's anthropology: the purpose of creation is the knowledge of God, and after that knowledge is attained, the incumbent response is service through wisdom, utterance, deeds, and character. Trade and craft are specifically commanded as fields of this service. BH00192 builds a composite portrait of the community's moral ecology: grief at persecution, thanksgiving for divine notice, commemoration of Dhabih the martyr, praise for women who stood steadfast when men faltered, and the insistence that true kinship is now with God alone. The volume is united not by a single theme but by a consistent practice: Baha'u'llah receives the letters of believers, presents them before his own presence, and returns the attention of the divine toward the person who wrote—a liturgical circle that constitutes the community's spiritual life.

The Purpose of Creation and the Path That Follows

Key Passages

The purpose of creation hath been and shall ever be the knowledge of God, exalted be His glory. This is the most exalted summit, the supreme horizon, the primal valley, and the ultimate goal. The eyes of them that are nigh unto Him are fixed upon it, and the hearts of the sincere are turned towards it. — BH01584

That which is incumbent today, after recognition, is service to the Cause through wisdom and utterance, and through deeds and character, for goodly deeds and praiseworthy character are the hosts of God, and are mightier than the hosts and armies of earth...By the Sun of the horizon of Truth! Today pride lieth in pure deeds and spiritual qualities. — BH01584

God, exalted be His glory, hath commanded engagement in craft, earning, and trade. Yours is the action, and His is the blessing and loving-kindness. — BH01584

Context for Study

BH01584 is a compact statement of what one might call Baha'u'llah's religious anthropology in its practical dimension. The claim is straightforward: the human being was created for the knowledge

of God; that knowledge, when attained, demands a specific form of life; and that form includes honest economic participation as a divine command. The structure is hierarchical but not dualistic: knowledge of God is the summit, and service through deeds and character is what flows from that summit into the world. Pride lies in spiritual qualities, not in wealth—but the absence of wealth carries no shame either, and trade is explicitly commended. This refusal of both ascetic withdrawal and materialist pursuit places the teaching in a distinctive philosophical space. Compare with Luther's theology of the calling (*Beruf*), which sanctified secular labor but did not make it an act of worship in the sense that BH01584 implies; with the Confucian emphasis on *li* (propriety) as governing both ritual and commerce; and with the Quaker tradition of business as a sphere of testimony, in which honest dealing is itself a form of witness. The phrase "Yours is the action, and His is the blessing" encapsulates a theology of human agency and divine concurrence: the believer acts in the world under divine command, and the result belongs to God. This is not quietism but active trust.

Questions for Reflection

1. BH01584 describes "goodly deeds and praiseworthy character" as "the hosts of God," mightier than earthly armies. How does this metaphor of spiritual armies continue the teaching in volume 69 (BH01751) and develop it? What new element does BH01584 add?
2. The statement that "pride lieth in pure deeds and spiritual qualities" and not in wealth is made in a context where many believers have had their property confiscated. What does it mean to make this claim in that specific situation? Is it consolation, or a positive teaching, or both?
3. The explicit command that engagement in "craft, earning, and trade" is a divine command connects to the teaching in volume 72 (BH10106) that honest labor is worship. How do the two passages together construct a theology of economic life?
4. The phrase "Yours is the action, and His is the blessing" resembles the Islamic concept of *tawakkul* (trust in God) and the Stoic distinction between what is within our power and what is not. How does Baha'u'llah's formulation relate to each? What is distinctive in it?
5. What does it mean for recognition of God to be described as "the most exalted summit, the supreme horizon, the primal valley, and the ultimate goal" simultaneously? How do these four spatial metaphors each capture something different about the same reality?

Women as the Community's Exemplars in Crisis

Key Passages

Blessed a hundred thousand times is the soul whom the heedlessness of the heedless and the oppression of the oppressors hath not kept back from the breezes of the Day of Faith.
— BH07343

From the denizens of the Supreme Paradise and the inhabitants of the realm above, the women who proved "stronger than certain men" during the tribulations in Tihiran are remembered with honor.
— BH00192

O leaf and handmaiden of Baha! God is aware and bears witness that the honored Siyyid Abu-Talib and you and your relatives have always been and will continue to be under the glance of divine favor. Whatever has befallen you in the path of God's Cause, and likewise the deeds that have been manifested by you for the sake of God—all have flowed from the Most Exalted Pen and been recorded. Be thankful to your Lord for this great bounty. No good deed has been or ever will be lost—all are preserved and safeguarded in the treasury of divine knowledge. — BH09173

Context for Study

Volume 74 is remarkable for the frequency and specificity with which Baha'u'llah addresses women directly—as handmaidens, leaves, sisters of brothers who have served the Cause, widows of martyrs—and for the consistent elevation of their spiritual standing. The phrase “stronger than certain men” in BH00192, referring to the women of Tehran during the persecutions, is significant: it is not a comparison against an abstract standard but against the specific performance of male believers who apparently faltered where women held firm. The community's memory of these women is thus not merely honorific but instructive—a corrective to any assumption that spiritual steadfastness correlates with gender or social status. BH09173's assurance that “no good deed has been or ever will be lost—all are preserved and safeguarded in the treasury of divine knowledge” speaks to a concern that the deeds of those who are socially invisible (women, the persecuted, those without property or public standing) might be overlooked or forgotten. The divine treasury is presented as the ultimate counter-archive to the social world's selective memory. Compare with the New Testament's repeated elevation of women at moments of male failure (Mary Magdalene at the empty tomb, while the male disciples hid; the widow's mite as greater than all the wealthy donors' contributions; the women who did not flee the cross); with Sufism's tradition of female saints who attained heights of spirituality that male masters acknowledged; and with the feminist theological tradition's recovery of women's agency in sacred history.

Questions for Reflection

1. BH00192 specifically notes that women proved “stronger than certain men” during the persecutions. What does this observation accomplish theologically and communally? Does it simply invert a hierarchy, or does it call the hierarchy itself into question?
2. The assurance that “no good deed has been or ever will be lost” addresses a fear that the sacrifices of the persecuted will be forgotten or meaningless. How does the theology of the divine treasury function as a response to historical injustice?
3. Compare the volume's repeated address to women with the similar pattern in volume 73 (BH05943, BH11903). What is the cumulative effect of this sustained pattern across multiple volumes?
4. The divine record's preservation of every deed, including those of those who are socially invisible, implies a theology of accountability that challenges every human social order. How does this compare with Judgment Day theology in Islam and Christianity?
5. How does the figure of the believing woman as an exemplar of steadfastness—at a moment when the community is under maximum pressure—challenge the assumption that religious authority flows primarily through male institutional channels?

The Inversion of the Age: Justice Under Tyranny

Key Passages

O Khudadad! Today is the Day of Justice, yet the demons of tyranny have oppressed the angels of justice. However, this oppression shall not endure. Ere long the light of the Sun of Justice shall illumine the darkened world. The hand of God is above their hands, and the will of God is above their wills. — BH08547

O my God! Send Thy blessings upon those who have inhaled the fragrance of Thy utterance, heard Thy call, and arisen to serve Thy Cause in days wherein every steadfast one was shaken, every patient one was terrified, every assured one was frightened, every firm one was made to tremble, and every people lamented. — BH00192

We have pardoned those whom anxiety seized when the raven croaked and earthquakes overtook the loved ones of God...O My loved ones! Be not grieved by that which hath befallen you. Read ye what the All-Merciful hath revealed in the Qur'an: "Our Lord! Pour forth upon us patience, and make firm our steps, and help us against the unbelieving people." — BH00192

Context for Study

BH08547's formulation—"Today is the Day of Justice, yet the demons of tyranny have oppressed the angels of justice"—is one of the volume's most compressed theological statements. It holds two claims in simultaneous tension: the Day of God is the Day of Justice (an eschatological claim about the nature of the present moment), and in that very day, justice is being suppressed by tyranny (an empirical observation about current events). The tension is not resolved by denying either claim; it is held by the assertion that the oppression "shall not endure" and that the divine will supersedes the human. The companion prayer in BH00192 adds a pastoral dimension: Baha'u'llah acknowledges that even those who were "steadfast" and "patient" and "firm" were shaken, terrified, and frightened by the persecutions. The pardon extended to those who faltered is remarkable—it does not blame them but acknowledges the genuine extremity of what they faced. The Qur'anic quotation cited in consolation—"Pour forth upon us patience, and make firm our steps"—comes from Surah al-Baqara (2:250), spoken by the soldiers of Saul (Talut) before fighting Goliath. This is a deliberate typological identification: the persecuted Baha'i community stands in the position of the outnumbered but divinely supported army. The "serpent," "wolf," and "king of Rome" mentioned in BH00192 as having been seized by God are probably references to specific opponents whose downfall Baha'u'llah presents as demonstrations of divine justice already operative in history.

Questions for Reflection

1. How does the juxtaposition "Today is the Day of Justice, yet the demons of tyranny have oppressed the angels of justice" function theologically? Is this a contradiction, a paradox, or a description of the necessary form that prophetic dispensations take?

2. The prayer in BH00192 describes a community in which even the most steadfast were shaken and the most patient were terrified. What does this acknowledgment of genuine fear and faltering add to the theology of steadfastness? How does it compare with Psalms of lament?
3. Baha'u'llah pardons those who “fled” when the persecutions struck. What theory of moral accountability does this pardon imply? Compare with Jesus’ response to Peter’s denial and with the Islamic tradition’s compassionate judgment of those who recant under duress (*taqiyya*).
4. The citation of Qur’an 2:250 (“make firm our steps”) from the context of Saul’s army before Goliath places the persecuted Baha’i community in a typological relationship with a specific Qur’anic narrative. What does this typological identification accomplish?
5. What would it mean to live in the conviction that “the hand of God is above their hands, and the will of God is above their wills” while simultaneously experiencing the concrete reality of persecution, imprisonment, and the loss of property?

True Kinship, Commemoration, and Moral Memory

Key Passages

O My handmaiden! Thy mention was made in the Most Great Prison before the Wronged One. Therefore the Dawning-Place of Divine Revelation hath, from this remote spot, turned toward thee and summoneth thee to the Supreme Horizon...Today the kinship of all hath been and is with God, exalted be His Glory. Hold fast to the cord of kinship with thy Lord, detached from all who are in the heavens and on earth.
— BH00192

We make mention of Dhabih, who attained the recognition of God in the earliest days and quaffed the choice wine of inner meaning from the hand of the bounty of his Lord...He stood firm in the remembrance and praise of God and in aiding His Cause, the Mighty, the Wondrous. We have made mention of him in numerous Tablets and have revealed for him that which God hath made a testimony unto all who are in the heavens and on earth.
— BH00192

Though such a one be seen standing among the meanest—nay, even in the rank of the sandal-bearers—yet, in truth, he standeth in the forefront of the world’s assembly. — BH00192

Context for Study

The doctrine of true kinship in BH00192 is radical: it does not merely supplement existing kinship bonds with spiritual ones but reorders the hierarchy entirely. “Today the kinship of all hath been and is with God”—this is not a denial of family, but a claim about where the primary bond of identity now lies. In the context of families divided by persecution (some members having recanted, others being imprisoned or killed), this teaching would have had immediate practical urgency: the community that persists is the community of those who have held to the Cause, regardless of

biological connection. The commemoration of Dhabih in the same letter illustrates what the new kinship looks like in practice: Baha'u'llah remembers him, names him, testifies to his steadfastness, and declares that the remembrance of him has been inscribed in the heavenly record. This is the community's alternative genealogy—a lineage not of blood but of witness. The image of the “sandal-bearer” who stands “in the forefront of the world's assembly” is among the volume's most evocative reversals of social hierarchy: the most menial function in a social order becomes, in the divine order, a position of honor. Compare with Jesus' washing of the disciples' feet (John 13), with the Sufi teaching on the spiritual station of the *qalandar* (wandering dervish who renounces social standing), and with Gandhi's deliberate identification with the lowest castes as a spiritual and political act.

Questions for Reflection

1. What does it mean for “the kinship of all” to now be with God? How does this claim change the meaning of community, family obligation, and social belonging for a community under persecution?
2. The commemoration of Dhabih constructs an alternative genealogy of witness. How does this practice of naming and remembering the faithful function within a persecuted community? Compare with the Jewish tradition of *yizkor*, the Christian *Book of Martyrs*, and the Islamic tradition of the *shuhada*⁹ (martyrs).
3. The sandal-bearer who stands at the forefront of the world's assembly inverts the social order entirely. What does this inversion require of those who accept it—both the person of high social standing who joins the community and the person of low standing whose service is recognized?
4. BH00192 was written from prison, yet its scope encompasses the reform of the world, the commemoration of specific individuals, and the consolation of families. What does this range of simultaneous attention reveal about the character of the Manifestation's authority?
5. How does the community's practice of collectively remembering Dhabih and other early believers contribute to the formation of its identity and moral culture? What is the relationship between communal memory and communal character?

A Guiding Question for the Whole Volume

Volume 74 is a volume of small gestures that carry large theological weight: a letter received and presented before the divine; a name spoken and recorded in the heavenly Book; a woman's steadfastness remembered as stronger than a man's; a martyr commemorated so that his witness becomes a moral standard for the living; a sandal-bearer placed at the forefront of the world's assembly. These gestures are the form that the Day of God takes in the ordinary correspondence of a community under siege.

A guiding question for the whole volume might therefore be: **When the purpose of creation is the knowledge of God and the path after that knowledge demands service through wisdom, deeds, and character—when “the hosts of God” are praiseworthy character rather than armies, and when the divine record preserves every deed, however socially**

invisible—what kind of community is being formed by these letters, and how does the practice of attention that Baha'u'llah models (receiving every letter, presenting every name, returning every person to the divine presence) constitute the shape of that community's life?