



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 75:

Writings of Baha'u'llah in 'Akka, year 1302 A.H.
(1884-1885) part I



Version: 1.0 • Revision date 23-May-2026

Content reproduced from bahai.org. A portion of this series (English texts in blue font and their opposing original text) draws from authorized texts and translations made available at bahai.org and is Copyright © Bahá'í International Community. Such content has been used in accordance with the bahai.org/legal Terms of Use.

Manuscript images. Manuscript images are reproduced with acknowledgment to their sources (see bibliography for source abbreviations). Use in this non-commercial, academic setting is believed to constitute fair use under copyright law. Readers seeking to reproduce these images elsewhere should contact the respective holding institutions.

Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 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
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 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
- 135–136. Letters and utterances in the year 1906 I–II
- 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
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 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
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
- 176–177. Letters and utterances in the year 1920 I–II
- 178–179. Letters and utterances in the year 1921 I–II
- 180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

- 193. Partial inventory and subject index
- 194. Index by source codes

Introduction to volume 75

This first of two volumes from 1884–1885 is dominated by a familiar Akka pattern—brief letters of encouragement, acknowledgment, and counsel to named believers—but beneath that routine surface it reveals several themes of importance. Again and again the Tablets present the community as living under acute pressure: oppression by rulers and clerics, internal weakness, restrictions on access, and the need for prudence, steadfastness, and morally persuasive conduct rather than confrontation. At the same time, the volume shows how intensely Baha’u’llah’s household, the Afnan, and provincial circles of believers remained linked to the Holy Land through a constant traffic of petitions, permissions, greetings, and revealed responses. Even comparatively ordinary items thus document the consolidation of a dispersed but tightly connected devotional network centered on the person of Baha’u’llah.

Among the more substantial pieces, BH01040 stands out for its compact theological exposition of divine unknowability and revelation: God’s Essence remains inaccessible, yet knowledge of God is made possible through the Manifestations, culminating in the “Most Great Path” and “Most True Balance.” That doctrinal opening is followed by language of intense immediacy—mentioning cannon-fire, oppression, and the need for repentance and purification—which gives the Tablet the feel of a meditation framed by political crisis. BH01358 is particularly notable for its sweeping salvation-historical review of Moses, Jesus, and Muhammad, each vindicated despite rejection by rulers and divines; the piece reads almost like a miniature apologetic of recurrent prophetic opposition and eventual triumph, with pointed application to the contemporary situation in Tehran. BH11375, one of the volume’s richest items, is remarkable for the density of concrete historical detail embedded in its exhortation: it comments on Baha’u’llah’s sorrow not at imprisonment itself but at the conduct of some followers, stresses the superiority of spiritual virtues over worldly force, discusses Ridvan observance, grants proxy circumambulation, reflects on the impediments to attaining His presence, and includes valuable material on the Mashriqu’l-Adhkar and related communal service projects. Taken together, these three Tablets supply much of the volume’s theological and historical weight.

Several other items deserve notice for more specific reasons. BH01291 and BH02312 are important witnesses to the special place accorded the Afnan in this period: both combine deferential praise with prayers for their assistance, and BH01291 also preserves a glimpse of the movements of members of the Holy Family between Akka and Beirut. BH01181 is comparatively brief, but it is striking for its stark evocation of danger—“Alexandria is on the brink of drowning”—and for its practical advice that believers engage in trade and business while remaining governed by wisdom and detachment. BH00585 reinforces the same ethic from another angle, warning of “thieves” and “traitors,” urging proclamation only with wisdom and in receptive settings, and thus reflecting the increasingly cautious conditions under which the community operated. Finally, even the short BH11635, addressed to Ibn-i-Abhar, is worth noting as a succinct instance of authorization: Baha’u’llah not only remembers a prominent believer but explicitly gives him leave to recount what he has witnessed,

a small but suggestive sign of how charismatic memory and controlled transmission were being managed in these years. Overall, the volume is less a collection of major doctrinal treatises than a vivid dossier of late-Akka community formation, where metaphysical claims, devotional intimacy, institutional stirrings, and the disciplines of survival all appear in close conjunction.

Contents

BH01040 to Haji Muhammad Ismayn Yazdi, in Alexandria	1
BH01291 to Aqa Siyyid Mirza Afnan son of Afnan Kabir	4
BH01358 to Mirza Sadiq (son of Mahbubush-Shuhada), in Isfahan	6
BH11375 to Baha'is of Qariyyih et al.	8
BH02312 to Muhammad Mustafa Baghdadi, in Beirut	20
BH01181 to Husayn	22
BH11635 to Aqa Mirza Muhammad Darbaghi et al.	24
BH00585 to Muhammad Qabl-i-Ali (Hamadan) et al.	25
BH02423 to Ali Akbar, in Hamadan	30
BH02569 to Hi Mim Muhammad, in Sin Lam	31
BH02772 to Baha'is of Hamadan et al.	33
BH03964 to Yahya, in Hamadan	34
BH04525 to Bibi Rawhani, in Bushruiyih	35
BH04717 to Habibullah, in Hamadan	36
BH05627 to Varaqiy-i-Ruhani H M, in Khurasan	37
BH00051 to Mirza Ali Muhammad Yazdi (Varqa) et al., in Tabriz	38
BH03892 to Mirza Ali Muhammad Yazdi (Varqa)	57
BH04442 to Khalil, in Yazd	58
BH04572 to Aunt of the one who Served the Cause, in Yazd	59
BH05283 to Nabil Qabl-i-Baqir, in Tabriz	60
BH05437 to Mirza Ali Muhammad Yazdi (Varqa), in Azarbaijan	61
BH05448 to Mirza Husayn brother of Ali Muhammad Varqa	62
BH05882 to Muhammad Ali Mizan, in Mizani	63
BH05995 to Muhammad Javad Isfahani	63
BH06013 to Mirza Abdul-Ali Tabrizi, in Egypt	64

BH06292 to Aqa Mirza Mihdi, in Tabriz	65
BH06270 to Aqa Siyyid Mahdi ibn Muhammad Baqir	66
BH06604 to Muhammad Baqir Big, in Shahr Babak	67
BH06470 to Mahdi 'Ali	67
BH07073 to Muhammad Baqir, in Yazd	68
BH06990 to Mirza Abdullah Khan Nuri	69
BH07065 to Aqa Sulayman Khan	70
BH06920 to Faraj Aqa	70
BH07102 to Ustad Jabbar	71
BH07916 to Karbala'i Isma'il	72
BH07546 to Mirza Muhammad Khan	73
BH07596 to Shirzad Sultan	73
BH08200 to Jibra'il	74
BH08143 to Ustad Ibrahim	75
BH09210 to Fatimih wife of Jinab-i-Varqa, in Tabriz	75
BH09354 to Wife of Mirza Abdullah Nun Vav, in Azarbaijan	76
BH10683 to Azizullah Varqa, in Azarbaijan	76
BH10609 to Mirza Ali Muhammad Yazdi (Varqa), in Azarbaijan	77
BH10837 to Aziz, in Azarbaijan	77
BH01055 to Mirza Ali Muhammad Yazdi (Varqa)	78
BH02618 to Azizullah, in Khurasan	81
BH00187 to Zaynul-Muqarrabin et al.	82
BH01129 to Muhammad Baqir Hamadani	92
BH00787 to Muhammad Mustafa Baghdadi et al., in Beirut	95
BH11165 to Aqa Mirza Jalal	99
BH02365 to Muhammad Mustafa Baghdadi	99
BH00121 to Shaykh Kazim Samandar et al.	101
BH01767 to Siyyid Yahya Unsi et al., in Alexandria	113
BH03970 to Aqa Mirza Siyyid Ali et al., in Shiraz	114
BH05829 to Mirza Muhammad Baqir Khan Shirazi	115
BH06382 to Yusuf Khi Alif, in Shiraz	116
BH06327 to Abu'l-Qasim Saatsaz Shirazi	116

BH07593 to Ali Shah, in Shiraz	117
BH08568 to Mirza Ali Servant of Khadijih Bagum, in Fars	118
BH08749 to Ali Asghar Khan, in Shiraz	119
BH10364 to Ghulam-Husayn, in Shiraz	119
BH03223 to Siyyid Mihdi Dahaji et al.	120
BH01286 to Haji Husayn Turk-i-Manshadi, in Yazd	124
BH05479 to Haji Siyyid Husayn	126
BH06405 to Haji Musa	127
BH01476 to Shaykh Muhammad Ali (Nabil son of Nabil)	128
BH02238 to Baha'is of Baku et al., in Badkubih	130
BH01145 to Haji Mulla Husayn Lari, in Jiddah	131
BH04587 to Mirza Ali Akbar Khan, in Shiraz	134
BH05609 to Mulla Muhammad Ali Yi, in Bahramabad	135
BH06176 to Haji Mulla Husayn, in Bavanat	135
BH06099 to Haji Abul-Hasan, in Shiraz	136
BH07461 to Ghulam-Rida, in Shiraz	137
BH09423 to Fakhri, in Shiraz	138
BH09884 to Mashhadi Haydar, in Shiraz	138
BH03058 to Aqa Mirza Husayn	139
BH11778 to Abdu'l-'Ali, in Faran	140
BH06664 to Ali Haydar Shirvani, in Tihiran	141
BH08653 to Mirza Asadullah, in Tihiran	141
BH08756 to Baba Kaf, in Tihiran	142
BH10142 to Haydar Qabl-i-Ali	143
BH10407 to Tahmasib	143
BH00419 to Shaykh Kazim Samandar et al.	144
BH01859 to Muhammad Mustafa Baghdadi	149
BH02753 to Siyyid Mihdi Dahaji et al.	151
BH00451 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Ha	179
BH07635 to Haji Muhammad Husayn from Kaf (emigrant), in Kashan	184
BH08169 to Abdul-Hamid, in Isfahan	185
BH00215 to Haji Mirza Muhammad Yazdi Alaqihiband	185

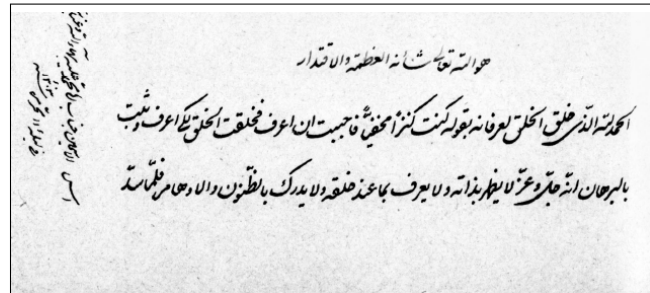
BH01382 to Aqa Muhammad Rida Nahhas, in Nazareth	194
BH00185 to Muhammad et al.	196
BH05739 to Haji Muhammad Ali son of Ammih from Kashan	206
BH06003 to Sahibih Ammih Khanum	207
BH07794 to Muhammad Ali Almuti (pilgrim), in Qazvin	208
BH08272 to Fa'iz	209
BH10073 to Aqa Muhammad Husayn Navvab, in Kashan	209
BH01246 to Hasan Khurasani, in Egypt	210
BH00659 to Haji Muhammad Ismayn Yazdi, in Alexandria	212
BH02823 to mother of Muhammad Ali who attained	216
BH02414 to Ibn-i-Abhar, in Beirut	217
BH01322 to Mirza Husayn Mishkin Qalam	219
BH05960 to Ibn-i Dakhil Mulla Husayn, in Maraghih	221
BH08192 to one who has attained, in Maraghih	222
BH09897 to Ali qabl Akbar, in Maraghih	222
BH11701 to Aqa Muhammad Kazim, in Sabzivar	223
BH03018 to Haji Mirza Haydar Ali Isfahani et al., in Tihiran	225

Study guide to this volume	231
-----------------------------------	------------

BH01040

To: Haji Muhammad Ismayn Yazdi, in
Alexandria

Date: 1302-01-11 [1884-Oct-31]



British Library OR15700

- 1 On the night of the 11th of Muharram in the year 1302: 1 في ليلة ١١ محرم سنة ١٣٠٢
- 2 He is God - exalted be His glory, His majesty and His power! 2 هو الله تعالى شأنه العظمة والاقدار
- 3 Praise be to God Who created creation for His knowledge, as stated in His words: "I was a hidden treasure and loved to be known, so I created creation that I might be known." It is established through proof that He, glorified and exalted be He, neither manifests through His Essence nor is known through what His creation possesses, nor can He be comprehended through conjecture and imagination. Since the way to know His Essence is barred and proof is prevented from reaching the threshold of His door, He sent to His servants the Dawning Places of His revelation, the Daysprings of His verses, and the Manifestations of His Self, making them His path among His creation and His balance among His creatures, until the paths culminated in the Most Great Path and the balance in the Most True Balance, through which prophethood and messengership were sealed. Whoso hath known Him hath known God, and whoso hath attained unto Him hath attained unto the presence of God, for God, blessed and exalted be He, made Him a mirror reflecting His most beautiful names and His most exalted attributes. Through Him the decree of divine unity was established; were it not for Him, the clouds would not have rained, nor would the earth have yielded its fruits. Through His advent the world was adorned and the fragrance of knowledge was diffused among the nations. Upon Him be the prayers of God, His peace, His bounty, His generosity and His favors, and upon His family and His companions through whom the springs of utterance flowed throughout all possibility and the signs of the All-Merciful appeared throughout all lands, and through whom God conquered the countries and the hearts of His servants. 3 الحمد لله الذي خلق الخلق لعرفانه بقوله كنت كنزاً مخفياً فاحببت ان اعرف فخلقت الخلق لكي اعرف و ثبت بالبرهان انه جل و عز لا يظهر بذاته و لا يعرف بما عند خلقه و لا يدرك بالظنون و الأوهام فلما سد السبيل عرفان ذاته و منع الدليل عن البلوغ الى فناء بابه ارسل الى العباد مشارق وحيه و مطالع آياته و مظاهر نفسه و جعلهم صراطه بين خلقه و ميزانه بين بريته الى ان انتهت السبل الى سبيل الأعظم و الميزان الى الميزان الأقوم الذي به ختمت النبوة و الرسالة من عرفه فقد عرف الله و من فاز به قد فاز بقاء الله بأن الله تبارك و تعالى جعله مرآة حاكية عن اسمائه الحسنی و صفاته العليا و به ثبت حكم التوحيد لولاه ما امطرت السحاب و ما انبت الأرض بقدمه تزين العالم و تزوع عرف العلم بين الأمم عليه صلواة الله و سلامه و جوده و كرمه و الطافه و على آله و اصحابه الذين بهم جرت ينابيع البيان في الامكان و ظهرت آيات الرحمن في البلدان و بهم سخر الله البلاد و افتدة العباد
- 4 Glorified art Thou, O God of the yearning ones, Goal of the knowing ones, and Beloved of the hearts of those drawn nigh! I beseech Thee by Him and by them, and by the signs of Thy 4 سبحانك يا اله المشتاقين و مقصود العارفين و محبوب افتدة المقرين اسئلك به و بهم و بآيات

power which have encompassed all created things, and by the manifestations of Thy grandeur which have prevailed over all possible things, to ordain the light of Thy countenance as a lamp for Thy loved ones and the meeting with Thee as life for the sincere ones among Thy loved ones. O my Lord! Thou seest Thy chosen ones aflame with the fire of Thy love and Thy loved ones anticipating the wonders of Thy grace and mercy. Their hearts have melted in their separation and remoteness from Thee, and their hearts yearn in hope of what lieth with Thee. I beseech Thee by the lights of Thy countenance, the mysteries of Thy Book, and that which Thou hast concealed from the eyes of Thy servants, to ordain for them what they desire of Thy bounty, Thy favors, Thy mercy and Thy grace. O my Lord! Draw them nigh unto Thee that they may stand before the gate of the City of Thy might wherein was raised Thy Call - the Call by which the ear of Thy Moses was privileged in the Sinai of Thy knowledge. Thou art He Whom nothing can prevent and no affair can veil. All power is within Thy grasp and all strength hangeth upon Thy Will. There is no God but Thee, the Almighty, the Powerful.

- 5 O my beloved, O my beloved, O my beloved! Though outwardly this servant's mention of you was delayed, God knoweth that his inner being and heart find rest only in your remembrance, in mentioning your love, your acceptance, your service, and your humility and submission before God, your Creator and Fashioner. At this hour, which is four and a half hours past nightfall on the eleventh of Muharram al-Haram, as I was engaged in mentioning that Beloved One before His face, He said: "O servant in attendance! We make mention of him who hath acknowledged and confessed the oneness and singleness of God and that which was uttered by the tongues of His Messengers and chosen ones. We have found from him the fragrance of the love of God and make mention of him with that which nothing can equal. We beseech Him to make him steadfast in all conditions in the service of the Self-Subsisting and to manifest through him that which perisheth not. Verily He is the Lord of all beings and the Possessor of the throne on high and of earth below. There is none other God but Him, the Protector, the Self-Subsisting. We make mention of My loved ones there and counsel them with that which behooveth them and through which the Cause of their Lord, the Mighty, the Loving, may be exalted. O Muhammad! Upon thee be My peace and loving-kindness. The world hath been set ablaze by the fire of oppression and the hosts of the wicked have encompassed the righteous. From all sides is heard the rumbling of cannons. It behooveth every soul who hath believed in God and His signs to purify his heart with the water of return. We

قدرتک التي احاطت الكائنات و بظهورات عظمتک التي غلبت الممکات بأن تقدّر نور وجهک سراجاً لأوليائك و لقاءک حياة للمخلصين من احبتک ای ربّ ترى اصفیائك مشتعلي بنار محبتک و احبائك مترصدين بدائع فضلک و رحمتک قد ذابت ايجادهم في هجرک و فراقک و حنت افئدتهم رجاء ما عندک اسئلک بأنوار وجهک و اسرار کتابک و ما سترته عن اعين عبادک بأن تکتب لهم ما ارادوا من جودک و الطافک و رحمتک و افضالک ای ربّ قربهم اليک ليقوموا تلقاء باب مدينة عزک التي فيها ارتفع ندائك النداء الذي فاز به اذن کلیمک في طور عرفانک انت الذي لا تمنعک شيء و لا تحجبک امر ان القدرة کلها في قبضتک و القوة بأسرها معلقة بارادتک لا اله الا انت القوى القدير

5 و بعد یا محبوبی یا محبوبی یا محبوبی قد تأخر ذکر الخادم ایاکم فی الظاهر علم الله ان سرّه و باطنه لم یسکن الا بذكرکم و ذکر حبکم و ذکر اقبالکم و خدمتکم و خضوعکم و خشوعکم لله بارتکم و موجدکم در این حین که چهار و نیم از شب جمعه یازدهم محرم الحرام گذشته تلقاء وجه بذكر آنحبيب مشغول فرمودند یا عبد حاضر انا نذكر الذي اقر و اعترف بوحدانية الله و فردانيته و بما نطق به السن سفرائه و اصفیائه انا وجدنا منه عرف محبة الله ذكرناه بما لا تعادله شيء و نستله بأن يجعله قائماً في کل الأحوال على خدمة القيوم و يظهر منه ما لا یفنی انه مولی الوری و مالک العرش و الثری لا اله الا هو المهيمن القيوم و نذكر احبائنا هناك و نوصيهم بما ينبغی لهم و بما یرفع به امر ربهم العزيز الودود یا محمد علیک سلامی و عنایتی قد اشتعل العالم من نار الظلم و احاطت الأبرار جنود الفجار و یسمع من الأطراف دمدمة المدافع ينبغی لكل نفس آمنت بالله و آیاته ان یطهر قلبه بماء الرجوع و نستل الله بأن یحفظ حزه من طغاة عباده و بغاة بريته انه هو الفرد الواحد العليم الحكيم انتهى

beseech God to protect His party from the tyrannous among His servants and the oppressors among His creatures. Verily He is the Single, the One, the All-Knowing, the All-Wise.”

- 6 Divine favors and infinite bounties have ever encompassed and continue to encompass that beloved one. In truth, in the realm of mention thou art accounted as a letter of His Word, and in the station of praise and glorification thou art manifest in the highest degree. If a letter were to be separated from a word, or should become separated, one might conceive of your mention being separate from His presence. Praise be to God! His grace encompasseth all, His mercy precedeth all, His favor embraceth all, and His bounty descendeth upon all. Praise be to God! The successive letters from that beloved one arrive like the spring rains and waves of the sea, one after another, and every letter thereof giveth joy to the soul and light to the eye of love. I beseech Him, glorified be His majesty, not to withhold this blessing and not to deprive the garden of the heart from the fragrances of the garment of His favor. If mentions are upon the tongue, there is no harm in it, for that beloved one is witness - He is witness to the multitude of occupations and dispersion of thoughts. Khwajih Hafiz - upon him be mercy and forgiveness - spoke well: “Seek not thy desire through opposition to custom, for I gained composure through that disheveled tress.”

- 7 The beginning of this letter was on the night of the eleventh of Muharram al-Haram when I attained His presence, and what was heard from the blessed tongue was recorded. Then occupations intervened - that is, necessary tasks, for otherwise no occupation or matter hath been or is an impediment. In any case, this station hath not needed and doth not need mention or proof - it is established, firm, known and evident. Successively and repeatedly, necessary matters prevented until this night, which is among the final nights of the aforementioned month, when the end is being or will be connected to the beginning, for it is not known whether opportunity - which is in truth the supreme elixir - will be granted and this letter will come to its close. The command is in His hand - He doeth what He willeth and decreeth what He pleaseth, and He is the Powerful, the Mighty, the Praiseworthy.

6 عنایات الهی و فیوضات نامتناهی شامل آنجوب بوده و هست فی الحقیقه در مقام ذکر حرفی از او محسوسید و در مقام وصف و ثنا بطراز اول مشهود اگر حرفی از کلمه جدا شده و یا بشود ذکر شما هم در منظر میتوان تصور جدائی نموده الله الحمد فضیلتش محیط و رحمتش سابق و عنایتش شامل و فیضش نازل الحمد لله دستخطهای متواتره آنجوب بمثابه امطار ربیع و امواج بحر پی در پی واصل و هر حرفی از آن مبشر جان را سرور بخشد و چشم محبت را نور از حق جل جلاله سائل این نعمت را منع نفرماید و حدیقه قلب را از نفحات قیص عنایتش محروم نسازد اگر ذکرها بر لسان باشد بآسی نیست چه آنجوب شاهدند شاهد است بر کثرت اشغال و تشتت افکار خواجه حافظ علیه الرحمة و الغفران بد نگفته از خلاف آمد عادت مطلب کام که من کسب جمعیت از آن زلف پریشان کردم

7 شروع نامه در لیلۀ یازدهم محرم الحرام بوده که بحضور فائز و آنچه از لسان مبارک شنیده شد ثبت گشت و بعد اشغال حائل یعنی شغلای لازمۀ و آلا هر شغلی و هر امری حائل نبوده و نیست باری این مقام احتیاج بذکر و دلیل نداشته و ندارد ثابت و راسخ و معلوم و واضح است متتابعاً مترادفاً امورات لازمۀ منع نمود تا اینکه در این لیلۀ که از لیالی آخر شهر مذکور است انجام باغاز متصل شد و یا میشود چه که معلوم نیست فرصت که فی الحقیقه اکسیر اعظم است عنایت شود و این نامه ختم پذیرد الأمر بیده یفعل ما یشاء و یحکم ما یرید و هو المقتدر العزیز الحمید

BLIB_Or15700.076, BLIB_Or15711.148

BH01291

To: Aqa Siyyid Mirza Afnan son of Afnan Kabir

Date: 1302-01-12 [1884-Nov-1]

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

2 Praise be to God! Although the darkness of the vain imaginings of the divines of the earth—those souls who are heedless of the Truth—hath encompassed the world, and the tyranny and oppression of rulers hath shaken the very foundations of all lands, and the deeds of the idolaters and transgressors have deprived hearts of their freshness, yet the call of the Desired One of all worlds and the lights of the Countenance of His Revelation have been raised and are shining forth in such wise that, in the eyes of them that are endued with vision, naught else is to be seen. At every moment He imparteth news unto the world, and the fragrances of His verses are wafted from the direction of His Prison. He is the Spirit of the world and the cause of the existence of the sons of men. Blessed is he who hath found and recognized Him, and woe unto the heedless ones!

3 Glory be unto Thee, O God of existence and Lord of the Frequented Fane! I beseech Thee by the appearance of Him Who conversed on Sinai, Who calleth aloud between earth and heaven, that Thou aid Thy chosen ones to do that which becometh Thy sovereignty and grandeur. Verily, Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the All-Knowing, the All-Wise. O my Lord! Thou seest and knowest that this servant desired to make mention of them who are related unto Thyself and whom Thou hast named the Afnan of Thy Tree, though this be beyond my station and rank. Yet I make mention of them lest I be deprived of this bounty, and I thank Thee for this and for having enabled me to do so. Then, after making mention, I turn in repentance unto Thee, that this may serve as evidence of my powerlessness to make fitting mention of Thy loved ones. O Lord! I beseech Thee by the Kawthar of Thy utterance and the mysteries of Thy knowledge that Thou aid Thy Afnan as Thou didst aid them before, and ordain for them that which becometh Thy generosity. Verily, Thou art the Munificent, the Generous.

4 And furthermore, may my spirit be a sacrifice for your steadfastness, your remembrance, and your service. His blessed letter, which was sent along the way, bestowed light upon the

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 اللَّهُ الْحَمْدُ أَكْرَجَ ظَلَمْتُ أَوْهَامَ عِلْمِي أَرْضَ يَعْنِي
نَفْسِيكَهَ أَزْ حَقَّ غَافِلُنْدِ عَالَمٍ رَا أَحَاطَهُ نَمُودَه وَ
تَعَدَّى وَظَلَمَ أَمْرًا هُمُ أَرْكَانَ بِلَادٍ رَا مِتَزَلَزَلْ كَرْدَه
وَاعْمَالِ مُشْرِكِينَ وَ مَعْتَدِينَ قُلُوبِ رَا أَزْ طَرَاوَتْ
بَازْدَاشْتَهَ وَلَكِنْ نَدَايِ مَقْصُودِ عَالَمِيَانِ وَانْوَارِ وَجْه
ظَهْورِ بِشَأْنِي مَرْتَفَعِ وَ مُشْرِقِ كِهْ زَدِ مُتَبَصِّرِينَ
دُونِ آنْ مُشْهُودِ نَهْ دَرِ هَرِ حِينِ عَالَمِ رَا اِخْبَارِ
مِيفَرْمَايِدِ وَ نَفْحَاتِ آيَاتِ أَزْ شَطْرِ سِجْنِ مُنْتَشِرِ
اَوْسَتْ رُوحِ عَالَمِ وَ عِلَّتِ وَجُودِ بَنِي آدَمِ طُوبَى
لِمَنْ وَجَدَ وَ عَرَفَ وَ وَبِلِ الْغَافِلِينَ

3 سَيِّحَانِكِ يَا إِلَهَ الْوُجُودِ وَ مَالِكِ الْبَيْتِ الْمَعْمُورِ
اسْئَلُكَ بِظَهْورِ مَكْلَمِ الطُّورِ الَّذِي يَنْطَقُ بِأَعْلَى
الْتِدَاءِ بَيْنِ الْأَرْضِ وَ السَّمَاءِ بِأَنْ تَوْيِّدَ أَصْفِيَاثَكَ
عَلَى مَا يَنْبَغِي لِسُلْطَنَتِكَ وَ كِبَرِيَاثِكَ أَنْتَ الْوَاحِدُ
الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيمُ الْحَكِيمُ
إِنِّي رَبِّ تَرَى وَ تَعْلَمُ أَنَّ الْخَادِمَ ارَادَ أَنْ يَذْكُرَ الَّذِينَ
نَسَبْتَهُمْ إِلَى نَفْسِكَ وَ سَمَّيْتَهُمْ بِأَفْنَانَ سِدْرَتِكَ وَلَوْ
أَنَّ هَذَا فَوْقَ مَقَامِي وَ شَأْنِي وَلَكِنْ أَذْكُرُهُمْ لَثَلَا
أَصِيرُ مَحْرُومًا مِنْ هَذَا الْفَضْلِ وَ اشْكُرَكَ بِذَلِكَ
وَ بِمَا أَيْدَتْنِي عَلَى ذَلِكَ ثُمَّ بَعْدَ الذِّكْرِ أَتُوبُ وَ
أَرْجِعُ إِلَيْكَ لِيَكُونَ ذَلِكَ دَلِيلًا عَلَى عِجْزِي عَنْ
ذِكْرِ أَوْلِيَاثِكَ إِنِّي رَبِّ اسْئَلُكَ بِكَوْثَرِ بَيَانِكَ وَ
أَسْرَارِ عِلْمِكَ بِأَنْ تَوْيِّدَ أَفْنَانَكَ كَمَا أَيْدَيْتَهُمْ مِنْ
قَبْلِ وَ قَدَّرَ لَهُمْ مَا يَنْبَغِي لِمُجُودِكَ أَنْتَ الْوَاحِدُ
الْكَرِيمُ

4 وَ بَعْدَ رُوحِي لِقِيَامِكُمْ وَ ذِكْرِكُمْ وَ خِدْمَتِكُمْ الْفِدَاءَ
دَسْتَخَطَّ أَنْخَضَرْتُ كِهْ دَرِ عَرْضِ رَاهِ أَرْسَالِ
فَرَمُودَنْدِ قَلْبِ رَا نُورِ وَ صَدْرِ رَا اِشْرَاحِ وَ بَصَرِ

heart, expansion upon the breast, and strength upon the vision. Praise be to God, the remembrance of God, exalted be His glory, was found therein, as well as the sweet news of His health and those with Him. Thanks be to the Goal of all the worlds, for His grace has been and continues to be manifest at all times, to such an extent that all the world is incapable and falls short of enumerating it.

۵ را قوت عطا نمود لله الحمد نعمت ذکر حق جلّ جلاله در آن موجود و همچنین مائده صحت آنحضرت و من معه شکر مقصود عالمیازا که در هر حین عنایتش مبین بوده و هست بشأنیکه جمیع عالم از احصای آن عاجز و قاصرند

- 5 If you wish to know of the conditions in the Land of Purpose: His honor the most great Master, upon him be the Most Glorious Glory of God, and the two Stars, upon them be the Most Glorious Glory of God, and the august ladies, upon them be the Glory of God and His grace and favor, were circumambulating. Later, according to the command, they proceeded to Beirut. God willing, may they ever be occupied with the remembrance of Truth and find rest beneath His shade.

۵ اگر احوال ارض مقصود را بخواهند حضرت آقای معظم علیه من کل بهاء ایها و نجمین علیهما بهاء الله الأبهی و مخدرات معظمات علیهن بهاء الله و عنایاته و الطافه طائف حول بودند و بعد حسب الأمر به بیروت تشریف بردند انشاء الله لازال بذكر حق مشغول باشند و در ظلّش مستریح

- 6 After reading His letter before the Throne, these exalted words were revealed and sent down from the Source of verses and the Manifestation of clear proofs. He says, exalted be His glory and universal be His bounty and great be His station:

۶ و بعد از قرائت دستخط آنحضرت تلقاء عرش اینکلمات عالیات [از] منزل آیات و مظهرینات ظاهر و نازل قوله جل جلاله و عم نواله و عظم شأنه

- 7 "O My Afnan, upon thee be My glory! The very arteries of the world are moved by the divine verses, and at every moment divine reinforcement reaches it, otherwise all would be seen as perished and extinct from the oppression of the people of the earth and the divines of the lands. Ask ye of God that He might knead the dust of certitude with the water of knowledge, and raise up souls who shall be seen as firm and steadfast as mountains in the Cause of the Self-Sufficient, the Most High, and who shall attain such a station that no earthly affair shall prevent them from God, exalted be His glory, and a door to another world shall be opened unto their beings. By the life of God! Any soul who attains even a trace thereof shall see all who are on earth as mere handfuls of dust. Praise be to God, repeatedly hast thou attained that with which the world cannot compare.

۷ یا افنانی علیک بهائی رگ شریان عالم از نفحات آیات الهی متحرک و در هر حین مدد ربّانی باو میرسد و الا از ظلمهای اهل ارض و علمای بلاد کل فانی و معدوم مشاهده میشدند از حق بطلبید تراب یقین را باب علم عین فرماید و نفوسی برانگیزاند تا بمثابه جبال در امر غنی متعال راسخ و ثابت مشاهده گردند و در مقامی مقیم شوند که امری از امور ایشانرا از حق جلّ جلاله منع ننماید و بانی از عالم دیگر بر وجود بگشاید لعمر الله هر نفسی معرفی از آن فائز شود جمیع من علی الأرض را بمثابه کف تراب مشاهده کند الله الحمد مکرر فائز شدی بآنچه که عالم باو معادله ننماید

- 8 "Convey My greetings to Muhammad, upon him be My glory. Say: Verily God shall be with thee, He heareth and seeth, and He is the Hearing, the Responding One. Convey greetings from the Wronged One to all the Afnan and gladden them with boundless favors."

۸ جناب محمد علیه بهائی را تکبیر برسان بگو انّ الحق یكون معک یسمع و یری و هو السميع المحیب جمیع افنان را از قبل مظلوم تکبیر برسان و عنایات لانهایه مسرور دار

- 9 This servant also offers greetings and salutations to each one. God willing, may all become dawning-places of God's will. The Tablets that were previously requested have been sent, numbering fourteen, by the count of the All-Bountiful. It is hoped they will arrive and be found as keys for hearts, as Kawthar

۹ انتهی اینفانی هم خدمت هر یک تکبیر و سلام عرض مینماید انشاء الله جمیع مطالع اراده حق واقع شوند الواحیکه از قبل خواسته بودند علی عدد وهاب ۱۴ ارسال شد امید هست برسد و از برای قلوب مفتاحی و از برای عطشان بر

for those thirsting in the wilderness of divine love, and as light breaking forth from the darkness of these days, and that all may take their portion from the ocean of their meanings.

- 10 I offer greetings and salutations to their honors, the illustrious Afnan, upon them be the Most Glorious Glory of God, who are present in that land. Blessed are they and joy be unto them for what God has confirmed them with and mentioned them in various Tablets. Verily our Lord, the Most Merciful, is the Compassionate, the Generous. Glory and remembrance and praise be upon your honor and upon them and upon those who love them and turn unto them for the sake of God, the Lord of the worlds.

- 11 The servant 12 Muharram al-Haram 1302

مَحَبَّتِ الهی کوثری و از برای ظلمت این ایام
نوری مشرق مشاهده شوند و از بحر معانی آن
قسمت برند

10 خدمت آقایان عظام حضرت افنان و افنان علیهما
من کلّ بهاء ابهه که در آن ارض تشریف دارند
سلام و تکبیر عرض مینمایم طوبی لحضرتهم و
نعیماً لهم بما ایدهم و ذکرهم فی الواح شتی ان ربنا
الرحمن هو المشفق الکریم البهاء و الذکر و الثناء
علی حضرتکم و علیهم و علی من احبهم و اقبل
الیهم لوجه الله رب العالمین

11 خادم فی ۱۲ محرم الحرام سنة ۱۳۰۲

AQA6#220 p.083

BH01358

To: Mirza Sadiq (son of Mahbubush-Shuhada), in Isfahan
Date: 1302-01-12 [1884-Nov-1]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 Praise, sanctified from the intimations, allusions and comprehension of creation, befiteth that Desired One Who, through His consummate wisdom and all-encompassing Will, brought forth His servants from utter nothingness into being. In His creation infinite wisdom is evident and perfect craftsmanship manifest and clear. Every wisdom beareth full witness to His creation, and every person of insight hath observed His signs in the horizons and within themselves. Each and every created thing is a treasury of His wisdom, and none but the Self of Truth, exalted be His glory, is aware of that which lieth concealed and hidden therein. Exalted be His power and magnificent His dominion!
- 3 Glory be unto Thee, O Thou through Whose Name the hearts of them that are nigh have been drawn, and through Whose fire of love the hearts of the monotheists have been set ablaze! I beseech Thee by Thy hidden mysteries, Thy treasured knowledge, and Thy all-embracing Word, to protect Thy loved ones from those who have denied Thee and Thy signs. Then cause

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 حمد مقدّس از شئون و اشارات و ادراکات
خالق حضرت مقصود را لایق و سزااست که
بحکمت بالغه و اراده محیطه عباد را از عدم
محض بوجود آورد و در خلقتش حکمت لانهایه
مشهود و صنعت کامله ظاهر و آشکار هر حکمتی
بتمامیت خلقتش شهادت داده و هر بصیری در
آفاق و انفس آیاتش را مشاهده نموده و هر شیء
از اشیاء کنز حکمت او و احدی پیر آنچه در او
مستور و مکنونست جز نفس حق جلّ جلاله
آگاه نه جلّت قدرته و عظمت سلطنته

3 سبحانک یا من باسمک انجذبت افئدة المقرّین
و بنار حبّک اشتعلت قلوب الموحّدين اسئلک
بأسرارک المکنونه و علومک المخزونه و کلمتک
الجامعه بأن تحفظ اولیائک عن الدّین کفروا بک
و بآیاتک ثم اسمعهم ما یجذبهم الی مقرّ القرب
و القدس و اللّقاء لئلا یغفلهم شئون الدّینا عن

them to hear that which will draw them to the seat of nearness, holiness and meeting with Thee, lest the affairs of the world make them heedless of drawing nigh unto Thee, O Thou Who art the Lord of Names. Then make known unto them, O my God, that which beseemeth them in Thy days, wherewith Thou didst give glad-tidings to the world in Thy Books, Thy Scriptures and Thy Tablets. Verily Thou art the Omnipotent over whatsoever Thou willest, and within Thy grasp is the dominion of all names. There is none other God but Thee, the Forgiving, the Bountiful.

التقرب اليك يا مالک الأسماء ثم عرّفهم يا الهى
ما ينبغي لهم فى أيامك التى بشرت العالم بها فى
كتبك وزبرك والواحد انك انت المقتدر
على ما تشاء وفى قبضتك زمام ملكوت الأسماء
لا اله الا انت الغفور الكريم

- 4 Thereafter, this servant attained unto your letter and found therein the fragrance of humility and submissiveness before God, our Goal and your Goal, our Object of worship and the Object of worship of all who are in earth and heaven. I took it with the hand of longing, opened it, read it, and understood it. Then bewilderment seized me for a quarter of an hour. Then I placed my trust in God and repaired to the Most Exalted Station, until I attained unto His presence and presented what was in your letter. The Tongue of Grandeur spoke that which, were it to be cast upon rocks, would cause rivers to gush forth therefrom. His word, exalted be His glory and mighty His utterance:

4 و بعد قد فاز الخادم بكتّابكم و وجد منه عرف
الخصوع و الخشوع لله مقصودنا و مقصودكم و
معبودنا و معبود من فى الأرض و السماء و
اخذته بيد الشوق و فتحت و قرأت و عرفت
و اطّلت اذا اخذتنى الحيرة فى ربع ساعة ثم
توكّلت و قصدت المقام الأعلى الى ان حضرت
و عرضت ما فى كتابكم قد نطق لسان العظمة بما
لو تلقى على الأشجار لينفجر منها الأنهار قوله جلّ
جلاله و عزّ بيانه

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

5 بسمى المظلوم الغريب

- 6 Praise be to the Best Beloved of the worlds, Who is worthy and deserving, for in the midst of tribulation He summoned the people of the mortal realm to the highest horizon. Neither the might of princes nor the clamor of divines could deter Him from His purpose. The hosts of the world and the ranks of nations could not hold Him back from His will. His Cause is triumphant and His will prevails, now and forever. Blessed are they whom the vanishing ornaments and diverse things did not prevent from the Dawning Place of the Light of Divine Unity, and who arose to serve the Cause in the name of the Self-Subsisting Lord - an arising that knew no wavering and was seized by no weakness. They stood and said: "God is our Lord and the Lord of all on earth and in heaven."

6 حمد محبوب عالميان را لائق و سزااست كه در
بجوبهء بلاء اهل ناسوت انشاء را باقى اعلى
دعوت فرمود سطوت امرا و ضوضاى علما او را
از اراده اش منع ننمود جنود عالم و صفوف امم
از مشيتش باز نداشت امرش غالب و اراده اش
نافذ بوده و خواهد بود طوبى از براى نفسيكه
زخارف فانيه و اشيائ مختلفه ايشانرا از مطلع نور
احديّه منع ننمود و باسم قيوم الهى بر خدمت امر
قيام نمودند قياميكه تزلزل باو راه نيافت و سستی
او را اخذ ننمود قاموا و قالوا الله ربنا و رب من
فى الأرض و السماء

- 7 Out of pure mercy and grace, He sent forth Moses from the Dayspring of the All-Bountiful Name and dispatched him to mankind. Then arose the clamor of the servants, the standard of denial was raised, and the pen of rejection was manifest - until God, exalted be His glory, seized the deniers, the rejecters, and the infidels with a seizure whereby all souls, deeds, possessions and traces perished and returned to nothingness, while the banner "Verily I am the Interlocutor of God" was raised as the most exalted of standards.

7 محض رحمت و عنایت از مشرق اسم كريم
حضرت كلیم را مبعوث نمود و بخلق فرستاد لذا
ضوضاء عباد مرتفع و رایة انكار منصوب و قلم
اعراض مشهود تا آنكه حقّ جلّ جلاله منكرين
و معرضين و ملحدین را اخذ نمود اخذيكه نفوس
و اعمال و اموال و آثار كلّ فانى و بعدم راجع
و علم اتنى انا كلیم الله بر اعلى الأعلام مرتفع

- 8 Thereafter He chose the Spirit (Jesus) and sent Him to mankind that He might give all the glad tidings of the Day of God and make them aware. Then the people rose against Him and visited upon Him that which caused the dwellers of the Kingdom to lament, until God seized the idolaters and deniers and strengthened those who believed in Him and His Book. As can be seen today, most of the world's sovereigns bow in humility before His name and remove their hats in churches at His mention.
- 9 Then He sent the Sovereign of the realm of knowledge (Muhammad) with proof and evidence to mankind. The divines and jurisprudents of all religions and the generality of people arose in rejection and wrought that which caused all things to weep. Then was raised the standard "Truth has come and falsehood has perished" and the horizons of the world were illumined with the light of unity and concord.
- 10 By the life of God! Had the world been worthy, the Prophets and holy ones would not have given themselves into the hands of the idolaters. Reflect upon what has been mentioned, that perchance neither the might of princes nor the clamor of divines may prevent you from the highest horizon. God has seized the oppressors with complete conquest. He is the One with such power that the might and dominion of the people of the world cannot weaken Him. Soon will God seize those who have oppressed in the land of Ta (Tehran) just as He seized the Wolf and the Spotted One and the one who was secretly with them. Through your intercession God forgave him and remitted his sins. Verily nothing is hidden from thy Lord's knowledge. He hears and sees, and He is the All-Hearing, the All-Knowing, the Answering....
- و بعد حضرت روح را برگزید و بخلق فرستاد تا کل را بیوم الله بشارت دهد و آگاه نماید اذاً قام علیه العباد و وردوا علیه ما ناه به اهل الملکوت الى ان اخذ الله المشرکین و المنکرین و عزز اللّٰه آمنوا به و بکتابه چنانچه مشاهده میشود اليوم اکثر سلاطین عالم نزد اسمش خاضع و خاشعند و در حین ورود کائنات بذكر آنحضرت کلاه بر میدارند
- و بعد سلطان اقلیم عرفان را با حجت و برهان بخلق فرستاد از جمیع جهات علما و فقهای مذاهب و عموم خلق بر اعراض قیام نمودند و وارد آوردند آنچه را که جمیع اشیاء نوحه نمود و بعد علم جاء الحق و زهق الباطل مرتفع و آفاق عالم بنور توحید و اتفاق منور گشت
- لعمر الله اگر دنیا قابل بود انبیا و اولیا خود را بدست مشرکین نمیدادند آنجناب در آنچه ذکر شد تفکر نمائید شاید سطوت امرا و وضوای علما شما را از افق اعلی منع ننماید ظالمین را حق بقهر تمام اخذ نمود اوست مقتدریکه شوکت و قدرت اهل عالم او را ضعیف ننماید سوف يأخذ الله اللّٰهین ظلموا فی ارض الطّٰاء کما اخذ الذّٰب و الرّقشّاء و الذی کان معهما فی السّر و بشفاعتک غفره الله و کفر عنه سیئاته ان ربک لا یعزب عن علمه من شیء یسمع و یری و هو السّامع العلیم المحیب انتهى...

MAS8.134

BH11375

To: Baha'is of Qariyyih et al.

Date: 1302-01-15 [1884-Nov-4]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 All praise, all glory, and all remembrance befitteth the most holy, most exalted, most sublime and wondrous court of the
- بسم ربنا الأقدس الأعظم العلیّ الأبهی
- جوهر حمد و ساذج ثنا و حقیقت ذکر ساحت
امنع اقدس ارفع ابدع حضرت مقصودی را

Desired One, whose threshold hath ever been and shall forever remain the dwelling-place of them that are nigh unto God, the refuge of them that profess His oneness and are sincere in their devotion. He is the One Almighty whom neither the barking of the dogs of the earth nor the grunting of the swine of diverse lands could deter from His purpose. The swords and hosts of the world could not withhold Him from His will. At times His call was raised from the land, at others from the sea, and at still others from the mountains, in such wise that every hearing ear hearkened thereto and every conscious heart was made aware. The more the heedless among His servants sought to harm Him, the more manifest became His Cause and the more exalted His call. Those who were honored and renowned through His Name arose at the outset of His Revelation to voice such objections and protests as the world had never before witnessed.

- 3 The primary cause and reason for their turning away and protesting were the divines of that age, whom the ignorant people blindly followed. To such an extent did they arise to harm Him that all things were moved to lamentation and weeping, and so difficult became the situation for the loved ones of God that they could find neither refuge nor repose. Yet despite all the tribulations that befell them and the afflictions that descended upon them, these steadfast souls shone forth from the horizon of the heaven of constancy like unto the Greater Luminary, for the world and all that is therein were regarded by them as worth less than a gnat's wing, nay less still.

- 4 They are the Hands of God's Cause and His signs amongst His servants and His standards in His lands - servants who have bowed their necks before the countenance of God, the Lord of all beings, whose voices are hushed at the mention of His Most Glorious Name, and whose eyes overflow with tears at what hath befallen God at the hands of them that have broken His Covenant and His Testament, cast behind their backs His Book, disputed His verses, and finally warred against His very Self and with manifest tyranny sent Him to this place which hath been named the Most Great Prison by the tongue of Him Who is our Goal and the Goal of all who are in the heavens and on earth.

- 5 Glorified art Thou, O Thou through Whose Name the standards have been raised aloft, the tokens have appeared, the trees of utterance have been planted in the garden of true understanding, and the river of life hath flowed throughout all contingent being! I beseech Thee to assist those whom nothing whatsoever hath deterred from Thy remembrance, O Lord of all names, and whom no earthly might hath kept back from the Most Sublime Horizon. I moreover beseech Thee, O Thou

لا یق و سزاست که فناء بایش لازال مقرر
مقربین و ملجأ موحّدین و مخلصین بوده و هست
اوست مقتدری که بنجاح کلاب ارض و قباع
خنایزیر بلاد او را از اراده اش منع ننمود سیوف
و صفوف عالم او را از مشیتش بازداشت گاهی
از بر و هنگامی از بحر و حینی از جبال ندایش
مرتفع بشائی که هر صاحب سمعی اصغاث نمود و
هر صاحب قلبی آگاه شد هر قدر عباد غافل بر
ضرش افزودند امرش اظهار و ندایش مرتفع تر
نفوسی که باشمش معزز و معروف بودند در
اول ظهور باعراض و اعتراضی قیام نمودند که
شبهش در عالم دیده نشده

- 3 و سبب و علت اعراض و اعتراض در رتبه اولیه
علمای عصر بودند و ناس جاهل بایشان اقتدا
نمودند و بشائی بر ضرر قائم که جمیع اشیاء بصیحه
و ندبه مشغول و بشائی بر اولیای الهی امر سخت
شد که مقرر امن و محل اطمینان از برای ایشان
مفقود مع بلایای وارده و رزایای نازله نفوس
مستقیمه هریک از افق سماء استقامت بمثابه نیر
اعظم روشن و منیر چه که عالم بقدر پر پشه بل
احقر نزدشان قدر و شائی نداشته

- 4 هم یادی امر الله و آیاته بین عباد و رایاته فی
بلاده اولئک عباد خضعت اعتاقهم لوجه الله
مولی الوری و خشعت اصواتهم عند ذکر اسمه
الاهی و ذرفت عیونهم بما ورد علی الله من الدین
نقضوا میثاقه و عهده و نبذوا کتبه و جادلوا بآیاته
الی ان حاربوا بنفسه و ارسله بظلم مبین الی هذا
المقام الذی سمی بالسجن الأعظم بلسان مقصودنا
و مقصود من فی السموات و الارضین

- 5 سبحانک یا من باسمک نصبت الرایات و
ظهرت العلامات و غرست اشجار البیان فی
روض العرفان و جری کوثر الحیوان فی الامکان
اسألك بأن تؤید الدین ما منعهم الاشیاء
عن ذکرک یا مالک الاسماء و ما حجبتهم قوه
الأقویاء عن الأفق الأعلى ثم اسألك یا مالک
الوجود و سلطان الغیب و الشهود بأن تنصر

Who art the Lord of existence and the Sovereign of the seen and unseen realms, to aid Thy loved ones with the hosts of wisdom and utterance. Verily Thou art the Almighty, the Glorious, the All-Bountiful. There is none other God but Thee, the Single, the One, the Help in Peril.

- 6 To continue: thy letters were received, and each bore true witness and gave eloquent testimony to the praise and glorification of our Beloved and your Beloved, our Goal and your Goal, the Object of worship of all who dwell on earth and in heaven. In truth, the fragrance of that honored one's love was diffused therefrom. Well is it with thee, and again, well is it with thee, for thou hast drunk from the cup of the All-Merciful's love and partaken of the outpourings of the ocean of certitude. This servant was so delighted and gladdened by his words that the pen fails to describe it, for it is abundantly clear that every utterance and expression from which the fragrance of the love of the Beloved of the worlds is wafted brings fresh life to the soul and boundless joy to the spirit. In truth, this station transcends description and is sanctified above all praise. A hundred thousand blessings upon that honored one who has attained to that which the world, after long anticipation, was found to be heedless of, save those whom God has willed. In any case, after reading and becoming acquainted with it, I repaired to that station where "God was, and there was none beside Him." After attaining to the presence and observing silence, permission was granted, and thy petition and letter were presented in their entirety. These sublime words were then revealed in response from the Kingdom of Divine utterance - exalted be His might and majesty - and these are His mighty words:

- 7 In My Name, the Hearer, in My Name, the Answerer

- 8 O Muhammad-Qabli! In these days, at every moment, from the murmuring of the Kawthar of inner meanings, flowing from the right hand of the Divine Throne, a word is heard, and this exalted word has now attained to the hearing of the Lord of Names. Blessed is he who hath heard and responded, and hath arisen to serve the Cause of God, the Lord of the worlds. By the life of the Desired One! Whoso hath attained unto it is longed for by the highest Paradise and the dwellers of the most exalted Heaven and those who circle round His mighty Throne.

- 9 O Muhammad-Qabli! Thou hast heard the call of the Wronged One time and again, and this is yet another time, a bounty from His presence - and He is the All-Bountiful, the Compassionate, the Noble. The servant who is present came with thy letter and presented it before the Face while the Wronged One was

احبتك بجنود الحكمة والبيان أنك انت المقتدر العزيز المنان لا اله الا انت الفرد الواحد المستعان

6 و بعد نامه های آن جناب رسید و هر یک گواهی بود صادق و شاهی بود ناطق بر ذکر و ثنای محبوبنا و محبوبکم و مقصودنا و مقصودکم و معبود من فی الارض و السماء فی الحقیقه عرف محبت آن مخدوم از او متضوع هنیئاً لجنابک و مرثیاً لجنابک چه که از کأس محبت رحمن آشامیدند و از رشحات بحر ایقان قسمت بردند این عبد از کلماتش مسرور و منبسط بشأنی که قلم از عهده ذکرش بر نیاید چه که این بسی واضح و معلوم است که هر ذکر و بیانی که عرف محبت محبوب عالمیان از او متضوع است جان را تازه و روان را فرح بی اندازه عطا مینماید فی الحقیقه این مقام از وصف خارج و از نعت مقدس است صد هزار طوبی از برای آن جناب که فائز شدند بآنچه که عالم بعد از انتظار از او غافل مشاهده شد الا من شاء الله باری بعد از قرائت و اطلاع قصد مقام کان الله و لم یکن معه من شیء نموده بعد از حضور و صمت اذن حاصل عریضه و نامه آن جناب بتمامه عرض شد و این کلمات عالیات در جواب از ملکوت بیان حق جل جلاله نازل قوله عز اقتداره و عظم شأنه

7 بسمی السامع و بسمی الجیب

8 یا محمد قبل علی این ایام در هر حین از خیر کوثر معانی که از یمین عرش الهی جاری کلمهئی اصغاً میشود و این کلمه علیا در این حین باصغاء مالک اسماء فائز طوبی لمن سمع و اجاب و قام علی خدمة امر الله رب العالمین لعمر المقصود من فاز به یشتاقه الفردوس الاعلی و اهل الجنة العلیا و الذین طافوا عرشه العظیم

9 یا محمد قبل علی قد سمعت نداء المظلوم مرّة بعد مرّة و هذه کرّة اخرى فضلاً من عنده و هو الفضال المشفق الکریم قد حضر العبد الحاضر بکتابک و عرضه تلقاء الوجه اذ کان المظلوم فی حزن مبین لعمر الله لیس حزنی من سجنی و ما

in evident sorrow. By God's life! My sorrow is not for My imprisonment, nor for what hath befallen Me at the hands of Mine enemies, but rather for those who attribute themselves to Us yet commit that which causeth the tears to flow from the eyes of them that know. This is a Day whereon it behooveth every soul who hath turned to the Face to adopt My attributes and to hold fast to that which hath been sent down in My wondrous Book.

ورد علی من اعدائی بل من الذین ینسبون انفسهم
الینا و یرتکبون ما ذرفت به اعین العارفين هذا
یوم ینبغی لكل نفس اقبل الی الوجه ان یتخلّق
بأخلاق و یتسک بما نزل فی کتّابی البدیع

- 10 Hear in the Persian tongue! The grief of God hath ever been due to the deeds that have appeared from His loved ones. The imprisonment of Mihdi and those who were with him, and what befell Me in the path of God, have not been and are not the cause of sorrow. Rather, this station is one of supreme joy, greatest delight and complete gladness. Today in one of the Tablets this most great verse was revealed from the Supreme Pen: "Blessed are they who have entered prison in My path and whom tribulation hath befallen for My Name. By God's life! Their abasement is not equaled by the glory of the world, nor their poverty by the wealth of princes, nor by the treasures of those whom riches have kept back from the Ultimate Goal."

10 بلسان پارسی بشنو لازال حزن حقّ از اعمالی بوده
که از دوستانش ظاهر شده سبّح اسمی مهدی و
الذین معه و ما ورد علی فی سبیل الله سبب و
علت حزن نبوده و نیست بلکه این مقام مقام فرح
اعظم است و بهجت اکبر و سرور اتم امروز در
یکی از الواح این آیه کبری از قلم اعلی جاری
و نازل طوبی للذین دخلوا السجن فی سبیلی و
مسّتهم البأساء لاسی لعمر الله لا یعادل بذلهم
عزّ العالم و لا بفقرهم ثروة الأمراء و لا کنوز
الذین شغلّتهم الأموال عن المآل

- 11 O Muhammad-Qabli! The opposition and objections of princes, divines and doctors are as water for the Divine Lote-Tree and as the spring breezes for it. Its effects are manifest and its fruits evident. However, unseemly deeds and conduct that conflict with God's Book are observed to be as poison, for the heedless people attribute them to the Truth. Today one must aid the Cause of God through the hosts of spiritual virtues, goodly words, and deeds that are pleasing and acceptable. These hosts are and have ever been mightier than the hosts of the world.

11 یا محمد قبل علی اعراض و اعتراضات امرا و
علما و فقها بمثابة آبست از برای سدره و اریاح
ربیع است از برای او اثرش ظاهر و ثمرش باهر
ولکن اعمال و اخلاق غیر طیبّه که مخالف است
با کتّاب الهی بمثابة سموم مشاهده میشود چه
که ناس غافل آن را بحقّ نسبت میدهند امروز
باید بجنود اخلاق روحانیه و کلمه طیبّه و اعمال
راضیه مرضیه امر الله را نصرت نمود این جنود
اقوی از جنود عالم بوده و هست

- 12 O Muhammad! In truth I say, every word that shineth forth from the Dayspring of Divine utterance is as the sun, and every letter is as an ocean. How excellent is the state of him who is illumined by the splendors of the Sun of His utterance and who hath drunk from the ocean of meanings. O 'Ali! The heedless have not entered the school of awareness nor drunk from the ocean of knowledge. The fingers of power have fashioned from the tablets of utterance the armor of certitude, yet most of the people of the realm of possibilities have passed by the first adorning and clung to the garments of fancy and idle imaginings. Fie upon them and upon those who followed them without clear proof from Us and evidence from Our presence!

12 یا محمد براستی میگویم هر کلمه که از مشرق بیان
الهی اشراق مینماید بمثابة آفتابست و هر حرفی
بمبابة بحر نیکوست حال نفسی که از اشراقات
انوار آفتاب بیانش منور شد و از بحر معانی
آشامید یا علی ناس غافل در دبستان آگاهی قدم
نگذاشته‌اند و از بحر دانائی ننوشیده‌اند انامل
قدرت از زیر بیان درع ایقان میآ نموده و اهل
امکان اکثری از طراز اول گذشته باثواب
ظنون و اوهام تشبث نموده‌اند اف لهم وللذین
اتبعوهم من دون بینة من لدنا و برهان من عندنا

- 13 Gladden the loved ones of those regions and that place through God's - glorified be His majesty - care and kindness. Say: Know ye the value of these divine days and arise as behooveth you.

13 اولیای آن اطراف و آن محل را بعنایت و شفقت
حقّ جلّ جلاله مسرور دار بگو قدر ایام الهی را
بدانید و بما ینبغی قیام نمائید امروز میزان ظاهر

Today the Balance is visible, the Path manifest, the Call raised high, and the Mother Book speaking. Strive that perchance ye may be blessed with a word of acceptance from the Supreme Pen, or be assisted to perform a deed whose fragrance shall never fade. I swear by the Sun of Truth which shineth resplendent from the horizon of the Most Great Prison! If anyone were to become aware of the reward for good deeds, even to the extent of a mustard seed, he would freely sacrifice his life to attain it.

و صراط مشهود و صیحه مرتفع و أمّ الکتاب
ناطق جهد نمائید شاید بکلمه رضا از قلم اعلی
فائز گردید و یا بعملی مؤید شوید که عرفش
منقطع نشود قسم بآفتاب حقیقت که از افق
سین اعظم مشرق و لائح است اگر نفسی اقل از
خردل بمکافات اعمال حسنه آگاه شود رایگان
جان را در تحصیل آن انفاق نماید

- 14 O friends! These are days around which all centuries and ages revolve, and this is a time before which all times in the world bow down in humility. Let not the diverse colors of the world deprive you of everlasting bounty and eternal, enduring blessings. We beseech God - glorified be His majesty - not to deprive those cities and lands that are the dwelling-places of His loved ones from the effulgences of the lights of the sun of religion, truthfulness and trustworthiness. He is the One with power whom the veils of the world have not hindered.

14 ای دوستان این ایامی است که قرون و اعصار
طائف اوست و این وقتی است که جمیع وقتهای
عالم نزدش خاضع و خاشع بالوان مختلفه دنیا خود
را از فیض ابدی و نعمتهای باقیه دائمه محروم
نمائید از حقّ جلّ جلاله میطلبیم مدن و دیاری
که منظر اولیائش واقع از اشراقات انوار آفتاب
دیانت و صداقت و امانت بی نصیب نفرماید

- 15 He is the All-Powerful One Whom the veils of the world have not hindered and the might of nations has not prevented from His purpose. Thou shalt not grieve over anything. Rejoice in this Most Great Tablet, from which the Concourse on High has inhaled the fragrance of the loving-kindness of thy Lord, the Lord of all beings. The splendor shining forth from the horizon of the heaven of My grace be upon thee and upon My loved ones who have been awakened by the Call and have answered their Lord, the Forgiving, the Bountiful.

15 اوست مقتدری که حجابات عالم او را منع ننمود و
سطوت امم او را از اراده اش بازداشت آنک
لا تحزن من شیء ان افرح بهذا اللوح الأعظم
الذی وجد منه الملاء الأعلی عرف عنایه ربّک
مولی الوری البهآء المشرق من افق سماء فضلی
علیک و علی اولیائی الذین انتبهوا من النّداء و
اجابوا ربهم الغفور الکریم اتمی

- 16 The tongue of the All-Merciful speaketh; it is its own interpreter and its own expounder. The words, utterances and petitions of this evanescent one are as nothingness before His presence and as feeble before the kingdom of utterance. Yet since this is the day of supreme bounty and greatest favor, every soul may confidently engage in mentioning the Beloved. Had mercy not preceded and grace not been witnessed, this evanescent one would never have dared to speak a word. In all conditions, I beseech pardon from God, exalted be His glory, and entreat His loved ones not to forget this servant in their moments of remembrance, meditation and tranquility of heart.

16 لسان بیان رحمن ناطق خود مبین و خود معرف
اذکار و بیانات و عرایض این فانی بمثابه عدم
است تلقاء قدم و بمثابه کلیل است تلقاء ملکوت
بیان و لکن چون یوم یوم فضل اکبر و عنایت
کبری است هر نفسی باطمینان بذکر حضرت
دوست مشغول اگر رحمت سبقت نگرفته بود و
یا فضل مشاهده نمیشد این فانی جیسارت بر ذکر
حرفی نمینمود در جمیع احوال از حقّ جلّ جلاله
عفو میطلبیم و از اولیائش رجا مینمایم در احیان
ذکر و فکر و فراغت قلب این عبد را فراموش
نفرمایند

- 17 That which hath flowed from the tongue of grandeur clearly manifests the degrees of love, mercy, grace and kindness of God, exalted be His glory, towards you. Praise be to God, you have attained unto that which hath no likeness or equal. You and this evanescent one and the other friends must beseech God to adorn the world with the light of justice and fairness and

17 آنچه از لسان عظمت جاری شده مراتب محبت
و رحمت و عنایت و شفقت حقّ جلّ جلاله
نسبت بآن جناب واضح و مشهود است لله الحمد
فائز شدید بآنچه مثل از برای او نبوده و نیست
باید آن مخدوم و این فانی و سایر دوستان از حقّ
مسلّت نمائیم تا عالم را بنور عدل و انصاف مزین

to guide the transgressors. He is powerful and mighty over all things.

- 18 As to your mention of Ridvan and the arrival of divine verses and the joy and gladness of the friends - these matters were presented before the throne and attained the honor of being heard by the Lord of Names. His word, exalted be His grandeur, once again:

- 19 O thou who hast turned towards Me! Blessed is he who hath attained unto My good-pleasure in My Ridvan and hath acted according to what was commanded in the Book of God, the Help in Peril, the Self-Subsisting. Thou hast heard the Call before and after; hearken now in this moment wherein the Ancient Beauty hath spoken: Verily there is no God but Me, the Single, the One, the Mighty, the Loving. Counsel My loved ones with wisdom and utterance lest there appear that which would trouble the hearts of the weak ones. This is what hath been sent down at this moment and before in the tablets of thy Lord, the Knower of the seen and unseen. Say: O people of the village! Do what ye have been commanded in My Book. Verily He will be with you in every world of the worlds of your Lord, did ye but know. Rejoice in My remembrance of you, for nothing that hath been created on earth can equal it, to this do honored servants bear witness. None should speak that which would cause clamor to arise between the cities and villages. He counseleth you as a grace from His presence, and He is the Counselor, the Compassionate.

- 20 Blessed are those souls who have attained unto the good-pleasure of God in His Ridvan. Happy are they and joy be unto them. May the bestowal of this cup never cease and may His loved ones never be deprived of the outpourings of this chalice. Verily He is the Bestower, the Compassionate, the Bountiful.

- 21 As to their desire for circumambulation and turning towards the Most Exalted Horizon, these two matters were presented at the Threshold of Divine Unity. Permission for circumambulation was granted, and this servant proudly performed it as your representative. Praise be to God in all conditions! I swear by the Beloved of the world that if this servant were to declare that a single circumambulation around Him exceeds the worship of all humanity and the jinn, it would be truth itself. Rather, he considers himself lacking and deficient in making even this statement, for the rewards of this deed are and have been unlimited, and none save divine knowledge has encompassed it. As the Bab - may our spirits be sacrificed for His sake - addressed the honored Azim, upon him be the Most

فرماید و معتدین را هدایت نماید اوست بر هر شیء قادر و توانا

- 18 اینکه ذکر رضوان و وصول آیات الهی و فرح و سرور دوستان را مرقوم داشتید این مراتب تلقاء عرش بشرف اصغاء مالک اسماء فائز قوله عز کبریائه مرّة أخرى

- 19 یا ایها المقبل طوبی لمن فاز برضائی فی رضوانی و عمل بما امر به فی کتاب الله المهیمن القیوم قد سمعت النداء من قبل و من بعد ان استمع فی هذا الحین الذی نطق فیہ جمال القدم انه لا اله الا انا الفرد الواحد العزیز الودود و ص احبائی بالحکمة و البیان لئلا یتضرب به افئدة الضعفاء هذا ما نزل هذا الحین و من قبل فی الواح ربک مالک الغیب و الشهود قل یا اهل القرية ان اعملوا ما امرتم به فی کتابی انه یتکون معکم فی کلّ عالم من عوالم ربکم ان انتم تعلمون ان افرحوا بذکری ایاکم انه لا یعادلہ ما خلق فی الارض یشهد بذلك عباد مکرمون لیس لأحد ان ینطق بما یرتفع به الضوضاء بین المدن و القرى انه ینصحکم فضلاً من عنده و هو الناصح العطوف انتهى

- 20 طوبی از برای نفوسی که برضوان الله فائز شدند یعنی برضایت او در رضوان هنیئاً لهم و مرئياً لهم لازال عنایت این کأس منع نشود و اولیا از فیض این قدح محروم نمانند انه لهُ الباذل المشفق الکریم

- 21 اینکه تمنای طواف و توجه بافق اعلی را نمودند این دو فقره در ساحت عز احدیه عرض شد اما طواف بشرف اذن فائز و این فانی بوکالت آن جناب بعمل بآن مفتخر لله الحمد فی کلّ الأحوال قسم بحبیب عالم اگر این عبد عرض نماید یکی طواف حول بر عبادة ثقلین زیادتى نموده حق است بلکه خود را در این ذکر خاطی و قاصر میدانند چه که اجر این عمل محدود نبوده و نیست و جز علم الهی احدی او را احاطه نموده چنانچه حضرت اعلی روح ما سواه فداه میفرماید مخاطباً لجناب العظیم علیه من کلّ بهاء ابهه قال و

Glorious of all Glory, saying: "Verily, to sit for one hour in His presence is better than the worship of both worlds."

- 22 As for the matter of attaining His presence, after it was presented at the Most Holy Court, this exalted Word was revealed from the Most Exalted Horizon. He says, exalted be His glory and majesty:

- 23 "O Muhammad-Qabli-Ali! God created the world for the purpose of turning to My countenance, standing before My gate, gazing toward My horizon, and speaking My beautiful praise. Yet when the Supreme Luminary illumined the horizon of the world, the nations turned away, save whom God, the Lord of the worlds, willed. The Books of God have spoken of this Name and given glad tidings of this Day wherein He Who conversed on Sinai proclaims: 'There is no God but Me, the Mighty, the Powerful.' The Cry has been raised, the Tree has called out, the Calamity has struck, the Inevitable has come to pass, the Trump has sounded, and the hidden Secret has been revealed, yet most of the people remain heedless. They have risen in opposition to such an extent that they have denied what was revealed in the Books of God, the Exalted, the Great. They have broken God's Covenant and cast His Book behind their backs. Verily, they are among the most lost in the perspicuous Book.

- 24 "O Muhammad-Qabli-Ali! Hear in the Persian tongue what is sweeter: The whole world was created for the recognition of and meeting with Him on this blessed Day, and no deed can equal this deed. This act is seated upon the throne of glory and established at the fore of all existence. Nevertheless, the people have failed to recognize the worth of this Day and what has appeared therein, and have perpetrated that which has caused all atoms of creation, the dwellers of the highest chambers, and the manifestations of verses to lament and weep.

- 25 By God's life! The path to attaining His presence is clear and evident, and His loved ones are seeking it, yet heedless servants have prevented the people of Baha from reaching the Most Exalted Horizon and have held back the companions of the Crimson Ark from movement. The darkness of oppression has encompassed the world, and until this oppression ceases, neither kings nor subjects, neither rulers nor others shall find rest. Each day brings new hardship and fresh corruption, as you have seen and heard. In these days, due to the sedition in the Land of Ta, improper talk has somewhat spread even in this land. Therefore, we have paused in granting permission, and we beseech God, exalted be His glory, to record from the Supreme Pen the reward for attaining His presence. Verily, He has power over all things and is worthy to answer."

قوله الحق جلوس ساعة في محضره خير من عبادة الثقلين

- 22 واما در باره لقاء بعد از عرض در ساحت اقدس اين كلمه عليا از افق اعلى ظاهر قوله جل جلاله و عظم كبريائه

- 23 يا محمد قبل على قد خلق الله العالم للتوجه الى وجهي و القيام لدى بابي و النظر الى افقي و التكلم بثنائي الجميل فلما انار افق العالم بالنور الأعظم اعرض عنه الأمم الا من شاء الله رب العالمين قد نطقت كتب الله بهذا الاسم و بشرت الكل بهذا اليوم الذي فيه ينطق مكمم الطور انه لا اله الا انا المتقدر القدير قد ارتفعت الصيحة و نادت السدرة و قرعت القارعة و ظهرت الحاقة و ارتفع نداء الصور و ظهر السر المستور ولكن القوم اكثرهم من الغافلين قد قاموا على الاعراض على شأن انكروا ما نزل في كتب الله العلى العظيم قد نقضوا ميثاق الله و نبذوا كتابه عن ورائهم الا انهم من الأخسرين في كتاب مبین

- 24 يا محمد قبل على بلسان پارسی احلى بشنو جميع عالم از برای لقاء و عرفان اين يوم مبارك خلق شده اند و هيچ عملی با اين عمل معادله نمينمايد اين عمل بر سرير عزت مستوی و در صدر عالم مقرر گریده مع ذلك قوم قدر يوم و ما ظهر فيه را ندانسته وارد آوردند آنچه را که ذرات کائنات و اهل غرفات و مظاهر آیات کل بنوحه و ندبه مشغول

- 25 لعمر الله سبيل لقاء واضح و مشهود و اوليا طالب ولكن عباد غافل حایل اهل بهاء را از افق اعلى منع نموده اند و اصحاب سفینه حمرا را از حرکت باز داشته اند ظلمت ظلم عالم را احاطه نموده و تا اين ظلم موجود ملوک و مملوک امرا و غيرهم راحت نيابند هر يوم عسر جديدي و فساد جديدي احداث شود چنانچه دیده و شنیده ايد اين ايام نظر بفتنة ارض طاء در اين ارض هم في الجملة گفتگوهای نالايقه پيمان آمده لذا در اذن توقف نموديم و از حق جل جلاله ميطلبم اجر لقاء را از قلم اعلى مرقوم فرمايد الله على كل شيء قدير و بالاجابة جدير انتهى

- 26 Man needs a hundred thousand eyes to weep at what hath been inflicted upon the Self of God, exalted be His glory - that which all created things and beings are powerless to recount. They have attributed corruption to the Ocean of reformation, and injustice to the Dayspring of everlasting lights. Glory be to God! What heedlessness is this, that hath bewildered all the realms of knowledge. In any case, since the mercy of the Desired One hath taken precedence, we must, with utmost supplication and imploring, beseech the Almighty not to deprive His servants and to grant them a portion from the ocean of vision, that perchance they may attain unto consciousness and arise to do what behooveth them. He is the Generous, He is the Merciful, and He is the Bestower, the Kind. There is no God but Him, the Mighty, the Help in Peril.
- 26 انسان صد هزار چشم میخواهد تا بگرید چه که وارد شده بر نفس حق جلّ جلاله آنچه که جمیع کائنات و موجودات از ذکرش عاجزند بحر اصلاح را بفساد نسبت داده اند و مطلع انوار باقیه را بغیر عدل سبحان الله این چه غفلتی است که عوالم دانائی از او متحیر است در هر حال چون رحمت حضرت مقصود سبقت گرفته باید بکمال تضرع و ابتال از حق متعال بطلیع عباد خود را محروم ننماید و از دریای بینائی قسمت عطا فرماید شاید بشعور آیند و بما ینبغی قیام کنند اوست کریم و اوست رحیم و اوست بخشنده و مهربان لا اله الا هو العزیز المستعان
- 27 Concerning what thou didst write about the bathhouse and the Mashriqu'l-Adhkar, it was presented before Him from Whose knowledge nothing is hidden. This is what the Tongue of the Chosen One hath spoken regarding the Mashriqu'l-Adhkar, exalted be His majesty and His power:
- 27 اینکه در باره حمام و مشرق الأذکار نوشتید در ساحت من لا یعزب عن علمه من شیء عرض شد هذا ما نطق به لسان المختار فی مشرق الأذکار قوله جلّت عظمته و جلّ اقتداره
- 28 Praise be to the Desired One of the world Who hath enabled thee to serve His Cause. Despite the clamor of the people of the world, their sedition and corruption, and the uprising of all to extinguish the divine light of remembrance, from you and His loved ones this edifice hath become manifest and evident. This structure shall be accompanied by everlasting remembrance, for it was built in the name of God during the days of God and hath been adorned with the ornament of His approval. Beseech ye God that He may enable all to serve His Cause with steadfastness and to observe what God hath revealed in His Book. This world is evanescent; soon shall all return to nothingness, and there shall endure only that which hath been ordained by the Supreme Pen from God, the Protector, the Self-Subsisting.
- 28 حمد کن مقصود عالم را که ترا مؤید فرمود بر خدمت امرش و مع ضوضای اهل عالم و فتنه و فساد و قیام کل بر اطفاء نور ذکر الهی از شما و اولیا ظاهر و هویدا گشت این بنا را ذکر جاودانی همراه چه که باسم حق در ایام حق بنا شده و بطراز امضا مزین گشته از حق بطلبید کل را مؤید فرماید بر خدمت امر و استقامت و ما انزله الله فی الکتاب دنیا فانی زود است کل بعدم راجع و یبقی ما قدر من القلم الأعلى من لدی الله المهیمن القیوم انتهى
- 29 As for what thou didst mention concerning the bathhouse and the assistance of the friends in that land, this utterance hath been revealed from the Dayspring of divine revelation. His words, blessed and exalted be He:
- 29 و اما در باره حمام و مدد دوستان آن ارض که ذکر نمودید این بیان از مطلع وحی ظاهر قوله تبارک و تعالی
- 30 Blessed are they who have acted with goodness and who have arisen to serve the Cause in the days of God. Blessed are they who have labored and they who have rendered assistance. Convey to all of them greetings from the Wronged One and say: The recompense for goodly deeds is preserved and treasured with God. Rejoice in this most exalted Word. Verily your Lord, the All-Merciful, is the Announcer, the All-Knowing. Every deed that appeareth today in the path of God is recorded as the sovereign of deeds in the Book of Names and is inscribed
- 30 طوبی از برای نفوسی که بمعروف عمل نمودند و در ایام الهی بر خدمت امر قیام کردند طوبی از برای آنان که زحمت کشیدند و آنان که مدد نمودند کل را از قبل مظلوم تکبیر برسان بگو مکافات اعمال حسنه عند الله مکنون و مخزون است ان افرحوا بهذه الکلمة العلیا ان ربکم الرحمن هو المبشر العلیم هر عمل الیوم فی سبیل الله ظاهر شود او از سلطان اعمال در کتب اسماء مذکور و

by the Supreme Pen. Blessed are they that act and blessed are they that understand. Praise be to God, the Lord of the worlds.

از قلم اعلیٰ مسطور طوبی للعالمین و طوبی للعارفین
ان الحمد لله رب العالمین انتهى

- 31 The friends whose deeds are mentioned before the Divine Throne and whose praise floweth from the Tongue of Grandeur, by the life of our Beloved and your Beloved, such souls stand in the highest station and are accounted among the most exalted of creation in the sight of God.

31 دوستانی که الیوم عملشان لدی العرش مذکور و ذکرشان از لسان عظمت جاری لعمر محبوبنا و محبوبکم آن نفوس در مقام اول قائمند و از اعلیٰ الخلق لدی الحق مذکور

- 32 We hope from His grace and favor that He may enable this evanescent one and other gentlemen and friends to make up for what hath escaped us in the days of God. A whole world of tongues would be needed to make mention of that which is hidden from all eyes. None is aware of the requirements of consummate wisdom. Verily our Lord, the All-Wise, is the All-Knowing, the All-Informed.

32 امید از فضل و عنایتش آنکه این فانی و سایر آقایان و دوستان را مؤید فرماید بر تدارک ما فات عنا فی ایام الله یک جهان لسان باید تا ذکر نماید آنچه را که از عیون مستور است مقتضیات حکمت بالغه را احدی آگاه نه آن ربنا الحکیم هو العلیم الخبیر

- 33 Another glad-tiding is that mention of your parents was made before His presence, and the word of forgiveness was uttered from the tongue of the All-Desired One. Verily doth the Servant praise Him and thank Him for the wondrous tokens of His grace and bounty unto him who hath turned unto Him and arisen to serve Him.

33 بشارت دیگر آنکه ذکر والدین آن جناب تلقاء وجه عرض شد و کلمه غفران از لسان مقصود ظاهر آن انحام یحمد و یشکره علی بدائع فضله و عنایتہ لمن اقبل الیه و قام علی خدمته

- 34 As for what thou didst write concerning thy wife and sister and others, it was laid before the Divine Throne. This is what the Tongue of Grandeur hath spoken in reply, exalted be His glory:

34 اینکه در باره ضلع و اخت و سایرین مرقوم داشتید لدی العرش عرض شد هذا ما نطق به لسان العظمة فی الجواب قوله جل جلاله

- 35 O Muhammad-Qabli-'Ali! Give glad-tidings to thy wife on My behalf and make mention of her through My verses. Verily thy Lord answereth him who calleth upon Him, remembereth him who remembereth Him, and turneth unto him who turneth unto Him, as a token of His grace, for He is the Forgiving, the Generous. We have made mention of her and We have made mention of thy sister as a mercy from thy Lord, the Most Merciful. Blessed is the servant who hath believed in God on the Last Day, and blessed is the handmaiden who hath turned unto Him and attained unto the lights of the Throne whereon thy Lord, the Most High, the Most Great, is seated. Convey My greetings unto them both from the Wronged One, and unto those handmaidens who have believed in God, the Lord of all worlds. How many a king have We found heedless of this Day, and how many a handmaiden hath attained unto this Cause whereby the feet of the learned have slipped, save whom God hath willed, the Mighty, the Most Praised. Soon shall pass away that which the queens possess, and there shall endure that which hath been sent down for My handmaidens from the Ancient Revealer. The glory be upon thee and upon them and

35 یا محمد قبل علی بشر ضلعک من قبلی و ذکرها بایاتی آن ربک یجیب من ناداه و یذكر من ذکره و یتوجه الی من توجه الیه فضلاً من عنده و هو الغفور الکریم انا ذکرناها و ذکرنا الأخت رحمة من لدن ربک الرحمن الرحیم نعیماً لعبد آمن بالله فی الیوم الآخر و لأمة اقبلت و فازت بأنوار العرش الذی استوی علیه ربک العلیّ العظیم کبر من قبل المظلوم علیهما و علی اللائی آمن بالله رب العالمین کم من ملک وجدناه غافلاً عن الیوم و کم من امة فازت بهذا الأمر الذی به زلت اقدام العلماء الا من شاء الله العزیز الحمید سوف ینفی ما عند الملکات و ینقی ما نزل لامائی من لدن منزل قدیم البهاء علیک و علی کل امة ما منعها ضوضاء المشرکین انتهى

upon every handmaiden whom the clamor of the idolaters hath not kept back.

- 36 Grace upon grace, mercy upon mercy, bounty upon bounty, loving-kindness upon loving-kindness, are manifest and evident. What praiser can adequately render praise, and what thanksgiver can render sufficient thanks? Within each loving-kindness lie concealed a hundred thousand bounties, and for each bounty a hundred thousand thanks are required. God forgive this meaningless limitation! Nay, infinite thanks are not sufficient, let alone limited, numbered thanks. Who is able to thank Him as He deserves to be thanked? Who is able to praise Him as He deserves to be praised? Nay, by His very Self, all are powerless, all fall short.

- 37 In reference to what thou didst write concerning the testament of the departed, ascended, exalted leaf, the daughter of the sister of the Most Exalted Leaf, upon her be the Glory of God, the Most Glorious – these words were heard in the Most Holy and Most Exalted Presence, He Who was God and there was naught else besides Him. Blessed is she, for she hath drunk from the chalice of My love, soared in My atmosphere, spoken My praise, attained unto the hearing of My call, submitted to My Cause, and turned with her heart to My horizon. We make mention of her with such remembrance as shall cause the near ones to perceive the fragrance of eternity. To this beareth witness the Lord of all beings in this manifest Prison.

- 38 We have accepted from those related to the Leaf such deeds as have not yet come to pass. We have previously said: The intention of the believer is better than his deed. The intention of that honored lady, upon her be the Glory of God and His mercy, hath been adorned with the ornament of acceptance. Blessed is she and joy be unto her. We have mentioned her before and make mention of her from this time forth. Every bearer of a name testifieth to My loving-kindness, My bounty, and My mercy, which encompasseth all who are in the heavens and on earth. The Tongue of Grandeur beareth witness unto her as it bore witness before – that she heard the call of her Lord, turned unto Him, and responded to her Master, the Mighty, the Generous. That which creation beholdeth cannot be compared with My testimony. To this beareth witness He Who proclaimeth in every state that there is none other God but Me, the Single, the All-Informed. Blessed is he who readeth what hath been sent down for her from the heaven of My loving-kindness. We testify that he is among the triumphant ones. The glory shining from the horizon of the heaven of My mercy be upon her and upon those who have turned to God when the Intended One came with a mighty command.

36 فضل بعد فضل رحمت بعد رحمت عنایت بعد عنایت شفقت بعد شفقت ظاهر و مشهود کدام حامد از عهدۀ حمد برآید و کدام شاکر از عهدۀ شکر در هر شفقت صد هزار نعمت مستور و هر نعمتی را صد هزار شکر لازم استغفرالله از این تحدید بیعنی بلکه شکر نامتناهی قابل نبوده و نیست تا چه رسد بشکر محدود محدود من یقدر ان یشکره حق الشکر و من یقدر ان یشیه حق الثناء لا ونفسه الحق کل عاجزون و کل قاصرون

37 و اینکه در بارۀ وصیت مرحومۀ مرفوعۀ مصعوده مخدّره ورقه بنت اخت ورقۀ الفردوس علیها بهاء الله الاهی مرقوم داشتید در ساحت امنع اقدس کان الله و لم یکن معه من شیء این بیان آن جناب باصعاً فائز فرمودند طوبی لها أنّها شربت کوثر محبتی و طارت فی هوائی و نطقت بثنائی و فازت باصعاً ندائی و خضعت لأمری و اقبلت بقلبها الی افق انا ذکرناها بذکر یجد منه المقربون عرف البقاء یشهد بذلك مولی الوری فی هذا السجّان المبین

38 از منتسبین ورقه قبول نمودیم اعمالی را که از قوه بفعل نیامده قلنا من قبل نية المؤمن خير من عمله نیت آن مخدّره علیها بهاء الله و رحمته بطراز قبول مزین طوبی لها و نعیماً لها انا ذکرناها من قبل و نذکرها فی هذا الحین لیشهد کل ذی اسم بعنایتی و فضلی و رحمتی الّتی سبقت من فی السموات و الأرضین یشهد لها لسان العظمة کما شهد من قبل و أنّها سمعت نداء ربّها و اقبلت الیه و اجابت مولایا العزیز الکریم لا یعادل بشهادتی ما یراه الخلق یشهد بذلك من یطلق فی کلّ شأن أنّه لا اله الا انا الفرد الخیر طوبی لمن یقرأ ما نزل لها من سماء عنایتی یشهد أنّه من الفائزین البهاء المشرق من افق سماء رحمتی علیها و علی الالائی اقبلن اذ اتی المقصود بأمر عظیم انتهی

- 39 The mention of that company hath ever been, from the first day until now, in the Most Holy and Most Exalted Presence. The servant beareth witness that they have attained unto that which hath been revealed in the Books of God, the Lord of the worlds. I beseech God to protect them and aid them in that which will cause the exaltation of His Cause. Verily, He is powerful over all things.
- 39 ذکر آن جمع در ساحت اقدس از یوم اول
الی حین بوده یشهد الخادم بآنهن و انهم فازوا بما
نزل فی کتب الله رب العالمین و از حق میطلبم
ایشان را حفظ فرماید و مؤید نماید بر آنچه سبب
ارتفاع امر است انه علی کل شیء قدیر
- 40 Likewise, I convey greetings to each one, and with utmost humility and supplication, I request them to seek divine confirmation for this evanescent one, that he may perchance fulfill this mighty service.
- 40 و همچنین خدمت هریک تکبیر میرسانم و بکمال
عجز و ابتال مستدعیم که از برای این فانی تأیید
بطلبند که شاید از عهده این خدمت عظیم برآید
- 41 As to what was written regarding uncertainty about whether certain matters may be mentioned in the Most Holy and Most Exalted Presence – it is certainly permissible, nay rather, necessary, for judgment proceedeth according to what is apparent, and the affairs of the chosen ones, particularly those souls who are under the glance of divine favor, must assuredly be mentioned so that the decree may issue forth from the Source of the Cause.
- 41 و اینکه مرقوم داشتند معلوم نیست ذکر بعض
امور در ساحت اقدس جایز است و یا نه
البته جایز بل لازم چه که حکم بر حسب ظاهر
جاری میشود و امورات اولیا مخصوص نفوسی
که تحت لحاظ فضل الهی بوده و هستند البته
باید ذکر شود تا حکم از مصدر امر جاری و نازل
گردد
- 42 He made mention of Mirza Muhammad-Husayn—may the glory of Baha rest upon him. This was laid before the Most Holy and Inaccessible Threshold, and there was revealed and dispatched unto him a weighty and exalted Tablet from the heaven of bounty. God grant that he may partake of its spiritual repast, and obtain his portion from the oceans of its meanings. Verily our Lord, the All-Merciful, is indeed the Forgiving, the Most Generous.
- 42 ذکر جناب آقا میرزا محمد حسین علیه بهاء الله
را فرمودند در ساحت اقدس عرض شد
و یک لوح منیع مخصوص ایشان از سماء فضل
نازل و ارسال شد انشاء الله از مائدة معنویه اش
قسمت برند و از بحار معانی نصیب اخذ نمایند
ان ربنا الرحمن لهو الغفور الکریم
- 43 In like manner, a most holy and exalted Tablet was revealed and sent especially for Aqa Abu'l-Hasan. This is yet another bestowal, as a grace from Him Who is our Lord and the Lord of earth and heaven. Blessed is he that attaineth, and woe betide the heedless.
- 43 همچنین مخصوص جناب آقا ابوالحسن لوح اقدس
نازل و ارسال شد هذه عطیة اخرى فضلاً
من لدن ربنا و رب الأرض و السماء طوبی لمن
فاز و ویل للغافلین
- 44 And as to the people of the village: there were revealed, on their behalf, these resplendent verses—His glorious utterance and His mighty majesty:
- 44 و اما مخصوص اهل قریه این آیات باهرات نازل
قوله عزّ بانه و جلت عظمته
- 45 In My Name, the All-Preserving over the heavens.
- 45 بسمی المهیمن علی السماء
- 46 O Most Exalted Pen! Make mention, on My behalf, of the people of My village who heard and turned, and answered their Lord, the All-Merciful, the All-Compassionate.
- 46 ان یا قلم الاعلی ان اذکر من قبلی اهل قریتی الذین
سمعوا و اقبلوا و اجابوا ربهم الرحمن الرحیم
- 47 We did, aforetime, remember you with a remembrance which, when it issued from the mouth of My Will, caused the remembrances of the world to bow down before it—thereunto beareth witness the Book that is clear. This is the Day wherein the
- 47 انا ذکرناکم من قبل بذکر اذا خرج من فم مشیّتی
خضعت له اذکار العالم یشهد بذلك من عنده
کتاب مبین هذا یوم فیه جرت انهار البیان باسم
ربکم العزیز الکریم طوبی لکم بما سمعتم نداء ربکم

rivers of utterance have flowed forth in the Name of your Lord, the Mighty, the Generous. Blessed are you, in that you heard the call of your Lord from the Most Exalted Horizon, and turned unto Him with a humility whereat all created things were humbled, and beyond them every discerning world. Let not the might of princes affright you, neither suffer the aversion of the ignorant—who, without proof from God, the All-Knowing, the All-Wise, lay claim unto knowledge—to veil you.

- 48 Take ye the chalice of utterance in the Name of your Lord, the All-Merciful, then drink therefrom with the wisdom We have sent down in divers Tablets and in this wondrous Tablet. This is a Cause which, when it appeared, made the idols lament, and caused every stubborn tyrant to swoon away. Blessed is the tongue that speaketh what God hath testified, and the ear that heareth what hath been sent down from His mighty Kingdom.

- 49 Thus hath the Tongue of Eternity spoken in His Most Great Prison, as a grace from Him, for those who turned unto Him with illumined faces and acted according to that which they were bidden by God, the Mighty. O people of the village! Upon you be My glory, and upon you My loving-kindness, and upon you My mercy, for as long as My Kingdom and My Dominion endure, and the cities of My might remain—cities whereunto none hath attained save those who speak, at this hour. Verily there is none other God but Me, the True One, the Manifest. Ended.

- 50 This lowly servant conveyeth unto each of the people of the village his greetings and salutations, and declareth that all must, with consummate wisdom, arise to serve the Cause, and strive this day to repair whatever hath been lost; for other days may not be possible. He beseecheth and hopeth of God that He may preserve, within the treasures of His inviolable protection, the deeds and acts and the goodly, spiritual character of His loved ones, and lay them up for each as a store. He is the Just; He is the Faithful.

- 51 He Himself hath declared: “He will in no wise suffer the reward of the well-doers to be lost.” Strive ye, perchance from among you there may appear such deeds as the passing, the heedlessness, and the forgetfulness of this earthly realm shall not efface, nor shall the veils conceal from sight. He is powerful and able to do all things.

- 52 And likewise there hath been revealed a most holy and exalted Tablet especially for Aqa Mulla Hasan—may the glory of Baha rest upon him. God grant that he may be aided to recite it; for by its recitation hearts are expanded and eyes are refreshed.

من الأفق الأعلى و اقبلتم اليه بخضوع خضع له
الكائنات و عن ورائها كل عالم بصير ايّاكم ان
تخوفكم سطوة الأمراء و يحجبكم اعراض الجهلاء
الذين يدعون العلم من دون بينة من الله العليم
الحكيم

- 48 خذوا كأس البيان باسم ربكم الرحمن ثم اشربوا
منها بالحكمة التي انزلناها في الواح شتي و في هذا
اللوح البديع هذا امر اذ ظهر ناحيت به الأصنام و
انصعق كل جبار عنيد طوبى لناطق نطق بما شهد
به الله و لسامع سمع ما نزل من ملكوته المنيع

- 49 كذلك نطق لسان القدم في سجنه الأعظم فضلاً
من لدنه للذين اقبلوا اليه بوجه نوراء و عملوا بما
امروا به من لدى الله العزيز يا اهل القرية عليكم
بهائي و عليكم عنايتي و عليكم رحمتي بدوام ملكوتي
و جبروتي و اهل مدائن عرّي التي ما اطلع بها
الا من ينطق في هذا الحين انه لا اله الا انا الحق
المبين انتهى

- 50 اين عبد فاني خدمت هريك از اهل قريه تكبير
و سلام ميرساند و عرض مينمايد بايد كل بكال
حكمت بخدمت امر مشغول باشند و آنچه فوت
شده اليوم بتداركش قيام نمايند چه كه ايام ديگر
ممکن نه از حق سائل و آمل كه اعمال و افعال
و اخلاق طيبة روحانية دوستان خود را در كائز
عصمت خود حفظ فرمايد و از براي هريك
ذخيره نمايد اوست عادل و اوست امين

- 51 خود فرموده انه لا يضيع اجر المحسنين جهد نمائيد
شايد از شما اعمالی ظاهر شود كه فنا و سهو و
نسيان عالم ملك او را محو ننمايد و از نظر ستر
نكند اوست بر هر امری مقتدر و توانا

- 52 و همچنين يك لوح اقدس مخصوص جناب
آقا ملا حسن عليه بهاء الله نازل انشاء الله مؤيد
شوند بر قرائت آن بقراءته تنشرح الصدور و تقر
العيون

53 And as to those servants of God, both men and women—upon them all be the glory of Baha—who were enabled to discharge the Huququ'llah and did send it: it was received—praised be God—and they were confirmed in that which hath been revealed in the Book from the Pen of the Most High. And some of the gifts that were forwarded attained unto their purpose, and unto Him Who is the purpose of the world and the Desire of all peoples—that is, they were adorned by touching His blessed body. Joy be to those who sent them, to those who fashioned them, and to every thing that, this day, attained His presence: it attained the very fruit of its existence.

54 According to command, that honored one should convey to each the Takbir, and gladden them with the word of acceptance. Glory, praise, and magnification be upon you, and upon those who attained unto the Days of God, the Lord of the worlds. Certain mighty Tablets were sent unto some, and hereafter also—God willing—shall be sent. And certain Tablets, in the hand of this servant, have been and shall be forwarded.

55 The servant, on the 15th day of Muharram, the sacred month, in the year 1302.

BRL_MASHRIQ#05x

53 و اینکه بعضی از عباد الله و امائمه علیهم و علیهن بهاء الله موفق شدند بر ادای حقوق و ارسال نمودند رسید لله الحمد مؤید گشتند بآنچه در کتاب از قلم اعلی نازل و بعضی از برکهای مرسوله بمقصوده و مقصود العالم فائز یعنی بمساس بدن مبارک مزین نعیماً لمسلیمها و ناصیجها و لها هر شیء از اشیاء که امروز بحضور فائز شد او بثمره وجود خود فائز

54 حسب الأمر آن جناب هریک را تکبیر برسانند و بکلمه قبول مسرور دارند البهاء و الثناء و التکبیر علی جنابکم و علی الذین فازوا بأیام الله رب العالمین مخصوص بعضی الواح منیعه ارسال شد و از بعد هم لو شاء الله ارسال میشود و بعضی از الواح بخط این عبد ارسال شده و میشود

55 خادمی در ۱۵ شهر محرم الحرام سنه ۱۳۰۲

BRL_DA#388, COMP_MASHRIQP#05x,
GHA.446.10x

BH02312

To: Muhammad Mustafa Baghdadi, in Beirut

Date: 1302-01-16 [1884-Nov-5]

- 1 He is God, exalted be His station, the Grandeur and the Power!
- 2 Praise be to God Who hath made earning and acquisition the treasure of man, and hath ordained for every soul that which was foreordained in His knowledge from time immemorial. Among men are those who profit and those who lose, and for each there is a portion and share in God's knowledge. The greatest profit lieth solely in God's good-pleasure and obedience unto Him. This is a profit that shall see no loss throughout the duration of the kingdom and the heavenly realm, as attesteth He with Whom is the Mother Book. And blessings and peace be upon the Lord of the world and the Exemplar of nations, the Cause of existence and the Ultimate Purpose, the Sovereign of the unseen and the seen, and upon His family and companions through whom the books of religions were

1 هو الله تعالى شأنه العظمة والاقتراف
2 الحمد لله الذي جعل كنز الانسان الكسب و الاقتراف و قدر لكل نفس ما سبق به علمه في ازل الازال من الناس من ربح و منهم من يخسر و لكل قسمة و نصيب في علم الله و الربح الأعظم هو محصور في رضى الله و طاعته و هذا ربح لا يرى الخسارة بدوام الملك و الملكوت يشهد بذلك من عنده أم الكتاب و الصلوة و السلام على مولی العالم و مقتدا الأمم علّة الوجود و غاية المقصود و سلطان الغیب و الشهود و على آله و اصحابه الذین بهم تمت دفاتر الأديان و ظهرت احكام الرحمن و بهم نکست اعلام الفراغة و انجذبت

completed and the ordinances of the All-Merciful were made manifest, and through whom were struck down the banners of Pharaohs and extinguished the fires of tyrants who denied God's right and His Cause and violated His Covenant.

نیران الجبارۃ الذین انکروا حقّ الله وامره ونقضوا
میثاقه

- 3 And further: O beloved of my heart: First, concerning thy inquiry about the condition of that beloved soul - I beseech God, exalted be His glory, to adorn His loved ones with true physical and spiritual health, to increase the nearness of all, and to withhold not from them that which is inscribed in the Book. He is the Hearer and the Answerer. Second, the letter from the radiant star, His Holiness the Afnan, upon him be the Most Glorious Beauty of God, hath renewed the heart and soul with the fragrances of love. In truth, mention of God's loved ones, especially the Afnans of the Divine Tree, is like the breaths of the spirit for bodies. I hope it will ever continue to arrive without delay or interruption. This evanescent servant hath ever besought and continueth to beseech the True One, exalted be His glory, to support the Afnans of the Divine Tree, upon them be the Most Glorious Beauty of God, and to bestow upon them such special bounties as would cause every counter to confess his inability and every possessor of speech to acknowledge his shortcoming.

3 و بعد یا حبیب قلبی مطلب اوّل کزو استفسار
احوال آنحبیب جان است از حقّ جلّ جلاله
سائل و آمل اولیای خود را بطراز صحتّ حقیقی
و ظاهری مزین فرماید و برتقرّب کلّ بیفزاید و از
آنچه در کتاب مسطور محروم نفرماید اوست شنوا
و اوست جواب دهنده و ثانی آنکه دستخطّ نجم
انور حضرت افنان علیه بهاء الله الابهی قلب و
جان را از نفحات محبت تازه نمود فی الحقیقه ذکر
اولیای الهی مخصوص افنان سدره بمنزله نفحات
روح است از برای اجساد امید آنکه لازال برسد
و تأخیر و انقطاع باو مسّ ننماید و از حقّ جلّ
جلاله این خادم فانی لازال طلبیده و میطلبد که
افنان سدره علیهم بهاء الله الابهی را مؤید دارد
و از فیوضات مخصوصه عطا فرماید آنچه را هر
صاحب احصائی بر عجز خود اعتراف نماید و هر
صاحب لسانی بر قصور خود اقرار کند

- 4 To his honor the esteemed Afnan-i-Kabir, upon him be all Glory most glorious, I express my utter powerlessness and nothingness. Likewise to his honor the Last Star and the honored ladies, upon him and them be God's peace and loving-kindness, I convey mention, praise and greetings. To the honored beloved Haji Siyyid Javad and the beloved of the heart Aqa Muhammad Mustafa, upon them both be God's peace and loving-kindness, and to the rest, I extend mention and greetings. And I beseech God, exalted be His glory, on their behalf, for that which befitteth His generosity. Peace be upon thee and upon them and upon God's righteous servants. Praise be to God, the Lord of the worlds.

4 خدمت آقای معظمّ حضرت اف کبیر علیه
منکّل ۹ [بهاء] ابهه اظهار عجز و نیستی مینمایم
و همچنین خدمت حضرت نجم آخر و مخدرات
معظّمات علیه و علیهنّ سلام الله و عنایتہ ذکر و
ثنا و سلام معروض میدارم محبوب مکرم جناب
حاجی سید ۱۴ [جواد] و محبوب فؤاد جناب
آقا محمد مصطفی علیهما سلام الله و عنایتہ و
سائرین ذکر و سلام عرض مینمایم و از حقّ
جلّ جلاله از برای ایشان آنچه را لایق و سزاوار
بخشش اوست السّلام علیک و علیهم و علی
عباد الله الصّالحین و الحمد لله ربّ العالمین

BLIB_Or15700.241, BLIB_Or15711.102

BH01181

To: Husayn

Date: 1302-01-27 [1884-Nov-16]

- 1 He is God, exalted be His glory, the Most Great! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God, Who was and Who shall ever be as He hath been, and peace and blessings be upon the Lord of all creation, through Whom was made manifest the essence of all religions and through Whom were sealed the commandments of God, our Lord, the Most Merciful, and upon His family and companions who acted in accordance with that which they were commanded in the Book. 2 الحمد لله الذي كان ويكون بمثل ما قد كان و الصلوة والسلام على سيد الامكان الذي به ظهر جوهر الأديان و ختمت احكام الله ربنا الرحمن و على آله واصحابه الذين عملوا ما امروا به في الكتاب
- 3 Your letter was received, bringing joy and gladness. We beseech the True One to confirm you in that which He loveth and is pleased with. After presenting the letter before Him, He spoke: "O Husayn, upon thee be My peace! Give thanks to the Intended One of the world and the Lord of nations Who confirmed thee in His recognition. We testify that there is none other God but Him, acknowledging His oneness and confessing His singleness, submitting to His Cause and all that appeareth from Him. Verily, He is the Protector of whosoever loveth Him and the Answerer of whosoever calleth upon Him." 3 و بعد کتاب آتجناب رسید سرور و ابتهاج حاصل از حقّ میطلبیم آتجناب را مؤیّد فرماید بما بحبّ و یرضی و بعد از عرض نامه امام وجه فرمودند یا حسین علیک سلامی حمد کن مقصود عالم و مالک امم را که ترا مؤیّد فرمود بر عرفاننش نشهد انه لا اله الا هو اقراراً بوحدايته و اعترافاً بفرادايته و تسليماً لأمره و ما يظهر من عنده انه ولی من والاه و مجیب من دعاه
- 4 We beseech Him to ordain for thee that which is conducive to the good of this world and the next. Be not saddened by the diverse affairs of this world. Verily, joy cometh after sorrow, ease after hardship, comfort after distress, tranquility after agitation, and glory after abasement. Thus doth the Wronged One make mention of thee that thou mayest rejoice and be of those who are thankful. 4 و از او میطلبیم مقدر فرماید از برای تو آنچه را که سبب خیر دنیا و آخرت است از امورات مختلفهء دنیا مکدر مباحث ان الفرح یأتی بعد الحزن و الیسر بعد العسر و الرخاء بعد الشدة و الاطمینان بعد الاضطراب و العزة بعد الذلة کذلک ذکرک المظلوم لتفرح و تكون من الشاکرین
- 5 Today all the sincere ones and they that are detached must beseech the Self-Sufficing Lord for that which will safeguard and protect the Cause of God. The enemies have encompassed it and each day they demolish one of its pillars. Alexandria is on the brink of drowning, and likewise other lands. Each day they seek to destroy one of its members, and all these things are the punishment for their deeds. All must turn to the Truth, glorified be His majesty, with the utmost lowliness and supplication, and seek forgiveness, that perchance the ocean of divine mercy might surge and wash away the dust of disobedience. 5 امروز جمیع باید یعنی از موحدین و مخلصین از غنی متعال مسئلت نمایند آنچه را که سبب حفظ و حراست امر الله است اعدا احاطه نموده و در هر یوم رکنی از ارکان را منهدم میسازند اسکندریه در شرف غرق و کذلک دیار اخری هر یوم در صدد عضوی از اعضا بوده و هستند و جمیع این امور مجازات اعمال بوده و هست کلّ باید بکمال عجز و ابتال بحقّ جلّ جلاله رجوع نمایند و طلب عفو کنند شاید دریای رحمت الهی بموج آید و غبار عصیان را فرو نشاند
- 6 The pure Faith, for numbered years, was occupied with itself and heedless of others. They disputed and quarreled with each 6 ملة بیضا در سنین معدودات بخود مشغول و از غیر غافل بکلهئی که معنی آن معلوم نه بایکدیگر اعتراض و نزاع و جدال مینمودند و عناد مابین

other over words whose meaning they knew not, and their enmity became so firmly rooted that it caused the very foundation to tremble. We beseech the True Architect to protect it and save it from ruin. He is, verily, the Powerful, the Mighty, the All-Knowing, the All-Wise.

7 In all conditions, hold fast to the firm cord and cling to the luminous hem of divine favor. You have not been forgotten, nor shall you ever be - you and all those souls who are truly adorned with the ornament of detachment and illumined with the light of divine knowledge. We send Our greetings. Verily, the Wronged One remembers those whose names thou didst mention before in the letter that was presented. We beseech God, exalted be He, to grant them success and to ordain for them from His Most Exalted Pen that which befitteth His generosity, bounty, grace, and bestowal. Verily, He is the Generous, the Bountiful. Praise be to God, the Lord of the worlds.

8 Praise be to God! In these days the heat of fasting hath increased the fire of love in the hearts of the lovers and the obedient ones, and this is among the greatest bounties of the Lord. We beseech the Truth to assist His servants that they may act in utmost joy and fragrance according to that which they have been commanded. One deed performed in the path of God hath ever been and shall ever be the cause of salvation, and is like unto a lamp before all faces in all the worlds. The explanation of this station cannot be completed nor concluded through the utterance of one such as this evanescent one. In all conditions we hold fast to the cord of His grace. We have committed all affairs unto Him and have placed our trust in Him. Verily, He is the Hearer, the Answerer. Concerning what you wrote about Haji Ibrahim, upon him be 966 [Baha'u'llah], it was submitted. He commanded that they should engage in trade and business with the utmost joy and fragrance, and if they should afterwards return to Iran, this too would be well-pleasing. We beseech God to aid all, that there may be manifested from the servants that which befitteth their servitude unto Him. The bounties of the world are in the grasp of His power. Assuredly He hath not deprived and will not deprive His loved ones, and if for a few days hardship should occur, this hath been and is due to the requirements of consummate wisdom. By My life! Soon shall the doors of ease be opened before the faces of the believers, and rivers of wealth and affluence shall flow in the cities and lands. Verily He is the Almighty, the Unconstrained.

9 This evanescent servant conveyeth greetings to them and beseecheth God, exalted be His glory, to preserve them beneath the shade of the Tree of His providence. Verily He hath power

بشأنی راسخ شد که سبب تزعزع آس اساس گشته از معمار حقیقی میطلبیم او را حفظ فرماید و از ویرانی نجات بخشد اوست قادر و توانا اوست عالم و دانا

7 آنجناب در جمیع احوال بحبل متین متمسک و بذیل منیر عنایت حق متشبث باشند از نظر نرفته‌اید و نخواهید رفت شما و جمیع نفوسیکه فی الحقیقه بطراز انقطاع می‌یابند و بنور معرفت الهی منور سلام میرسانیم ان المظلوم یذكر الدین ذکرت اسمائهم من قبل فی ورقة حضرت لدی الوجه نسل الله تعالی بأن یوفقهم و یقدر لهم من قلبه الاعلی ما ینبغی لجوده و کرمه و فضله و عطائه انه لجواد کریم

8 الحمد لله رب العالمین انتهى لله الحمد این ایام حرارت صوم بر نار محبت محبین و مطیعین افزوده و این از فضلهای بزرگ پروردگار است از حق میطلبیم عباد خود را مؤید فرماید تا بکمال روح و ریحان بآنچه مأمورند عامل شوند یک عمل فی سبیل الله سبب و علت نجات بوده و هست و بمثابه سراج است امام وجوه در جمیع عوالم شرح ایخلاق بیان مثل اینفانی تمام نشود و بآخر نرسد در هر حال بحبل فضلش متمسکیم فوضنا الامور الیه و توکلنا علیه انه لهو السامع الجیب اینکه در باره جناب حاجی ابراهیم علیه ۹۶۶ [بهاء الله] نوشته بودید عرض شد فرمودند بکمال روح و ریحان بکسب و اکتساب مشغول باشند و بعد اگر به ایران رجوع نمایند آنهم محبوبست از حق میطلبیم کل را تأیید فرماید لیظهر من العباد ما ینبغی لعبودیتهم له برکت عالم در قبضه قدرت اوست البته دوستان خود را محروم ننوده و نمنیمایند و اگر چند یومی عسر واقع شود این نظر بمقتضیات حکمت بالغه بوده و هست لعمری سوف یفتح علی وجوه الموحدين ابواب الیسر و یجری انهار الثروة والغناء فی المدن و الدیار انه لهو المقتدر المختار انتهى

9 این خادم فانی خدمت ایشان سلام میرساند و از حق جل جلاله میطلبد ایشانرا در ظل سدره

over all things. In all circumstances they should be mindful of wisdom and hold fast to the divine law. Goodly deeds are as lights. We beseech God not to deprive His servants of these brilliant, shining lights. We are all His servants, turning unto Him and beseeching Him. In the prayer of Kumayl ibn Ziyad al-Nakha'i it is said: "Until all my deeds and devotions become one continuous devotion, and my state in Thy service eternal." We beseech Him to give His servants to drink from the Kawthar of this exalted word. He is the Generous, He is the Merciful, and He is the Kind. Peace be upon you and upon the sincere servants of God, and praise be to God, the Lord of the worlds.

عنایت محفوظ دارد آنه علی کلثیء قدیر در
جمع احوال بحکمت ناظر باشند و بشریعت الهی
متمسک اعمال طیبہ بمثابہ انوار است از حق
میطلبیم عباد خود را از این انوار مشرقہ منیرہ
محروم نفرماید ما همه بندگانیم و باو ناظر و از او
راجی در دعای کمال بن زیاد نخعی میفرماید
حتی تکون اعمالی و اورادی کلها ورا و احداً و
حالی فی خدمتک سرمداً از او میطلبیم عباد خود
را از کوثر اینکلمہ علیا بنوشاند اوست کریم و
اوست رحیم و اوست مہربان السلام علیکم و علی
عباد الله المخلصین و الحمد لله رب العالمین

BLIB_Or15700.166, BLIB_Or15711.081,
BLIB_Or15736.006, AADA.140ax

BH11635

To: Aqa Mirza Muhammad Darbaghi et al.

Date: 1302-01 [1884-Oct]

1 ...In My Name, the Commander, the All-Informed

1 ...بسمی الامر الخبیر

2 O Ibn Abhar! Upon thee be the glory of God, the Lord of destiny. Harken unto that which God, the Lord of all worlds, calleth unto thee. We cast upon thee aforetime that which, were it to be cast upon the heavens, would cause them to be cleft asunder, or upon the earth, would cause it to be rent in twain, or upon the mountains, would cause them to crumble to dust. Verily thy Lord is the Helper, the All-Knowing. We have given thee leave and have sent down unto thee that which will draw thee to the most exalted horizon, this glorious and wondrous station. It behooveth thee to make mention of what thou hast witnessed in the tablets of thy Lord. Thus doth command thee He from Whose presence hath been sent down this perspicuous Book. The glory shining from the horizon of the heaven of My tender mercy be upon thee and upon those who have cast away what the people possess, yearning for that which is with God, the Strong, the Mighty.

2 یا ابن ابهر علیک بہاء الله مالک القدر ان استمع
ما ینادیک بہ الله رب العالمین انا القینا علیک
من قبل ما لو یلقى علی السماء انفطرت و لو
علی الارض انشقت و لو علی الجبال نسفت ان
ربک هو المؤید العلیم انا اذناک و انزلنا لک ما
یجذبک الی الأفق الأعلى هذا المقام العزیز البدیع
لک ان یذکر ما رأیته فی الواح ربک کذلک
یامرک من عنده کتاب مبین البہاء المشرق من
افق سماء عنایتی علیک و علی الذین نبذوا ما عند
الناس رجاء ما عند الله القوی القدیر انتہی

3 Praise be to God that His loved ones have attained unto the grace of the All-Merciful and have received their portion from the Most Great Ocean. Especially the spiritual friend, His Honour Ibn-i-Abhar, upon him be the Glory of God, the Most

3 لله الحمد اولیای مذکور بعنایت رحمن فائز شدند
و از بحر اعظم قسمت بردند مخصوص حبیب
روحانی جناب ابن ابهر علیہ بہاء الله الأبهی

Glorious, who hath both been mentioned and given leave. This evanescent servant conveyeth greetings to him and the other loved ones, and beseecheth confirmation, success and protection for all....

که هم بذکر فائز شدند و هم باذن این عبد فانی خدمت ایشان و سایر اولیا تکبیر معروض میدارد و از برای کل تأیید و توفیق و حفظ میطلبد....

YIA.188x

BH00585

To: *Muhammad Qabl-i-Ali (Hamadan) et al.*

Date: 1302-02 [1884-Nov]

1 In the Name of God, Exalted be His Glory, His Grandeur and His Power!

1 هو الله تعالى شأنه العظمة والاقتدار

2 O Muhammad-Qabli-'Ali! Thieves lurk in ambush and traitors lie in wait, whereby the path of divine knowledge is barred and the fragrance of the All-Merciful is cut off. Beseech the True One to unlock, through His mighty hand, the gates that are shut, and to guide His true loved ones to the court of His glorious oneness. Thy letter was received and the servant in attendance laid it before His face. The sweet savors of love were inhaled therefrom. We beseech God, exalted be His glory, to aid thee in that which will cause the exaltation of His Word. Summon the people unto God with wisdom and utterance, and remind them of His signs and clear evidences, that perchance they may break asunder the chains of idle fancies through the Name of the Lord of all beings, and turn with heart and soul to the Most Exalted Horizon.

2 یا محمد قبل علی دزدان در کمینگاهان و خائنان بر مرصد لذا سبیل عرفان ممنوع و رائحه رحمن مقطوع از حق بطلب پید اقتدار ابواب مسدوده را بگشاید و دوستان حقیقی را بساحت عز احدیه راه نماید نامهات رسید و عبد حاضر تلقاء وجه عرض نمود نفحات محبت از او استشمام شد از حق جل جلاله میطلبم تو را تأیید فرماید بر آنچه سبب ارتفاع کلمه او است بحکمت و بیان خلق را بحق دعوت نما و آیات و بیناتش متذکر دار شاید سلاسل اوهام را باسم مالک انام بشکنند و بقلب و جان بافی اعلی توجه نمایند

3 Say: O people! The divine promises have been adorned with the ornament of fulfillment, and whatsoever was announced in the heavenly epistles hath become manifest and evident. Deprive not yourselves. This is the Day for the revelation and manifestation of goodly character, deeds and words. Hold fast unto wisdom and plant in blessed, hallowed, and receptive soil that which is meet and seemly. Be not grieved at the oppression of the oppressors. By the Sun of the horizon of Revelation! All shall soon perish and return to nothingness, except that which hath been uttered by the Supreme Pen. All mention, description, color and deed shall be seized by extinction and annihilation, but the divine Word which hath been sent down from the heaven of the Will of God concerning every soul shall endure for as long as the kingdom of earth and heaven shall last.

3 بگو ای مردمان وعدهای الهی بطراز وفا مزین گشت و نامههای ربانی آنچه را خبر داد ظاهر و باهر خود را محروم مسازید امروز وقت ظهور و بروز اخلاق و اعمال و اقوال طیبه بوده و هست بحکمت تمسک نمائید و در اراضی مستعده طیبه مبروکه غرس نمائید آنچه را که سزاوار است از ظلم ظالمان محزون نباشید قسم بافتاب افق ظهور عنقریب کل فانی و بعدم راجع الا ما نطق به القلم الاعلی جمیع اذکار و اوصاف و الوان و اعمال را زوال و فنا اخذ نماید ولکن کلمه الهی در باره هر نفسی از سماء مشیت نازل او بدوام ملک و ملکوت باقی و دائم است

- 4 Say: Strive that perchance ye may attain unto the Word and be freed and delivered from the fetters and tribulations of this darksome world. This is the counsel of Him Who is wronged in all horizons unto the loved ones of God. Well is it with him who hath clung fast thereunto and acted in accordance therewith. He, verily, is of the people of this glorious station.
- 5 O My Most Exalted Pen! Make mention of him who hath been named Muhammad-'Ali in thy most eloquent language and thy sweetest utterance, that he may render thanks unto his Lord, the All-Bountiful, the Speaking One. We have desired to rain down upon him from the heaven of utterance the showers of wisdom and knowledge, that the rapture of the Call may so seize him that neither the insinuations of the divines nor the whisperings of the scholars who have denied God's right and turned away from His straight Path may sadden him.
- 6 O Muhammad-'Ali! The Countenance of the Ancient of Days hath turned toward thee from His Most Great Prison, and hath made mention of thee in such wise as the world and all that the nations possess cannot equal. To this beareth witness the Mother Book which hath appeared in truth and speaketh forth in this glorious and exalted station. We have caused those near unto God to hear the verses of thy Lord, and have shown unto them that recognize His unity that which the Beloved beheld when He ascended to the most sublime Summit and the highest Horizon - the station whereon the All-Merciful revealed Himself in the light of His holy, mighty, and luminous countenance. By God's life! Were We to unveil that which We have concealed from eyes, thou wouldst see the people struck down. Thus doth He Who speaketh in every matter make mention unto thee, that there is none other God but Me, the Single, the One, the All-Knowing, the All-Informed.
- 7 We have heard thy call and perceived the fragrance of thy love. We have answered thee with a Tablet from whose horizon shineth forth the Day-Star of thy Lord's utterance, the All-Knowing, the All-Wise. Thus have We sent down upon thee from the ocean of forgiveness a mercy from Our presence. Verily thy Lord is the All-Bountiful, the Forgiving, the Merciful.
- 8 Say: O people of the realm of dust! By God, the Lord of the Kingdom hath come with a sovereignty before which no faction among all factions, nor all the hosts of earth and heaven can stand, if ye be of them that are assured. He hath come with the truth and hath rent asunder the veils with manifest sovereignty. Fear ye the All-Merciful, and follow not the manifestations of idle fancies who have broken God's covenant and His testament, and have changed God's favor after it was sent down through
- 4 بگو جهد نمائید شاید بکلمه فائز شوید و از قیودات و زحمات دنیای ظلمانی فارغ و آزاد گردید اینست وصیت مظلوم آفاق اولیای الهی را نیکو است حال نفسیکه بآن تمسک جست و عمل نمود آنه من اهل هذا المقام الکرم
- 5 ان یا قلبی الأعلی ان اذکر من سَمی بمحمد قبل علی بلغتک الفصحی و بیانک الأهل لبشکر ربہ الناطق الکرم انا اردنا ان نمطر علیه من سماء البیان امطار الحکمة و العرفان لیأخذه جذب النداء علی شأن لا تحزنه شئون العباء و لا اشارات الفقهاء الذین انکروا حق الله و اعرضوا عن صراطه المستقیم
- 6 یا محمد قبل علی قد اقبل الیک وجه القدم من شطر سجته الأعظم و ذکرک بما لا یعادلہ العالم و ما عند الأمم یشهد بذلك أم الکتاب الذی ظهر بالحق و ینطق فی هذا المقام العزیز المنیع قد اسمعنا المقربین آیات ربک و ارینا الموحّدين ما رأى الحبيب اذ صعد الى الذروة العلیا و الأفق الأعلی المقام الذی تجلی الرحمن علیه بأنوار وجهه المقدس العزیز المنیر لعمر الله لو یظهر ما سترناه عن العیون لترى القوم صرعى كذلك یذکر لک من ینطق فی کل شأن انه لا اله الا انا الفرد الواحد العليم الخبیر
- 7 انا اسمعنا ندائک و وجدنا عرف حبک اجیناک بلوح اشرق من افقه نیر بیان ربک العليم الحکیم كذلك انزلنا علیک من بحر الغفران رحمة من عندنا ان ربک هو الفضال الغفور الرحیم
- 8 قل یا اهل الناسوت تالله قد اتی مالک الملکوت بسلطان لا یقوم معه حزب من الأحزاب و لا جنود السموات و الأرض ان انتم من الموقنین قد اتی بالحق و خرق الأجاب بسلطان مبين اتقوا الرحمن و لا تتبعوا مظاهر الأوهام الذین نقضوا عهد الله و میثاقه و بدلوا نعمة الله اذ نزلت بالفضل

grace. These are indeed among the most lost in God's Book, the Lord of all worlds.

- 9 We have manifested that which lay hidden in thy Lord's knowledge and was recorded by the Most Exalted Pen in the Crimson Tablet. To this every discerning scholar beareth witness. Among the people are those who have denied God's proof and His testimony, and among them are those who have heard and turned toward their Lord and answered Him when every heedless doubter turned away, and among them are those who have sacrificed their souls and their wealth for love of God, the Lord of the Mighty Throne. Blessed art thou and blessed is he who hath fulfilled God's covenant and His testament, and hath done that which he was bidden in the Book. He is assuredly among those brought near unto God in His mighty and praiseworthy Tablet.

- 10 Gladden thou on My behalf My loved ones with My tender mercy and My compassion which have preceded all who are in the heavens and on earth. Say: This is God's Day, did ye but know it, and this is the day for deeds, were ye but doers of them. Cast aside all else through My Name and take what ye have been given by One mighty, powerful, and ancient. Thus have We adorned the temple of utterance with the robe of thy Lord the All-Merciful's loving kindness. When thou hast attained and beheld, arise and say: "Thine is the praise, O Thou the Goal of the world! And Thine is the glory, O Thou the Beloved of those who dwell on earth and in heaven! And Thine is the splendor, O Thou in Whose grasp are the reins of all things! I testify that Thou hast manifested that which was hidden from time immemorial. There is none other God but Thee, the Almighty, the Glorious, the Wondrous."

- 11 We have sent down for each one mentioned in thy letter that from which the fragrance of thy Lord's gracious and bountiful favor is diffused. We beseech God to confirm them in that which He loveth and which pleaseth Him, and to manifest through them that which beseemeth His days. He is indeed the Almighty, to Whose sovereignty all created things have testified, and to Whose power all things possible have borne witness. There is none other God but Him, the All-Hearing, the All-Seeing.

- 12 We make mention of the friends of God in that land who, upon hearing the call, soared on the wings of certitude to the atmosphere of the love of the All-Merciful. These are servants unto whom God hath testified in His Books which He sent down to the Prophets and Messengers. O friends of the All-Merciful! Harken unto the call of the Wronged One. He counseleth

الا انهم من الأخسرين في كتاب الله رب العالمين

9 انا اظهرنا ما كان مكنوناً في علم ربك و مسطوراً من القلم الأعلى في الصحيفة الحمراء يشهد بذلك كل عالم بصير من الناس من انكر حجة الله وبرهانه ومنهم من سمع واقبل واجاب موليه اذ عرض عنه كل غافل مريب ومنهم من فدى نفسه و ماله حباً لله رب العرش العظيم طوبى لك ولمن وفى بعهد الله وميثاقه وعمل بما امر به في الكتاب انه من المقرين في لوح الله العزيز الحميد

10 بشر من قبلي احبائي بعنايتي ورحمتي التي سبقت من في السموات والأرضين قل هذا يوم الله لو انتم من العارفين وهذا يوم الأعمال لو انتم من العالمين ضعوا ما سواه باسمي وخذوا ما اوتيتم من لدن قوتي غالب قدير كذلك عززنا هيكل البيان برداء عناية ربك الرحمن انك اذا فزت ورأيت قم وقل لك الحمد يا مقصود العالم ولك الثناء يا محبوب من في الأرض والسماء ولك البهاء يا من في قبضتك زمام الأشياء اشهد انك اظهرت ما كان مكنوناً في ازل الأزال لا اله الا انت المقتدر العزيز البديع

11 انا انزلنا لكل واحد كان مذكوراً في كتابك ما ترضو منه عرف عناية ربك المشفق الكريم نستل الله بأن يؤيدهم على ما يحب ويرضى ويظهر منهم ما ينبغى لأيامه انه هو المقتدر الذي شهدت بسلطانه الكائنات وبقوته الممكنات لا اله الا هو السميع البصير

12 و نذكر اولياء الله هناك الذين اذ سمعوا النداء طاروا بأجنحة الايقان الى هواء محبة الرحمن اولئك عباد شهد الله لهم في كتبه الذي انزلها على النبيين والمرسلين يا اولياء الرحمن ان استمعوا نداء المظلوم انه يوصيكم بالأمانة والديانة و بالصبر والاصطبار و بما يرتفع به امر الله العزيز

you to observe trustworthiness and godliness, patience and forbearance, and that whereby the Cause of God, the Mighty, the Wondrous, may be exalted. Let not the doings of men sadden you, nor the oppression of those who have wronged you without clear proof from God, the Object of the knowing ones. We counsel you with wisdom as We have counseled you and Our friends before, lest the fire of hatred be kindled in the breast of every ignorant and remote one. Rejoice in My mention of you, then give thanks to your Lord Who speaketh at every instance that there is none other God but He, the Mighty, the All-Praiseworthy. Thus have We expounded the verses and sent them down in truth as a grace from Our presence, and I am the Wronged One, the Revealer, the Stranger. By God! We have spent what We possessed on the first day whereon the shrill voice of My Most Exalted Pen was raised between earth and heaven, but most of the people are among the ignorant. They have cast away their God and taken the calf for themselves as lord besides God. Verily they are among the most lost in My perspicuous Book. The Glory shining from the horizon of the heaven of My mercy be upon thee and upon those who have held fast to My strong cord.

البديع اياكم ان تحزنكم شئون الخلق او سطوة
الذين ظلموا من دون بينة من لدى الله مقصود
العارفين ونوصيكم بالحكمة كما وصيناكم واوليائى
من قبل لثلاثا تشتعل نار البغضاء فى صدر كل
جاهل بعيد ان افرحوا بذكرى اياكم ثم اشكروا
ربكم الذى ينطق فى كل شأن انه لا اله الا انا
العزیز الحميد كذلك صرنا الآيات و انزلناها
بالحق فضلاً من لدنا وانا المظلوم المنزل الغريب
تالله انفقنا ما عندنا فى اول يوم فيه ارتفع صرير
قلبي الأعلى بين الأرض والسما و لكن القوم
اكثرهم من الجاهلين قد نبذوا المهمم واتخذوا
العجل لأنفسهم رباً من دون الله الا انهم من
الأخسرین فى كتابي المبين البهاء المشرق من افق
سما رحتى عليك و على الذين تمسكوا بحبل
المتين

- 13 O My Most Exalted Pen! Make mention of Muhammad-Qabli-
'Ali time and again, then send down for every name that was in
his book that which will solace his eyes and gladden his heart.
Verily thy Lord is the All-Merciful, the Bountiful.

13 ان يا قلبي الأعلى ان اذكر محمد قبل على مرة بعد
مرة ثم انزل لكل اسم كان فى كتابه ما تقر به عينه
ويفرح قلبه ان ربك هو المشفق الكريم

- 14 O Rajab-Qabli-'Ali! Harken unto the call of the Wronged
One. He maketh mention of God in the Most Great Prison and
summoneth the people to His luminous horizon. We beheld thy
name in the book of one who loved Me and have made mention
of thee with verses that equal not what the kings and rulers
possess.

14 ان يا رجب قبل على ان استمع نداء المظلوم انه
يذكر الله فى السجن الأعظم ويدع الناس الى افقه
المنير اننا رأينا اسمك فى كتاب من احببى ذكرناك
بآيات لا يعادلها ما عند الملوك والسلاطين

- 15 We make mention of him who was named Muhammad and
counsel him with that whereby the Cause of God, the Supreme,
the Self-Subsisting, may be exalted. Give thanks to thy Lord
at all times. He maketh mention of thee with that whose fra-
grance shall never be cut off. To this testifieth He Who pro-
claimeth that there is none other God but He, the Mighty, the
Loving. Rejoice thou in My mention of thee, then assist thy
Lord with the hosts of deeds. Thus hath the matter been de-
creed from before God, the Lord of what was and what shall
be.

15 و نذكر من سمى بمحمد ونوصيه بما يرتفع به امر الله
المهيمن القيوم ان اشكر ربك فى كل الأحيان انه
يذكرك بما لا ينقطع عرفة يشهد بذلك من ينطق
انه لا اله الا انا العزیز الودود ان افرح بذكرى
اياك ثم انصر ربك بجنود الأعمال كذلك
قضى الأمر من لدى الله رب ما كان وما يكون

- 16 We make mention of the Noble One and counsel him with that
wherewith We have counseled Our friends. By God! This is
the Day of deeds, yet most of the people comprehend not. This
is the Day of mention and praise. Blessed are the people who
know. O Noble One! Make mention of thy Lord at all times,

16 و نذكر الكريم ونوصيه بما وصينا به اوليائى تالله
هذا يوم الأعمال والقوم اكثرهم لا يفقهون و
هذا يوم الذكر والثناء طوبى لقوم يعرفون يا كريم
ان اذكر ربك فى الليالى والأيام وفى العشى و

at eventide and dawn. He is with His servants, hearing and seeing, and He is the Truth, the Knower of the unseen.

البكور أنه مع عباده يسمع ويرى وهو الحق علام الغيوب

- 17 O David! He Who made mention of Me hath made mention of thee, and We make mention of thee as a grace from Us, that thou mayest thank thy Lord, the Sovereign of all sovereigns. Let not the doings of men sadden thee. Cast aside what the people possess, holding fast to the cord of God, the Lord of the seen and the unseen.

17 يا داود قد ذكرك من ذكرى و نذكرك فضلاً من عندنا لتشكر ربك مالك الملوك اياك ان تحزنك شئون الخلق ضع ما عند القوم متمسكاً بحبل الله مالك الغيب والشهود

- 18 O My Most Exalted Pen! Make mention of him who desired the countenance of God and was named Muhammad-Qabli-Ibrahim, and convey unto his face greetings from the Wronged One, Who proclaimeth with the most exalted call in the prison of Akka that sovereignty belongeth unto God, the Lord of the Promised Day. Give thanks unto God Who hath aided thee to recognize the Dawning-Place of His signs and the Dayspring of His evidences, and hath caused thee to hear My sweetest call when most of the people were as the dead. We have made mention of thee that thou mayest arise to aid the Cause of thy Lord through virtuous character and that which beseemeth this Day wherein all things proclaim: "Blessed is he who hath heard the call and answered his Lord." He is among the most exalted of servants in the Book of God, the Mighty, the Beloved.

18 ان يا قلبى الأعلى ان اذكر من اراد الوجه و سمي بمحمد قبل ابراهيم و كبر على وجهه من قبل المظلوم الذى ينطق بأعلى النداء فى سجن عكاه الملك الله مالك اليوم الموعود ان اشكر الله الذى ايدى على عرفان مشرق آياته و مطلع بيناته و اسمعك ندائى الأهل اذ كان الناس اکثرهم من الميتين أنا ذكرناك لتقوم على نصرة امر ربك بالأخلاق و بما ينبغى لهذا اليوم الذى فيه تنادى الأشياء طوبى لمن سمع النداء و اجاب مولاه أنه من اعلى العباد فى كتاب الله العزيز المحبوب

- 19 We make mention of him who was named Mirza Kuchik, of whom the servant present before Us made mention, and verily I am the All-Knowing Remembrancer. We have heard thy call and have answered thee, and have heard thy name and turned toward thee. Verily thy Lord is the All-Bountiful, the Most Generous. We counsel thee with that which We have sent down in the Book from the presence of an Ancient Revealer. Hold fast to the Book of God and say: O my God and my Lord! I beseech Thee by Thy days and Thy signs and Thy clear tokens and the sweet savors of Thy Revelation, to aid me in that which befitteth Thy bounty and Thy grace. Verily Thou art the Almighty over whatsoever Thou willest. There is none other God but Thee, the Strong, the All-Conquering, the All-Knowing, the All-Wise. The glory from Us be upon Our loved ones there who have cast away whatsoever is with the world in hope of that which is with God, the Lord of the worlds.

19 و نذكر من سمي بميرزا كوكچك الذى ذكره العبد الحاضر لدى الوجه و انا الذّاكر العليم أنا سمعنا ندائك اجبتك و سمعنا اسمك اقبلنا اليك ان ربك هو الفضل الكريم نوصيك بما انزلناه فى الكتاب من لدن منزل قديم تمسك بكتاب الله و قل يا الهى و سيدى استلك بأيامك و آياتك و بيناتك و نفحات وحيك بأن تؤيدنى على ما ينبغى لجودك و فضلك أنك انت المقتدر على ما تشاء لا اله الا انت القوى الغالب العليم الحكيم البهاء من لدنا على اوليائى هناك الذين نبذوا ما عند العالم رجاء ما عند الله رب العالمين

BLIB_Or15730.108x, BLIB_Or15730.121x

BH02423

To: Ali Akbar, in Hamadan

Date: 1302-02 [1884-Nov]

- 1 He is the Speaker, the All-Knowing, the All-Wise! O thou who journeyest through the lands and gazest toward the direction of thy Lord's mercy, the Lord of creation! Harken to the call of the Wronged One from the precincts of the prison. There is none other God but Him, the Mighty, the Bestower.

1 هو الناطق العليم الحكيم يا أيها السائر في البلاد و
النّاظر الى شطر رحمة ربك مالك الایجاد ان
استمع نداء المظلوم من شطر السجن انه لا اله الا
هو العزيز الوهاب
- 2 The Self-Subsisting has arisen, and the people have risen against Him in opposition - a opposition that caused the dwellers of Paradise to lament, and behind them the Concurrence on High and those who circle round the Throne at morn and eventide. The servant in attendance before Me has presented thy letter before the Face, whereupon the Most Exalted Pen raised its shrill voice and mentioned thee in such wise as nothing in the world can equal, as testified by the Mother Book which is with Him.

2 قد قام القيوم والقوم قاموا عليه باعراض ناح به
سكان الفردوس وعن ورائها الملأ الأعلى والذين
يطوفون العرش في الغدو والآصال قد حضر العبد
الحاضر بكبابك و عرضه لدى الوجه اذا ارتفع
صرير قلبي الأعلى و ذكرک بما لا يعادله ما في
العالم يشهد بذلك من عنده ام الكتاب
- 3 We have called the servants to the supreme Paradise - among them are those who have heard and hastened, and those who turned away from Him Whose appearance God had promised in the Scriptures and Tablets. Grieve not at the people and their deeds. Look and remember what befell Muhammad, the Apostle of God, aforetime when He arose and called the people to God, the Lord of Lords. Then remember when the Spirit came before Him - the Jews rose against Him with such oppression as caused the hearts of the chosen ones to tremble and the livers of the pure ones to melt. Thus was the matter decreed aforetime and in these days which God has associated with His Self. Verily thy Lord is the Mighty, the All-Knowing.

3 انا دعونا العباد الى الجنة العليا منهم من سمع
و سرع و منهم من اعرض عن الذي بشر الله
بظهوره في الزبر و الألواح انك لا تحزن من
الخلق و اعمالهم ان انظر ثم اذكر ما ورد على محمد
رسول الله من قبل اذ قام و دعا الناس الى الله
ربّ الأرباب ثم اذكر اذ اتى الروح من قبله قامت
عليه اليهود بظلم اضطرب به افئدة الأولياء و ذابت
اجساد الأصفياء كذلك قضى الأمر من قبل و
في هذه الأيام التي نسبها الله الى نفسه ان ربك
هو العزيز العلام
- 4 Then look before Him at Moses when He came with His Lord's signs, and the people turned away from Him on that day and denied God's Cause after its manifestation and committed that which caused the clouds to cry out. He gave the people glad tidings of the days of God and what would appear therein. Blessed are they who heard and responded, and woe unto every doubting denier.

4 ثم انظر من قبله في الكلم اذ اتى بآيات ربه و
اعرض عنه القوم في ذاك اليوم و كفروا بأمر
الله بعد ظهوره و ارتكبوا ما صاح به السحاب انه
بشر الناس بأيام الله و بما يظهر فيها طوبى للذين
سمعوا و اجابوا و ويل لكل منكر مرتاب
- 5 By the life of God! No Messenger was sent and no Book was revealed except to give glad tidings to creation of this Manifestation through which the very corners of possibility smiled. But when the appointed time was fulfilled and the Promise came and the Promised One appeared, the servants in all directions denied Him.

5 لعمر الله ما ارسل من رسول و ما نزل من كتاب
الا ان بشر الخلق بهذا الظهور الذي به ابتم نغر
الامكان فلما قضى الميقات و اتى الوعد و ظهر
الموعود انكره العباد في كل الجهات

6 Say: O people! Fear God and deny not Him in Whom ye believed throughout past ages and centuries. Cast behind your backs the divines of the age and hasten to the City of Divine Knowledge, whose gates have been opened by this Name through which the Resurrection has come, the Trumpet has been blown, the Cry has been raised, the Balance has been set up, and the heaven has brought forth smoke. Thus have We sent down the verses and dispatched them to thee that thou mayest thank thy Lord by night and day, at eventide and dawn.

7 The glory shining from the horizon of the heaven of My mercy be upon thee and upon those whom neither the cannons of princes frightened nor the intimations of the divines who enter the mosques in My name yet turn away from Me in such wise as caused all things to lament, and whatsoever was created by the Word of God, the Lord of creation.

6 قل يا قوم اتقوا الله ولا تكفروا بالذى آمنتم به فى القرون والأعصار ضعوا علماء العصر عن ورائكم مسرعين الى مصر العرفان الذى فتح بابها بهذا الاسم الذى به قام القيام ونفخ فى الصور وارتفعت الصيحة ووضع الميزان واتت السماء بالدخان كذلك انزلنا الآيات وارسلناها اليك لتشكر ربك فى الليالى والأيام وفى العشى والاشراق

7 البهاء المشرق من افق سماء رحمتى عليك وعلى الذين ما خوفتهم مدافع الأمراء وما منعهم اشارات العلماء الذين يدخلون المساجد باسمى و اعرضوا عني على شأن ناح به الأشياء وما خلق من كلمة الله مالک الایجاد

BLIB_Or15730.112b

BH02569

To: *Hi Mim Muhammad, in Sin Lam*

Date: 1302-02 [1884-Nov]

1 He is the One Who Rules over all who are on earth and in heaven

2 O Muhammad! The people of the world, night and day, would beseech to attain the presence of the Dayspring of God's Cause and the Manifestation of His Revelation. In pulpits and mosques, upon hearing His mention, they would rise to their feet and, with utmost humility and supplication, would implore His presence, crying out "May God hasten His advent!" Yet after the lights of the Sun of inner meanings dawned and the waves of the ocean of divine utterance surged forth, all turned away. Would that they had been content with mere rejection! They attributed to Him that which the Jews did not attribute to the Spirit (Christ), nor did the idolaters and others speak about the Seal of the Prophets. This is why the people of the Last Days have been condemned in every Book. They pronounced judgment against the One whose remembrance occupied them night and day, and denied Him Whose oneness and singleness they had acknowledged throughout ages and centuries. Reflect upon the heedlessness

1 هو المهيمن على من فى الأرض والسماء

2 يا محمد اهل عالم در ليلی و ایام لقای مشرق امر و مظهر وحی الهی را مستلث مینمودند و بر منابر و مساجد حین اصغاء ذکر قائم برمیخاستند و بکمال عجز و ابتهال لقائش را میطلبیدند و به عجل الله فرجه ناطق بودند و بعد از اشراقات انوار آفتاب معانی و امواج بحر بیان الهی کل اعراض نمودند و ایکاش بآن اکتفا میکردند نسبت دادند آنچه را که یهود به روح نسبت نداد و عبده اصنام و دوزهم در حق خاتم انبیا نگفتند اینست که خلق آخر الزمان در هر گلابی مذموم بوده و هستند فتوی دادند بر کسیکه شب و روز بذکرش مشغول بودند و کافر شدند بآنکه در قرون و اعصار بوحدانیت و فردانیتش مقرر و معترف در غفلت و ضلالت این قوم تفکر نما باوهامات انفس غافله خود را از مطلع نور احدیه منع

and error of these people. Through the vain imaginings of negligent souls, they deprived themselves of the Dawning-Place of the light of divine unity, and through the doubts and conjectures of ignorant divines, they excluded themselves from the effulgences of the Sun of certitude. Blessed art thou, and blessed is the one who has rent asunder the cord of vain imaginings and has shattered the idol of doubts through the strength of certitude. Such a one is among those companions whose remembrance God, exalted be His glory, has recorded in all the Books.

- 3 O Muhammad! Thy letter was received and presented by this servant, and this Tablet has been sent down from the heaven of grace that thou mayest inhale the fragrance of the All-Merciful's utterance and arise to serve His Cause in such wise that the varying conditions of two days shall not prevent thee or deprive thee of the eternal dominion. Convey My greetings to the friends. We beseech divine confirmation for all, lest they be dismayed by the might of those who have denied God, the Lord of all worlds. Each of the relatives mentioned in thy letter has attained God's favor. We beseech Him, exalted be He, to strengthen them, forgive them, and ordain for them what He has ordained for His loved ones. Verily, He is the Almighty, the All-Knowing, the All-Wise. As for thy desire to attain Our presence - We have indeed manifested Ourselves for this purpose, but the idolaters have intervened between Us and those who have believed in God, the Lord of the worlds. We beseech God to ordain for thee and thy uncle the reward of attaining His presence, and to decree for you both what He has decreed for His chosen ones. Verily, He is the Truth, there is no God but Him. He doeth what He willeth and ordaineth what He pleaseth. The Glory be upon thee and upon those who have believed in the One, the All-Informed.

نمودند و بتوهمات و ظنون علمای جاهل خود را از اشراقات انوار آفتاب یقین محروم ساختند طوبی از برای تو و از برای نفسیکه جبل وهم را گسیخت و هیکل ظنون را بعضد ایقان شکست او است از اصحابیکه حق جلّ جلاله در جمیع کتب ذکرشانرا فرموده

3 یا محمد نامهات رسید و عبد حاضر عرض نمود و این لوح از سماء فضل نازل و ارسال شد تا عرف بیان رحمن را بیایی و بر خدمت امرش قیام نمائی بشأنیکه شئونات مختلفهء دو یوم تو را منع ننماید و از دولت باقیه محروم نسازد دوستانرا تکبیر برسان از برای کل تأیید میطلبیم لثلاً تخوفهم سطوة الدین کفروا بالله رب العالمین هر یک از منتسبین که ذکرشان در نامه مذکور بعنایت حق فائز نسله تعالی بآن یزیدهم و یغفرهم و یکتب لهم ما یتب لأولیائه انه هو المقتدر العليم الحکیم و ما اردت اللقاء انا اظهرنا نفسنا لذلك ولكن المشرکین حالوا بیننا و بین الدین آمنوا بالله رب العالمین نسل الله بآن یکتب لک و لعمک اجر لقاءه و یقدر لکما ما قدر لأصفیائه انه هو الحق لا اله الا هو یفعل ما یشاء و یحکم ما یرید البهاء علیک و علی الدین آمنوا بالفرد الخبیر

BLIB_Or15730.120b

BH02772*To: Baha'is of Hamadan et al.**Date: 1302-02 [1884-Nov]*

- 1 In My Name which shineth forth from the horizon of creation. A mention from the Wronged One unto him who hath heard and seen and answered the call of the Lord of all beings when the summons was raised betwixt earth and heaven and the inhabitants of the cities of names were seized with the intoxication of the trumpet. Thus hath the Most Exalted Pen spoken upon the branches of the uttermost Lote-Tree. Blessed are they that hear.

1 بِسْمِ الْمَشْرِقِ مِنْ أَفْقِ الْإِبْدَاعِ ذَكَرٌ مِنْ لَدَى الْمَظْلُومِ لِمَنْ سَمِعَ وَرَأَى وَاجَابَ مُوَلَى الْوَرَى إِذَا ارْتَفَعَ النَّدَاءُ بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَاخْذُ سَكْرَ الصُّورِ سَكَّانَ مَدَائِنِ الْأَسْمَاءِ كَذَلِكَ نَطَقَ الْقَلَمُ الْأَعْلَى عَلَى اغْصَانِ سِدْرَةِ الْمُنْتَهَى طُوبَى لِلْسَّامِعِينَ
- 2 Take hold of the Book of God with the power that proceedeth from Him, adhering to the wisdom which hath been sent down from God, the Lord of the worlds. None should acknowledge that which he possesseth, for the protection of those who have turned towards the Countenance - a command from the presence of One mighty and powerful.

2 خُذْ كِتَابَ اللَّهِ بِقُوَّةٍ مِنْ عِنْدِهِ مَتَمَسِّكًا بِالْحِكْمَةِ الَّتِي نَزَلَتْ مِنْ لَدَى اللَّهِ رَبِّ الْعَالَمِينَ لَيْسَ لِأَحَدٍ أَنْ يَعْتَرِفَ بِمَا هُوَ عَلَيْهِ حِفْظًا لِلَّذِينَ ارَادُوا الْوَجْهَ أَمْرًا مِنْ لَدُنْ قُوَى قَدِيرٍ
- 3 The servant who was present brought thy letter and placed it before the Face, and there hath been revealed for thee this wondrous and glorious Tablet. Give thanks unto God for having enabled thee to turn towards Him and guided thee unto His straight path, from which the servants have turned aside except such as God hath willed, the Possessor of this mighty and exalted Cause. He hath, of His grace, forgiven thee and thy father and mother. Verily thy Lord is the Forgiving, the Merciful.

3 قَدْ حَضَرَ الْعَبْدَ الْحَاضِرَ بِكَتَابِكَ وَعَرَضَهُ تَلَقَّاهُ الْوَجْهَ وَنَزَلَ لَكَ هَذَا اللَّوْحُ الْعَزِيزُ الْبَدِيعُ إِنْ أَحْمَدُ اللَّهَ بِمَا أَيْدَكَ عَلَى الْإِقْبَالِ وَهَدَاكَ إِلَى صِرَاطِهِ الْمُسْتَقِيمِ الَّذِي أَعْرَضَ عَنْهُ الْعِبَادُ إِلَّا مَنْ شَاءَ اللَّهُ مَا لَكَ هَذَا الْأَمْرُ الْعَزِيزُ الْمُنِيعُ إِنَّهُ غَفَرَكَ فَضْلًا مِنْ عِنْدِهِ وَابَاكَ وَأَمَّا أَنْ رَبَّكَ لَهُوَ الْغَفُورُ الرَّحِيمُ
- 4 Beseech God to assist thee in that which beseemeth His days and this Cause, whereby the limbs of them that denied God's right and His sovereignty did quake, and who disputed His signs, and turned away from His luminous countenance.

4 فَاسْئَلِ اللَّهَ أَنْ يُؤَيِّدَكَ عَلَى مَا يَنْبَغِي لِأَيَّامِهِ وَهَذَا الْأَمْرُ الَّذِي بِهِ ارْتَعَدَتْ فَرَائِصُ الَّذِينَ أَنْكَرُوا حَقَّ اللَّهِ وَسُلْطَانَهُ وَجَادَلُوا بِآيَاتِهِ وَأَعْرَضُوا عَنْ وَجْهِهِ الْمُنِيرِ
- 5 At this moment We make mention of the handmaiden whom thou didst mention in thy letter, and give her the glad-tidings of her Lord's loving-kindness. We make mention too of her daughter and of those women who have believed in God, the Mighty, the All-Praised. We make mention of thine uncle who turned towards the Most Sublime Horizon on a day whereon the limbs of the servants trembled for fear of the Cause, save those who held fast to the cord of God, the All-Powerful. We had mentioned her aforetime with that which nothing in all creation can equal, and at this hour with a mention whereby the hearts of them that are endued with understanding are attracted.

5 وَنَذَكَرُ فِي هَذَا الْحَيْنِ أَمْتِي الَّتِي ذَكَرْتَهَا فِي كِتَابِكَ وَنَبَشَّرُهَا بِعَنَاءِ رَبِّهَا الْكَرِيمِ وَنَذَكَرُ بَنَتَهَا وَاللَّائِي آمَنَ بِاللَّهِ الْعَزِيزِ الْحَمِيدِ أَنَّا نَذَكَرُ عَمَّكَ الَّذِي أَقْبَلَ إِلَى الْأَفْقِ الْأَعْلَى فِي يَوْمٍ فِيهِ اضْطَرَبَتْ مِنْ خَشْيَةِ الْأَمْرِ فَرَائِصُ الْعِبَادِ إِلَّا مَنْ تَمَسَّكَ بِحَبْلِ اللَّهِ الْمُتَيْنِ أَنَّا ذَكَرْنَاهَا مِنْ قَبْلِ بِمَا لَا يَعَادِلُهُ شَيْءٌ مِنَ الْأَشْيَاءِ وَفِي هَذَا الْحَيْنِ بِذَكَرٍ انْجَذَبَتْ مِنْهُ افْتِدَاةُ الْعَارِفِينَ

- 6 We make mention of God's loved ones in that land, whom the circumstances of the tyrannous ones did not frighten, and whom the power of those who disbelieved in the Day of Judgment did not weaken.
- 7 O concourse of loved ones! Conceal the pearls of divine knowledge from the eyes of the treacherous ones. None should acknowledge the Cause of God before the faces of those through whose tyranny the dwellers of the Most Exalted Paradise did lament, and every perceiving mystic did cry out.
- 8 The glory be upon you, O My loved ones, and upon you, O My handmaidens. Know ye of a certainty that soon shall perish that wherein the oppressors take pride, and there shall endure for you that which hath been ordained by the Pen of God, the Mighty, the Beautiful. Praise be to God, the Forgiving, the Generous.
- 6 و نذكر أولياء الله هناك الذين ما خوفهم شئون
الفراعة و ما اضعفتهم قدرة الذين كفروا يوم
الدين
- 7 يا معشر الأولياء ان استروا لآلئ العرفان من اعين
الخانئين ليس لأحد ان يعترف بأمر الله امام
وجوه الذين ناح من ظلمهم سكان الفردوس
الأعلى و صاح كل عارف بصير
- 8 البهاء عليكم يا اوليائي و عليكم يا امائي فاعلموا
باليقين سوف يفنى ما يفتخر به الظالمون و يبقى
لكم ما قدر من قلم الله العزيز الجميل و الحمد لله
الغفور الكريم

BLIB_Or15730.113b

BH03964

*To: Yahya, in Hamadan**Date: 1302-02 [1884-Nov]*

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 O Yahya! Today, by God's testimony, all who are associated with the Truth are and have been rich. Can any of those who seek to evaluate confine the station of God's Word, or determine its worth and value? Nay, by My mighty Self! And can the treasures of kings and princes and the wealthy compare with it? Nay, by My Cause that holds sway over the world!
- 3 Praise be to God, from the heaven of the All-Merciful's will there hath been sent down unto thee a wondrous, luminous Tablet. The ears of the world were created specifically to hear-ken unto it, the eyes of nations to behold it, and all tongues to recite it. Yet now most are deprived, while thou art favored with it. Moreover, thou possessest that essence which is sanc-tified above mention and utterance - the love of God, exalted be His glory.
- 1 هو الأقدس الأعظم الأبهى
- 2 يا يحيى امروز منتسبين حق بشهادة الله كل غنى
بوده و هستند آيا كلمه الهى را احدى از مقومين
قادر بر تحديد مقام او و قدر و قيمت او بوده و
يا هست لا ونفسى القدير و آيا خزائن ملوك و
امرا و اهل ثروت باو معادله مينمايد لا وامرى
المهيمن على العالم
- 3 لله الحمد از سماء مشيت رحمانى باسمت لوح بديع
نورانى نازل آذان عالم مخصوص اصغاء آن خلق
شده و چشمهاى امم مخصوص مشاهده آن و
السن كل بجهت قرائت آن حال اكثرى محرومند
و تو بان فائز و از آن گدشته جوهرى كه مقدس
از ذكر و بيان است محبت حق جل جلاله بوده
و تو داراى آن
- 4 و در ظاهر با دوستان آن ارض مشورت نما و
آنچه مصلحت دیدند بآن مشغول شو انسانرا هیچ

- 4 Consult outwardly with the friends in that land, and occupy thyself with whatever they deem advisable. No pursuit prevents man from any other pursuit. Whatever God hath commanded is what benefits His servants. We beseech God to assist the friends in that land to aid thee, that thou mayest engage in that which hath been made obligatory for every soul in God's Book.
- 5 Glory be upon thee, upon thy poverty, thy remembrance, thy call, thy praise, thy beginning and end, thy outward and inward being. Were the kings of the earth to expend all that they have stored in their treasures, without the love of God they would not attain to such a Tablet as this. Thy Lord, the All-Informed, beareth witness to this. Know thou the bounty of thy Lord, then thank Him at all times and say: Praise be to God, the Lord of the worlds.

شأنی از شأن فوق آن منع نمی‌نماید آنچه حق امر
بآن فرموده همان مصلحت عیاد است از حق
میطلبیم دوستان آن ارض را مؤید فرماید بر اعانت
تا مشغول شوی بآنچه در کتاب الهی بر هر نفسی
فرض شده

5 البهَاء علیک و علی فقرک و علی ذکرک و ندائک
و ثنائک و اولک و آخرک و ظاهرک و باطنک
اگر ملوک ارض آنچه در خزاین ودیعه گذارده
انفاق نمایند من دون محبة الله بچنین لوحی فائز
نشوند یشهد بذلک ربک الخیر ان اعرف فضل
ربک ثم اشکره فی کلّ حین و قل الحمد لله رب
العالمین

BLIB_Or15730.113a

BH04525

To: Bibi Rawhani, in Bushruih

Date: 1302-02 [1884-Nov]

- 1 O spiritual leaf, upon thee be the Glory of God! In the name of the loving Lord!
- 2 The Books of the world's peoples have given glad tidings of the appearance of the Most Great Name, and all the Messengers and near ones have spoken of His mention and uttered His praise. He is the hidden bounty and the treasured food and the concealed secret and the determined mystery. Isaiah says: "The everlasting Father and eternal God shall come." The Spirit (Christ) says: "The Comforter and the Perfecter and Spirit of Truth shall come." The Qur'an calls out His Name and makes all aware. And the Author of the Bayan with loudest call counsels and with utmost humility and supplication mentions that perchance they may not through vain imaginings remain deprived of the Lord of all beings. He says that He is not confined by the intimations of the Bayan and what is revealed therein. All the Bayan is but a ring on His finger and a mention from Him and a leaf from the leaves of the gardens of His knowledge.

1 ورقه روحانی علیها بهاء الله بنام خداوند مهربان

2 کتب عالم امم را بظهور اسم اعظم بشارت داده
و جمیع مرسلین و مقربین بذکرش ناطق و بشنایش
متکلم اوست نعمت مکنونه و مائده مخزونه و
سرّ مستور و رمز [محتوم] اشعیا میفرماید اب
جاودانی و اله ابدی میآید حضرت روح میفرماید
معزی و متمم و روح الحق میآید و فرقان باشمش
ندا مینماید و کلّی را آگاه میفرماید و صاحب بیان
بأعلى النداء وصیت فرموده و بکمال عجز و ابتهال
ذاکر که شاید باوهم از مالک انام محروم نمانند
میفرماید او باشاره بیان و ما تزلّ فيه محدود نه
جمیع بیان خاتمیست در اصبع او و ذکر است از
او و ورقی است از اوراق حدائق عرفان او

- 3 Nevertheless His people did that which caused the dwellers of Paradise to lament. We beseech God that He make steadfast the servants and handmaidens of that land in such wise that the cawing of the crows and the clamor of the transgressors prevent them not.
- 4 Convey greetings from the Wronged One to all and say: Blessed is the handmaiden who has taken the wine of steadfastness in the name of Him Who conversed on Sinai and has drunk thereof in His name, the Mighty, the Beloved. Thou art she who has drunk thereof and attained thereunto. Blessed art thou and blessed are they who have attained unto this mighty announcement.
- 5 The glory shining from the horizon of the heaven of My grace be upon thee and upon every handmaiden who, when she heard, arose and said: "Here am I, here am I, O Desire of the worlds!"

3 مع ذلك اهلش عمل نمودند آنچه را که اهل فردوس بنوحه مشغولند از حق میطلبیم عباد و اماء آن ارض را مستقیم فرماید بشأنيکه نعیق ناعقین و ضوضاء معتدین ایشانرا منع نماید

4 از قبل مظلوم کل را تکبیر برسان و بگو طوبی لأمة اخذت رحيق الاستقامة باسم مکلم الطور و شربت منه باسمه العزيز المحبوب انت الذي شربت منه و فزت به طوبی لک و للذين فازوا بهذا النبأ العظيم

5 البهاء اللائح من افق سماء فضلی علیک و علی کل امة اذ سمعت قامت و قالت لبيک لبيک یا مقصود العالمين

BLIB_Or15730.137a, RSR.027-028

BH04717

To: *Habibullah, in Hamadan*

Date: 1302-02 [1884-Nov]

He is the Hearer, the Answerer

A mention from Us to him who hath turned to the Wronged One while He was in prison through what the heedless had wrought, that the fragrances of remembrance might attract him to a station wherein he seeth naught save God, the Lord of all worlds. This is a Day wherein is heard from the rustling of the Lote-Tree beyond which there is no passing: "The Kingdom belongeth unto God, the Lord of all mankind," and from the murmuring of the Water of Life: "By God! He hath come through Whom the eye of the Bayan was solaced throughout all possibility," and from the whistling of the winds: "He hath appeared concerning Whom the Books, the Psalms and the Tablets have testified, from God, the All-Knowing, the All-Wise." Blessed art thou and blessed is he who hath turned to God when every ignorant one remote from Him turned away. As We were walking in the House, the servant who was present entered with thy letter and read it before Our countenance.

هو السامع المجيب

ذكر من لدنا لمن اقبل الى المظلوم اذ كان في السجن بما اكتسبت ايدى الغافلين لتجذبه نفحات الذكر الى مقام لا يرى فيه الا الله رب العالمين هذا يوم فيه يسمع من حفيف سدره المنتهى الملك لله مولى الورى

و من خير ماء الحيوان تالله قد اتى من قرّت به عين البيان فى الامكان و من هزى الأرياح قد ظهر من شهدت له الكتب و الزبر و الألواح من لدى الله العليم الحكيم طوبى لک و لمن اقبل الى الله اذ اعرض عنه كل جاهل بعيد انا كما نمشى فى البيت دخل العبد الحاضر بکتابک و قرأه لدى الوجه نزل لک هذا الكتاب المبين الذى ينادى بأعلى النداء بين الأرض و السماء و يدع الكل الى الفرد الخبير اتيك اذا فزت بأثر قلبى الأعلى و وجدت عرف البيان من فيص عنايتى ان اشكر

We have sent down for thee this Perspicuous Book which calleth out with the most exalted call between earth and heaven and summoneth all unto the One, the All-Informed. When thou hast attained unto the traces of My Most Exalted Pen and found the fragrance of utterance from the garment of My loving-kindness, give thanks and say: "Praise be unto Thee for having caused me to hear Thy call and enabled me to turn to Thy horizon when the people were veiled by a thick veil." I beseech Thee by Thy most beautiful names and the manifestations of Thy power in the kingdom of creation to aid me to be steadfast in Thy Cause whereby the limbs of the learned trembled and the pillars of the idolaters were shaken. Praise be unto Thee, O God of the worlds.

و قل لك الحمد بما اسمعتني ندائك و ايدتني على
الاقبال الى افقك اذ كان القوم في حجاب غليظ
اسلك باسماك الحسنى و شئونك قدرتك
في ملكوت الانشاء بأن تؤيدني على الاستقامة
على امرك الذي به ارتعدت فرائص العلماء و
تزغرت اركان المشركين الحمد لك يا اله العالمين

BLIB_Or15730.119b

BH05627

To: Varaqiy-i-Ruhani H M, in Khurasan

Date: 1302-02 [1884-Nov]

O Leaf of Paradise! Upon thee be the Glory of God, the Most Glorious! God is Most Glorious! O Leaf of Paradise! Verily the Hidden One hath come with the truth, yet the people understand not. And the Treasured One hath appeared through grace, yet the people perceive not. The Most Exalted Horizon hath been illumined through the manifestation of the Lord of all beings, yet the people recognize not. This is He Who was promised in the books of old, and before Whose name the Kingdom of Names hath bowed down. To this testifieth he who hath with him a perspicuous Book. Verily the Bayan and whatsoever was revealed therein is like a ring upon My finger. To this do testify the dwellers of Paradise and beyond them honored servants. Blessed is the strong one whom the cawing of the wicked weakeneth not, and the steadfast one whom the clamor of every ignorant outcast causeth not to sit. I give glad-tidings unto My servants of My remembrance and My bounty which hath preceded existence. O handmaidens of the All-Merciful in all lands! We have remembered each one of you with that which no treasures or riches can equal, and We bid you show forth the Most Great Steadfastness in this Cause whereby the feet of those who turned away from the Truth did slip when it came with manifest sovereignty. Blessed is the servant who hath attained unto his Goal and the handmaiden who hath

ورقة الفردوس عليها بهاء الله الأبهى الله ابهى يا
ورقة الفردوس ان المكنون اتى بالحق و القوم لا
يفقهون و الخزون قد ظهر بالفضل و الناس هم
لا يشعرون قد انار الأفق الأعلى بظهور مالك
الورى ولكن القوم لا يعرفون

هذا هو الذى بشر به كتب القبل و خضع لاسمه
ملكوت الاسماء يشهد بذلك من عنده كتاب
مشهود ان البيان و ما نزل فيه تكاتم فى اصبعي
يشهد بذلك اهل الفردوس و عن ورائها عباد
مكرمون طوبى لقوى ما اضعفه نعيق الفجار و
لقائم ما اقعدته ضوضاء كل جاهل مردود بشرى
عبادى بذكرى و عنايتى التى سبقت الوجود يا
اماء الرحمن فى البلدان انا ذكرنا كل واحدة
منكن بما لا تعادله الخزان و الكنوز و نأمركن
بالاستقامة الكبرى على هذا الامر الذى به زلت
اقدام الذين اعرضوا عن الحق اذ اتى بسلطان
مشهود طوبى لعبد فاز بالمقصود و لأمة آمنت
بالله المهيمن القيوم البهاء المشرق من افق سماء
رحمتي عليك و عليهن و على كل امة اقبلت و

believed in God, the Protector, the Self-Subsisting. The glory shining from the horizon of the heaven of My mercy be upon thee and upon them and upon every handmaiden who hath turned and hearkened and responded when the Call was raised between earth and heaven, and the believers hastened to the horizon of Manifestation.

سمعت و اجابت اذ ارتفع النداء بين الأرض و
السماء و سرع الموحدون الى افق الظهور

BLIB_Or15730.136b, BRL_DA#292,
TISH.620

BH00051

To: *Mirza Ali Muhammad Yazdi (Varqa) et al., in Tabriz*

Date: 1302-02-11 [1884-Nov-30]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 This servant beareth witness to that which God hath witnessed, and acknowledgeth that which the Supreme Pen hath acknowledged before the creation of all things - that there is none other God but Him. He hath appeared and made manifest that which was hidden in His knowledge, inscribed in His Book, symbolized in His Tablet, and treasured in the repository of His protection, in such wise that neither human limitations nor the whisperings of those who have denied the Lord of Destiny could prevent it. He hath arisen with such an arising that the pillars of princes and the foundations of the learned were shaken, and He hath proclaimed with the most exalted call between earth and heaven that there is none other God but Him, the All-Knowing, by Whose finger's beckoning the ocean of knowledge surged in the realm of possibility and the breezes of the All-Merciful wafted over all lands. Blessed is he who hath heard and hastened, and woe unto every hesitant doubter. Joy unto him who hath heard and responded, and woe unto every idolatrous disbeliever. I offer prayers, peace and glory upon His loved ones and chosen ones, whom neither the swords of enemies deterred from the Lord of all beings, nor the hosts of tyranny frightened in the days of their Lord, the Sovereign of all names. These are servants whose mention hath been voiced by every Book, whose glory and loftiness every scroll hath proclaimed, and whose excellence and sublimity every tablet hath extolled.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 شهد الخادم بما شهد الله و اعترف بما اعترف به
القلم الأعلى قبل خلق الأشياء أنه لا اله الا هو قد
ظهر و اظهر ما كان مكتوناً في علمه و مسطوراً في
كتابه و مرموزاً في لوحه و مخزوناً في خزانة عصمته
على شأن ما منعه شئون البشر و همزات الذين
كفروا بمالك القدر قد قام بقيام تزعزت منه
اركان الأمراء و بنيان العلماء و نادى بأعلى النداء
بين الأرض و السماء أنه لا اله الا هو العليم الذي
باشارة من اصبعه ماج بحر العلم في الامكان و
مرت نسمة الرحمن على البلدان طوبى لمن سمع و
سرع و ويل لكل قاعد مرتاب و نعيماً لمن سمع
و اجاب و ويل لكل مشرك كفار و اصلى و
اسلم و اكبر على اوليائه و اصفياه الذين ما منعهم
سيوف الأعداء عن مالک الوری و ما خوفتهم
جنود الظلم في أيام ربهم مولی الأسماء اولئك
عباد نطق كل كتاب بذكرهم و كل صحيفة بعزهم
و علوهم و كل لوح بفضلهم و سموهم

3 Glory be unto Thee, O Thou through Whose Name the world is illumined and through Whose mention the fragrance of utterance is diffused among the nations! I beseech Thee by Thy Name which Thou hast made the Breaker of the might of aggressors, the Refuge of the believers, and the Haven of the fearful, to protect Thy loved ones from the wicked among Thy servants and to aid them with such aid that in every city the banners of Thy Name and the standards of Thy mention may be raised. O Lord! Thou seest and knowest what hath befallen those whom heedlessness hath not overtaken in Thy path, and whose eyes have not witnessed sleep resting upon beds in Thy love. They traversed lands to exalt Thy Word and visited the servants to convey Thy Cause until they were expelled, seized and imprisoned for Thy Name's sake - the Name through which the river of life flowed and the breezes of revelation wafted over all who dwell in the realm of possibility. O Lord! Thou art He to Whose grandeur all things possible have testified, and to Whose power the tongues of all beings have witnessed. Adorn Thy loved ones, O God of Names and Creator of heaven, with that which will draw them nigh unto Thee in all conditions and grant them the chalice of Thy good-pleasure at all times. Verily, Thou art the Lord of all creation and the Ordainer of all worlds.

4 O beloved of my heart! By God's life, thy mention and praise, and that which flowed from thy pen and was uttered by thy lips, time and again, have gladdened me. Many a day did this servant arise while encompassed by sorrows at what had befallen thy honor and the loved ones of the All-Merciful, and there reached him what thou hadst sent, from which every person of discernment perceived the fragrance of thy sincerity and steadfastness, and the fragrance of thy support and faithfulness in days wherein the servants cast fidelity behind their backs and violated God's Covenant by following their own desires. When I read and understood, the wine of love for thee so intoxicated me that sorrows took flight. Thereupon I repaired to the Most Exalted Station and the heaven of the highest heavens until I attained the presence and presented myself before the Face. When the Ancient Beauty turned His attention to this servant, He spoke, exalted be His grandeur and mighty be His utterance:

5 We are the All-Knowing Witness

6 This is the Day wherein the Kingdom of Utterance calleth aloud in the midmost heart of contingency: "Blessed is he who hath aided the Cause of God and stood up to serve His Cause and quaffed the cup of tribulation in His path and the chalice of hardship in His love and was imprisoned for having summoned

3 سبحانه يا من باسمك تنور العالم و بذكرك فاح عرف البيان بين الأمم اسألك باسمك الذي جعلته قاصم شوكة المعتدين و ملجأ الموحدين و مأمن الخائفين بأن تحفظ اوليائك من اشقياء عبادك و تنصرهم بنصرة ترتفع في كل مدينة رايات اسمك و اعلام ذكرك اى رب ترى و تعلم ما ورد على الذين ما اخذتهم الغفلة في سبيلك و ما رأتهم عين النوم مستريحاً على الفراش في حبك داروا البلاد لاعلاء كلمتك و زاروا العباد لالقاء امرك الى ان طردوا و اخذوا و حبسوا لاسمك الذي به جرى فرات الحيوان و سرت نسيمات الوحي على من في الامكان اى رب انت الذي شهد بعظمتك الممكنات و بقدرتك السن الكائنات زين اوليائك يا اله الأسماء و فاطر السماء بما يقربهم اليك فيكل الأحوال و يرزقهم كأس رضائك في كل الأحيان انك انت مالک الامكان و المهيم على الأكوان

4 يا محبوب فؤادی لعمر الله قد سرّني ذكرک و ثنائک و ما جرى من قلمک و ما تنفّوه به شفتاکم مرّة بعد مرّة کم من يوم قام الخادم و کان محاطاً بالأحزان بما ورد على حضرتک و اولیاء الرحمن و بلغ اليه ما ارسلتموه الذي وجد منه کلّ ذی شئ عرف خلوصکم و استقامتکم و عرف نصرتکم و وفائکم في ایام فيها نبذ العباد الوفاء ورائهم و نقضوا ميثاق الله بما اتبعوا اهوائهم فلما قرأت و عرفت اخذني سکر كأس حبکم على شأن فرّت به الأحزان اذا قصدت المقام الأعلى و سماء السموات العالیات الى ان حضرت و عرضت تلقاء الوجه فلما تمّ توجهه الى الخادم وجه القدم و قال جلّت عظمته و عزّ بیانه

5 انا الشاهد العليم

6 هذا يوم فيه ینادی ملکوت البیان في قطب الامکان طوبی لمن نصر امر الله و قام على خدمة امره و شرب كأس الضراء في سبيله و قدح البأساء في حبه و یجن بما دعا الناس اليه و یسمع

the people unto Him!" And from the waves of the ocean of inner meanings is heard: "Joy be to him from whom the fragrance of fidelity hath wafted throughout the realm of creation and who hath attained unto the Most Great Steadfastness in a Cause whereby the feet of the denizens of the Kingdom of Names have slipped, save whom God hath willed, the Lord of all worlds."

من امواج بحر المعاني نعيماً لمن تَضَوَّعَ منه عرف
الوفاء في ناسوت الانشاء و فاز بالاستقامة
الكبرى على امر به زلت ارجل ملكوت السماء
الا من شاء الله رب العالمين

- 7 O Varqa! Upon thee be My glory and My loving-kindness. The servant who is present hath come with thy letter and what thou didst send to him before and after. From every letter, every word, and every character have We inhaled the fragrance of thy love and thy steadfastness and thy sincerity and thy faithfulness and thy covenant in the Cause of God, the All-Knowing, the All-Wise. We bear witness that thou hast girded up thy loins to serve God and hast spoken His praise and proclaimed His Cause and rent asunder, through His Name, the veils of those who were held back from the Lord of destiny by the Most Great Veil which is called the world. We beseech God to aid thee and assist thee and preserve thee. Verily, He is potent over all things.

7 يا ورقاء عليك بهائي و عنايتي قد حضر العبد
الحاضر بكاتبك و ما ارسلته اليه من قبل و من
بعد انا وجدنا من كل كتاب و من كل كلمة
و من كل حرف عرف محبتك و استقامتك
و خلوصك و وفائك و عهدك في امر الله
العليم الحكيم نشهد انك شمرت الذيل لخدمة
الله و نطقت بثنائه و بلغت امره و خرقت باسمه
حجبات الذين منعوا عن مالک القدر بالحجاب
الأكبر الذي سمي بالعالم نسأل الله بأن ينصرک
و يعينک و يحفظک انه على كل شيء قدير

- 8 We make mention of thee every day and night, and We recall what hath befallen thee in this Cause, at Whose appearance all things proclaimed: "The Kingdom belongeth unto God, the All-Knowing, the All-Informed." Blessed is he who hath turned unto thee and loved thee and heard thy mention in this wondrous Cause. Say: O people of the Bayan and O people of creation! Beware lest ye deny Him Whom ye have worshipped throughout ages and centuries, through nights and days. Be fair in the name of God, then behold this Most Great Structure and hearken unto that wherewith this Great Announcement doth remind you. Say: He is the One foretold in the Torah and announced by the Spirit and Whose mention was sent down in the Qur'an from the presence of an ancient Lord. Fear God and deny not the signs of your Lord, the Most Merciful, and oppose Him not. He calleth you unto the supreme horizon, whereunto every discerning knower beareth witness.

8 انا ذكرناك في كل يوم و في كل ليل و ذكرنا
ما ورد عليك في هذا الأمر الذي اذ ظهر نادى
الأشياء الملك لله العليم الخبير طوبى لمن اقبل
اليك واحبك و سمع ذكرک في هذا الأمر البديع
قل يا ملا البيان و يا اهل الامكان اياكم ان تنكروا
ما عبدتموه في القرون و الأعصار و في الليالي و
الأيام ان انصفوا بالله ثم انظروا هذا البناء الأعظم
و استمعوا ما يذكركم به هذا النبأ العظيم قل انه هو
الذي بشر به التوراة و اخبر به الروح و نزل ذكره
في الفرقان من لدن منزل قديم اتقوا الله و لا
تكفروا بآيات ربكم الرحمن و لا تعترضوا عليه انه
يدعوكم الى الأفق الأعلى يشهد بذلك كل عارف
بصير

- 9 We make mention on this night of My loved ones there and give them the glad-tidings of My loving-kindness and My mercy and My bounty, which have preceded all who are in the heavens and on earth.

9 انا نذكر في هذا الليل اوليائي هناك و نبشرهم
بعنايتي و رحمتي و فضلي الذي سبق من في
السموات و الأرضين

- 10 We make mention of the 'Ayn and the Ba, to whom God testifieth of his acceptance, his devotion, his remembrance, his praise, and his spending in this straight Path. Remember him and give him glad tidings. By My life! He hath attained unto a remembrance that no remembrance can equal and unto a word whose fragrance shall not be cut off throughout the endurance

10 و نذكر العين و الباء الذي يشهد له الله باقباله و
توجهه و ذكره و ثنائه و انفاقه في هذا السبيل
المستقيم ذكره و بشره لعمرى انه فاز بذكر لا
تعادله الأذكار و بكلمة لا ينقطع عرفه بدوام
اسماء ربك السامع المحيب انا سمعنا ما ذكرته

of the names of thy Lord, the Hearing, the Responding. We have heard what thou hast mentioned concerning him, and what the Trustworthy mentioned before, and what he hath done in the path of God, the Exalted, the Great. Convey My greetings unto him and unto the faces of My loved ones, and give them glad tidings of My favors, and remind them of what We have revealed unto thee in this Clear Tablet, that perchance the attraction of the utterance of the All-Merciful may so seize them that the might of the mighty shall not weaken them, nor shall the hosts of the oppressors frighten them. God shall soon seize them as He seized the peoples before them. He, verily, is the Powerful, the Mighty. The Glory shining from the horizon of the heaven of My mercy be upon thee and upon them and upon every steadfast and upright one.

فی حقّه و ذکره الامین من قبل و ما عمل فی سبیل الله العلیّ العظیم کبر من قبلی علیه و علی وجوه اولیائی و بشرهم بعنایتی و ذکرهم بما انزلناه لک فی هذا اللوح المبین لعلّ یاخذهم جذب بیان الرحمن علی شأن لا تضعفهم قوّة الاقویاء و لا تخوفهم جنود الظالمین سوف یاخذهم الله کما اخذ قوماً قبلهم انه هو المقتدر القدير البهاء المشرق من افق سماء رحمتی علیک و علیهم و علی کلّ ثابت مستقیم انتهى

- 11 These pearls of the ocean of utterance need a hem vaster than earth and heaven to gather them together. God is Most Great! Who is able to enumerate them and who can swim in the depths of this Most Great Sea? What pearls! What are these words that this servant hath spoken and continues to speak? In truth, he should seek forgiveness throughout the endurance of the kingdom and the heavenly realm for what he hath said and continues to say. Yet praise be to the Object of the world and the Sovereign of nations, that the effulgences of the sun of His favor toward that spiritual beloved are clear, manifest and evident. We hope that they will, through the name of the Lord of existence, set hearts and souls ablaze with wisdom and utterance - an enkindling such that all who are on earth shall find themselves powerless to extinguish it. What has happened and what intoxication has seized the world? Yes, the intoxication of self and desire has prevented ears from hearing and eyes from seeing. Nevertheless, this servant holds fast to the cord of generosity and clings to the hem of favor, and beseeches Him not to deprive His servants of the waves of the ocean of meanings. Verily, He is powerful over all things.

این لآلی بحر بیان را ذیلی اوسع از ارض و سماء باید تا جمع نماید الله اکبر من یقدر ان یحصیها و من یتسطیع ان یشبع فی غمرات هذا البحر الأعظم بحر چه لآلی چه این الفاظی است که خادم تنفوه نموده و مینماید فی الحقیقه باید بدوام ملک و ملکوت باستغفار پردازد از آنچه گفته و میگوید لکن حمد مقصود عالم و مالک امم را که اشراقات انوار آفتاب عنایتش نسبت بآنجبوب روحانی واضح و لائق و مشهود است امید چنانکه افنده و قلوب را باسم مالک وجود بحکمت و بیان مشتعل نمایند اشتعالیکه من علی الأرض خود را از اطفاء آن عاجز مشاهده کنند آیا چه شده و چه سکری عالم را اخذ نموده بلی سکر نفس و هوی آذان را از استماع منع نموده و ابصار را از مشاهده مع ذلک این خادم بحبل کرم متمسک و بذیل عنایت متشبث و مستلّت مینماید عباد خود را از امواج بحر معانی محروم نفرماید انه علی کلّشی قدیر

- 12 Some time ago, letters arrived from the honored master, His Eminence the Trustee Haji Mirza Abu'l-Hasan, upon him be the Glory of God. In two letters he mentioned in detail your honor and the spiritual beloved 'A.B., upon him be the Glory of God, and he was very pleased and satisfied. I beseech and hope from God, exalted be His glory, that He may aid them in that which is befitting and grant them that which is worthy of His generosity and mercy.

12 چندی قبل نامه‌های مخدوم مکرم جناب امین حاجی میرزا ابوالحسن علیه بهاء الله رسید و در دو نامه ذکر آنحضرت و جناب حبیب روحانی ع ب علیه بهاء الله را بتفصیل نموده بودند و بسیار مسرور و راضی بودند از حقّ جلّ جلاله سائل و آمل که ایشانرا مؤید فرماید بر آنچه سزاوار است و عطا فرماید آنچه را که لایق کرم و رحمت اوست

- 13 Concerning what was written about the means for promoting the Cause and spreading the divine verses and laws, this matter

13 و اینکه مرقوم داشته بودند در باره اسبابیکه سبب ترویج امر و نشر آیات و احکام الهی شود

was presented before the Presence. This is what the Tongue of Grandeur spoke, blessed and exalted be His words: "Today it is incumbent upon every soul to serve the Cause of God. God, exalted be His glory, has made earthly affairs dependent upon means. Every soul must pay the Huququ'llah, and one-third of the Rights of the Land of Ta and its surroundings must be spent on the interests of teaching and spreading the Cause and establishing it. All must be engaged in supporting the Cause in perfect unity and must strive to their utmost ability to exalt the Word. God has forbidden contention and conflict - this is the most great bounty and the supreme favor."

اینفقره تلقاء وجه عرض شد هذا ما نطق به لسان العظمة قوله تبارك وتعالى امروزم بر هر نفسی خدمت امر الله لازم امورات ارض را حق جل جلاله باسباب معلق فرموده حقوق الهی را هر نفسی باید ادا نماید و ثلث حقوق ارض طاء و اطراف آن باید بمصالح تبلیغ و انتشار امر و اثبات آن صرف شود و باید جمیع بکمال اتحاد در نصرت امر مشغول باشند و بقدر مقدور در اعلاء کلمه جهد نمایند حق جدال و نزاع را منع فرموده اینست فضل اعظم و عنایت کبری انتهی

- 14 In all ages, assured and steadfast souls have, in accordance with the command, supported the Cause with life and property. Now it is dependent on property alone. This servant beseeches and hopes from God that He may enable all to accomplish that which benefits the Cause. Verily, He is the Helper, the Generous.

14 در جمیع اعصار نفوس مطمئنہ مستقیمه حسب الأمر بجان و مال نصرت امر مینمودند حال بمال وحده معلق است از حق خادم سائل و آمل است که کل را موفق دارد بر آنچه که مصلحت امر است آنه هو المؤید الکرم

- 15 The items that were sent arrived. However, when the two photographs attained the blessed presence, He observed them and then, smiling, uttered these supreme words: "O servant! They are present in this moment in the presence, and the reward of attainment has been inscribed by the Pen of Will. Blessed be they both, and may it be wholesome for them both." The gaz also arrived and attained the presence, and was bestowed upon every soul who was present before Him, both at that time and afterwards. We praise God for this.

15 اشیائیکه ارسال شده بود رسید ولکن هنگامیکه عکسین بحضور مبارک فائز ملاحظه فرمودند و بعد متبسماً باینکلمه علیا ناطق یا عبد حاضر در این حین بشرف حضور فائزند و اجر لقا از قلم اراده ثبت شد هنیئاً لهما و مرئئاً لهما انتهی گز هم رسید و بحضور فائز و هر نفسی بین یدی حاضر چه در آنحین و چه بعد باو عنایت شد نحمد الله علی ذلک

- 16 On one occasion, this servant attained the presence with a petition from the spiritual friend, his honor A.B., upon him be the Glory of God and His favors. After permission was granted, it was presented. This is what the Tongue of Grandeur spoke in reply - His glory be glorified:

16 وقتی از اوقات اینعبد با عریضه حبیب روحانی جناب عب علیه بهاء الله و عنایت به حضور فائز و بعد از اذن عرض شد هذا ما نطق به لسان العظمة فی الجواب قوله جل جلاله

- 17 He is the Near, the Answering One

17 هو القریب المجیب

- 18 The Wronged One hath heard thy call and hath answered thee with that which hath diffused the fragrance of the loving-kindness of thy Lord, the Compassionate, the All-Bountiful. This is a Day wherein the Mother Book crieth out and saith: "Blessed is the soul that hath attained unto that which was hidden in divine knowledge and recorded in the Books of God, the Lord of all worlds." And the Mother of the Bayan calleth aloud, saying: "O peoples of the earth! By God! The veils have been rent asunder, and the Intended One is come, speaking openly before all the world: 'The Promise is fulfilled and this is the Promised One Who proclaimeth: Verily there is none other God but Me, the Peerless, the All-Informed.'" And

18 قد سمع المظلوم ندائک و اجابک بما فاحت به رائحة عنایة ربک المشفق الکرم هذا يوم فيه ینادی ام الکتاب و یقول طوبی لنفس فازت بما کان مکنوناً فی العلم و مذکوراً فی کتب الله رب العالمین و ام البیان ینادی و یقول یا ملأ الأرض تالله قد خرقت الأعجاب و اتی المقصود و ینطق ظاهراً امام العالم قد اتی الوعد و هذا هو الموعد الذی ینطق أنه لا اله الا انا الفرد الخیر و ام الألواح یصحیح و یقول قد فتح باب اللقاء علی من فی الأرض و السماء طوبی لمن تقرب و فاز أنه من المقربین فی کتاب مبین و الصحيفة الحمراء

the Mother of the Tablets crieth out saying: "The gate of re-union hath been opened unto all who are in earth and heaven. Blessed is he who hath drawn nigh and attained. He is indeed of those who are brought near in a perspicuous Book." And the Crimson Scroll proclaimeth amidst the concourse of creation, saying: "Blessed is he who hath attained unto the days of God and hath acted according to that which hath been recorded in His precious Book."

- 19 O thou who hast turned thy face toward Mine own! Rejoice in My remembrance of thee. We have accepted what thou hast done in His path, and have sent down for thee, both aforetime and at this hour, that which nothing can equal. Verily thy Lord is the All-Remembering, the All-Knowing. We bear witness that thou hast heard the call of the All-Merciful, hast turned unto Him and held fast unto His Strong Cord. How many a servant hath heard and hastened, then turned away from God, and how many a servant hath attained unto the Most Great Steadfastness in such wise that through his constancy the limbs of the idolaters were made to quake. Read thou what We have revealed unto thee, by the hosts of My Kingdom's denizens. Thus doth He command thee Who possesseth a perspicuous Book. We counsel thee to observe wisdom, lest the clamor of every remote transgressor be raised. Give thanks unto God that thy deeds have been accepted, thy call hath been heard, and thy letter hath attained unto My Most Great Prison. The splendor shining from the horizon of the heaven of My grace be upon thee and upon those who are with thee among thy kindred, and upon those who have testified to that which God hath testified: that there is none other God but Me, the Single, the One, the All-Knowing, the All-Wise.

- 20 The Tongue of Grandeur hath spoken concerning them that which shall never perish and whose fruits shall appear day after day. This year all have been commanded to practice concealment lest clamor be raised among the people. This evanescent servant conveyeth greetings and salutations to them and declareth: "Happy is he, for he hath attained unto the special favors of God, exalted be His glory." That which hath been revealed beareth witness to what hath been stated, and a Most Holy, Most Exalted Tablet hath also been sent separately. God willing, they shall attain unto it and receive their portion from the oceans of His grace. Glory be to God! This servant is astonished at these heedless people - to what have they attached their hearts and with what are they occupied? Do they deny the transience of the world, or are they unaware of its changes and transformations? They have taken conjecture in place of certitude, and fancy in place of assurance. Soon shall all return to nothingness, and there shall remain for those brought near

بين ملا الانشاء تنادى وتقول طوبى لمن فاز بآيام الله و عمل بما كان مذكوراً فى كتابه العزيز

19 يا ايها المتوجه الى الوجه ان افرح بذكرى اياك انا قبلنا ما عملته فى سبيله و انزلنا لك من قبل و فى هذا الحين ما لا تعادله الاشياء ان ريك هو الذاكرا العليم نشهد انك سمعت نداء الرحمن و اقبلت اليه و تمسكت بحبله المتين كم من عبد سمع و سرع ثم اعرض عن الله و كم من عبد فاز بالاستقامة الكبرى على شأن بقيامه ارتعدت فرائص المشركين ان اقراء ما انزلناه لك بربوات اهل ملكوتى كذلك يا مكرم من عنده كتاب مبين انا نوصيك بالحكمة لئلا يرتفع ضوضاء كل فاجر بعيد ان احمد الله بما فاز عملك بالقبول و ندائك بالاصغاء و كتابك بالحضور فى سجنى العظيم البهاء المشرق من افق سماء فضلى عليك و على من معك من اهلك و على الذين شهدوا بما شهد الله انه لا اله الا انا الفرد الواحد العليم الحكيم انتهى

20 لسان عظمت در باره ايشان نطق فرمود بآنچه كه فنا او را اخذ ننماید و در هر يوم ثمراتش ظاهر و هویدا شود این سنه كل را امر بستر فرمودند لئلا يرتفع الضوضاء بين الورى اينعبد فاني خدمت ايشان تكبير و سلام ميرساند و عرض مينمايد هنيئاً له چه كه بعنايات مخصوصه حق جلّ جلاله فائز شدند آنچه نازل شهادت ميدهد بر آنچه عرض شد و يك لوح امانع اقدس هم عليه ارسال گشت انشاء الله بان فائز شوند و از بجزر عنايتش قسمت برند سبحان الله اين خادم متعبر است اين ناس غافل بچه دل بسته اند و بچه مشغولند آيا فناى عالم را منكرند و يا از تغيير و اختلاف يخبر بجاي يقين ظنون اخذ نموده اند و مقام ايقان اوهام عنقریب كل بعدم راجع و يبقی للمقربين ما انزله الله فى الكتاب حسب الامر

only what God hath revealed in the Book. As commanded, they must observe wisdom and act in accordance therewith, for this matter hath been revealed from the Supreme Pen in numerous Tablets and its observance is obligatory upon all.

باید بحکمت ناظر باشند و بآن عامل چه که از قلم اعلی در الواح عدیده اینفقره نازل عمل بآن بر کل فرض است

21 He verily protecteth whom He willeth and aideth whom He pleaseth, and He is the Mighty, the Praiseworthy. It is entirely clear and evident that the True Protector is God, exalted be His glory, yet it is necessary and incumbent to act in accordance with what He hath commanded, for people are not all observed to be at the same station. Therefore must the loved ones be considerate and remind them.

21 آنه یحفظ من بشاء و ینصر من یرید و هو العزیز الحمید این بسی واضح و مبرهنست که حافظ حق جل جلاله است و لکن عمل بآنچه هم که امر فرموده لازم و واجب چه که ناس کل در یکمقام مشاهده نمیشوند لذا باید اولیا مراعات نمایند و ایشانرا متذکر دارند

22 Regarding what was written about several souls from the land of S and Y who are heading to this land for agriculture according to the counsel of the honored beloved, the distinguished Amin, upon him be the glory of God - this matter was presented by Amin and they said: "The prison situation is uncertain, as disturbances have been mentioned both before and after. Therefore it is more prudent for them to remain in that same land." Today the primary and universal divine cultivation has been and continues to be the sowing of the blessed Word. We beseech God to assist them and others in service to the Cause.

22 اینکه مرقوم داشتند چند نفسی از ارض س و ی بجهت زراعت بمصلحت حبیب مکرم جناب امین علیه بهاء الله باین ارض متوجهند اینفقره را جناب امین عرض نمودند فرمودند امر بجن معلوم نیست چه که از قبل و بعد اضطراب سری آن ذکر شده لذا در همان ارض ساکن باشند اقرب بتقوی است انتهی امروز زراعت اولیاء کلیه الهیه القاء کلمه مبارکه بوده و هست از حق میطلبیم ایشان و سایرین را مؤید فرماید بر خدمت امر

23 As for the mention of my beloved Haji Mirza Haydar-'Ali, my beloved Ibn-i-Asdaq, and my beloved Aqa Mirza Asadu'llah, upon them be the glory of God - in these days their letters arrived addressed to this evanescent servant. Praise be to God, every word thereof spoke in praise of Truth and bore witness to their acceptance, attention, humility and submissiveness before God, our Lord and the Lord of all who are in the heavens and earths. A letter also arrived from His Holiness Ismu'llah Jamal, upon him be all the most glorious Glory, mentioning that beloved of the heart. Their intention was that that beloved one should travel to those regions. After presenting this in the Most Holy Court, they said: "It is very good, however the requirements of wisdom must be observed, for after the episode in the land of Ta, some movement has appeared in every land." And they said: "We beseech God to assist Ismu'l-Jamal in wisdom."

23 اینکه ذکر محبوبی جناب حاجی میرزا حیدر علی و محبوبی جناب ابن اصدق و محبوبی جناب آقا میرزا اسدالله علیهم بهاء الله را فرمودند این آیام نامه های ایشان باسم این خادم فانی رسید لله الحمد هر حرفی از آن ناطق بود بثنای حق و گواهی میداد باقبال و توجه و خضوع و خشوع ایشان لله ربنا و رب من فی السموات و الارضین از حضرت اسم الله جمال علیه منکّل بهاء اباه هم دستخط رسید و ذکر آنحبيب فؤاد را فرموده بودند مقصودشان آنکه آنحبيب بآنجهات توجه نمایند بعد از عرض در ساحت اقدس فرمودند بسیار خوبست و لکن باید مقتضیات حکمت ملاحظه شود چه که بعد از مقدمه ارض طاء در هر ارضی فی الجمله حرکتی ظاهر و فرمودند از حق میطلبیم اسم جمال را مؤید فرماید بر حکمت انتهی

24 Regarding what was written about the beloved of the heart A and H, upon him be the Most Glorious Glory of God, and the relatives and friends of that land, upon them be the glory of God - these matters were presented in the Most Holy, Most Exalted Court. This is what was revealed for them from God,

24 در باره حبیب فؤاد جناب الف و حاء علیه بهاء الله الأبهی و بستگان و دوستان آن ارض علیهم بهاء الله مرقوم داشتند مراتب در ساحت اقدس اعلی عرض شد هذا ما نزل لهم من

the Lord of the worlds. His word - exalted be His majesty and mighty be His utterance:

- 25 O people of Mim! Your Ancient Lord makes mention of you with that which draws you nigh unto Him. He, verily, is the Single, the One, the All-Knowing, the All-Informed. During the nights hath the Supreme Pen remembered you, and during the days it moveth upon your names. Verily your Lord, the All-Merciful, is the Compassionate, the Generous. At all times there hath flowed from the Pen of the All-Merciful the river of wisdom and utterance. Blessed are they that drink thereof. O My loved ones there! Harken unto the call of the Wronged One when sorrows encompassed Him through those who disbelieved in the Day of Judgment. By God's life! Were ye to hearken with true hearing—that is, were ye to hear the Call of Truth with the ear of inner truth—ye would be set ablaze in such wise that the peoples of the world would be powerless to quench it. Today the Sun calleth out, and the waves of the ocean summon mankind unto the most exalted horizon. The rustling of the Divine Lote-Tree is raised from one direction, and from another floweth the Kawthar of the All-Merciful's utterance. They that have not drunk from the ocean of knowledge and are deprived of hearkening to the divine call must arise with perfect steadfastness in the Cause of the Lord of all beings, in such wise that neither the aggressive, nor the irreligious, nor the deceitful may debar you from the Most Exalted Horizon.

- 26 Today the heavens of Revelation are adorned with the stars of utterance, and the horizon of the world is illumined with the splendors of the light of His countenance. Strive ye, that ye may attain unto that which beseemeth the days of God. Moses gave all men the glad-tidings of this Day, and Christ promised it. The Seal of the Prophets—may the life of all else be a sacrifice unto Him—was commanded in the mighty stronghold of the Qur'an to give the glad-tidings of the Day whereon mankind shall stand before the Lord of the worlds. Know ye the value of this time! By God's life, it is more precious and more beloved than the crimson philosophers' stone, for while the latter, as is said, transmuteth one color into another, or one body into another, this time and this moment, which in the Qur'an is termed "the Hour" and mentioned as "the Resurrection," bestoweth life upon the world and conferreth the spirit of the animal. O party of God! Arise as behoveth you and act as is worthy. Be not grieved by the might of princes, the power of the strong, or the glory of the divines. I swear by the Sun of the horizon of utterance which speaketh at this moment—ere long shall all return with utter abasement and regret to the station appointed for them as a consequence of their deeds. Praise be

لدى الله رب العالمين قوله جلّ جلاله وعزّ بيانه هو الله تعالى شأنه العزة والعظمة والبيان

25 يا اهل الميم يذكرکم مولیکم القديم بما یقرّبکم الیه أنّه هو الفرد الواحد العليم الخبير فی الیالی ذکرکم القلم الاعلیٰ و فی الاّیام یتحرّک علی اسمائکم أنّ ربکم الرحمن هو المشفق الکریم قد جرى فیکلّ الأحيان من قلم الرحمن فرات الحکمة و البیان طوی للشاربین یا اولیائی هناك ان استمعوا نداء المظلوم اذ احاطته الأحزان من الذین کفروا بیوم الذین لعمر الله اگر باصغاء حقیقی فائز شوید یعنی ندای حق را بسمع حقیقت بشنوید مشتعل گردید بشأنیکه اهل عالم قادر بر اطفاء آن نباشند امروز آفتاب ندا مینماید و امواج بحر ناس را بافق اعلى دعوت میکند حقیف سدره از جهتی مرتفع و کوثر بیان رحمن از جهت اخرى گنگشته نفوسیکه از بحر آگاهی نیاشامیدند و از اصغاء ندای الهی محرومند باستقامت تمام بر امر مالک انام قیام نمائید بشأنیکه معتدین و ملحدین و خادعین شما را از افق اعلى منع ننمایند

26 امروز سموات ظهور بانجم بیان مزین و افق عالم باشرافات انوار وجه منور جهد نمائید تا فائز شوید بانچه که سزاوار ایام الله است حضرت کلیم کل را بلین یوم بشارت داده و حضرت روح وعده فرموده خاتم انبیا روح ما سواه فداه در حصن متین فرقان ببشارت یوم یقوم الناس لرّب العالمین مأمور قدر وقت را بدانید لعمر الله از اکسیر احمر مرغوبتر و محبوبتر است چه که اکسیر از قرار مذکور لونی را بلونی و یا جسدی را بجسد دیگر تبدیل نماید ولکن این وقت و این حین که در فرقان بساعت تعبیر شده و بقیامت مذکور عالم را جان بخشد و روح حیوان عطا نماید یا حزب الله بما ینبغی قیام نمائید و بانچه لایق است عامل شوید از سطوت امرا و قوت اقویا و شوکه علما محزون مباشید قسم بافتاب افق بیان که در این حین ناطق است عنقریب کل بذلت و حسرت تمام بمقامیکه از نتیجه اعمالشان معین شده راجع گردند لله الحمد شما فائز شدید بانچه که کل از او محجوبند نوشیدید

to God! Ye have attained unto that from which all others are veiled. Ye have drunk that whereof all are seen to be deprived, save whom God willeth. With the arm of certitude, take hold of the Perspicuous Book. This is that which shall profit you in all the worlds of your Lord, the All-Knowing, the All-Wise. We have, out of wisdom from Us and protection from Our presence, veiled the mention of him who loved Me and attained unto My Tablets, and verily We are the Concealer, the All-Wise.

آنچه را که جمیع از آن محروم مشاهده میشوند
آلا من شاء الله بعضد یقین کتاب مبین را اخذ
نمائید هذا ما ینفعکم فیکل عالم من عوالم ربکم
العلیم الحکیم

- 27 O people of S and Y! The Wronged One makes mention of you from the prison and gives you glad tidings of the favors of God, the Lord of all worlds. There has come before the Wronged One a letter from him who has arisen to serve My Cause, who circled round Me and soared in My atmosphere, wherein was your mention. We have made mention of you with this wondrous mention. Beware lest anything keep you back from God, the Lord of all names. Give thanks unto God for having created you, sustained you, and aided you to hearken to His most sweet call when it was raised between earth and heaven. Verily your Lord, the Most Merciful, is the Forgiving, the Compassionate. Be not grieved by the doubts of the people of the Bayan and the intimations of the divines of the earth who have broken the Covenant of God, the Lord of the mighty throne.

27 انا سترنا ذکر من احببني و فاز بالواحي حکمة من
عندنا و ستراً من لدنا و انا السّاتر الحکیم یا اهل
السّین و الیاء یذکرکم المظلوم من شطر السّجن
و یدبّرکم بعناية الله ربّ العالمین قد حضر لدى
المظلوم کتاب من الذی قام على خدمة امری و
طاف حولی و طار فی هوائی و کان فیہ ذکرکم
ذکرناکم بهذا الذکر البدیع ایّاکم ان یمنعکم شیء من
الأشیاء عن الله مالک الأسماء ان احمدا الله بما
خلقکم و رزقکم و ایدکم على اصغاء ندائه الأهل
اذ ارتفع بین الأرض و السّماء ان ربکم الرحمن
لهو الغفور الرحیم لا تحزنوا من شبهات اهل البیان
و اشارات علماء الأرض الذین نقضوا میثاق الله
ربّ العرش العظیم

- 28 Blessed are they who in this day arise wholly to offer praise and glorification, but this must be done with wisdom, for the heedless people cling to the manifestations of fancy and vain imaginings. They are seen to be unaware of the sealed wine and bereft of the Kawthar of utterance. The loved ones in that land must, with perfect unity and harmony, occupy themselves with the mention and praise of the True One and aid the Creator with the hosts of goodly character. By the life of God! Were you to become aware of what hath been ordained by the Supreme Pen, you would all exclaim: "Praise be unto Thee, O God of the worlds!" Be not saddened by what hath come to pass or what may yet come to pass. The command is in His hand. He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the Powerful. The glory be upon you and upon those with you and upon them that have believed in God, the Mighty, the Praiseworthy.

28 طوبی از برای نفوسیکه الیوم بکّلمهم بذكر و ثنا قیام
نماید ولكن بحکمت باید رفتار نمود چه که ناس
غافل جاهل بمظاهر ظنون و اوهام متمسکند از
رحیق مختوم ینخیز و از کوثر بیان بی بهره مشاهده
میشوند اولیای آن ارض باید با کمال اتّحاد و اتّفاق
بذکر و ثناء حق مشغول گردند و بجنود اخلاق
خلاق را نصرت نمایند لعمر الله اگر آگاه شوید
بآنچه از قلم اعلی مقدر گشته جمیع به لک الحمد
یا اله العالمین ناطق گردید و از آنچه وارد شده
و یا بشود محزون نشوید الأمر بیده یفعل ما یشاء
و یحکم ما یرید و هو المقتدر القدير البهاء علیکم و
على من معکم و على الذین آمنوا بالله العزیز الحمید
انتهی

- 29 Indeed, one matter has become the cause of great regret, namely that in every place where a believer was arrested, first the Tablets and Writings were seized, and then the owner of the house. Glory be to God! Are the Tablets and Writings to be kept in front of the houses of the friends or in places exposed to all eyes? In the land of Ta, many Tablets and

29 یکفقره فی الحقیقه سبب و علّت اسف کبیر شده
و آن اینکه در هر محل که یکنفر از اصحاب
گرفته شد اول کتب و الواح بدست آمد و
بعد صاحب بیت سبحان الله آیا الواح و کتب
محلش امام بیوت احبّاست و یا بر محلها یتکه مقابل

Writings fell into the hands of the oppressors. A hundred thousand regrets, for they do not preserve them and may perhaps destroy them all. The people of God must exert their utmost effort in protecting the divine verses, that they may be safeguarded from treacherous eyes and thieving hands. This servant has expressed this to some of the friends. God willing, they will be assisted. Among other things, all the writings of the beloved Ali-Qabli-Akbar, upon him be the Glory of God, the Most Glorious, fell into the hands of the enemies. In any case, they took most of these along with other writings to the government. I beseech God, exalted be His glory, to preserve whatever has fallen into the hands of the oppressors. Verily He is the Preserver, the Wise.

وجوه و عیون واقع است در مقدمهء ارض طاء کتب و الواح بسیار بدست ظالمین افتاد صد هزار افسوس چه که آنها حفظ ننمایند و شاید که کل را محو میکنند حزب الله باید در حفظ آیات الهی کمال جهد را مبذول دارند تا از عیون خائنه و ایادی سارقه محفوظ ماند این بعد ببعضی از دوستان اظهار نموده انشاء الله مؤید شوند از جمله نوشتجات محبوبی جناب علی قبل اکبر علیه بهاء الله الایبی جمیع در دست اعدا افتاد باری اکثری را مع نوشتجات بیاب حکومت بردند از حق جلّ جلاله سائل و آملی که آنچه در دست ظالمین افتاده حفظ فرماید انه هو الحافظ الحکیم

- 30 They had written mentioning Haji Muhammad-Tahir, upon him be the Glory of God. This matter was presented in the Most Holy and Most Exalted Court. This is what was revealed for him once again from God, the Lord of all beings. His word, mighty is His utterance and manifest His proof:

30 ذکر جناب حاجی محمد طاهر علیه بهاء الله را مرقوم داشتند این فقره در ساحت امنع اقدس عرض شد هذا ما نزل له مرّة اخری من لدی الله مالک الوری قوله عزّ بیانه و جلّ برهانه

- 31 He is the Compassionate, the Generous

31 هو المشفق الکریم

- 32 O Muhammad-Tahir! The Wronged One makes mention of thee at a time when sorrows have surrounded Him from the dawning-places of idle fancies and vain imaginings of those who claim knowledge without clear proof or evidence. These are they who would mount the pulpits to make mention of God, the Lord of creation. When they concluded their remembrances with mention of the Proof, they arose and said "May God hasten his advent." Yet when the veils were rent asunder and the clouds parted, they arose in opposition until they pronounced their verdict against Him with such injustice as caused the trees in the mountains to lament. They passed judgment on Him Whom they had remembered throughout the nights and days. By God! Because of their tyranny the eyes of the Most Exalted Paradise and the Supreme Heaven wept. He in Whose possession is the Mother Book bears witness to this. Blessed art thou for having cast them behind thee and for having turned to God with spirit and fragrance. We have heard thy call and what thou hast composed in remembrance of this Wronged One Who was banished and exiled throughout the lands. By the life of God! We call unto all who are on earth even as We called them before, and We make mention of what We mentioned before all faces. The might of the mighty cannot hinder Us, nor the clamor of the divines, nor the roaring of men. The hosts of the world cannot weaken Us. The Lord of Eternity, Who proclaims "There is none other God but Me, the Mighty, the All-Bountiful," bears witness to this.

32 یا محمد قبل طاهر یذکرک المظلوم اذ احاطته الأحزان من مطالع الظنون و الأوهام الذین یدعون العلم من دون بیّنة و برهان هم الذین کانوا ان یرتقوا علی المنابر ل ذکر الله مالک الایجاد فلما انتهت الأذکار ب ذکر الحجّة قاموا و قالوا عجل الله فرجه و لما خرقت الأجباب و انشقّ الغمام قاموا علی الاعراض الی ان افتوا علیه بظلم ناحت به الأشجار فی الجبال قد افتوا علی الذی ذکروه فی اللیالی و الاّیام تالله بظلمهم بکت عیون الفردوس الأعلى و الجنة العلیا یشهد بذلك من عنده ام الکتاب طوبی لک بما نبذتهم ورائک و اقبلت الی الله بالروح و الریحان قد سمعنا ندائک و ما انشأته فی ذکر هذا المظلوم الذی طرد و نفی الی البلاد لعمر الله ندعو من علی الأرض کما دعوناهم من قبل و نذکر ما ذکرناه امام الوجوه لا تمنعنا قوّة الأقویاء و لا ضوضاء العلّماء و لا زماجیر الرجال لا تضعفنا جنود العالم یشهد بذلك مالک القدم الذی ینطق انه لا اله الاّ انا العزیز الوهاب انا

- 33 We beseech God to assist thee in preserving what He hath ordained for thee. He is verily the Helper, the All-Bountiful. Blessed is the tongue that hath spoken My remembrance, the face that hath turned toward My face, the ear that hath been honored to hear My call, and the hand that hath clung to the cord of God, the Lord of Lords. The glory shining from the horizon of the Tablet be upon thee and upon those who have cast aside what the people possess, turning unto God, the Mighty, the All-Bountiful.
- 34 Thus ends what was revealed. Praise and gratitude be to God. They have attained to that which hath no peer or likeness. The bounty of God, exalted be His glory, is evident from the fragrances of His verses. God willing, they shall be enabled to engage in remembrance, praise, and the greatest steadfastness in all conditions. This servant offers his utter nothingness and effacement in service to them, and conveys remembrance and glorification.
- 35 As to what you wrote regarding the veil, although certain ordinances have been revealed from the Most Exalted Pen, the matter of covering has been ordained and is concealed from all. However, considering wisdom, what has been observed is that in most matters the previous ruling remains in effect until the greatest separation occurs, lest it become a cause of remoteness and avoidance by the people, that perchance they may be enabled to hearken unto the Word and act according to what God has willed.
- 36 As to what was written concerning the elixir, this Most Exalted Word was repeatedly heard from the tongue of the Lord of Names - exalted be His utterance and mighty His proof: "O servant in attendance! Whatever hath been revealed concerning the elixir from the heaven of divine Will was in response to the questions of the servants. They repeatedly asked until that which was revealed was revealed. Otherwise, the Most Exalted Pen would not have addressed it and hath not had, nor hath, any inclination to mention such matters. The Prophets have made mention of it, and likewise the philosophers have had countless discussions about the existence or non-existence of this art. Some have said that bodies other than gold are prevented from attaining to this station due to ailments, and that the power and balance of the elixir removes this and reveals their original color and essence. Others have deemed this impossible, saying that these metals are each composed of different elements and that the elixir is incapable of acting upon different contradictory things. Many philosophers have considered the transformation of essence impossible. The books of
- 33 نَسْأَلُ اللَّهَ أَنْ يُؤَيِّدَكَ عَلَى حِفْظِ مَا قَدَّرَ لَكَ أَنَّهُ
لَهُو الْمُؤَيَّدُ الْفَضْلَ طَوْبِي لِلْسَّانِ نَطْقِي بِذِكْرِي وَلَوْجِهِ
تَوَجَّهُ إِلَى وَجْهِهِ وَلَا أُذُنَ فَازَتْ بِاصْغَاءِ نِدَائِي وَ
لَيْدِ تَمَسُّكَتْ بِحَبْلِ اللَّهِ رَبِّ الْأَرْبَابِ الْبَهَاءِ اللَّائِيحِ
مِنْ أَفْقِ اللَّوْحِ عَلَيْكَ وَعَلَى الَّذِينَ نَبَذُوا مَا عِنْدَ
النَّاسِ مُقْبِلِينَ إِلَى اللَّهِ الْعَزِيزِ الْوَهَّابِ انْتَهَى
- 34 اللَّهُ الْحَمْدُ وَالْمِنَّةُ فَائِزٌ شَدَنْدَ بِأَنْجِيهِ كَمَا مِثْلُ وَ شَبِهِ
نَدَاشْتَهُ وَ نَدَارْدَ عَنَايَتِ حَقِّ جَلِّ جَلَالِهِ اَزْ نَفْحَاتِ
آيَاتِشِ وَاضِحِ وَ مَبْرَهَنَسْتِ اِنْشَاءً اللَّهُ مُوقِفٌ شُونَدِ بِرِ
ذِكْرٍ وَ ثَنَا وَ اسْتِقَامَتِ كِبَرِي فِي جَمِيعِ اَحْوَالِ اَيْنِ
خَادِمِ خَدَمْتِ اِيْشَانَ اَظْهَارِ فَنَاءِ وَ نِيْسَتِي وَ ذِكْرٍ وَ
تَكْبِيرِ مِيْنَمَائِدِ وَ مِيْرَسَانِدِ
- 35 اَيْنَكِهْ دَر بَارِهْ حِجَابِ مَرْقُومِ دَاشْتِيْدِ اِگَرِچِهْ بَعْضِي
اَز اَحْكَامِ اَز قَلَمِ اَعْلَى جَارِي وَلَكِنْ اَمْرِ بَسْتَرِ شُدِهْ
وَ اَز كُلِّ مُسْتَوْرِ اسْتِ وَلَكِنْ نَظَرِ بِحَكْمَتِ اَنْجِيهِ
مُشَاهَدِهْ شُدِ دَر اَكْثَرِ اَمُورِ حَكْمِ قَبْلِ جَارِي تَا
فَصْلِ اَكْبَرِ وَاقِعِ نَشُودِ وَ سَبَبِ بَعْدِ وَ اجْتِنَابِ
نَاسِ نَكْرَدْدِ شَائِدِ بِاصْغَاءِ كُلِّهِ فَائِزٌ شُونَدِ وَ بِهْ مَا
اِرَادِهْ اللَّهُ عَامِلِ گَرْدَنْدِ
- 36 دَر بَارِهْ اَكْسِيْرِ مَرْقُومِ فَرْمُودِهْ بُوْدَنْدِ مَكْرَّرِ
اَيْنَكِهْمَهْ عَلِيَا اَز لِسَانِ مَالِكِ اَسْمَاءِ شَنِيدِهْ شُدِ
قَوْلُهُ جَلِّ بِيَانِهِ وَ عَزَّ بَرَهَانِهِ يَا عَبْدَ حَاضِرِ اَنْجِيهِ
دَر بَارِهْ اَكْسِيْرِ اَز سَمَاءِ مُشِيْتِ اِلٰهِي نَازِلِ نَظَرِ
بِسْوَالِ عِبَادِ بُوْدِهْ مَكْرَّرِ سْوَالِ مُنُودِهْ اَنْدِ تَا اَنَكِهْ
نَازِلِ شُدِ اَنْجِيهِ نَازِلِ شُدِ وَ اَلَا قَلَمِ اَعْلَى تَعَرَّضِ
نَمِيْنَمُودِ وَ اِقْبَالِ بِذِكْرِ اَيْنِ اَمُورِ نَدَاشْتِهْ وَ نَدَارْدِ اَنْبِيَا
ذِكْرِ فَرْمُودِهْ اَنْدِ وَ هَمْچِيْنِ حَكْمًا دَر وَجُودِ وَ عَدَمِ
اَيْنِ صَنِعِ گِفْتِگُوْهَائِي لَا تَحْصِيْ بِمِيَانِ اَمْدِهْ بَعْضِي
گِفْتِهْ اَنْدِ اَجْسَادِ غَيْرِ ذَهَبِ بُوَاسِطَهْ اَمْرَاضِ اَز
بُلُوْغِ بَايْنِقَامِ مُمْنَعَنْدِ وَ قُوْتِ وَ اَعْتِدَالِ اَكْسِيْرِ
رَفْعِ مِيْنَمَائِدِ وَ بُلُوْنِ وَ كِيْنُوْنَتِ اَصْلِيْ ظَاْهَرِ
مِيْشُوْنْدِ وَ بَرْنِيْ اَيْنِفْقَرِهْ رَا مَحَالِ دَانَسْتِهْ اَنْدِ چِنَاْنِچِهْ
گِفْتِهْ اَنْدِ اَيْنِ فَلَازَاتِ هَر يَكِ اَز اَجْزَاءِ مُخْتَلَفَهْ
تَرْكِيْبِ شُدِهْ اَكْسِيْرِ عَاجِزِ اسْتِ اَز تَصْرِيفِ دَر
اَشْيَاءِ مُخْتَلَفَهْ مُتَنَاقِضَهْ جَمْهُوْرِيْ اَز حَكْمًا قَلْبِ
مَاهِيْتِ رَا مَحَالِ دَانَسْتِهْ اَنْدِ كِتَبِ قَوْمِ مَشْحُوْنَسْتِ
بَايْنِ اَذْكَارِ وَ اَعْتِرَاضَاتِ وَ اِخْتِلَافَاتِ حَكْمًا اَز
فَلَاسِفَهْ وَ غَيْرِهِمْ وَلَكِنْ اِگَرِ صَاحِبِ فَوْادِ وَ بَصَرِ

the people are filled with such mentions, objections, and differences among philosophers and others. However, if one possessed of insight and vision were to reflect upon the utterances that have flowed from the Most Exalted Pen, the matter of its existence or non-existence would become evident and manifest unto him."

- 37 Time and again this servant has presented the petitions of the friends of God who have inquired about this matter, and some have shown utmost insistence in their questioning. Therefore there flowed from the Most Exalted Pen that which exists. Once this Most Exalted Word was heard, He said: "O servant in attendance! If no answer were to be revealed, there would be fear that they might attribute it to a lack of divine knowledge." And to each person an answer was revealed containing within it a prohibition, save for one or two. The prohibition against engaging in this work has been repeatedly revealed.

- 38 The wisdom of the past has entirely differed from the wisdom of the present. In the elements, in the planets, and likewise in movements, spirits and bodies, fundamental differences have appeared, both in effects and in numbers, and assuredly in future years that which is now hidden from all eyes shall be revealed. This Most Great Revelation is the cause and reason for the opening of the gates of sciences and wisdom. No one hath yet fully enumerated the sciences and hosts of Truth. How many manifest suns have not been seen, and how many moons remain hidden from sight! If all the world were to gather and attempt to enumerate the creation of but one of the fixed stars and the planets revolving around it, they would surely find themselves powerless and would utter the blessed words "None knoweth the hosts of thy Lord save Him."

- 39 The glad tidings are that yesterday the Ancient Beauty proceeded from the Mansion of Bahji to the Mansion of Mazra'ih with a group, and when they reached the resting place of His father - upon him be all the most glorious Glory - He paused, and there was revealed for him that whose fragrance endureth, whose mention endureth, and whose word and meaning endureth. Blessed be he and joyous be he who, in coming and going, hath attained to this most great bounty the like of which the eye of the world hath not seen. This station is beyond mention.

- 40 Concerning what was written about the Revelation of John, upon Him be the Most Glorious Beauty of God, it is correct. He has mentioned with utmost clarity, as He says that the New City shall descend from heaven, meaning the New Jerusalem

در بیانانیکه از قلم اعلی جاری شده تفکر نماید
امر وجود و عدم بر او ظاهر و هویدا و آشکار
شود انتی

37 مکرر اینعبد عرایض دوستان الهی را که از این
امر سؤال نموده‌اند عرض نموده و بعضی در
سؤال بکمال اصرار ظاهر لذا جاری شد از قلم
اعلی آنچه موجود است وقتی اینکلمهء علیا استماع
شد فرمودند یا عبد حاضر اگر جواب نازل نشود
بیم آنست بر عدم علم الهی حمل نمایند انتی و بهر
نفسی جواب نازل حکم منع در او بوده الا یک
یا دو حکم منع بر اشتغال باینعمل مکرر نازل

38 حکمت قبل بالمره با حکمت حال مختلف شده
در عناصر و در سیارات و همچنین در حرکات
و ارواح و اجساد اختلافات کلیه ظاهر چه در
تأثیرات و چه در اعداد و البته در سنین بعد هم
ظاهر شود آنچه حال از عیون مستور است و
اینظهور اعظم سبب و علت است از برای فتح
ابواب علوم و حکم احدی علوم و جنود حق را
تا حین بتمامه احصا نموده چه بسیار از شمس
ظاهر که دیده نشده و چه بسیار از اقمار که
از ابصار مستور است اگر جمیع عالم جمع شوند
و بخواهند احصای خلق یکی از انجم ثوابت و
سیارات حول او را نمایند البته خود را عاجز
مشاهده کنند و بکلمهء مبارکهء لا یعلم جنود
ربک الا هو ناطق گردند

39 بشارت آنکه یوم قبل جمال قدم از قصر بهجی
به قصر مزرعه توجه فرمودند مع جمعی و چون
بمضجع حضرت والد علیه من کل بهاء اباه
رسیدند توقف فرمودند و نازل شد از برای ایشان
آنچه که عرفش باقی و ذکرش باقی و لفظ و
معنیش باقی هنبأ لحضرت و مرثیاً لحضرت در
ذهاب و ایاب باین فضل اعظم که چشم عالم
مثل آن ندیده فائزند اینمقام فوق اذکار است

40 اینکه در بارهء مکاشفات یوحنا علیه بهاء الله
الاهی مرقوم داشتند صحیح است ایشان بکمال
تصریح ذکر فرموده‌اند چنانچه میفرماید مدینهء

shall descend in Jerusalem, as indeed it did descend. There are many signs, but time does not permit. What that beloved one wrote is correct, but the people do not understand.

- 41 As for what was mentioned about the Well-Ordered Pearl and the traditions recorded therein, it is fitting and conforming, but the people are antagonistic and hypocritical. In this land too, some have found clear signs, evident proofs, and decisive traditions in the books, all of which indicate the appearance of the Hidden Name, the Treasured Secret, and the Complete All-Embracing Word, and yet no one is aware. The Prussian group, despite acknowledging that "we have turned to this land to attain the Manifestation, for it is written in our books that the Manifestation is near or has passed," yet they remain heedless.

- 42 The world is overtaken by the stupor of negligence. One day these words were heard from the Mouth of the Will of the Lord of all beings: "O servant in attendance! Today the sun bears witness, the sea cries out, the earth gives tidings. The intoxication of vain desire has so seized the people that they are oblivious to themselves and others, let alone this station and the recognition of the station that has been the ultimate hope of those near to God, the believers, and the sincere ones."

- 43 As to what was written concerning the revered Shaykh and the revered Siyyid - upon them be all the most glorious Glory of God - that among some of the friends there are discussions about their stations and ranks, claiming that the Ahmadi Revelation represents the celestial station of Muhammad and that the station of Prophethood was offered to them but they declined it - whether these statements have any foundation or are mere products of vain imaginings - they are assuredly nothing but vain imaginings. When this matter was mentioned in the presence of the Ancient Beauty, He paused for some time in His explanation and then said with great regret that the friends of God should not speak of that which is far from justice. The glory of Ahmad lies in that he became aware of certain mysteries of Prophethood and became the bearer of the Trust. This station is most exalted and sufficient for him, by the Lord of all worlds. All manifestations, revelations, sainthood, pillars, poles, chiefs, nobles and whatever stations are mentioned as praiseworthy among the servants have appeared through his word and attained their lofty stations.

جدیده از آسمان نازل یعنی اورشلیم جدید در اورشلیم نازل میشود چنانچه نازل شد باری اشارات بسیار است ولكن فرصت مساعد نه

- 41 آنچه آنخوب مرقوم داشتند صحیح ولكن القوم هم لا يفقهون اینکه ذکر در منظم و روایات مذکوره در آنرا فرمودند مطابق است و موافق ولكن ناس مخالف و منافق در این ارض هم بعضی اشارات واضح و براهین لائحہ و احادیث محکمہ در کتب یافته اند که کل مدل بر ظهور اسم مکنون و سر مخزون و کلمه جامعہ تامہ بوده و هست مع ذلک احدی آگاه نه جماعت پروسیانیا مع اعتراف باینکه باین ارض توجه نموده ایم تا بظهور فائز شویم چه که در کتب ما مذکور است که ظهور نزدیک است و یا گذشته است مع ذلک ملتفت نیستند

- 42 عالم را سکر غفلت گرفته یومی از ایام اینکلمه از فم مشیت مالک انام استماع شد یا عبد حاضر امروز شمس گواهی میدهد بحر صبحه میزند ارض اخبار میدهد سکر هوی ناس را بشانی اخذ نموده که از خود و غیر غافلند تا چه رسد باین مقام و عرفان مقامیکه منتهی امل مقربین و موحّدین و مخلصین بوده انتی

- 43 و اینکه در باره حضرت شیخ و حضرت سید علیهما من کل بهاء اباه مرقوم داشتند که در نزد بعضی از احباب در مراتب و مقامات ایشان صحبتها میشود که ظهور احمدی مقام سماوی محمدی است و رتبه رسالت بایشان معروض شد و قبول نمودند آیا این اقوال مأخذی دارد یا از اوهام افهام است البته از اوهام افهام بوده و هست اینفقره حینیکه تلقاء وجه عرض شد جمال قدم مدتی در بیان توقف فرمودند و بعد فرمودند بکمال تأسف میگویم اولیای الهی نباید تکلم نمایند بآنچه که از انصاف بعید است نخر احمد در آنست که بعضی از اسرار نبوت آگاه شد و حامل امانت گشت این مقام بسیار عظیم است یکفیه ورب العالمین جمیع بروزات و ظهورات و ولایت و اوتاد و اقطاب و نقبا و نجبا و آنچه ذکر شده از مقامات حمیده نزد عباد بکلمه آنحضرت ظاهر شده و بمقامات عالیه فائز گشته اند

- 44 Some mystics have said things that were not befitting. Some have fabricated inner meanings and counted themselves among its people. By the life of God, they are lower than a gnat in the sight of Truth! An unjust mystic has said that the station of Prophethood is the station of announcement, while the station of mystical unveiling and witnessing is above it - considering the second to be the station of saints and the first to be the station of Prophets. This sightless one devoid of truth has failed to understand even this much: that the announcements of the Prophets came after mystical unveiling and witnessing. Indeed, they were the very essence of witnessing and unveiling and its reality. Through them appeared every wise command and every great mystery. The Prophets have been the source of both Prophethood and sainthood, and through the word of the Prophets have saints appeared in the earth. In brief, most people have spoken and continue to speak according to their desires.
- 45 Many times have these exalted words been heard from the Source of verses. He has said that every day an apostate appears and takes away a river from the ocean of Muhammad's Law, until at last the ocean was seen to be diminished, as is witnessed today. The Cause is one and the Path is one, and unity and concord are praised in the divine Books, Psalms and Scriptures. Nevertheless, these differences that are witnessed have all been from transgressors and apostates. Should anyone wish to enumerate the branches of the spiritual path that are mentioned and known among people today, he would need to spend much time.
- 46 The servant asks his Lord to adorn all with the collyrium of justice and the Kawthar of equity, and to grant them the cup of righteousness. Verily He is the Lord of all beings and the Omnipotent over whatsoever He willeth. According to His command, remind the people of these things, that perchance these vain imaginings may be effaced. Ignorant and heedless souls have afflicted the people. Convey with the utmost joy and fragrance and wisdom that which is befitting.
- 47 The station of the revered Shaykh and the elevated Siyyid - upon them be the glory of God and His favors - is most exalted. Once these blessed words issued forth from the Source of divine wisdom: "O servant in attendance! Ahmad and Kazim were aware and informed of the meanings of the divine Books. With the intention of attracting hearts, they made certain statements, and their purpose was to bring people near, that they might attain the Word of Truth - as indeed those souls who first entered the divine Law were of that party. That party it
- بعضی از عرفا هم گفته‌اند آنچه را که شایسته نبوده بعضی باطن درست کرده‌اند و خود را از اهل آن دانسته‌اند لعمر الله در ساحت حق از بعوضه پیسترنند عارف بی‌انصافی گفته مقام نبوت مقام نبا است و مقام مکاشفه و مشاهده فوق آنست ثانی را مقام اولیا و اول را مقام انبیا دانسته این بی‌بصر بی‌حقیقت اینقدر ادراک ننموده که نبا انبیا بعد از مکاشفه و مشاهده بوده بلکه ایشان نفس مشاهده و مکاشفه و حقیقت آن بوده‌اند بهم ظاهر کل امر حکیم و کل سر عظیم معدن نبوت و ولایت انبیا بوده‌اند و بکلمه انبیا اولیا در ارض ظاهر باری اکثری از عباد بهوی نطق نموده و مینمایند انتهی
- بکرات اینکلمات عالیات از منزل آیات استماع شده فرمودند هر یوم ملحدی ظاهر و نهی از بحر شریعت محمدی برده تا بالأخره بحر ضعیف مشاهده شد چنانچه الیوم دیده میشود امر واحد و سبیل واحد و اتفاق و اتحاد هم در کتب و زیر و صفح الهی مدوح مع ذلک این اختلافات که مشاهده میشود کل از معتدین و ملحدین بوده و هست هر نفسی بخواهد عدد شعبه‌های طریقت را که الیوم مابین ناس مذکور و مشهور است احصا نماید باید مدتی اوقات صرف کند
- یسأل الخادم ربّه بأن یزین الکّل بحکل الانصاف و کوثر العدل و یرزقهم کأس التقوی انه لمولی الوری و المقتدر علی ما یشاء حسب الأمر آنچه ناس را متذکّر دارند شاید این اوهامات محو شود نفوس جاهله غافله ناس را مبتلا نموده‌اند بکمال روح و ریحان و حکمت القا نمایند آنچه را که سزاوار است
- و مقام حضرت شیخ و مرفوع سید علیهما بهاء الله و عنایاته بسیار عظیمست وقتی از اوقات اینکلمه مبارکه از معدن حکمت الهی ظاهر فرمودند یا عبد حاضر حضرت احمد و کاظم آگاه بودند و از معانی کتب الهی مطلع و باخبر نظر بجذب قلوب بعضی بیانات فرموده‌اند و مقصود تقرب ناس بوده که شاید بکلمه حق فائز شوند چنانچه فائز شدند نفوسیکه اول بشریعه الهی وارد گشتند آنخزب بوده و اینفقره

was, and this fact beareth witness to their awareness, knowledge, wisdom and the straight path to which they held fast. Well is it with them.

گواهیست بر آگاهی و علم و حکمت و سبیل
مستقیمیکه بآن متمسک بوده‌اند هنیئاً لهم انتی

- 48 Towards the end, the honored Siyyid—upon him be all the most glorious glory—repeatedly stated: “Do you not wish for me to depart so that the Truth may be made manifest?” This was the essential meaning of his words, but in accordance with the requirements of wisdom, there appeared from him what appeared.

48 در اواخر مکرر حضرت سید علیہ من کل بہاء
ابہاء میفرمودند آیا نمیخواهید من بروم و حق
ظاهر شود اصل مقصود اینکلمہ بوده ولیکن نظر
بمقتضیات حکمت ظاهر شد از ایشان آنچه ظاهر
شد

- 49 As to what was asked about the Manifestations of the Cause, they possessed and possess stations in the mother source, and these were revealed according to the requirements of the times and circumstances.

49 و اینکه از مظاهر امر سؤال نمودند ایشان در بطن
امّ دارای مقامات بوده و هستند و بمقتضیات
اوقات و اسباب ظاهر شده

- 50 Concerning what was asked about the blessed verse revealed in the Kitab-i-Aqdas, His words, blessed and exalted be He: “Whoso layeth claim to a Cause before the completion of a full thousand years...” etc. This matter was presented, and this is what the Tongue of Grandeur spoke: “O thou who gazeth upon the Countenance and circlet round the Cause...” That which all are bound to recognize hath been revealed in this blessed verse, and all are obliged to acknowledge it and hold fast to it. Most of the ignorant are heedless and walk in the paths of delusion, and most people are unaware. Therefore was this blessed verse revealed as a bounty, that they might not follow every barking dog and become the cause of dissipating the Cause of God.

50 اینکه از آیہ مبارکہ منزلہ در کتاب اقدس سؤال
شده قوله تبارک و تعالی من يدعی امرأ قبل اتمام
الف سنة كاملة الى اخر بيان الله اين فقره عرض
شد هذا ما نطق به لسان العظمة يا ايها الناظر
الى الوجه والطائف حول الامر آنچه عرفانش بر
کل لازم بود در این آیہ مبارکہ نازل و بر کل
فرض است اقرار بآن و تمسک بآن اکثری از
جهال غافلند و در سبیل اوہام سالک و ناس
هم اکثری بخبر لذا این آیہ مبارکہ محض فضل
نازل تا متابعت هر ناعقی نمایند و سبب تضییع
امر الله نشوند انتی

- 51 In truth, this blessed verse is a great bounty for all, for that Beloved One knoweth that each day a barking ariseth from some direction, and likewise deeds that have caused and led to the dissipation of God's Cause. They imagine that the Cause of God is like children's play, each day engaging in some game and uttering some word. Lost indeed are they who have spoken that for which they had no leave from God, and have done that which hath caused the eye of justice and equity to weep. That beloved one must remind the people.

51 فی الحقیقہ این آیہ مبارکہ عنایتی است بزرگ از
برای کل چه کہ آنجوب میدانند هر روز از
شطری نعتی ظاهر و همچنین اعمالیکہ سبب و
علت تضییع امر الله بوده گناشان آنکہ امر الله
بمثابہ لعب اطفال است هر یوم بلعی مشغول و
بکلمہئی ناطق قد خسر الذين نطقوا بما لا اذن الله
لهم و عملوا ما بکت به عين العدل و الانصاف
باید آنجوب ناس را متذکر دارند

- 52 Regarding what was asked about another blessed verse, His words, blessed and exalted be He: “Say: This is the Hidden Knowledge which shall never change...” The purpose of this utterance can be understood from the rest of the verse, His exalted words: “for it is derived from the letter Ta, which indicateth the hidden Name, the Manifest, the Impregnable, the Inaccessible” and the number of division corresponds and agrees with the complete number of the nine fractions. Today the world of the unseen and the visible circleth round the indicative Ta. By the life of Our purpose and your purpose and

52 و اینکه از آیہ مبارکہ اخری سؤال نمودند قوله
تبارک و تعالی قل هذا هو العلم المکنون الذی
لن يتغير مقصود این بیان از باقی آیہ مستفاد
میشود قوله تعالی لانه بدء بالطاء المدلّة علی الاسم
المخزون الظاهر الممتنع المنيع و عدد تقسیم با عدد
جامع کسور تسعة مطابق و موافق است امروز
عالم غیب و شہادہ طائف طاء مدلّه است لعمر
مقصودنا و مقصودکم و مقصود من فی السموات

the purpose of all who are in the heavens and the earth, there is concealed within this sovereign of letters, namely Ta, that which all the pens of the world are powerless and incapable of describing.

و الأرض مخزونة في هذا الحرف يعني
طاء آنچه که اقلام عالم از ذکرش عاجز و قاصر
است

- 53 As to what was written regarding his honor Aqa 'Ali, upon him be the glory of God, it was presented at the Most Holy and Most Exalted Court. His words, blessed and exalted be He: "O 'Ali! Thou hast attained unto the grace of God in that which hath been the purpose of creation. Preserve this station for the sake of the One Beloved. The irreligious and the transgressors have been and are lying in wait. Be thou steadfast in the Cause, and fix thy gaze upon the Most Sublime Horizon, speaking My beautiful praise. In affairs take counsel, and then act, placing thy trust in God, the Protector, the Self-Subsisting. Verily, He is with thee and will aid thee, and He is the Mighty, the All-Loving."

53 اینکه در باره جناب آقا علی علیه بهاء الله مرقوم
داشتند در ساحت امنع اقدس عرض شد قوله
تبارک و تعالی یا علی بعنایت حق فائز شدی بآنچه
که مقصود از خلقت بوده اینقام را بنام دوست
یکجا حفظ نما ملحدین و معتدین در صدد بوده
و هستند کن ثابتاً علی الامر و ناظرأ الى الأفق
الأعلى و ناطقاً بثنائی الجلیل در امور مشورت نما
و بعد عامل شو متوکلاً علی الله المهیمن القیوم انه
معک و یعنیک و هو العزیز الودود انتهى

- 54 As to the repeated mention of the beloved of the heart, his honor A.B., upon him be the Glory of God and His favors, he has never been and will never be absent from this evanescent one's sight. Praise be to God, they have attained to the favors of the True One. That which was written to this servant, and likewise the petition dispatched to the Most Holy Court, all were presented before His presence and attained the honor of His hearing. His word, exalted be His majesty and all-encompassing be His bounty:

54 و اینکه مکرر ذکر حبیب فؤاد جناب ع ب علیه
بهاء الله و عنایتیه را فرمودند هرگز از نظر فانی
نرفته و نمیروند الحمد لله بعنایت حق فائزند آنچه
باین بنده مرقوم داشتند و همچنین عریضهائی که
بساحت اقدس ارسال نمودند کل امام وجه
عرض شد و بشرف اصغا فائز قوله جل جلاله
و عم نواله

- 55 "They have ever been and continue to be the recipients of the True One's favors. Their requests have been heard with the ear of acceptance. They have attained to that which was revealed in the Divine Books regarding the mention of these days. This is a grace that no other grace can equal. We beseech the True One to ordain for them that which is the cause of eternal success and triumph, and not to deprive them of that which is befitting. We have granted permission for attainment of His presence and have recorded the reward thereof. O 'Ayn and Ba, give thanks to the Intended One of all worlds, Who has assisted thee to turn towards Him, to recognize Him, to love Him, and to serve His Cause. To Him be praise and glory. He has adorned thee with such an adornment whose mention shall never be erased from the world, and has ordained for thee that which He has ordained for those near unto Him. We testify that thou hast attained unto My good-pleasure and hast drunk the choice wine of recognition from the hand of My bounty. Give thanks unto God for this manifest grace."

55 لازال بعنایت حق فائز بوده و هستند مطالب
ایشان بسمع قبول اصغا شد آنچه در کتب الهی در
ذکر این ایام نازل بآن رسیدند هذا فضل لا یعادله
فضل از حق میطلبیم مقدر فرماید از برای ایشان
آنچه که سبب فوز و رستگاری ابدیست و ایشانرا
محروم نفرماید از آنچه سزاوار است اذن لقا دادیم
و اجر لقا نوشتم یا عین و باء شکر کن مقصود
عالیائرا که ترا بر اقبال و معرفت و مودت و
محبت و خدمت امرش مؤید فرمود له الحمد و
المنة ترا مزین فرمود بطرازیکه ذکرش از عالم محو
نشود و مقدر فرمود آنچه را که از برای مقربین
مقدر فرموده نشد آنک فزت برضائی و شربت
رحیق العرفان من ید عطائی ان احمد الله بهذا
الفضل المبین انتهى

- 56 Each and every matter they raised was presented and received His gracious response. In each instance the sun of favor and grace dawned and shone forth from the horizon of His will. All

56 فقره بفقره مطالب ایشان عرض شد و جواب
عنایت فرمودند و در هر فقره شمس عنایت
و فضل از افق اراده مشرق و لائح آنچه در

that was done regarding that beloved one has been mentioned at the Divine Threshold and has attained the ornament of acceptance. This servant beseeches the True One to assist them in all conditions. As commanded, they must be mindful of and hold fast unto wisdom.

بارہ آنجوب معمول داشته اند کل لدی العرش
مذکور و بطراز قبول فائز این خادم از حق سائل
ایشانرا در جمیع احوال موفق فرماید حسب
الأمر باید بحکمت ناظر باشند و باو متمسک

57 The robe and da'ira will also arrive, God willing.

57 خلعت و دائره هم انشاء الله میرسد

58 As to the mention they made of the departed and elevated one, his honor Mirza A.B., upon him be the Glory of God and His favors, all that that beloved one mentioned was and is correct. There hath been revealed for him from the Supreme Pen that which nothing in all creation can equal. This matter too was presented in the Most Holy, Most Exalted Court. His word, blessed and exalted be He:

58 اینکه ذکر مرحوم مرفوع جناب میرزا ع ب علیه
بهاء الله و عنایتہ را مرقوم داشتند آنچه آنجوب
ذکر فرمودند صحیح بوده و هست قد نزل له من
القلم الأعلى ما لا یعادلہ شیء من الأشياء اینفقره
هم در ساحت امنع اقدس اعلی عرض شد قوله
تبارک و تعالی

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

59 بسمی الذاکر العلیم

60 O My Most Exalted Pen! Make mention of him who ascended to the Most Glorious Horizon and quaffed the choice wine of revelation from the cup of the bounty of his Lord, the Lord of Names. Say: The glory shining forth from the heaven of thy Lord's mercy, the Lord of creation, be upon thee, O thou who didst turn unto the Countenance when the limbs of the servants did quake. I testify that thou didst hear the Call when it was raised betwixt earth and heaven, and didst answer thy Lord when earthquakes seized the tribes of the earth and hearts were troubled through fear of God, the Lord of Lords. Blessed be thine ear, for it hath heard, and thine eye, for it hath seen, and thy heart, for it hath turned, and thy face, for it hath set itself toward the Qiblih of all horizons. Thou art he whom neither the calumnies of the divines nor the might of the powerful could deter. Thou didst hold fast to the cord of the Cause and cling to the hem of thy Lord's grace on a Day whereon the trumpet was sounded, and the Balance set up, and the Bridge laid down, and that which was hidden in the hearts of those who violated God's Covenant and Testament and turned away until they pronounced judgment against Him was made manifest. Blessed art thou, O servant of God, and blessed are they who turn unto thee and visit thy grave, by virtue of what the Most Exalted Pen hath spoken in this Prison which hath been named with the Most Beautiful Names.

60 ان یا قلبی الأعلى ان اذکر من صعد الی الأفق
الابهی و شرب رحیق الوحی من کأس عطاء
ربه مالک الأسماء و قل البهاء المشرق من
افق سماء رحمة ربک مالک الایجاد علیک یا
من اقبلت الی الوجه اذ ارتعدت فرائص العباد
اشهد انک سمعت النداء اذ ارتفع بین الأرض
و السماء و اجبت مولاک اذ اخذت الزلازل
قبائل الأرض و كانت القلوب مضطربة من
خشية الله رب الأرباب طوبی لأذنک بما
سمعت و لعینک بما رأیت و لقلبک بما اقبل و
لوجهک بما توجه الی قبلة الآفاق انت الذی ما
منعتک مفتریات العلماء و لا شوکة الأقویاء
تمسکت بحبل الأمر و تشبثت بذیل عنایت ربک
فی يوم فیه نفخ فی الصور و وضع المیزان و ظهر
الصراط و برز ما کان فی قلوب الذین نقضوا
میثاق الله و عهده و اعرضوا الی ان افتوا علیه
طوبی لک یا عبدالله و للذین اقبلوا الیک و
زاروا قبرک بما نطق به قلبی الأعلى فی هذا
السجن الذی سمی بالأسماء الحسنی

61 Blessed is he who remembereth thy days and maketh mention of that which hath been sent down unto thee from God, thy Creator, thy Fashioner, thy Provider, thy Helper, thy Sup-
porter, the One Who giveth thee life and causeth thee to die. Glory be upon thee, and light be upon thee, and peace be upon thee from God, thy Lord, thy Beloved, thy Desire, and the Desire of all who are in the heavens and on earth.

61 و طوبی لمن ذکر ایامک و ذکر ما نزل لک
من لدی الله موجدک و خالقک و رازقک
و معینک و مؤیدک و محییک و ممیتک البهاء
علیک و النور علیک و السلام علیک من لدی
الله معبودک و محبوبک و مقصودک و مقصود
من فی السموات و الأرضین انتهى

62 Previously also there was revealed specially for him that which shall endure in the garden of divine books. Happy is he! And that which hath now been revealed beareth witness to this. Praise be to God, divine mercy encompassed him and His grace took him by the hand. Again, happy is he! This evanescent servant beseecheth God, exalted be His glory, to assist his son in all that is befitting. This servant conveyeth greetings and glorification unto him, and likewise unto Aqa Mirza Mahmud, upon him be the glory of God and His grace, and unto all the friends and loved ones, upon them be the glory of God. I beseech God, exalted be His glory, to intoxicate all with the wine of the realm of inner meanings, in such wise that they may behold none save the Friend and seek none save the Friend.

62 از قبل هم مخصوص ایشان نازل شد آنچه که در حدیقه کتب الهی مخد است هنیئاً له و آنچه در این حین نازلشده شاهد و گواهست لله الحمد رحمت الهی احاطه اش نمود و عنایتش دستش گرفت ثم هنیئاً له از حق جلّ جلاله این خادم فانی سائل و آمل که جناب ابن ایشانرا مؤید فرماید بر آنچه سزاوار است اینعبد خدمت ایشان سلام و تکبیر میرساند و همچنین خدمت جناب آقا میرزا محمود علیه بهاء الله و عنایت و سایر اولیا و دوستان علیهم ۶۶۹ [بهاء الله] از حق جلّ جلاله میطلبم کل را از کوثر عالم معانی سرمست فرماید بشأنیکه غیر دوست نبینند و غیر دوست نجویند

63 His honor the imprisoned one of Rasht, upon him be the glory of God, who graced that land with his presence, hath ever been and continueth to be before Our eyes. Time and again mention of him hath been heard from the tongue of Grandeur in the Most Holy Presence. God willing, may he be assisted to do that which is befitting. They made mention of the coolness of the eyes and fruits of the heart, 'Azizu'llah and Ruh'u'llah. Their mention was made in the Most Holy, Most Exalted Presence. He recited that which was and shall be the manifestation, exposition, evidence and sign of divine grace, bounty and mercy. Two Most Holy, Most Exalted Tablets were revealed and sent specially for them. God willing, may they attain unto them.

63 جناب مسجون رش علیه بهاء الله که بآن ارض تشریف آوردند لازال امام عیون بوده و هستند مکرر ذکرشان در ساحت اقدس از لسان عظمت استماع شد انشاء الله مؤید باشند بر آنچه سزاوار است ذکر قرر عیون و نتایج فؤاد جناب عزیز الله و روح الله فرموده بودند ذکرشان در ساحت امنع اقدس اعلی عرض شد تلاوت فرمودند آنچه را که مظهر و مبین و مدلّ و مشعر بر فضل و عنایت و رحمت بوده و خواهد بود و دو لوح امنع اقدس مخصوص ایشان نازل و ارسال شد انشاء الله بآن فائز شوند

64 Mention was made of the friends and notables of that land. Each one hath, through the grace of God - exalted be His glory - attained unto His mention, and been recorded by the Pen of His Command. The bounty of God hath reached such heights that tongue and pen fall short of describing it. For some, special Tablets have been revealed individually, while for others mention hath been made collectively in a single Tablet. This latter approach is more conducive to preservation. Copies should be made and given to their recipients. What hath been sent this time should not exceed this, and hereafter the matter resteth in God's hands. He doeth as He willeth and ordaineth as He pleaseth. Peace and glory and majesty be upon you, upon those with you, upon those who have attained unto that which none before them had attained, and upon every patient and grateful soul. Praise be to God, the Powerful, the Kind, the Forgiving.

64 ذکر اولیا و آقایان آن ارض را فرموده بودند هر یک بعنایت حق تعالی شانه فائز ذکر کل مذکور و از قلم امر مسطور عنایت حق بمقامیست که ذکر و وصف از اظهار قاصر است مخصوص جمعی الواح نازل و مخصوص جمعی دیگر در یک لوح نازل و این بحفظ اقرست باید سواد اخذ شود و بصاحبانش داده شود و آنچه این کره ارسال شد بیش از آن جایزه و از بعد الأمر بید الله یفعل ما یشاء و بحکم ما یرید السلام و البهاء و التکبیر علی حضرتکم و علی من معکم و علی الذین فازوا بما لا فاز به احد قبلهم و علی کل صبار شکور و الحمد لله المقتدر العطوف الغفور

65 The servant 11 Safar 1302

65 خادم فی ۱۱ صفر سنة ۱۳۰۲

66 Another letter from that beloved one, dated 26 Dhi'l-Hajjih, arrived as the post was being sealed. Praise be to God, it

brought joy to our eyes. Specifically for Aqa Mirza Muhammad - upon him be 966 [Baha'u'llah] - a Most Holy, Most Exalted Tablet was sent. God willing, he will attain unto it.

66 دستخط دیگر آنجبوب مورّخه ۲۶ ذی الحجّه حین
بستن پوسته رسید الحمد لله چشم روشن مخصوص
جناب آقا میرزا محمد علیه ۹۶۶ [بهاء الله] که
مرقوم [داشتند] یک لوح اقدس ارسال شد
انشاء الله بآن فائز شوند

- 67 Concerning what was written about the disagreements of certain ones, it was presented at the Most Holy, Most Exalted Court. He - glorified be His majesty - said: "Let them not be saddened by such matters and deplorable deeds. Soon all shall return and become aware of their loss. Your steadfastness suffices to awaken those souls. They shall soon acknowledge thy counsel and turn unto thee. The same souls who now praise such deeds shall confess their evil. Blessed art thou, and woe unto him who is heedless. Verily thy Lord is the Elucidator, the All-Knowing, and He is the Rememberer, the Counselor, the Speaker, the Compassionate, the Generous."

67 و اینکه در باره اختلافات بعضی مرقوم
[داشتند] در ساحت اقدس عرض شد
قال جلّ جلاله از امثال این امور و اعمال شنیعه
محزون نباشند زود است که کل راجع شوند و
بر خسران خود آگاه گردند استقامت آنجناب
از برای انتباه آن نفوس کافیهست سوف یعترفون
بنصیحت و یرجعون الیک همان نفوس که حال
مدح آن اعمال مینمایند بسبب آن اقرار خواهند
نمود طوبی لک و ویل لمن غفل ان ربّک هو
المبینّ العلیم و هو الذّاکر النّاصح النّاطق المشفق
الکریم انتهى

- 68 This servant's humble submission is that whatever was received from that beloved one expressing devotion, humility and submissiveness to the presence of the Two Most Great and Most Blessed Branches - may my spirit, my being and my essence be sacrificed for the dust of their footsteps - this servant presented it. They showed countless tokens of bounty, recalled the days of attainment to Their presence, and sent greetings, praise and glory. They said: "God willing, may they remain firm in the assistance of God's Cause as they have been." Whenever mention is made, this evanescent one presents it, and tokens of Their perpetual bounty are manifested. Likewise the two other Most Pure and Most Luminous Branches - may my spirit be sacrificed for their footsteps - and the dwellers of the pavilion of infallibility and grandeur, all send their greetings and make mention. All glory be upon you and upon those with you and those who love you.

68 عرض فانی آنکه آنچه از نزد آنجبوب در اظهار
خلوص و خضوع و خشوع خدمت حضرت
غصنین اعظمین مبارکین روحی و ذاتی و
کینوتی لثراب قدومهما الفداء رسیده اینعبد
معروض داشته اظهار عنایت [لا تحصى] نمودند
و ذکر ایام لقا را فرمودند و تکبیر و ثنا و بها
فرستادند فرمودند انشاء الله قائم باشند بر نصرت
امر الهی چنانچه بوده اند هر وقت ذکر میرسد
ایفانی عرض مینماید و اظهار عنایت لازال از
ایشان ظاهر و همچنین غصنین اطهرین انورین
آخرین روحی لقدومهما الفداء و اهل سرادق
عصمت و عظمت کل تکبیر میسرانند و ذکر
مینمایند البهاء کلّ البهاء علی حضرتکم و علی من
معکم و یحبکم

ADMS#043x, ADMS#199n79x

INBA19:318, INBA32:277, BRL_DA#174,
AVK2.036.10x, AVK2.059.14x, AVK2.250.15x,
MAS1.019x, MAS4.150ax, MAS4.166bx,
ASAT4.315x, ASAT5.296x, NSS.087-088x

BH03892

To: *Mirza Ali Muhammad Yazdi (Varqa)*

Date: 1302-02-11 [1884-Nov-30]

- 1 In the Name of Him Who is the Ruler over all who are in earth and heaven. 1 بِسْمِ الْمُهَيْمِنِ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ
- 2 This is a Book which God hath sent down in truth, wherein He commandeth men to observe justice and piety. He, verily, is the Lord of all mankind, within His grasp lieth the kingdom of Command and Creation, and in His right hand are held the reins of all who are in the heavens and on earth. Stand thou firm in service to the Cause, and be thou vocal in the praise of God, the Lord of all worlds. How many a servant hath turned towards and then away from Him, hath believed and then denied, and how many a servant hath shone forth from the horizon of steadfastness with such power that before him bowed the necks of those who had turned away from His straight Path. Fix thy gaze upon the Most Sublime Horizon and hasten to perform good deeds. Thus doth the Revealer of verses command thee from the presence of the Strong, the Mighty. 2 كِتَابٌ أَنْزَلَهُ اللَّهُ بِالْحَقِّ وَفِيهِ يَأْمُرُ النَّاسَ بِالْعَدْلِ وَالتَّقَى أَنَّهُ لِمَوْلَى الْوَرَى فِي قَبْضَتِهِ مَلَكُوتُ الْأَمْرِ وَالْخَلْقِ وَفِي يَمِينِهِ أَرْزَمَةُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضَيْنِ كَنْ قَائِمًا عَلَى خِدْمَةِ الْأَمْرِ وَنَاطِقًا بِنَاءً اللَّهُ رَبَّ الْعَالَمِينَ كَمْ مِنْ عَبْدٍ أَقْبَلَ ثُمَّ اعْرَضَ آمَنَ ثُمَّ كَفَرَ وَكَمْ مِنْ عَبْدٍ أَشْرَقَ مِنْ أَفْقِ الْإِسْتِقَامَةِ بِاِقْتِدَارِ خَضَعَتْ لَهُ أَعْنَاقُ الَّذِينَ اعْرَضُوا عَنْ صِرَاطِهِ الْمُسْتَقِيمِ كَنْ نَازِلًا إِلَى الْأَفْقِ الْأَعْلَى وَسَارِعًا فِي الْخَيْرَاتِ كَذَلِكَ يَأْمُرُكَ مَنْزِلُ الْآيَاتِ مِنْ لَدُنِّ قَوِيٍّ قَلِيدٍ
- 3 Blessed art thou and blessed is he who hath acknowledged that which God hath acknowledged and hath testified to that which His Tongue had testified before the creation of the heavens and earth: "There is none other God but Me, the Almighty, the Powerful." We have, verily, adorned the heaven of utterance with the sun of divine knowledge. Blessed are they that have attained thereunto. 3 طُوبَى لَكَ وَمَنْ اعْتَرَفَ بِمَا اعْتَرَفَ بِهِ اللَّهُ وَشَهِدَ بِمَا شَهِدَ لِسَانُهُ قَبْلَ خَلْقِ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمُقْتَدِرُ الْقَدِيرُ أَنَا زِينَةُ سَمَاءِ الْبَيَانِ بَيْتِ الْعِرْفَانِ طُوبَى لِلْفَائِزِينَ
- 4 O party of God! Harken unto the Call that hath been raised from the direction of Akka: "There is none other God but Me, the Ordainer, the All-Wise." Worship none but Him. Thus hath the Most Exalted Pen decreed while in His mighty prison. Be ye of such constancy that the power of those who have turned away from the Countenance and have committed that which caused the Spirit of God to lament shall not frighten you. The splendor that hath shone forth from the horizon of the heaven of My loving-kindness be upon thee and upon those who have attained unto this momentous News. 4 يَا حِزْبَ اللَّهِ إِنْ اسْتَمَعُوا النَّدَاءَ الَّذِي ارْتَفَعَ مِنْ شَطْرِ عَكَا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْأَمْرُ الْحَكِيمُ لَا تَعْبُدُوا إِلَّا آيَاهُ هَذَا مَا حَكَمَ بِهِ الْقَلَمُ الْأَعْلَى إِذَا كَانَ فِي سِجْنِهِ الْعَظِيمِ كُونُوا عَلَى شَأْنٍ لَا يَخُوفُكُمْ اِقْتِدَارُ الَّذِينَ اعْرَضُوا عَنْ الْوَجْهِ وَعَمَلُوا مَا نَاحَ بِهِ الرُّوحُ الْأَمِينُ الْبِهَاءُ الْمَشْرِقُ مِنْ أَفْقِ سَمَاءٍ عَنَانِي عَلَيْكَ وَعَلَى الَّذِينَ فَازُوا بِهَذَا النَّبَأِ الْعَظِيمِ ٩
- 5 He is the Helper. 5 هُوَ الْمُؤَيِّدُ
- 6 The missive of the beloved of the heart, his honor Varqa, upon him be the Most Glorious Glory of God, in the amount of one vahid before and one vahid after, through the beloved spiritual one his honor Amin, upon him be the Glory of God and 6 مَرْسَلَةٌ مَحْبُوبٍ فَوْادٍ جَنَابٍ وَرَقَا عَلَيْهِ بَهَاءُ اللَّهِ الْأَبْهَى مَبْلَغٍ يَكْوَادُ مِنْ قَبْلِ وَيَكْوَادُ مِنْ بَعْدِ بِتَوَسُّطِ مَحْبُوبٍ رُوحَانِي جَنَابٍ أَمِينٍ عَلَيْهِ بَهَاءُ اللَّهِ

His grace, reached the servant in the prison in the month of Rabi'u'th-Thani 1305.

و عنایتہ در سجن به خادم رسید فیشهر ربیع الثانی
سنة ۱۳۰۵

INBA19:099, INBA32:091

BH04442

To: Khalil, in Yazd

Date: 1302-02-11 [1884-Nov-30]

1 He is the All-Remembering, the All-Knowing

1 هو الذّاکر العلیم

2 The smoke of vain imaginings hath enveloped the world, and the veils of idle fancies have prevented the people from beholding the lights of the supreme horizon. They worship idols, supposing themselves to be worshipping the Truth. Glory be to God! They remain heedless of the Source from which the justice and knowledge of the world have been made manifest, while clinging to ignorant and oppressive divines. In every age and century these oppressive souls have inflicted upon the Dawning-Places of divine revelation that which caused all eyes to weep and all hearts to lament. Praise be to God that in such days, when darkness hath encompassed the world, thou hast attained unto the living waters and drunk from the river of mercy. Preserve this most exalted station through the Name of the Lord of Names, and associate with the people of the earth with wisdom, utterance, spirit and fragrance, that perchance through thy mention some soul may turn to the lights of the Sun of Revelation and be remembered before the One Who remembereth. In all circumstances fix thy gaze upon wisdom.

2 دخان اوہام عالم را اخذ نموده و سبحات
آمال عباد را از مشاہدہ انوار افق اعلیٰ منع
کرده باصنام عاکفند بگان آنکہ حق را عابدند
سبحان اللہ مقریکہ عدل و علم عالم از او ظاہر
از او غافل و بعلہای جاہل ظالم متمسکند در
جمیع قرون و اعصار این نفوس ظالمہ بر مشارق
وحی الہی وارد آوردند آنچہ کہ جمیع عیون
گریست و از جمیع قلوب حنین مرتفع للہ الحمد
در چنین ایامی کہ ظلمت عالم را احاطہ نموده
بکوثر حیوان فائز شدی و از فوات رحمت
نوشیدی ایستقام اعلیٰ را باسم مالک اسماء حفظ
نما و بحکمت و بیان و روح و ریحان با عباد
ارض معاشرت نما شاید نفسی بذکر آنجناب
بانوار آفتاب ظهور اقبال نماید و لدی المذکور
مذکور آید در جمیع احوال بحکمت ناظر باش

3 The True One, exalted be His glory, hath enjoined wisdom in Iraq, the Land of Mystery, and in the Most Great Prison - especially after arrival in this Most Great Prison and following the martyrdom of Badi', upon him be My Glory. Convey My greetings to the friends. Say: Beware lest the tyranny of oppressors frighten you or the might of Pharaohs weaken you. Soon shall the world and all that is therein perish, and there shall endure that which hath been ordained by God, the Lord of all worlds. The Glory be upon thee and upon those who have attained unto the recognition of God in this blessed, mighty and wondrous Day.

3 حقّ جلّ جلالہ در عراق و ارض سرّ و سجن
اعظم بحکمت امر فرمودہ مخصوص بعد ورود در
این سجن اعظم و بعد از شہادت جناب بدیع علیہ
بہائی دوستان را تکبیر برسان قل ایا کم ان تخوّفکم
سطوة الجبارة او تضعفکم قوۃ الفراعنة سوف تنفی
الدنیا و ما فیہا و یتقی ما قدر من لدی اللہ ربّ
العالمین البہاء علیک و علی الذین فازوا بعرفان اللہ
فیہذا الیوم المبارک العزیز البدیع

INBA41:136

BH04572

To: Aunt of the one who Served the Cause, in Yazd

Date: 1302-02-11 [1884-Nov-30]

- 1 This is the Most Great Announcement. He is the All-Seeing from the Horizon of the Heaven of Knowledge!
- 2 O My handmaiden, O My leaf! Verily the Pen of the Most High hath borne witness unto thy recognition of Him, thy love for Him and thy turning towards the Ancient Countenance at a time when the world hath rejected Him, save those whom God, the Most High, hath willed. This is the Day foretold by the Messenger of God, and before Him by the Spirit and before Him by Him Who came with nine clear signs and was called the Interlocutor in My perspicuous Book.
- 3 O My leaf! All the Books of the past and the Messengers of God have given the people the glad-tidings of this hallowed, this most exalted Day, nevertheless, the ungodly, the ignorant and the evil ones have arisen with utmost cruelty to uproot the Holy Tree. Well is it with thee for having adorned thyself with the ornament of the love of God and for having been enabled to make mention of Him and utter His praise. Divine grace, in its entirety, is in the mighty grasp of God, exalted be He. He conferreth it upon whomsoever He willeth. How many a man considered himself a celebrated divine and a repository of heavenly mysteries, and yet when the slightest test visited him, he arose with such opposition and denial as to cause the Concourse on high to moan and lament. Through the bestowals of the Lord, however, and His infinite favour, thou hast attained unto the hidden secret and the well-guarded treasure. Preserve then, in the name of God, this lofty station and conceal it from the eyes of betrayers. The glory shining from the horizon of My Kingdom be upon thee and upon every handmaiden who hath attained the splendours of My sublime Throne.

1 هذا النبأ العظيم هو الشاهد من افق سماء العلم

2 يا امتی یا ورقتی قد شهد لك القلم الاعلى باقبالک و حبک و توجهک الى وجه القدم اذ عرض عنه العالم الا من شاء الله العلی العظيم هذا يوم اخبر به رسول الله من قبل و من قبله الروح و من قبله من اتى بتسع آيات باهرات و سنی بالکليم فی کتابی المبين

3 يا ورقتی جميع کتب قبل و رسل الهی خلق را باين يوم امنع اقدس بشارت داده اند مع ذلک نفوس شريره غافله اماره باعتساف تمام بر قطع سدره قیام نموده اند طوبی از برای تو که بطراز محبت الهی مزین گشتی و بذکر و ثنائش فائز جميع فضل در قبضه قدرت حق جل جلاله است بهر نفس اراده نماید عطا میفرماید چه مقدار از رجال که خود را صاحبان اسرار و از علمای اعلام میشمردند و چون اندک امتحان بمیان آمد باعراض و اعتراض قیام نمودند بشأنیکه اهل ملاء اعلی بنوحه و ندبه مشغول و تواز فضل الهی و عنایت لایتنهای بعرفان سر مکنون و کنز مخزون فائز شدی این مقام عظیم را باسم حق جل جلاله حفظ نما و از عیون خائنین مستور دار البهاء المشرق من افق ملکوتی علیک و علی کل امة فازت بانوار عرشی العظیم

INBA19:060, INBA32:056, BRL_DA#231,
COMP_WOMENP#005x

BRL_ATBH#86, BRL_WOMEN#005x, COC#2096x

BH05283*To: Nabil Qabl-i-Baqir, in Tabriz**Date: 1302-02-11 [1884-Nov-30]*

1 He is the Desired One!

1 هو المقصود

2 Today the breezes of the Kingdom are speaking forth this blessed and exalted word: "Blessed is he whose strength is not weakened by armies, and whose steadfastness is not shaken by the might of kings." O Nabil! Upon thee be the Glory of God, the Mighty, the Beautiful! We behold the people in a strange sleep and manifest doubt. They possess neither that which would lead them to the good-pleasure of God, nor that which would attract them to the Supreme Horizon. Can what they possess equal what is with God? Nay, by His own Self, the Truth! Say: He followeth not your idle fancies, nor walketh in your ways. Fear God, and be not of the wrongdoers. Convey My remembrance to the friends of God and His loved ones, and give them the glad-tidings of My remembrance and My loving-kindness. We beseech God to draw them nigh unto Him and to ordain for them the reward of attaining His presence. There is none other God but Him. He guideth whom He willeth unto His straight path. Say: This is the Day of steadfastness and fidelity. Blessed is he who hath arisen to serve the Cause of God - he is indeed of them that occupy this station in the sight of God, the Lord of the worlds. Remind the people with wisdom and utterance, lest the fire of hatred be kindled in the breast of every remote barking dog. The glory shining from the horizon of the heaven of My mercy be upon thee and upon them that are with thee and upon those whom neither the veils of the divines nor the ascendancy of the aggressive ones have hindered.

2 امروز نسایم ملکوت باینکلمه مبارکه علیا ناطق
طوبی لقوی ما اضعفته الجنود و المستقیم ما زلته
سطوة الملوك یا نبیل علیک بهاء الله العزیز الجمیل
انا نری القوم فی نوم عجیب و ریب مبین لیس
لهم ما یسوقهم الی مرضاة الله ولا ما یجذبهم الی
الأفق الأعلى هل ما عندهم یعادل بما عند الله لا
ونفسه الحق قل انه لا یتبع اهوائکم ولا یمشی فی
طرقکم اتقوا الله ولا تكونوا من الظالمین ذکر من
قبلی اولیاء الله و احبائه و بشرهم بذکری و عنایتی
نسئل الله بأن یقرّبهم الیه و یقدر لهم اجر لقائه
انه ما من اله الا هو یرید من یشاء الی صراطه
المستقیم قل هذا یوم الاستقامة و الوفاء نعیماً لمن
قام علی خدمة امر الله انه من اهل هذا المقام
لیدی الله رب العالمین ذکر الناس بالحکمة و البیان
لئلا تشتعل نار البغضاء فی صدر کل ناعق بعید
البهاء المشرق من افق سماء رحمتی علیک و علی
من معک و علی الذین ما حجبهم حجاب العلماء
ولا سطوة المعتدین

INBA41:210, BLIB_Or15696.111c

BH05437

To: Mirza Ali Muhammad Yazdi (Varqa), in Azarbaijan

Date: 1302-02-11 [1884-Nov-30]

- 1 He is the One Who warbles upon the branches. 1 هو المغرّد على الأغصان
- 2 We left the house, turning toward another land, remembering
My early days and speaking the verses of God, the Lord of the
worlds. We glorified, and all things glorified with Us - exalted
be the Lord of Names Who has come with manifest sovereignty.
The people of the Kingdom were attracted by the Call raised
from the right side of the Mount, while the people remain in
manifest error. 2 غادرنا البيت مقبلاً الى ارض اخرى متذكراً ايامي
الأولى وناطقاً بآيات الله ربّ العالمين سيّجنا و
يسبح معنا الأشياء كلّها تعالى مولى الأسماء الذي
اتى بسلطان مبين قد انجذب اهل الملكوت من
النّداء المرتفع من الشّطر الأيمن من الطّور والقوم
في ضلال مبين
- 3 We proceeded until We reached the sea. We sat and heard
from its murmuring: "By God! The Beloved of the world has
come, and He has appeared through Whose appearance the
eyes of the Messengers were consoled." Thereupon We took up
Our Most Exalted Pen and desired to make mention of him
who spoke My praise and soared in My atmosphere and drank
from the ocean of My utterance and attained My presence -
he who was named Varqa in the Crimson Book by My Most
Exalted Pen. Blessed is he who remembers him and hears his
word concerning this wondrous Cause. 3 ذهبنا الى ان بلغنا يّم الماء جلسنا وسمعنا من خيره
تالله قد اتى محبوب العالم وظهر من قرّت بظهوره
عيون المرسلين اذاً اخذنا قلبى الأعلى و اردنا ان
نذكر من نطق بثنائى و طار فى هوائى و شرب
من بحر بيانى و فاز بلقائى الذى سمي بورقاء فى
الصّحيفة الحمراء من قلبى الأعلى طوبى لمن يتذكّر
بذكره و يسمع قوله فى هذا الأمر البديع
- 4 When thou hast received My Tablet and found the fragrance
of My utterance, travel in My Name, then guide the people
to My path and acquaint them with My Cause and give them
the glad-tidings of My bounty and My loving-kindness. Then
impart unto them that which We imparted unto thee, that
they may choose for themselves a path to God, the Mighty,
the Praiseworthy. The glory shining forth from My Kingdom
be upon thee and upon those who love thee for the sake of God,
the Lord of the Mighty Throne. 4 انك اذا فزت بلوحى و وجدت عرف بيانى
سافر باسمى ثم اهد الناس الى صراطى و عرّفهم
امرى و بشرهم بفضلى و عنايتى ثم الق عليهم ما
القيناك لعلّ يتخذن لأنفسهم سبيلاً الى الله العزيز
الحميد البهّاء المشرق من ملكوتى عليك و على من
يحبك لوجه الله ربّ العرش العظيم

INBA19:075b, INBA32:070a

BH05448

To: Mirza Husayn brother of Ali Muhammad Varga

Date: 1302-02-11 [1884-Nov-30]

- 1 In My Name which has dawned from the horizon of proof
- 2 The call of the All-Merciful has been raised, and that which was recorded in the Tablets of God, the Self-Subsisting, the All-Compelling, has appeared. How many a servant desired to attain the presence of God, yet when He came and that which was hidden was made manifest, he then arose in opposition, to such extent that he pronounced judgment against Him through Whose word all in the heavens and earth were created. Blessed is he who has turned to the Countenance and held fast to God, the Mighty, the All-Praised.
- 3 We have heard thy mention and have mentioned thee. Verily thy Lord remembers him who remembers Him, and turns to him who turns to Him, as a grace from His presence, for He is the All-Bountiful, the Ancient of Days. Be thou vocal in the remembrance of the Wronged One and arise to serve His Cause. Thus does He Who speaks the truth command thee. There is none other God but Me, the All-Knowing, the All-Informed.
- 4 The smoke has overtaken all who dwell in the realm of possibility, save those whom the hand of power has rescued through its sovereignty over all who are in the heavens and on earth. When thou hast received My Tablet and found the fragrance of My loving-kindness, arise and say: "Praise be to Thee, O Thou the Desire of the worlds, and glory be to Thee, O Thou through Whom every wise command has been made manifest." The Glory shining forth from the horizon of eternity upon those who have turned to God on the Day wherein the Promised One has appeared through His mighty Command.
- 1 بِسْمِ الظَّاهِرِ مِنْ أَفْقِ الْبَرهَانِ
- 2 قَدْ ارْتَفَعَ نِدَاءُ الرَّحْمَنِ وَظَهَرَ مَا كَانَ مَسْطُورًا فِي صَحْفِ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ كَمْ مِنْ عَبْدٍ أَرَادَ مِنْ اللَّهِ لِقَائَهُ فَلَبَّاهُ أَتَى وَظَهَرَ مَا هُوَ الْمُسْتَوْرُ إِذَا قَامَ عَلَى الْأَعْرَاضِ عَلَى شَأْنِ أَفْقٍ عَلَى الَّذِي بِحَرْفِهِ خُلِقَ مِنَ فِي السَّمَوَاتِ وَالْأَرْضِينَ طُوبَى لِمَنْ تَوَجَّهَ إِلَى الْوَجْهِ وَتَمَسَّكَ بِاللَّهِ الْعَزِيزِ الْحَمِيدِ
- 3 أَنَا سَمِعْنَا ذَكَرَكَ ذَكَرْنَاكَ أَنَّ رَبَّكَ يَذْكُرُكَ مِنْ ذَكَرِهِ وَيَتَوَجَّهُ إِلَى مَنْ تَوَجَّهَ إِلَيْهِ فَضْلًا مِنْ عِنْدِهِ وَهُوَ الْفَضْلُ الْقَدِيمُ كُنْ نَاطِقًا بِذِكْرِ الْمَظْلُومِ وَقَائِمًا عَلَى خِدْمَةِ أَمْرِهِ كَذَلِكَ أَمَرَكَ مِنْ يَنْطِقُ بِالْحَقِّ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْخَبِيرُ
- 4 قَدْ أَخَذَ الدَّخَانُ مِنْ فِي الْأَمْكَانِ إِلَّا مِنْ [أَنْقَذْتَهُ] يَدِ الْقُدْرَةِ بِسُلْطَانِهَا الْمُهَيْمِنِ عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ أَنْتَ إِذَا فَزْتَ بِكَابِي وَوَجَدْتَ عَرَفَ عَنَابَتِي قُمْ وَقُلْ لَكَ الْحَمْدُ يَا مَقْصُودَ الْعَالَمِ وَلَكَ الْفَضْلُ يَا مَنْ بِكَ ظَهَرَ كُلُّ أَمْرٍ حَكِيمٍ الْبَهَاءِ الْمَشْرِقُ مِنْ أَفْقِ الْبَقَاءِ عَلَى الَّذِينَ أَقْبَلُوا إِلَى اللَّهِ فِي يَوْمٍ فِيهِ ظَهَرَ الْمَوْعُودُ بِأَمْرِهِ الْعَظِيمِ

INBA19:121b, INBA32:112a, BLIB_Or15713.271,

BLIB_Or15715.332b

BH05882*To: Muhammad Ali Mizan, in Mizani**Date: 1302-02-11 [1884-Nov-30]*

1 He is manifest from His most exalted horizon.

2 A Book sent down in truth from before One Who possesses knowledge of the heavens and earth, and I am the All-Knowing. Therein He informs all of what was revealed in the Book of God, before and after, and I am the All-Informed. By God! The Path has been established and the Balance set up, and I am the Straight Path. Blessed is he who, when hearing, arose; and he who, being silent, upon recognizing spoke; and he who, being hesitant, hastened to the most exalted horizon, and I am the Luminous Horizon. Say: O peoples of the earth! Fear the All-Merciful and follow not every froward devil. The Hidden has appeared and what was concealed in the Books of God, the Mighty, the Praiseworthy, has been made manifest.

3 Cast aside vain imaginings. By God! The heaven of knowledge has been adorned with the daystar of certitude. To this testifies He Who proclaims in all things that there is none other God but Me, the Single, the One, the Powerful, the Mighty. We have heard thy mention and have mentioned thee as a bounty from Us. Know this and be of the thankful. Beware lest the allusions of those who have disbelieved in God prevent thee when He came with a manifest dominion, a mighty sovereignty and a firm, impregnable Cause. Thus have the rains of grace poured down from the clouds of justice. Blessed is he who has seen, and woe unto the heedless ones.

1 هو الظاهر من افقه الأعلى

2 كتاب نزل بالحق من لدن من عنده علم السموات والأرض وانا العليم وفيه يخبر الكل بما نزل في كتاب الله من قبل ومن بعد وانا الخبير تالله قد نصب الصراط ووضع الميزان وانا الصراط المستقيم طوبى لقاعد اذا سمع قام ولصامت اذا عرف نطق ولمتوقف سرع الى الأفق الأعلى وانا الأفق المنير قل يا ملأ الأرض اتقوا الرحمن ولا تتبعوا كل شيطان مرید قد ظهر المكنون واطهر ما كان مستوراً في كتب الله العزيز الحميد

3 دعوا الظنون تالله قد تشرفت سماء العرفان بنير الايقان يشهد بذلك من ينطق في كل الأشياء انه لا اله الا انا الفرد الواحد المقتدر القدير سمعنا ذكرک ذکرناک فضلاً من لدنا ان اعرف وكن من الشاكرين اياک ان تمنعک اشارات الذين كفروا بالله اذ اتى بملکوت مبين وسلطان عظيم و امر محکم متين كذلك هطلت امطار الفضل من سحاب العدل طوبى لمن رأى وويل للنائمین

INBA41:303

BH05995*To: Muhammad Javad Isfahani**Date: 1302-02-11 [1884-Nov-30]*

In My Name, the All-Subduing over all names! O thou who art wronged! Make mention of him who hath turned towards the horizon of divine knowledge, as a token of grace from thee, for thou art verily the All-Bountiful, the Generous. Say: This is the horizon of divine knowledge from which have shone forth

بسمی المهيمن على الأسماء يا مظلوم ان اذكر من اقبل الى افق العرفان فضلاً من عندک انک انت الفضال الكريم قل هذا افق العرفان و اشرقت منه تجليات انوار ظهوری العزيز البديع

the splendors of the lights of My revelation, the Mighty, the Wondrous. The Most Great Prison hath been honored through the Hidden Name and the Treasured Secret. To this beareth witness he who hath inhaled the fragrance of God, the Lord of all worlds. Whoso hath found the fragrance of My garment, he is indeed among the most exalted of beings before the Truth. Blessed is he who hath heard and witnessed that which God did witness before the creation of the heavens and earth. He Who hath remembered Me and loved Me hath remembered thee. We have remembered thee through this perspicuous Tablet. Be thou thankful for this most great favor and say: Praise be unto Thee, O King of Kings and Merciful unto the servants! I beseech Thee by Thy Kingdom and Thy Dominion and by the mysteries of the Book of Thine own Self, to make me steadfast in this Cause whereby the feet of every learned one have slipped, the heart of every mystic hath been perturbed, and every proud oppressor hath lamented. The glory rest upon thee and upon those who have heard and responded to their Lord, the Mighty, the Great. We make mention of thy son and give him the glad-tidings of God's loving-kindness, and We counsel him with that wherewith We have counseled the chosen ones in My sacred and mighty Tablet.

قد فاز السّجن الأعظم بالاسم المكنون و السرّ
المخزون يشهد بذلك من فاز بعرف الله ربّ
العالمين من وجد عرف قيصي انه من اعلی
الخلق لدى الحق طوبی لمن سمع و شهد بما شهد
الله قبل خلق السّموات و الأرضین قد ذکرک
من ذکرنی و احبّنی ذکرناک بهذا اللّوح المبين
ان اشکر بهذا الفضل الأعظم و قل لک الحمد
یا مالک الملوک و راحم المملوک اسئلك
بملکوتک و جبروتک و بأسرار کتاب نفسک
بأن تجعلنی مستقيماً على هذا الأمر الذي به زلّ
قدم کلّ عالم و اضطرب قلب کلّ عارف و ناح
کلّ جبار عنيد البهاء عليك و على الذين سمعوا و
اجابوا ربهم العزيز العظيم و نذكر ابنک و نبشره
بعناية الله و نوصيه بما وصينا به الأولياء في لوحی
المقدس العزيز العظيم

INBA51:116, KB_620:109-110

BH06013

To: Mirza Abdul-Ali Tabrizi, in Egypt

Date: 1302-02-11 [1884-Nov-30]

1 In the name of the One True Friend!

2 In this Most Great Revelation, from the sweet-scented morning breeze this blessed word is heard: The world is illumined through love and fellowship, and laid waste through hatred and enmity. O people of Baha! Hearken unto the call of the One True Counselor and strive that the light of unity may illumine the world and adorn its horizons. In all ages and centuries, discord hath been and still is the cause of degradation and abasement. Be not saddened by the tyranny of princes and the rejection of divines. Fix your gaze upon the Most Exalted Horizon and be confident in the grace of God. He will surely not deprive His loved ones of the effulgences of the lights of the Sun of Glory and Power. Soon shall every steadfast one

1 بنام دوست یگا

2 از هزیز نسیم سحری در اینظهور اعظم اینکلمه
مبارکه اصغاً میشود عالم بحبّت و وداد آباد و
بیغض و عناد خراب ای اهل بها بشنوید ندای
مشفق یگا را و جهد نمائید تا نور اتّفاق عالم را
منور سازد و آفاق را مزین اختلاف در جمیع
قرون و اعصار سبب تزعزع و ذلّت بوده و هست
محزون مباشید از سطوت امرا و اعراض علما
باقی اعلی ناظر باشید و بعنایت حق مطمئن البتّه
دوستان خود را از اشارات انوار آفتاب عزّت
و اقتدار محروم نسازد زود است هر مستقیمی
مقام خود را مشاهده نماید و هر مقبلی بآنچه از

behold his station, and every one who hath turned unto Him shall become aware of that which hath been ordained for him. That which hath issued from the Most Exalted Pen shall never be exhausted. Blessed are they who hold fast to the cord of steadfastness and cling to the hem of grace. These are the people of Baha, whose names have been inscribed by the Most Exalted Pen in the Crimson Book. Blessed are they that hear, and woe unto the heedless. The Glory be upon thee from God, the Lord of the worlds.

برایش مقدر شده آگاه گردد از قلم اعلی جاری
شده آنچه که نفاذ او را اخذ ننماید طوبی از برای
نفوسیکه بحبل استقامت متمسکند و بذیل عنایت
متشبت آنها اهل البهآ قد ذکرت اسمائهم من القلم
الأعلی فی الصحیفه الحمراء طوبی للسامعین و ویل
للاغفلین البهآ علیک من لدی الله رب العالمین

INBA41:407, BLIB_Or15726.040,
HDQI.047, UAB.056bx, ANDA#11
p.04

BH06292

To: Aqa Mirza Mihdi, in Tabriz

Date: 1302-02-11 [1884-Nov-30]

- 1 In My Name, the One Who Dawns from the Horizon of the Kingdom
بسمی المشرق من افق الملکوت
- 2 M.H.: We have called thee from the right side of the Mount. Verily, there is none other God but He, the Protector, the Self-Subsisting. Blessed is he who hath cast away vain imaginings and taken hold of certitude by the command of God, the Lord of the worlds.
مه انا نادیناک من الشطر الایمن من الطور انه
لا اله الا هو المهیمن القیوم طوبی لمن نبذ الاوهام
واخذ یقین امرأ من لدی الله رب العالمین
- 3 The world is ablaze with the fire of vain fancies and veiled from the lights of the divine Manifestation's dawn. In the days and nights the pen of the Most High scratches, the call of the divine Tree is manifest, and the light of the Cause shines forth from the supreme horizon. Yet the unjust people have not awakened. Praise be to God that thou hast attained to the service of the Cause, art speaking His praise, and art turned toward His horizon, and continue thus. The heedlessness of the people hath reached such a state that they were not awakened by the cry and the trumpet blast, and did not raise their heads from their beds. Thou and the friends must hold fast to wisdom, lest the clamor of every rejected ignorant one be raised.
عالم بنار اوهام مشتعل و از انوار فجر ظهور الهی
غافل و محجوب در لیالی و ایام صریر قلم اعلی
مرتفع و ندای سدره ظاهر و نور امر از افق اعلی
مشرق مع ذلک خلق بنی انصاف بشعور نیامده اند
الله الحمد انجناب بخدمت امر فائز و بذکرش ناطق
و بافتش مقبل بوده و هستند غفلت ناس بمقامی
رسیده که از صیحه و صور متنبه نشدند و سراز
فراش برنداشتند انجناب و دوستان باید بحکمت
متمسک باشند لثلا ترتفع ضوآء کل جاهل
مردود
- 4 The Glory shining from the heaven of My grace be upon thee and upon those whom the veils of grandeur have not prevented from turning to the Self-Sufficient, the Most High. We send from this spot Our greetings upon thy mother and those with thee. Verily thy Lord is the All-Bountiful, the Ancient of Days.
البهآ المشرق من افق سمآ فضل علیک و علی
الذین ما منعتهم سبحات الجلال عن التوجه الی
الغنی المتعال انا نکبر من هذا المقام علی امک و
من معک ان ربک هو الفضال القدیم

INBA41:320

BH06270*To: Aqa Siyyid Mahdi ibn Muhammad Baqir**Date: 1302-02-11 [1884-Nov-30]*

- 1 He is the One speaking from the horizon of the Kingdom! This is a Book sent down by the Lord of the world in His Most Great Prison, wherein He gives glad tidings to the peoples of that which has dawned and shone forth from the horizon of God's loving-kindness, the Lord of all worlds.
- هو الناطق من افق الملكوت كتاب انزله مولى العالم فى سجنه الأعظم و يبشّر فيه الأمم بما اشرق و لاح من افق عناية الله ربّ العالمين
- 2 Beware lest the affairs of creation hold you back from the Truth. Cast aside what the people possess, turning unto God, the Single One, the All-Informed. Beware lest the veils of the divines prevent you, or the might of princes frighten you. Take the cup of utterance in the name of the All-Merciful, then drink thereof in the days of God, the Mighty, the Praised.
- أيّاكم ان تمنعكم شؤونات الخلق عن الحق ضعوا ما عند الناس مقبلين الى الله الفرد الخبير أيّاكم ان تحجبكم حجاب العلماء او تخوفكم سطوة الأمراء خذوا كأس البيان باسم الرحمن ثم اشربوا منها فى أيام الله العزيز الحميد
- 3 Say: By God! The promise has come, and He Who was promised has appeared with a sovereignty before which neither the hosts of the world nor the might of the nations can stand, were ye of those who know. Thus has My Most Exalted Pen spoken, when the light was shining from the horizon of tribulation. Be thou thankful to God for this most great favor.
- قل تالله قد اتى الوعد و ظهر الموعود بسلطان لا يقوم معه جنود العالم ولا سطوة الأمم ان اتم من العارفين كذلك نطق قلبى الأعلى اذ كان النور مشرقاً من افق البلاء ان اشكر الله بهذا الفضل العظيم
- 4 Beware, beware lest what the people possess frighten thee, or the doings of the oppressors sadden thee. Aid thy Lord with the hosts of wisdom and utterance, and the legions of deeds and character. Thus does the Commander, the All-Wise, command thee.
- أيّاك أيّاك ان يخوفك ما عند القوم او تحزنك شؤونات الظالمين ان انصر ربك بجنود الحكمة و البيان و صفوف الأعمال و الأخلاق كذلك يأمرك الأمر الحكيم
- 5 Blessed art thou and those who have attained unto the Word of God in His days. Woe unto every heedless remote one. The glory shining from the horizon of My Kingdom be upon thee and upon those who have laid hold on the hem of God, the One, the Single, the Mighty, the Beautiful.
- طوبى لك وللذين فازوا بكلمة الله فى أيامه وويل لكل غافل بعيد البهاء المشرق من افق ملكوتى عليك و على الذين تشبّثوا بذيل الله الواحد الفرد العزيز الجميل

INBA19:116, INBA32:107a

BH06604*To: Muhammad Baqir Big, in Shahr Babak**Date: 1302-02-11 [1884-Nov-30]*

He is the All-Witnessing, the All-Informed

God testifieth that there is none other God but Him, and He Who speaketh upon the throne when it was upon the water is verily the Hidden Mystery which none hath known save whom God, the Most High, the Most Great, hath willed. He hath come with a power that the might of the powerful could not weaken, and with a sovereignty that the hosts of those who turned away from the Countenance and denied this Revelation, wherewith the Books of God, the Lord of all worlds, had given glad tidings, could not frighten. We have heard thy call and answered thee, and have remembered thee with a remembrance that the ornaments of the world and whatsoever is with the nations cannot equal. To this beareth witness every discerning knower. Take thou the Kawthar of steadfastness in the name of thy Lord, then drink with His All-Wise remembrance. Blessed is the servant who hath been illumined with the lights of certitude, and woe unto every heedless doubter. Cast away what is with the world and take what We have sent unto thee through the power of God, the Mighty, the Praiseworthy. Thus hath the Tongue of Grandeur spoken when He was in prison through what the hands of the heedless had wrought. The glory shining from the horizon of the heaven of My mercy be upon thee and upon every patient one and upon every learned one who hath attained unto the Most Great News.

هو الشاهد الخبير

شهد الله أنه لا إله إلا هو والذي ينطق على العرش
اذ كان على الماء أنه هو السر المكنون الذي ما فاز
بعرفانه إلا من أراد الله العلي العظيم أنه أتى بقدره
لم تضعفه شوكة الأقوياء وبسلطان لا تخوفه جنود
الذين اعرضوا عن الوجه وانكروا

هذا الظهور الذي به بشرت كتب الله رب العالمين
أنا سمعنا ندائك [اجبتناك] وذكرناك بذكر لا
تعادله زخارف العالم ولا ما عند الأمم يشهد
بذلك كل عارف بصير خذ كوثر الاستقامة
باسم ربك ثم اشرب بذكره الحكيم طوبى لعبد
تور بأوار الايقان وويل لكل غافل [مريب] ضع
ما عند العالم وخذ ما ارسلناه اليك بقدره من
لدى الله العزيز الحميد كذلك نطق لسان العظمة
اذ كان في السجن بما اكتسبت ايدي الغافلين
البهاء المشرق من افق سماء رحمتي عليك وعلى
كل [صابر] وكل عالم فاز بالنبأ العظيم

INBA19:107b, INBA32:099a

BH06470*To: Mahdi 'Ali**Date: 1302-02-11 [1884-Nov-30]*

1 In the Name of the Sun of Truth!

1 باسم آفتاب حقیقت

2 O friends! Today I give glad-tidings to the people of the world. That which was hidden has been made manifest. The straight path has appeared, the balance is visible. The mountains,

2 ای دوستان امروز نیر اعظم اهل عالم را بشارت
میدم آنچه مکنون بود ظاهر فرمود صراط مستقیم
ظاهر میزان مشهود کوهها و صحراها و نهرا

plains and rivers give glad-tidings to each other of the appearance of the Hidden Name and the Treasured Mystery. Stand firm in the Cause of God with such steadfastness that it will cause the steadfastness of all the peoples of the world.

- 3 For years, mighty efforts were expended to exalt the Word and proclaim the Cause. Now it is observed that excellent souls have arisen against the Lord of Names merely for selfish desire and have set about to waste the Cause of God. Beseech God that He may guide them and prevent them from this great injustice. He is the Powerful, He is the Mighty, He is the All-Knowing, He is the All-Wise.

- 4 Thou hast been mentioned before the Wronged One and this most holy, most exalted Tablet hath been revealed that the joy of the utterance of the All-Merciful may take thee and make thee among those who are nigh. In all conditions hold fast to the cord of grace and cling to the greatest steadfastness, for thieves lie in wait in the thicket of negligence. The Glory be upon thee and upon those who have attained unto this mighty, this most holy Cause.

یکدیگر را بشارت میدهند بظهور اسم مکنون و
کنز مخزون بایستید بر امر الله باستقامتیکه سبب
استقامت اهل عالم شود

3 سالها در اعلاّء کلمه و اظهار امر جهد بلیغ
مبذول شد حال مشاهده میشود نفوس جید
محض هوی بر مالک اسما قیام نموده اند و در
صدد تضییع امر الله بر آمده اند از حق بطلبید
ایشان را هدایت فرماید و از این ظلم عظیم
بازدارد اوست قادر و اوست توانا اوست مهیمن
و اوست دانا

4 ذکرت لدی المظلوم مذکور و این لوح امنع اقدس
نازل لیاخذک فرح بیان الرحمن و يجعلک من
المقربین در جمیع احوال بحبل عنایت متمسک
باش و باستقامت کبری متشبث چه که دزدان
در کنیکاهان مترصداند البهاء علیک و علی الدین
فازوا بهذا الامر الاقدس العظیم

INBA41:418, LHKM1.131

BH07073

To: Muhammad Baqir, in Yazd

Date: 1302-02-11 [1884-Nov-30]

- 1 He is the One with power over whatsoever He willeth.
- 2 This is a remembrance from Us to one who hath attained unto the light of the Countenance and heard the Call when it was raised from My most exalted horizon, and acted according to what was ordained in My perspicuous Book. We make mention of thee with that which will attract thee, and have sent unto thee the verses to teach thee what beseemeth the days of thy Lord, the Mighty, the Wondrous. He hath come with the truth and summoneth mankind unto His straight Path. Say: O people! Cast away what ye possess and take hold of the Book of God with the power that proceedeth from Him. This is better for you than all upon which the sun shineth, if ye be of them that know. My loved ones have been imprisoned in the land of Ta by reason of what the hands of the oppressors have wrought, they who have cast the Book of God behind their backs and

1 هو المقتدر علی ما یشاء

2 ذکر من لدنا لمن فاز بأنوار الوجه و سمع النداء اذ
ارتفع من افقی الأعلى و عمل بما امر به فی کتابی
المبین انا ذکرناک بما یجذبک و ارسلنا الیک
الآیات ليعلمک ما ینبغی لایام ربک العزیز
البدیع انه اتی بالحق و یدع الناس الی صراطه
المستقیم قل یا قوم دعوا ما عندکم و خذوا کتاب
الله بقوة من عنده انه خیر لکم عما تطلع الشمس
علیه ان انتم من العارفين قد سجن اولیائی فی
ارض الطاء بما اکتسبت ایدی الظالمین الدین
نبدوا کتاب الله عن ورائهم و اتبعوا کل جاهل
بعید قل ان الظالم هو علماء الأرض الدین افتوا

followed every ignorant remote one. Say: The oppressor is the divines of the earth who have pronounced judgment against the Truth without clear proof or perspicuous Book. Thus have We sent down the verses and dispatched them unto thee that thou mayest find from them the fragrance of the loving providence of thy Lord, the Forgiving, the Bountiful.

على الحق من دون بينة ولا كتاب مبين كذلك
انزلنا الآيات وارسلناها اليك لتجد منها عرف
عناية ربك الغفور الكريم

INBA19:175b, INBA32:159b

BH06990

To: *Mirza Abdullah Khan Nuri*

Date: 1302-02-11 [1884-Nov-30]

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

1 هو الأعظم الأقدم الأبهى

2 O friends! Know ye the station of the days of the All-Merciful. This is a day wherein one deed is greater than all the deeds of past ages and centuries and more beloved in the sight of God. Strive ye that ye may attain to that which neither the vicissitudes of time can alter nor obliterate. Thy mention was made before the Throne and thou didst attain the hearing of the Wronged One. It behooveth thee to praise God Who hath caused thee to know the Dawning-Place of His Revelation, made thee to hear His Call, and forgiven thee through His grace. He is verily the Ever-Forgiving, the Bountiful, the Generous. Say: Glory be unto Thee, O my God! I beseech Thee by the Sovereign of Names, through Whom all things were attracted, and the heaven was cleft asunder, and the earth was split, and the mountains were scattered, to ordain for me through Thy grace and bounty the reward of those who have attained unto Thy presence and drunk the choice wine of reunion with Thee. Thou art, verily, powerful over what Thou willest, and Thou art indeed the Strong, the Mighty. That which thou didst send hath been accepted with the ornament of acceptance. It behooveth thee to thank thy Lord, the Hearing, the Responding One.

2 ای دوستان مقام ایام رحمن را بدانید امروز روزیست که عملی در آن از اعمال قرون و اعصار عظیمتر و عندالله محبوبتر جهد نمائید تا فائز شوید بامریکه حوادث روزگار او را تغییر ندهد و محو نسازد ذکرت لدى العرش مذکور و باصغاء مظلوم فائز لک ان تحمد الله الذى عرفک مشرق وحیه و اسمعک ندائه و غفرک فضلاً من عنده و هو الغفار الفضل الکريم قل سبحانه يا الهى اقسمک بسلطان الاسماء الذى به انجذبت الأشياء و انفطرت السماء و انشقت الارض و نسفت الجبال بأن تكتب لى بفضلک و جودک اجر من فاز بلقاءک و شرب کوثر و صالک انک انت المقتدر على ما تشاء و انک انت القوى القدير قد فاز ما ارسلته بطراز القبول لک ان تشکر ربک السامع الجيب

INBA19:137, INBA32:126a

BH07065*To: Aqa Sulayman Khan**Date: 1302-02-11 [1884-Nov-30]*

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

1 هو الشاهد الخبير

2 A remembrance from Our presence unto him who hath believed in God, the All-Possessing, the Self-Subsisting, that he may find assurance through his Lord's favor and arise to serve the Cause with such wisdom as hath been sent down in the Tablets of God, the Lord of what was and what shall be. Thou hast been remembered before the Wronged One. Give thanks unto thy Lord for this favor and say: "Praise be unto Thee, O Revealer of the verses, and thanksgiving be unto Thee, O Thou in Whose grasp is the dominion of existence!"

2 ذكر من لدنا لمن آمن بالله المهيمن القيوم ليطمئن
بفضل مولاه ويقوم على خدمة الأمر بالحكمة التي
نزل ذكرها في الواح الله رب ما كان وما يكون
قد كنت مذكوراً لدى المظلوم ان اشكر ربك
بهذا الفضل و قل لك الحمد يا منزل الآيات و
لك الثناء يا من في قبضتك زمام الوجود

3 Blessed is thy father who sought the ultimate goal and the highest summit, and who laid down his life in exile in the path of God, the Mighty, the Loving. We have mentioned him in various Tablets with such mention as nothing on earth can equal, as beareth witness unto this He with Whom is the Preserved Tablet. We counsel thee and My loved ones to observe wisdom, lest the fire of hatred be kindled in the breasts of them that have denied the Witness and the Witnessed.

3 طوبى لأبيك الذى قصد المقصد الأقصى و
الذروة العليا و انفق روحه في الغربة في سبيل
الله العزيز الودود انا ذكرناه في الواح شتى بذكر
لا يعادله ما يرى في الأرض يشهد بذلك من
عنده لوح محفوظ انا نوصيك و اوليائى بالحكمة
لئلا يشتعل نار البغضاء في صدور الذين كفروا
بالشاهد و المشهود

4 The Glory rest upon thee and upon thy mother and upon them that are with thee and upon those who have cast away idle fancies, clinging fast to the handle of the tender mercy of their Lord, the Mighty, the All-Forgiving.

4 البهاء عليك و على امك و على من معك و على
الذين نبذوا الأوهام متمسكين بعروة عناية ربهم
العزيز الغفور

INBA41:286

BH06920*To: Faraj Aqa**Date: 1302-02-11 [1884-Nov-30]*

1 He is the Caller from the horizon of the Throne!

1 هو المنادى من افق العرش

2 Today all atoms of creation are engaged in rejoicing, for the true Beloved Who had forever been concealed behind veils hath unveiled Himself and appeared in the gathering of the world with utmost manifestation and evidence. One ray from His

2 امروز ذرات کائنات بعیش مشغولند چه که
محبوب حقیقی که لازال در ستر بوده کشف
حجاب فرموده و در انجمن عالم بکمال ظهور و بروز
ظاهر و هویدا یک تجلی از تجلیاتش بر اهل قبور

effulgences shone upon the people of the graves, and all attained unto a new life and turned toward the precincts of the Throne. Strive, that perchance ye may attain unto that which shall cause your mention to endure. I swear by the Sun of the heaven of inner meanings that whosoever remaineth heedless this Day and departeth in heedlessness shall be afflicted with everlasting torment and perpetual remorse and endless regret. Let the friends beseech God - exalted be His glory - for grace, that perchance the deprived ones of the world may attain their goal, the remote one may enter the ocean of nearness, and the sick may drink from the sea of healing. Verily, He is powerful over all things. The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon whosoever hath heard the Call when it was raised from the Divine Lote-Tree and hath responded with manifest humility.

پرتو افکند کل بحیات بدیع فائز و بشطر عرش
متوجه جهد نمائید شاید فائز شوید بآنچه سبب
ذکر باقی گردد قسم بآفتاب افق سماء معانی هر
نفسی الیوم غافل ماند و غافل رفت او در عذاب
دائمی و اسفد دائمی و حسرت دائمی مبتلا ماند
دوستان از حق جل جلاله طلب فضل نمایند
که شاید محرومان عالم بمقصود فائز شوند بعید
بجرح قرب وارد شود و علیل از بحر شفا بیاشامد
آنکه علی کل شیء قدیر البهاء المشرق من افق سماء
رحمتی علیک و علی من سمع النداء اذ ارتفع من
السدرۃ المنتهی و اجاب بخضوع مبین

INBA41:365

BH07102

To: *Ustad Jabbar*

Date: 1302-02-11 [1884-Nov-30]

- 1 He is the One calling between earth and heaven! Glorified be He Who speaks at all times, at eventide and dawn, and sends down verses as He wishes in such wise that neither the tyranny of the Pharaohs of the earth nor the oppression of the tyrants of the lands can prevent Him. Verily the Pen of the Most Merciful moves at all times and calls out with the most exalted call to all who dwell in the realm of creation, summoning all to God in their return.
- 2 This is the Day of which the Spirit gave tidings, and before Him Moses, and after Him Muhammad the Messenger of God, Who when He appeared caused the pebbles to speak and His white hand bore witness that there is no God but Him, the Mighty, the Bestower.
- 3 We have found from you the fragrance of love; We have turned to you and mentioned you with the Most Excellent of Remembrances.
- 4 When you find the fragrance of My loving-kindness and attain unto My Tablet, arise and say: I beseech Thee, O God of Names and Creator of heaven, to make me among those whom

- 1 هو المنادی بین الأرض و السماء سبحان الذی
ینطق فی اللیالی و الایام و فی العشی و الاشرار
وینزل الآیات کیف یشاء علی شأن ما منعه ظلم
فراعنة الأرض و لا جبارة البلاد ان قلم الرحمن
یتحرک فی کل الاحیان و ینادی بأعلى النداء من
فی ناسوت الانشاء و یدع کل الی الله فی المآب
- 2 هذا یوم اخبر به الروح و من قبله الکیم و من بعده
محمد رسول الله الذی اذا ظهر نطقت الحصاة و
شهدت فی یده البیضاء انه لا اله الا هو عزیز
الوهاب
- 3 انا وجدنا منک عرف الحب اقبلنا الیک و
ذکرناک بمولی الأذکار
- 4 انک اذا وجدت عرف عنایتی و فزت بلوحي
قم و قل استلک یا اله السماء و فاطر السماء
ان تجعلنی من الذین ما منعتهم نفاق اعدائک عن

the cawing of Thine enemies has not kept back from Thy love, and whom the threatening of the wicked has not frightened in Thy days. Verily Thou art the Commander, the Ordainer, the All-Knowing.

حَبَّكَ و ما خَوْفَتَهُمْ زَماجِيرُ الْأَشْقِيَاءِ فِي أَيَّامِكَ
أَنْتَ الْآمِرُ الْمُقَدِّرُ الْعَلِيمُ

INBA19:106a, INBA32:097b

BH07916

To: Karbala'i Isma'il

Date: 1302-02-11 [1884-Nov-30]

He is the Summoner between earth and heaven! O people of creation! The Lord of Names makes mention of you from this Prison wherein has been established the throne of your Lord, the Most High, the Most Great. He has come for the life of the world and has called all to the Most Great Ocean. Blessed is he who has turned and attained, and woe unto the deniers! O concourse of earth! Abandon what the people possess. By God! Nothing that is witnessed and seen will profit you this Day save through this Name which God has made the Dayspring of His names, the Manifestation of His attributes and the Dawning-Place of His firm and mighty Cause. Thus has My tongue spoken in the kingdom of My utterance. If thou hast attained, arise and say: Praise be unto Thee, O Beloved of them that know! I testify that Thou hast revealed what was hidden and made manifest what was treasured, and spoken that which guided the people to the straight path of God. The glory shining from the horizon of the heaven of My utterance be upon thee and upon those who have held fast to the cord of steadfastness in this Cause whereby the feet of the knowers have slipped.

هُوَ الْمُنَادِي بَيْنَ الْأَرْضِ وَالسَّمَاءِ يَا أَهْلَ الْإِنشَاءِ
يَذْكُرْكُمْ مَوْلَى الْأَسْمَاءِ فِيهِذَا السَّجَنُ الَّذِي اسْتَقَرَّ فِيهِ
عَرْشُ رَبِّكُمْ الْعَلِيِّ الْعَظِيمِ إِنَّهُ قَدْ أَتَى لِحَيَاةِ الْعَالَمِ وَ
دَعَا الْكُلَّ إِلَى الْبَحْرِ الْأَعْظَمِ طُوبَى لِمُقْبِلِ الْقَبْلِ وَ
فَازٍ وَوَيْلٌ لِلْمُنْكَرِينَ يَا مَلَأَ الْأَرْضَ دَعَا مَا عِنْدَ
الْقَوْمِ

تَاللَّهِ لَا يَنْفَعُكَ الْيَوْمَ مَا يَشْهَدُ وَيَرَى إِلَّا بِهَذَا
الاسْمِ الَّذِي جَعَلَهُ اللَّهُ مُطْلِعَ أَسْمَائِهِ وَمُظْهِرَ صِفَاتِهِ
وَمُشْرِقَ أَمْرِهِ الْمُبْرَمِ الْمُتَيْنِ كَذَلِكَ نَطَقَ لِسَانِي
فِي مَلَكُوتٍ بَيَّانِي أَنَّكَ إِنْ فَزْتَ قُمْ وَ قُلْ لَكَ
الْحَمْدُ يَا مَحْبُوبَ الْعَارِفِينَ أَشْهَدُ أَنَّكَ أَظْهَرْتَ مَا
كَانَ مُسْتَوْرًا وَبَيَّنْتَ مَا كَانَ مَخْزُونًا وَنَطَقْتَ
بِمَا هَدَى النَّاسَ إِلَى صِرَاطِ اللَّهِ الْمُسْتَقِيمِ الْبَهَاءِ
الْمُشْرِقِ مِنْ أَفْقِ سَمَاءٍ بَيَّانِي عَلَيْكَ وَعَلَى الَّذِينَ
تَمَسَّكُوا بِحَبْلِ الْإِسْتِقَامَةِ عَلَى هَذَا الْأَمْرِ الَّذِي بِهِ
زَلَّتْ أَقْدَامُ الْعَارِفِينَ

INBA41:385

BH07546*To: Mirza Muhammad Khan**Date: 1302-02-11 [1884-Nov-30]*

1 In the Name of the One True God!

2 O people of the world! After the veil was lifted, some clung to verses - We sent down verses; and some adhered to proofs - We made these manifest; and some turned to ordinances - We revealed a most great portion thereof. Whatever they desired was fulfilled, and whatever they uttered was heard. The purpose of all that was manifested was that ears might become ready to hearken unto one exalted Word, and that is this: O people of the earth! Make not God's religion a cause of enmity. If this Word were to take hold in the world, all would find themselves at ease and in comfort. Say: By the life of God! The divine religion and His Faith have come to unite and accord, not for difference and discord. The Mother Book beareth witness to this, but the people hear not. The splendor shining from the horizon of the heaven of My Kingdom be upon thee and upon those who have cast away idle fancies, clinging to the lights of certitude.

MSBR.065-066x

1 بنام خداوند یگا

2 ای اهل عالم بعد از کشف حجاب جمعی بآیات متمسک آیات نازل نمودیم و برخی بیّنات متشبّث آنرا اظهار داشتیم و حزبی باحکام متوجّه شطری اعظم از آن ظاهر فرمودیم آنچه خواستند مجری شد و هر چه گفتند باصفا فائز مقصود از جمیع آنچه ظاهر شد آنکه گوشها مستعدّ شود از برای اصغای یک کلمهء علیا و آن اینست یا ملأ الأرض لا تجعلوا دین الله سبباً للبعضاء اگر اینکلمه در عالم محل اخذ نماید کل خود را فارغ و مستریح مشاهده نمایند بگو لعمر الله مذهب الهی و دینش از برای اتّحاد و اتّفاق آمده نه از برای اختلاف و نفاق یشهد بذلک امّ الکتاب و القوم هم لا یسمعون البهّاء المشرق من افق سمآء ملکوتی علیک و علی الذّین نبذوا الاوهام متمسکین بأنوار البقین

INBA41:378, BRL_DA#291, AVK3.214.17x,

AKHA_136BE #14 p.212

BH07596*To: Shirzad Sultan**Date: 1302-02-11 [1884-Nov-30]*

In the Name of the Heaven of inner meanings! The Truth is manifest and hath dawned from the horizon of power. Say: Observe ye how He hath set the world in motion. This is the earthquake of that Hour which hath appeared and seized all save a few who have drawn nigh unto the Divine Countenance. The cause of the world's turning away hath been the divines of the age. They themselves say that when the Qa'im uttereth a word, the chiefs of the earth, who are the most exalted of creation, shall turn away from it. Yet they themselves have

بنام آسمان معانی حقّ ظاهر و از افق اقتدار مشرق بگو ملاحظه نمائید که چگونه عالم را بحرکت آورده اینست زلزلهء آنساعت که ظاهر شده و همه را اخذ نموده الا معدودی از ادّلاّی وجه الهی و سبب اعراض عالم علمای عصر بوده اند خود میگویند

حضرت قائم بکلمه ئی نطق میفرماید که نقبای ارض که اعلی الخلقند اجتناب مینمایند

arisen with great presumption. Had they reflected even a little, they would surely have been reminded by the turning away of the chiefs and would not have made claims to knowledge and certitude, nor would they have visited upon the Dawning-Place of the names and attributes, the Goal of all the worlds, that which caused the thunder to lament and the clouds to weep. The glory shining from the horizon of the heaven of My grandeur be upon thee and upon all who have been just in the Cause of God, the Lord of the worlds.

مع ذلک خود بجزارت عظیم قیام نمودند اگر
فی الجمله تفکر مینمودند هرآینه از اجتناب نقبا
متذکر میگشتند و خود دعوی علم و ابقان
نمینمودند و بر مطلع اسماء و صفات مقصود
عالمیان وارد نمیآوردند آنچه را که رعد نوحه
نمود و سحاب گریست البهآء المشرق من افق
سمآء جبروتی علیک و علی کل منصف انصف
فی امر الله رب العالمین

INBA19:100, INBA32:092a, NSS.121

BH08200

To: *Jibra'il*

Date: 1302-02-11 [1884-Nov-30]

He is the Manifest, the Hidden

A mention from Us unto him who hath heard the Call and answered his Lord, the Speaking, the All-Hearing, the All-Seeing. Blessed is the one who hath arisen with strength to serve the Cause, and woe unto every man whom the might of the mighty and the power of princes hath weakened - they who have cast the Book of God behind their backs and have uttered that which hath caused the denizens of the most exalted Paradise to lament. And they who aid the Cause of their Lord at morn and eventide. Beware lest the affairs of men sadden thee. Hearken unto the Call of thy Lord - verily He calleth thee from the precincts of the Prison with a call whereby the hearts of them that have recognized Him have been attracted. Take My Book in My Name, as bidden by Me, and I am verily the Ordainer, the Ancient of Days. By My Word were the heavens raised up, and by My Name was the Throne established upon this glorious, wondrous station. Thus hath the Tongue of the Wronged One spoken while He was in the hands of the heedless. The glory from Us be upon thee and upon every upright servant.

هو الظاهر المستور

ذکر من لدنا لمن سمع النداء و اجاب ربه الناطق
السامع البصير طوبى لقوى قام على خدمة الامر
و ويل لكل رجل اضعفته قوة الاقوياء و شوكة
الامراء الذين نبذوا كتاب الله عن ورائهم و قالوا
ما نأح به اهل الفردوس الأعلى

و الذين ينصرون امر ربهم فى البكور و الاصيل
اياك ان تحزنك شئونك الخلق ان استمع نداء
ربك انه يناديك من شطر السجن بندا انجذبت
به افئدة العارفين خذ كتابى باسمى امراً من عندى
و انا الامر القديم بكلمتى ارتفعت السموات و
باسمى استقر العرش على هذا المقام العزيز البديع
كذلك نطق لسان المظلوم اذ كان بين ايدى
الغافلين البهآء من لدنا عليك و على كل عبد
مستقيم

INBA41:384

BH08143*To: Ustad Ibrahim**Date: 1302-02-11 [1884-Nov-30]*

In the name of God, the Almighty! The Sun of Truth is risen and manifest, and the Speaker of Sinai is speaking and visible. Blessed are they who have attained unto this most great bounty and supreme joy, and woe unto him who hath turned away from God and denied His signs and disputed His proof. He is assuredly among the most lost in the Book of God, the Lord of all worlds. We convey Our greetings to the friends of God and guide them to the highest horizon. All must arise to serve the Cause with perfect unity - an arising that no disturbance can affect and no wavering can approach. O friends! These are the days of the All-Merciful, and the nightingales of mystic knowledge are warbling upon the branches. Beseech ye God that He may graciously grant you the blessing to arise with complete steadfastness to serve the Cause of the Lord of all beings. He is the Powerful, the Mighty. All created things have testified to His power, and all contingent beings to His sovereignty.

بنام خداوند توانا

آفتاب حقیقت مشرق و ظاهر و مکمل طور ناطق و مشهود طوبی از برای نفوسیکه باین فیض اعظم و فرح اکبر فائز شدند و ویل لمن اعرض عن الله و کفر بآياته و جادل ببرهانه الله من الأخسرین فی کتاب الله رب العالمین دوستان الهی را تکبیر میرسانیم و بافق اعلی هدایت مینمائیم باید کل بکمال اتحاد بر خدمت امر قیام نمایند قیامیکه اضطراب او را اخذ ننماید و تزلزل باو راه نیابد ایدوستان ایام رحمن است و عنادل عرفان بر اغصان مغرد از حق بطلبید توفیق عنایت فرماید تا باستقامت تمام بر خدمت امر مالک انام قیام نمائید اوست قادر و مقتدر قد شهدت بقدرته الکائنات و سلطانه الممكنات

INBA41:146, BLIB_Or15730.134c

BH09210*To: Fatimih wife of Jinab-i-Vargha, in Tabriz**Date: 1302-02-11 [1884-Nov-30]*

- 1 He is the Light shining from the Horizon of Revelation!
- 2 In this Day the Blessed Tree of Remembrance speaketh forth in the Kingdom of Utterance saying: Well is it with the servant who hath turned his face towards Him, and embraced His truth, and with the handmaiden who hath hearkened to His Voice and become of the blissful. Verily, she is a champion of the field of true understanding. To this the Tongue of Truth beareth witness from His exalted Station.
- 3 O My leaf, blessed art thou for having responded to My call when it was raised in the name of the True One. Thou didst recognize My Revelation when men of renown were immersed in manifest idle fancies. Thou hast verily attained the mercy of

1 هو النور من افق الظهور

2 اليوم سدره مبارکه ذکر در ملکوت بیان باین کلمه ناطق طوبی لعبد اقبل و آمن و لأمة سمعت و فازت آنها من فوارس مضمار العرفان یشهد بذلك لسان الرحمن فی مقامه الرفیع

3 یا ورقتی طوبی لک بما سمعت ندائی اذ ارتفع بالحق و اعترفت بظهوری اذ کان الرجال فی وهم مبین قد فزت بعناية ربک من قبل و من بعد

thy Lord time and again. Render thanks unto Him and glorify Him with thy Praise. He is, in truth, with His handmaidens and servants who have turned towards Him. The shining glory from the Horizon of My Kingdom be upon thee and upon the one who hath guided thee to My straight path.

BRL_WOMEN#093, COC#2184

ان اشكرى و سبّحى بحمده أنّه مع امائه المقلبات
و عباده المقلبين البهّاء المشرق من افق ملكوتى
عليك وعلى من هداك الى صراطى المستقيم

INBA19:110a, INBA32:101b, BRL_DA#230,

COMP_WOMENP#093

BH09354

To: Wife of Mirza Abdullah Nun Vav, in Azarbaijan

Date: 1302-02-11 [1884-Nov-30]

- 1 He is the One Who gazeth from His most glorious horizon
- 2 A mention from the Wronged One to a leaf who believed in her Lord when all the divines of the earth turned away from Him save whom God, the Lord of all worlds, did will. Blessed is the servant who held fast to God, the Lord of all beings, and blessed is the handmaiden who clung to His luminous hem. How many a servant turned away and denied God, and how many a leaf heard and turned to Him and said: "Here am I, O Thou Goal of the Messengers!" O My leaf! Upon thee be My glory and My remembrance and My loving-kindness and My mercy that hath preceded all who are in the heavens and on earth. Be thou thankful unto thy Lord for this most great favor and say: "Praise be unto Thee, O Beloved of them that have known Thee!"

1 هو الناظر من افقه الأبهى

2 ذكر من لدى المظلوم ورقة آمنت برّبها اذ اعرض
عنه علماء الأرض كلّها الا من شاء الله ربّ
العالمين طوبى لعبد تمسك بالله مولى الورى ولأمة
تثبتت بذيله المنير كم من عبد اعرض وكفر بالله
و كم من ورقة سمعت واقبلت وقالت لبيك يا
مقصود المرسلين يا ورقى عليك بهائى و ذكرى و
عنايتى و رحمتى التى سبقت من فى السموات و
الأرضين ان اشكرى ربك بهذا الفضل الأعظم
و قولى لك الحمد يا محبوب العارفين

INBA19:109a, INBA32:100c

BH10683

To: Azizullah Varqa, in Azarbaijan

Date: 1302-02-11 [1884-Nov-30]

- 1 He is the Compassionate, the All-Bountiful!
- 2 O my God, my Lord and my Hope! Thou knowest that the Wronged One loveth to make mention of the son of him who turned towards Thy horizon, who arose to serve Thee, who

1 هو المشفق الكريم

2 يا الهى وسيدى ورجائى تعلم بأنّ المظلوم يحبّ ان
يذكر ابن من اقبل الى افقك و قام على خدمتك

spoke forth Thy praise, and who led Thy sheep to Thy spring. I beseech Thee, O God of the world and Desire of the nations, to ordain for him the best of what Thou hast sent down in Thy Book. Verily, Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Hearer, the Answerer.

و نطق بثنائك و ساق اغنامك الى شريعتك
اسئلك يا اله العالم و مقصود الأمم بأن تكتب
له خير ما انزلته في كتابك انك انت المقتدر على
ما تشاء لا اله الا انت السامع المجيب

INBA19:106b, INBA32:098a

BH10609

To: Mirza Ali Muhammad Yazdi (Varqa), in Azarbaijan

Date: 1302-02-11 [1884-Nov-30]

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

¹ هو السميع البصير

² My Most Exalted Pen beareth witness to thy acceptance and thy turning unto Him and thy arising to serve the Cause when those who were expected to seek His release from God, the Mighty, the Great, turned away from it. Blessed art thou, and blessed is he who hath heard thy mention and found fellowship with thee and perceived from thee the fragrance of My wondrous love. Remind My loved ones and give them the glad-tidings of My gracious remembrance. The Glory shining from the horizon of the heaven of My bounty be upon thee and upon him who hath taken the cup of the Choice Wine in the name of his Lord, the All-Informed.

² شهد قلبي الأعلى باقبالك و توجهك و قيامك
على خدمة الأمر اذ اعرض عنه الذين كانوا ان
يسئلوا فرجه من الله العزيز العظيم طوبى لك و
لمن سمع ذكرك و آس معك و وجد منك
عرف حيي العزيز البديع ذكر احبائي و بشرهم
بذكرى الجميل البهاء المشرق من افق سماء فضلي
عليك و على من اخذ كأس الرحيق باسم ربه
الخبير

INBA19:118a, INBA32:108, BLIB_Or15696.087b,
KHS05.007

BH10837

To: Aziz, in Azarbaijan

Date: 1302-02-11 [1884-Nov-30]

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

¹ هو السميع البصير

² Blessed art thou, who in thy tender age hast acknowledged the grandeur and majesty of God. Blessed be the mother who nursed thee and fulfilled her duty as was befitting. We beseech God to inscribe for thee from His Most Exalted Pen that which

² طوبى لك انت الذي في صغرك اعترفت
بكبرياء الله و عظمته طوبى لأم رضعتك و
قامت على ما ينبغي نسئل الله ان يكتب لك

beseemeth His generosity, munificence and grace. Verily, He is the All-Bountiful, the Most Generous. Praise be to God, the Lord of the worlds.

من قلبه الأعلى ما ينبغى لجوده و كرمه و فضله
انه جواد كريم الحمد لله رب العالمين

INBA19:107a, INBA32:098b, BLIB_Or15696.090e,

ASAT4.043x

BH01055

To: Mirza Ali Muhammad Yazdi (Varqa)

Date: 1302-02-24 [1884-Dec-13]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
بسم ربنا الأقدس الأعظم العلى الأبهى
- 2 Praise be befitting unto that Sovereign who was not deterred from His will by the desires and intentions of kings and subjects. At all times, despite the peoples of the world, He speaks "I am verily the Lord of all days." Exalted is His mention above My mention, and His attributes above My description. And blessings, peace, glory and light be upon His loved ones and chosen ones who have arisen to serve His Cause by night and by day.
حمد مالكي را لايق و سزاست كه شئونات و ارادات ملوك و مملوك او را از اراده اش منع ننمود در جميع احيان رغماً للأنام بأتني انا مالك الأيام ناطق تعالى ذكره عن ذكرى و اوصافه عن وصفى و الصلوة و السلام و التكبير و البهاء على احبائه و اصفياه الذين قاموا على خدمة امره في الليالي و الأيام
- 3 And further: one envelope containing sacred, glorious and blessed Tablets was sent last week, and now another envelope previously described in detail is being sent. This evanescent servant beseeches and hopes that the True One, exalted be His glory, will assist that spiritual beloved one to exalt His Word. Verily, He is powerful over all things. At this moment while engaged in this writing, another envelope arrived containing fresh and flowing verses which, like a newly arrived flower, diffused such a fragrance of praise for the Beloved of all worlds that it gave strength to the heart and keenness to sight. However, these have not yet been presented in the Most Holy and Most Exalted Court. God willing, they will attain to the hearing of the Lord of Names this evening or tonight. Now this servant offers a hundred thousand felicitations, and God willing, they will also be accepted.
و بعد يك بسته پاكست كه حامل الواح منيعه مقدسه مباركه بود هفته قبل ارسال شد و حال هم يك پاكست كه از قبل تفصيل ذكر شده ارسال از حق جلّ اجلاله اين خادم فاني سائل و آمل كه آنجوب روحاني را بر اعلاء كلمه اش تأييد فرمايد انه على كلشي قدیر در اين حين كه باين تحرير مشغول پاكست ديگر رسيد اشعار ابدار كه بتازگي چون گل وارد و عرف مدح محبوب عالميان بشأني از او متضوع كه قلب را قوت و بصر را حدت بخشيد ولكن هنوز در ساحت امنع اقدس عرض نشد انشاء الله عصر يا اين ليل باصغاء مالك اسماء فائز خواهد شد حال اينعبد صدهزار هنيئاً ميگويد و انشاء الله بقبول هم فائز
- 4 Likewise, a letter has arrived from the honored friend Mirza M.H. Qabl M.D., upon him be the glory of God, the Self-Sufficient, the Most High. A hundred thousand thanks to the Beloved of all worlds that they are aflame with the fire of divine love, turning to the highest horizon, steadfast in the
همچنين دستخطي از حبيب مكرم جناب ميرزا مح قبل مد عليه بهاء الله الغني المتعال رسيد صدهزار شكر محبوب عالميانا كه بحرارت محبت الهی مشتعلند و باقى اعلى مقبل و بر امر قائم و

Cause, and speaking His praise by night and day. I beseech the True One, exalted be His glory, for their success and confirmation. The mention of glory and salutation from this servant to them depends on your grace. Glory, praise and salutations be upon your honor, upon those with you, and upon all who are faithful, from whom the sincere ones perceive the fragrance of faithfulness in the days of God, the Lord of all worlds. And praise be to God, the Lord of the mighty throne.

بذکر ناطق در لیالی و ایام از حقّ جلّ جلاله
از برای ایشان توفیق و تأیید میطلبم ذکر تکبیر
و سلام اینعبد خدمت ایشان موقوف بعنایت
آنحیوبست البهّاء و التّکبیر و الثّناء علی حضرتکم
و علی من معکم و علی کلّ ذی وفاء یجد منه
المخلصون عرف الوفاء فی ایام الله ربّ العالمین و
الحمد لله مالک العرش العظیم

5 The servant 24th of the blessed month of Safar 1302

5 خادام فی ۲۴ شهر صفر المبارک سنه ۱۳۰۲

6 Alas! Alas! O Beloved of my heart! Grief hath seized me at the completion suddenly, to such degree that my sighs and lamentations have ascended. Verily the Pen hath stopped and the Tongue is perplexed. The servant complaineth of his anguish and sorrow unto God, the Lord of all worlds and the God of all who are in the heavens and earths. After the completion of the letter, that which was the cause of infinite sorrows arrived. Glory be to God! How can one, despite claims of faith and recognition and acceptance, deviate from the straight path, abandon truth and become self-centered? Through the composition of two words or the expression of vain imaginings, pride seizes him such that he becomes deprived of the ocean upon ocean of tenderness and mercy from the Truth, exalted be His glory.

6 فآه آه یا محبوب فؤادی قد اخذتنی الأحزان حین
الانتماء بغتة علی شأن صعدت زفرائی و اسفائی
انّ القلم توقّف و اللسان تحیر یشکو الخادم بته و
حزنه الی الله ربّ العالمین و اله من فی السموات
و الأرضین بعد از تمام شدن مکتوب رسید
آنچه سبب احزان نامتناهی بود سبحان الله چگونه
میشود انسان مع ادعای ایمان و اذعان و اقبال
از صراط مستقیم منحرف گردد حقّ را بگذارد
و خودبین شود بترکیب دو کلمه او اظهار
اوهامات بشأنی غرور اخذش مینماید که از
حقّ جلّ جلاله مع دریا دریا شفقت و رحمت
محروم میشود

7 Today verses have filled the world and evidences have encompassed all things. Every child has been and is capable of writing certain words and letters. As once one of the well-known friends said to this evanescent servant that the carpet of inner meanings has been so widely spread and expansion has reached such a degree that every tongue-tied one has become articulate. The Supreme Pen hath spoken concerning the aspects of utterance in such wise that every child's heart hath been touched, and he would mention that his faculties were so filled with the words of Truth, glorified be He, that when we take up the pen we write that which we deemed impossible to express even a letter thereof.

7 امروز آیات عالم را پر نموده و بینات جمیع اشیاء
را اخذ کرده هر طفلی قادر بر نوشتن بعضی
کلمات و حروفات بوده و هست چنانچه وقتی
از اوقات یکی از اولیای معروف باین خادم
فانی میفرمود بساط معانی بشأنی گسترده شده
و انبساط بمقامی رسیده که هر کللی ناطق
شده قلم اعلی بشأنی در شئون نطق فرموده
که هر طفلی فؤادش اخذ نموده و ذکر مینمود از
بس مشاعر از کلمات حقّ جلّ جلاله پر شده
هنگامیکه قلم دست میگیریم مینویسیم آنچه که
اظهار حرفی از آنرا محال میدانستیم

8 In any case, according to reports a new incident hath occurred and how greatly is this servant grieved. Although outwardly the details are not known, this servant with utmost helplessness beseecheth the Truth, exalted be His glory, that He may not leave us to ourselves for an instant and deprive us not from the lights of the sun of faithfulness. What happens that a person showeth the utmost love and humility and submissiveness and acceptance and helplessness and evanescence and nothingness,

8 باری از قرار مذکور حادثه جدید رخ نموده
و چه مقدار اینعبد متأسّف اگرچه بر حسب
ظاهر تفصیل معلوم نه اینعبد بصد هزار عجز از
حقّ جلّ جلاله مسئلت مینماید که آنی ما را
بنجد وانگذارد و از انوار آفتاب وفا محروم نسازد
آیا چه میشود که شخصی کمال محبت و خضوع و
خشوع و اقبال و عجز و فنا و نیستی اظهار مینماید
و بعد بحرکتی و تغییری بالمره محروم میماند باید

and then through one movement or change becomes utterly deprived? This servant and your honor and all friends must pray that perchance doubts and vain imaginings may be truly lifted from among the people and that the friends of Truth may hold fast unto the cord of providence with perfect humility and submissiveness and pure servitude. By the life of our Beloved and your Beloved! This station hath such sweetness that whoever findeth it will not let go, will complete his service and will not abandon faithfulness.

- 9 What can I say? While I was observing and deriving pleasure from several original verses of that beloved one, at that moment news arrived and prevented this servant from that with which he was occupied. And this is due to the love which this evanescent one hath had and hath for the divine friends, and he desireth that at all times they may irrigate the lands of existence with the rivers of humility and submissiveness and resignation and contentment and faithfulness, that they may appear with refined, sublime and beautiful leaves and flowers and fruits. Today no harm hath been or is greater for the Cause than discord, and this returneth to these servants, otherwise He is indeed independent of us and of our mention and of what we possess and of what hath been created between the heavens and the earth. Your honor and this servant and those who have held fast to the strong and firm cord of His providence bear witness to this.

- 10 There is fear that from these words that beloved of the heart may also become sorrowful. In truth this evanescent one and that beloved one and all friends must pray for each other that perchance the Most Great Protection may preserve all. Again, glory and praise and spirit and mercy be upon you and upon those with you and upon those who hearken to your words concerning the Cause of God, the Exalted, the Mighty.

- 11 The servant

این عبد و آنحضرت و جمیع دوستان دعا کنیم که شاید ظنون و اوهام از بین انام فی الحقیقه مرتفع شود و اولیای حق بکمال خضوع و خشوع و عبودیت صرفه بجبل عنایت متمسک شوند لعمر محبوبنا و محبوبکم این مقام را حلاوتی است که هر که بیابد دست بر ندارد خدمت را بآخر رساند و وفا را از دست ندهد

9 چه عرض کنم هنگامیکه چند فرد ابکار طبع آنحبيب را ملاحظه مینمودم و لذت میبرد در آنچنین خبری رسید و این عبد را از آنچه باو مشغول بود بازداشت و این نظر بجمعی است که اینفانی بدوستان الهی داشته و دارد و میخواهد در کل احیان از انهار خضوع و خشوع و تسلیم و رضا و وفا اراضی وجود عالم را سقایه نمایند تا باوراد و اوراق و اثمار لطیفه منیعه جنبه ظاهر گردند امروز هیچ ضری از برای امر فوق اختلاف نبوده و نیست و آن باین عباد راجع والا آنه غنی عنا و عن ذکرنا و عما عندنا و عما خلق بین السموات و الأرض یشهد بذلک جنابکم و هذا العبد و الذین تمسکوا بجبل عنایتہ المحکم المتین

10 بیم آنست که از اینکلمات آنحبيب فؤاد هم محزون شوند فی الحقیقه باید اینفانی و آنحبيب و جمیع دوستان در حق یکدیگر دعا نمائیم که شاید عصمت کبریائی کل را حفظ فرماید مجدد البهاء و الثناء و الروح و الرحمة علیکم و علی من معکم و علی من یسمع قولکم فی امر الله العلی العظیم

11 خادم

INBA19:230, INBA32:208

BH02618

To: Azizullah, in Khurasan

Date: 1302-03 [1884-Dec]

- 1 He is the One Who rules over the world through His Most Great Name. 1 هو المهيمن على العالم باسمه الأعظم
- 2 God testifies that there is none other God but Him, and He Who has come with the truth is verily the Hidden Secret, the Treasured Mystery, the Most Exalted Word, the Sovereign of Names, and the Light shining from the Supreme Horizon. He cannot be indicated by any indication of the Bayan nor by what was revealed therein from the All-Merciful. God has made all that was revealed from the Kingdom of the Bayan as glad-tidings of Him and as a leaf from the leaves of the gardens of His knowledge. Every mystic has testified to his powerlessness and every learned one to his inability to attain His presence. Blessed is he who has testified to that which God has testified, and woe unto every heedless doubter. 2 شهد الله أنه لا اله الا هو والذي اتى بالحق أنه هو السرّ المكنون والكنز المخزون والكلمة العليا وسلطان الأسماء والتورّ الأتمّ من الأفق الأعلى أنه لا يشار بإشارة البيان ولا بما نزل فيه من لدى الرحمن قد جعل الله ما نزل من ملكوت البيان بإشارة له وورقة من اوراق حدائق عرفانه وشهد كل عارف ببعجزه وكل عالم بعدم بلوغه طوبى لمن شهد بما شهد الله وويل لكل غافل مريب
- 3 O 'Aziz! We have heard what your tongue has uttered and what your pen has inscribed, and We found the fragrance of your humility, submissiveness and your turning to God, the Lord of the visible and invisible, and the Lord of all worlds. Do not grieve over what has befallen you. Remember your Lord with the myriads of the supreme Paradise. By the life of God! By it are attracted the people of the Kingdom of Names and behind them the hearts of those brought near. You are the one who has attained to recognition and heard the Call when it was raised between earth and heaven. This is from His great bounty, to which My Manifest Book bears witness. 3 يا عزيز قد سمعنا ما نطق به لسانك وتحرك عليه قلبك ووجدنا عرف خضوعك وخشوعك واقبالك الى الله ربّ ما يرى وما لا يرى وربّ العالمين لا تحزن عما ورد عليك ان اذكر ربك بربوات الفردوس الأعلى لعمر الله بها تجذب اهل ملكوت الأسماء وعن ورائها افتدة المقرّبين انت الذي فزت بالاقبال وسمعت النداء اذ ارتفع بين الأرض والسّماء هذا من فضله العظيم يشهد بذلك كلامي المبين
- 4 O 'Aziz! The Supreme Pen has in scriptures and tablets informed all of the appearance of the cawers, the heedless ones, and the atheists. Now from certain directions the cawing is raised. The Author of the Bayan commanded all to recognize the Promised Beauty through His own eyes and not to consider anything else as proof of His recognition, for He is known by His own Self and all else are His creation. This statement is specific to this Manifestation, yet the heedless people remain veiled from the Truth and occupied with vain imaginings, appearing like the peoples of former times. We beseech God to grant justice that they may not be deprived of the outpourings of the True Bestower in His days. 4 يا عزيز قلم اعلى در زير و الواح كل را بظهور ناعقين و غافلين و ملحدین اخبار نمود حال از بعضی اشطار نعیق مرتفع صاحب بیان جمیع را امر نموده که طلعت موعود را ببصرا و بشناسند و دوش را دلیل عرفانش نشمرند چه که او بنفسه معروف بوده و هست و ماسوايش خلقش و این بیان مخصوصست باينظهور ولكن خلق غافل از حقّ محبوب و باوهم مشغول بمشابه ملل قبل مشاهده میشوند از حقّ میطليم انصاف عنايت فرماید که شاید از فیوضات فیاض حقیقی در آیامش محروم نشوند
- 5 Convey My greetings to the friends and give them the glad-tidings of God's infinite favors. Say: Pay no attention to the 5 دوستانرا تکبیر برسان و بعنايات لانهايه حقّ جلّ جلاله بشارت ده قل لا تنظروا الى الذباب و

fly and its buzzing, nor to the crow and its cawing. Soon they shall return to their abode as returned those who wronged in those days. By the life of God! What they possess shall perish and might and power shall remain with God, the Lord of all worlds. The glory shining from the horizon of My loving-kindness be upon you and upon your brothers and upon those who have cast aside vain imaginings, holding fast to My Strong Cord. We have revealed for every name that was in your letter that from which the sincere ones will find the fragrance of God, the Protector, the Self-Subsisting. Verily, we are God's and to Him we shall return.

طينه والغراب ونعيه سوف يرجعون الى مقرهم
كما رجع الذين ظلموا في تلك الأيام لعمر الله
يفنى ما عندهم ويبقى العزة والاقتدار لله رب
العالمين البهاء المشرق من افق عنايتي عليك وعلى
اخوانك وعلى الذين نبذوا الأوهام متمسكين
بجلى المتين قد انزلنا لكل اسم كان في كتابك ما
يجد منه المخلصون عرف الله المهيمن القيوم انا لله
و انا اليه راجعون

BLIB_Or15730.136a

BH00187

To: *Zaynul-Muqarrabin et al.*

Date: 1302-03-09 [1884-Dec-27]

- 1 He is God, exalted be His glory, the Greatness and the Power
- 2 Praise be to God Who sent down the Furqan in the month of Ramadan. Verily it is the light of utterance that hath shone forth from the horizon of God's knowledge, the Lord of all religions. Through it appeared the law of unity and the sign of detachment in the world of possibility. Exalted is He Who revealed it unto the King of the Messengers and the Manifestation of the Ways, through whom the hearts of those who are nigh unto God took flight, and the decree of the Book was established among the believers. The servant doth offer prayers unto Him - prayers from which the sincere ones inhale the fragrance of servitude, sincerity and faithfulness - and unto His family and companions through whom God established His Cause among His servants and His ordinances among His creation. These are honored servants whom God hath described in His Books, both past and future. Verily, He is the Truth, the Knower of the unseen.
- 3 May my spirit be a sacrifice unto your remembrance! The blessed letter which was in truth the key to the gate of joy and gladness arrived and was opened. Blessed is He Who confirmeth His loved ones through the breathings of the pens of His chosen ones. That which thou didst write was presented at the Most Holy and Most Exalted Court. Thou hast spoken with truth and justice. The Wronged One hath heard and answered

1 هو الله تعالى شأنه العظمة والاقتدار
2 الحمد لله الذى انزل الفرقان فى الرّمضان و انه
هو نور البيان قد اشرق من افق علم الله مالک
الأديان و به ظهر حکم التّوحيد و آية التّجريد
فى الامکان تعالى الذى انزله على سلطان الرّسل
و مظهر السّبل الذى به طارت افئدة المقربين و
ثبت حکم الكتاب بين الموحدين ان الخادم يصلّى
عليه بصلوة يجد منها المخلصون عرف العبوديّة و
الخلوص و الوفاء و على آله و اصحابه الذين بهم
اثبت الله امره بين عباد و احكامه بين بريته
اولئك عباد مكرمون الذين وصفهم الله فى كتبه
من قبل و من بعد انه هو الحقّ علام الغيوب

3 روحى لذكركم الفداء دستخط مبارك كه
فى الحقيقة مفتاح باب سرور و بهجت بود رسيد
و گشود تبارک الذى يؤيد احبائه بنفحات
کلك اوليائه و آنچه مرقوم در ساحت امنع
اقدس معروض فرمودند قد نطق بالحقّ و
العدل قد سمع المظلوم و اجابک نسل الله رب

thee. We beseech God, the Lord of what was and what shall be, to preserve thee and ordain for thee that which He loveth and is pleased with, and to assist His loved ones to hearken unto thy remembrance, thy praise and thy utterance. O Zein! The glances of loving-kindness have ever been directed towards the friends of that land. Convey greetings from the Wronged One to the remaining souls. We beseech God to adorn all with the ornament of steadfastness, which in one station is reckoned as the first ornament. Verily, He is powerful over all things. God, exalted be His glory, hath loved and continues to love those who are firm and steadfast. His mercy hath preceded His servants and handmaidens, and His grace hath encompassed those who have turned unto Him with radiant faces and have acted according to what was commanded in His perspicuous Book.

ما کان و ما یکون ان یحفظک و یقدر لک ما یحب و یرضی و یؤید احبائه علی اصغاء ذکرک و ثنائک و بیانک یا زین لازال لحاظ عنایت متوجه دوستان آن ارض بوده نفوس باقیه را از قبل مظلوم سلام برسان از حق میطلبیم کل را بطراز استقامت که در مقامی از طراز اول محسوبست مزین فرماید آنه علی کلشیء قدیر حق جل جلاله راسخین و ثابتین را دوست داشته و دارد قد سبقت رحمته عباد و امائه و احاط فضله الذین اقبلوا الیه بوجه نوراء و عملوا ما امروا به فی کتبه المبین انتهی

4 Praise be to God, news of Your Eminence hath arrived and continues to arrive. In these days numerous telegrams have reached Beirut specifically announcing the release of the poor ones from the prison of the princes. His Eminence the Name 66 [of God], upon him be all 9 [Glory] most glorious, hath been released. Knowledge is with God. We beseech Him, exalted be He, to protect His loved ones and servants and deliver them from the hosts of vainglory. Verily, He is powerful over all things.

4 الحمد لله اخبار آنحضرت رسیده و میرسد و این ایام تلغرافهای متعدده به بیروت رسیده در خلاصی فقرا از سجن امرا مخصوص اخبار نموده اند حضرت اسم ۶۶ [الله] علیه منکّل ۹ [بهاء] اباه بیرون آمده اند العلم عند الله نسله تعالی بأن یحفظ احبائه و عباد و یخلصهم من جنود الغرور آنه علی کلشیء قدیر

5 Concerning what thou didst write about Haji Khavar, upon him be 66 9 [Glory of God], and his services in the path of God, it was presented. Praise be to God, they have attained unto that which they intended. As commanded, convey greetings, and likewise from this evanescent servant.

5 اینکه در باره جناب حاجی خاور علیه ۹ ۶۶ [بهاء الله] و خدمتشان فی سبیل الله مرقوم داشتید عرض شد الحمد لله آنچه اراده نمودند بآن فائز گشتند حسب الامر سلام برسانند و همچنین از جانب این خادم فانی

6 As for what was written concerning the dear son of that noble person, the Name 66 (Allah), the Most Truthful, upon him be from every 9 (Baha) His Most Glorious Baha - a detailed reply was sent to him. If they send something to him, they should give him this glad tidings. Praise be to God, the effulgences of the Sun of Grace concerning him are manifest and evident, requiring no mention now or before.

6 و اینکه در باره محبوبی ابن جناب اسم ۶۶ [الله] الاصدق علیه منکّل ۹ [بهاء] اباه مرقوم فرمودند جواب ایشان بتفصیل ارسال شد اگر بایشان چیزی ارسال میدارند بشارت بدهند الحمد لله اشراقات انوار آفتاب عنایت در باره ایشان ظاهر و باهر است احتیاج بذکر نداشته و ندارد

7 His brother arrived in these days and attained the presence despite the turmoil in these parts. After imprisonment in the Land of Ta (Tehran), in this land day by day some new event occurs and some new discussion arises. For thirty years or more the servants were forbidden through exhortations and counsels from contention, conflict and corruption. Nevertheless neither government, nation nor people are content, imagining that there is an intent to cause corruption. Every fair-minded person has testified and continues to testify, and every person of insight has acknowledged and continues to acknowledge, that

7 اخوی ایشان این ایام وارد مع انقلاب این اطراف بلقا فائز گشتند بعد از سجن ارض طاء در این ارض یوماً فیوماً امری حادث و گفتگوئی بمیان آمده سی سنه او ازید عباد را بمواعظ و نصایح از جدال و نزاع و فساد منع فرمودند مع ذلک دولت و ملت و رعیت هیچیک راضی نه و گمان نموده اند که اراده فساد دارند هر منصفی شهادت داده و میدهد و هر صاحب بصری اعتراف نموده و مینماید

corrupt matters and reprehensible deeds have been forbidden to such a degree that they are killed but do not kill, they endure but do not inflict, they hear but do not speak. Yet not one fair-minded person exists before the government to speak a word and inform the authorities. Although even if something were said perhaps no one would listen, if hearing is found then surely by God's grace speech will also be found - the capacity of ears creates utterance and expression. This evanescent servant beseeches and hopes from God, exalted be His glory, that He will aid the rulers and learned ones of the earth to hearken to the blessed word of truth. Verily He is powerful over all things. There is no God but Him, the Mighty, the Beauteous.

- 8 As for what was written about Aqa Muhammad-Baqir, upon him be the Glory of God (Baha'u'llah), from the people of Naj mentioning Aqa Muhammad-'Ali from the people of Riz - when this detail was submitted He said: "O Zayn! We make mention of him who was named Muhammad before Baqir and give him glad tidings of God's grace and favors, and We counsel him to steadfastness and to that which befits the Cause of God, the Lord of the worlds. We send greetings from this station upon him and upon the faces of those who have held fast to the cord of their Lord's grace, the Mighty, the Powerful. And We make mention of him who was mentioned, who was named Muhammad-'Ali, that he may rejoice and be of the thankful ones. Blessed is he who has turned to the Supreme Horizon, acknowledged the unity and singleness of God, recognized what was hidden and attained what was mentioned in His perspicuous Book. And We make mention of him who guided to the Path and caused him to hear that for which ears were created to hearken unto. Blessed is every guide, every hearer, every doer, and every one who has arisen to serve the Cause of God, the Lord of the worlds. O Muhammad before Hashim! Remind the people with wisdom and utterance lest the whisperings of Satan prevent them from God, the All-Knowing, the All-Wise." End quote.

- 9 Praise be to God, all three attained. This servant conveys greetings to each one and begs confirmation and seeks success for them from God, exalted be His glory. And concerning what was written about Hasan, upon him be the Glory of God (Baha'u'llah), and his wife, when submitted He said: "O Hasan! We have made mention of you and do mention you and We beseech God to ordain for you the good of the hereafter and this world, and to decree for your wife that which benefits her and what He loves for her. Verily He is the Protector of those who do good, male and female. We send greetings

که امورات مغایره و اعمال منکره نهی شده بشأنیکه کشته میشوند و نمیکشند حمل مینمایند و حمل نمیکند میشوند و نمیکویند مع ذلک یک منصف در پیشگاه دولت موجود نه که کلمهئی بگوید و دولت را آگاه نماید اگرچه اگر هم گفته شود شاید کسی گوش ندهد اگر گوش یافت شود نظر بفضل و رحمت الهی البتّه لسان یافت میشود استعداد اذان نطق و بیان را موجود مینماید از حق جلّ اجلاله این خادم فانی سائل و آمل که امرا و علمای ارض را مؤید فرماید بر اصغاء کلمه حقّه مبارکه الله علی کلشی قدیر لا اله الا هو العزیز الجلیل

- 8 اینکه مرقوم فرموده بودند جناب آقا محمد باقر علیه ۹۶۶ [بهاء الله] از اهل نج ذکر آقا محمد علی از اهل ریز را نموده این تفصیل عرض شد فرمودند یا زین انا نذکر من سمی بمحمد قبل باقر و نبشّره بعنایه الله و الطافه و نوصیه بالاستقامه و بما ینبغی لأمر الله ربّ العالمین نسلم من هذا المقام علیه و علی وجوه الذین تمسکوا بحبل عنایه ربهم المقتدر القدیر و نذکر من ذکره الذی سمی بمحمد علی لیفرح و یكون من الشاکرین طوبی لمن اقبل الی الأفق الأعلى و اعترف بوحدانیه الله و فردانیه و عرف ما کان مستوراً و فاز بما کان مذکوراً فی کتابه المبین و نذکر من هداه الی الصراط و اسمعه ما خلقت الأذان لاصغائه طوبی لكلّ هاد و لكلّ سامع و لكلّ عامل و لكلّ قائم قام علی خدمه امر الله ربّ العالمین یا محمد قبل هاشم ذکر الناس بالحکمة و البیان لئلا تمنعهم همزات الشیاطین عن الله العلیم الحکیم انتهى

- 9 لله الحمد هر سه فائز شدند اینعبد خدمت هریک سلام میرساند و از حق جلّ جلاله از برای ایشان تأیید میطلبد و توفیق میخواهد و اینکه در باره جناب حسن علیه ۹۶۶ [بهاء الله] و ضلع او مرقوم داشتند عرض شد فرمودند یا حسن قد ذکرناک و نذکرک و نسئل الله بأن یقدر لک خیر الآخرة و الأولى و یکتب لضلعک ما ینفعها و یحبّ لها انه ولی المحسنات و مولی المحسنین نسلم من هذا المقام علیهما و علی الذین زیّوا هیاکلهم

from this station upon them both and upon those who have adorned their temples with the ornament of godliness. Verily the Wronged One makes mention of whoever has turned to the Supreme Horizon and loves whoever has loved God, the Lord of the worlds." End quote.

- 10 And furthermore, they wrote that mention had been made of Aqa Muhammad-Mahdi—may the glory of Baha rest upon him—one of the people of Kh-w, and that they had implored divine favor on behalf of certain souls in that land. These matters were laid before His presence; whereupon He said:
- 11 He is God - exalted be His glory, grandeur and power!
- 12 O Mihdi! Thou hast been mentioned in such wise that the fragrance thereof shall never cease to perfume creation throughout the duration of utterance. We beseech God - exalted be He - to forgive thee, thy parents and thy spouse. Verily, He is the All-Forgiving, the All-Merciful. He heareth and seeth. Verily, He answereth the prayers of all who supplicate Him. He forgiveth whom He willeth through His grace, and ordaineth as He pleaseth. He is the All-Powerful, the Almighty.
- 13 We make mention of him who is named Iskandar and counsel him to be trustworthy among all people and to observe that which God hath revealed in His perspicuous Book.
- 14 We make mention of Ali-Akbar of Kha and counsel him with that whereby the Cause of God, the Lord of all worlds, may be exalted.
- 15 O Muhammad-Hasan! The Wronged One remembereth thee from His prison and counseleth thee to be steadfast in the Cause of God, the Lord of all beings. We beseech Him to aid thee to act in accordance with His commandments, He Who is the Strong, the Ancient of Days.
- 16 O Hasan! Harken unto the call of the Wronged One. He hath testified and doth testify to the oneness of God, exalted be His glory. He hath ever been sanctified above the mention of aught else but Him and exalted above whatsoever hearts and minds can comprehend.
- 17 O Ali! The Wronged One maketh mention of thee with that which will draw thee nigh unto God. Hold fast unto the cord of His sure and extended grace.
- 18 O Mirza! Have you recognized and turned towards Him? Say: How can I recognize Him Who cannot be known except to the extent decreed? I testify that there is none other God but Him. He created me, sustained me, and taught me that which every veiled learned one hath failed to comprehend.

بطراز التقوى انّ المظلوم يذكر من اقبل الى الأفق
الأعلى ويحب من احب الله رب العالمين انتهى

10 و همچنین مرقوم داشتند مذکور ذکر جناب آقا
محمد مهدی علیه ۹۶۶ [بهاء الله] از اهل خ و
را نموده بودند و استدعای عنایت از برای بعضی
از اهل آن ارض اینتراتب تلقاء وجه عرض شد
فرمودند

11 هو الله تعالى شأنه العظمة والاقطار

12 یا مهدی قد ذكرت بما لا ينقطع عرفه بدوام البيان
في الامكان نسل الله تعالى بأن يغفرک و ابویک
و ضلعک انه هو الغفور الرحيم يسمع و يرى انه
مجيب دعوة السائلین يغفر من يشاء فضلاً من
عنده و يحکم بما اراد و هو المقتدر القدير

13 و نذكر من سمي باسكندر و نوصيه بالأمانة بين
البرية و بما انزله الله في كتابه المبين

14 و نذكر علياً قبل اكبرخا و نوصيه بما يرتفع به امر
الله رب العالمين

15 يا محمد حسن انّ المظلوم يذكرک في السجن و
يوصیک بالاستقامة الكبرى في امر الله مولى
الورى و نسئله بأن يوفقک على العمل بما امرت
به من لدن قوى قدير

16 يا حسن اسمع نداء المظلوم انه شهد و يشهد
بوحداية الله جلّ جلاله لم يزل كان مقدساً عن
ذكر دونه و منزهاً عما تدركه الأفئدة و العقول

17 يا على انّ المظلوم يذكرک بما يقربک الى الله
تمسک بحبل عنايته المحکم الممدود

18 يا ميرزا هل عرفت و اقبلت قل كيف اعرف
من لا يعرف بدونه الا على قدر مقدور اشهد انه
لا اله الا هو قد خلقنى و رزقنى و عرّفنى ما غفل
عنه كلّ عالم محبوب انتهى

- 19 Praise be to God! May each of these souls who have been mentioned act in accordance with that which will cause the exaltation of His Cause, the glorification of His Word, and the sanctification and detachment of His servants from all that God loveth not.
- 20 As to what was written concerning Aqa Mirza Habibullah, upon him be the glory and favors of God, who had sent a letter about those who have set out for the Most Great Goal through the guidance of Aqa Shaykh Muhammad, upon him be the glory and light of God, this matter was presented, as was the petition from Ja'far, upon him be God's grace. His word, may our souls be a sacrifice for Him:
- 21 He is God - exalted be His station, might, power, grandeur and majesty!
- 22 O beloved! Your mention hath been and continues to be remembered before the Wronged One. Some time ago, a reply was sent to that which thou didst submit. In all cases, We beseech the Self-Sufficing One to aid thee. Ja'far's letter arrived and was presented by this servant. Convey on behalf of the Wronged One greetings and salutations, and say: O Ja'far! Thy letter was received and that which flowed from thy pen in praise and glorification of the Goal of the world was heard. We beseech God to aid thee to accomplish that which today conduceth to the exaltation of His Word and the refinement of souls.
- 23 We have made mention, and continue to make mention, of the friends in that land. All are remembered and inscribed in the Tablet. We counsel all to observe trustworthiness, chastity, sincerity and faithfulness. We beseech God to aid them all to perform good deeds and eschew evil, and likewise to adorn them with the ornament of unity. The world is illumined through unity and concord, and laid waste through discord and dissension. O friends! Know ye the value of these days and with utmost love, fellowship and wisdom, remind the servants, that perchance they may turn to the supreme horizon through the fragrances of utterance and hold fast unto the divine commandments. Peace and glory be upon you and upon those who have guided you, caused you to recognize, and made you to hear.
- 24 This servant hath written the aforementioned utterances as commanded, to be sent to his honor Aqa Mirza Habibu'llah, upon him be the Glory of God. They have arisen and girded up their loins to serve. I beseech God, exalted be His glory, to manifest through them that which will cause the Word of
- 19 لله الحمد هریک از نفوس مذکوره بذکر محبوب
فائز انشاءالله عامل شوند بآنچه که سبب و علت
ارتفاع امر و اعلاء کلمه و تقدیس و تنزیه عباد
است عن کل ما لا یحبّه الله
- 20 اینکه مرقوم داشتند جناب آقا میرزا حبیب الله
علیه ۹۶ [بهاء الله] و عنایت و رقهائی ارسال
داشته اند از نفوسیکه بدلات جناب آقا شیخ محمد
علیه ۹۶ [بهاء الله] و نوره قصد مقصد اقصی
نموده اند این فقره عرض شد و همچنین عریضه
جناب جعفر علیه عنایت الله که ارسال شده بود
قوله ارواحنا فداه
- 21 هو الله تعالی شأنه القوّه و القدرة و العظمه و
الجلال
- 22 یا حبیب ذکرت از قبل و بعد نزد مظلوم مذکور
چندی قبل جواب آنچه عرض نمودی ارسال
شد در هر حال از غنی متعال تأیید آنجناب را
میطلبیم نامهء جعفر رسید و عبد حاضر عرض
نمود از قبل مظلوم تکبیر و سلام برسان و بگو یا
جعفر نگایت رسید و آنچه در ذکر و ثنای مقصود
عالم از قلم جاری باصفا فائز از حق میطلبیم ترا
موفق فرماید بر آنچه الیوم سبب اعلاء کلمه و
تهذیب نفوسست
- 23 دوستان آن ارض را ذکر نموده و مینمائیم کل
منظور و در لوح مذکور و جمیع را وصیت
مینمائیم بامانت و عفت و صفا و وفا و از حق
میطلبیم کل را مؤید فرماید بر عمل بمعروف و
ترک منکر و همچنین مزین نماید بطراز اتحاد عالم
بالتحاد و اتفاق آباد و باختلاف و نفاق خراب
ای دوستان قدر ایام را بدانید و بکمال محبت و
الفت و حکمت عباد را متذکر نمائید که شاید از
نفحات بیان بافق اعلی توجه نمایند و باوامر الهی
متمسک شوند السلام و البهاء علیکم و علی من
ارشدکم و عرفکم و اسمعکم انتهى
- 24 حسب الأمر بیانات مذکوره را نوشته نزد جناب
آقا میرزا حبیب الله علیه ۹۶ [بهاء الله] ارسال
دارند همت نموده اند و کمر خدمت را بسته اند از
حق جلّ جلاله میطلبیم از ایشان ظاهر فرماید آنچه

Unity to be upraised amongst the believers. Praise be to God, the Lord of the worlds.

25 Mention was made of his honor Aqa Siyyid Husayn. When presented before His countenance, He said: "Blessed is he and his father. We counsel him to perform deeds purely for God, the Lord of the worlds." The adornment of the youth of the people of unity hath been and ever shall be obedience to divine laws and the good-pleasure of parents. May his honor Husayn, upon him be the peace of God, be aided. This servant beseecheth God to adorn him with the ornament of His good-pleasure.

26 To his honor, the cherished friend Aqa Siyyid Muhammad-'Ali and his son, upon them be the Glory of God, I convey greetings. Praise be to God, they have not been and will not be forgotten.

27 The sister of him who hath ascended to the Supreme Companion, upon him and her be God's forgiveness, mercy and loving-kindness, was mentioned, and this exalted word was revealed from the Source of bounty: We beseech God, blessed and exalted be He, to forgive her, adorn her with the greatest bounty, and cause her to enter a paradise whose breadth is as the breadth of heaven and earth. Blessed are she and her brother. God's mercy, their Creator and Fashioner, hath preceded them.

28 Through his honor Aqa Muhammad-Isma'il, upon him be the Glory of God, regarding his brothers - they have attained acceptance. Happy are they and we.

29 The supplication of his honor Aqa Muhammad, upon him be God's peace and loving-kindness, was read in the presence of His countenance. He said: "We have heard that which the Tongue of the Wronged One spoke before thee, and We beseech God, blessed and exalted be He, to grant thee that which He hath ordained. Verily, He is powerful over all things and worthy to answer."

30 Praise be to God, they have attained unto that which the friends of God have ever yearned and hoped for. This servant and your honor must beseech God, exalted be His glory, to aid His friends to preserve that which hath been granted. The Cause is mighty; at every moment one must seek divine confirmation. Verily our Lord, the Most Merciful, is the Near One, the Hearer, the Answerer.

31 Mention was made of His honor Darvish-i-Samad in the presence of His Countenance. He said: "We make mention of him from the prison and counsel him with that which will manifest

سبب ارتفاع کلمه توحید است مابین مؤمنین و الحمد لله رب العالمین

25 ذکر جناب آقا سید حسین را فرموده [بودند] لدى الوجه عرض شد فرمودند طوبی له و لأیه انا نوصیه بالعمل الخالص لله رب العالمین انتی طراز جوانان اهل توحید اتباع احکام الهی و رضایت ابون بوده و هست انشاء الله جناب حسین علیه سلام الله موفق شوند اینفانی از حق میطلبند او را بطراز رضا مزین دارد

26 خدمت جناب حبیب مکرم آقا سید محمد علی و ابن علیهما ۹ ۶۶ [بهاء الله] سلام میرسانم الحمد لله از نظر زفته و غمیروند

27 اخت من صعد الى الرقیق الأعلى علیه و علیها غفران الله و رحمته و عنایتہ مذکور و اینکلمه علیا از مصدر عنایت ظاهر نسل الله تبارک و تعالی بأن یغفرها و یزینها بالفضل الأكبر و یدخلها فی جنة عرضها كعرض السماء و الأرض طوبی لها و لأخوها قد سبقتهما الرحمة من لدى الله موجدهما و خالقهما انتهى

28 توسط جناب آقا محمد اسمعیل علیه ۹ ۶۶ [بهاء الله] در باره اخویش بقبول فائز هنیئاً له و له و لنا

29 و مناجات جناب آقا محمد علیه سلام الله و عنایتہ در حضور تلقاء وجه قرائت شد فرمودند قد سمعنا ما نطق به لسان المظلوم من قبلک و نسل الله تبارک و تعالی بأن یرزقک ما قدر فیہ انه علی کثیء قدیر و بالاجابة جدیر انتهى

30 لله الحمد فائز شدند آنچه که دوستان الهی لازال طالب و آمل بودند باید اینفانی و آنحضرت از حق جل جلاله بطلبیم دوستان خود را تأیید فرماید بر حفظ آنچه عنایت شد امر عظیم است در هر آن باید تأیید طلبید ان ربنا الرحمن هو القریب السامع المجیب

31 ذکر جناب درویش صمد تلقاء وجه عرض شد فرمودند انا نذکره من شطر السجن و نوصیه بما یظهر به مقام الانسان فی الامکان تعالی الرحمن الذی خلقه و علمه البیان فضلاً من عنده و هو

man's station in the realm of possibility. Exalted is the All-Merciful Who created him and taught him utterance as a token of His grace, and He is verily the All-Bountiful, the Generous. O Samad! We have heard thy mention and have mentioned thee with that whereby the sincere will perceive the fragrance of love and affection. We beseech God to enable thee to do that which shall profit thee in this world and the next. He is verily the Forgiving, the Merciful. Baha enjoineeth all to eschew desire and biddeth them observe righteousness and piety and that which God hath revealed in His Manifest Book."

- 32 And regarding the mention he had made of Aqa Muhammad-Hasan, his uncle, He said: "His mention hath been and is before the Wronged One. Praise be to God, they have attained unto that which was recorded and inscribed in the divine Books. He should beseech the True One, exalted be His glory, for that which is the cause of steadfastness and firmness. O Muhammad-Hasan! Say: Glory be unto Thee, O Thou in Whose grasp are the reins of all things! I beseech Thee by Him Who conversed with Thee on Sinai, and by Thy Preserved Tablet, and by the mysteries of Thy Book, to ordain for me that which shall profit me in this world and the next. Verily Thou art the Lord of all beings and the Lord of the Throne on high and of the dust below. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise."

- 33 Let them persevere with this blessed passage. God willing, the closed doors shall be opened and whatsoever is beneficial for them shall appear from the horizon of His Will. Let them act with the utmost wisdom in that land and speak with moderation. "Speak unto all men..." etc., as was previously stated. This servant also conveys greetings to them and seeks their success.

- 34 And regarding what was written about a letter received from His honor Aqa Muhammad-Hasan-i-Khayyat, upon him be the Glory of God, praise be to God he is favored with divine grace. Some time ago he wrote a letter to this servant; a detailed reply has been written and God willing will be sent. Likewise in that letter and in a Tablet given to one of the emigrants, expressions of loving-kindness and favor regarding him were recorded and inscribed. We beseech God, exalted be His station, to enable him to attain the blessing of pilgrimage. On behalf of this evanescent one, convey greetings, praise and glorification to every soul who intends to make the journey.

- 35 And likewise mention was made of His honor Aqa Mihdi (from the people of Rasht), upon him be the Glory of God. He hath been and is remembered before His Countenance. Praise be to God, he standeth firm in service and uttereth the mention and

الفضل الكريم يا صمد سمعنا ذكرك ذكرناك بما يجد منه المخلصون عرف المحبة والوداد ونسئل الله ان يوفقك على ما ينفعك في الآخرة والأولى انه لهو الغفور الرحيم ان البهاء ينهى الكل عن الهوى ويأمرهم بالبر والتقوى وبما انزله الله في كتابه المبين انتهى

- 32 و اینکه ذکر آقا محمد حسن عم خود را نموده بودند فرمودند از قبل و بعد ذکرش لدى المظلوم مذکور لله الحمد فائز شدند بآنچه که در کتب الهی مذکور و مسطور است باید از حق جل جلاله بطلبد آنچه را که سبب و علت ثبوت و رسوخ است یا محمد حسن قل سبحانک یا من فی قبضتک زمام الأمور اسئلک بمکلم الطور و بلوحک المسطور و اسرار کتابک بأن تکتب لی ما ینفعنی فی الآخرة و الأولى انک انت مولی الوری و رب العرش و الثری لا اله الا انت المقتدر العليم الحکیم انتهى

- 33 باینفقره مبارکه مداومت نمایند انشاء الله ابواب مسدوده مفتوح شود و آنچه مصلحت ایشانست از افق اراده ظاهر گردد در آن ارض بکمال حکمت حرکت نمایند و باندازه تکلم کنند کلم الناس الى آخر از قبل گفته اند اینعبدهم خدمت ایشان سلام میرساند و توفیق میطلبد

- 34 و اینکه مرقوم فرمودند مکتوبی از جناب آقا محمد حسن خیاط علیه ۹۶۶ [بهاء الله] رسیده لله الحمد ایشان بعنایت فائزند چندی قبل مکتوبی باینعبده نوشته اند جوابی مفصل نوشته انشاء الله ارسال میشود و همچنین در آنمکتوب و در لوحیکه یکی از مهاجرین داده شده اظهار عنایت و شفقت نسبت بایشان مذکور و مسطور از حق تعالی شأنه سائل و آمل که ایشانرا زیارت آن فائز فرماید از قبل اینفانی هر نفسی عازم است سلام و ثنا و تکبیر برسانید

- 35 و همچنین ذکر جناب آقا مهدی (من اهل رش) علیه ۹۶۶ [بهاء الله] را نموده بود ایشان لدى الوجه مذکور بوده و هستند لله الحمد بخدمت قائمند و بذکر و ثنای دوست یگانه ناطق بعد از

praise of the Peerless Friend. After presentation He said: "O Mihdi! Upon thee be My peace and My glory. The Wronged One hath heard thy call and remembered thee before and at this moment. Blessed art thou for having fulfilled thy covenant and pledge and cast away idle fancies, turning unto the horizon of certitude. We beseech God, exalted be He, to preserve thee and assist thee and give thee to drink of the choice wine of steadfastness. He is verily the All-Bountiful, the Generous.

- 36 "O Muhammad-Qabli-Hasan! We have made mention of thee and of him whom thou didst mention. Convey My glory unto him. We have heard his mention and perceived from it the fragrance of My love, the Mighty, the Wondrous." Convey the greetings and salutations of the Wronged One to all thy friends and relatives. In these days mention of you hath also flowed from the Pen in other places. We beseech God to protect thee and grant thee the good of this world and the next. He is verily powerful over all things.

- 37 Another of His autograph letters, adorned with the date of the second of Safar, arrived and was presented before His presence. He said: "O Zayn, thy mention is accepted and thy praise approved. We beseech God, exalted be His glory, to aid thee in all conditions in that which is conducive to the honor of His friends and the abasement of His enemies. The people of unity are encompassed and the ungodly encompassing. All Islam must gather together and with the utmost humility and supplication turn unto the Self-Sufficing Lord. They must free their eyes from inflammation with the drops of the water of fairness, purify their hearts and breasts with the Kawthar of trust in God and detachment, and likewise deliver their tongues from the mention of aught else, seeking salvation, nobility and glory from God, exalted be His glory. Perchance they may be delivered from the abasement that hath befallen them and strive during their remaining days to make up for what hath escaped them, exerting mighty efforts."

- 38 As for thy mention of His Holiness the Name of God (66), upon him be all Glory (9), multiple letters from him arrived and responses were issued, but this servant hath not yet succeeded in dispatching them. God willing, they will be sent these days. Praise be to God, he is successful in service and engaged in the refinement of souls. I beseech God, exalted be His most great glory, to aid His Holiness at all times, to assist his utterance and strengthen his wisdom. Adherence to wisdom is most necessary. We beseech the Most High to aid us in holding fast to its cord and clinging to its hem.

عرض فرمودند یا مهدی علیک سلامی و بهائی
ان المظلوم سمع ندائک و ذکرک من قبل و فی هذا
الحین طوبی لک بما وفیت بميثاقک و عهدک
و نبذت الأوهام مقبلاً الى افق یقین نسل الله
تعالی بأن یحفظک و یؤیدک و یسقیک رحيق
الاستقامة انه هو الفضال الکريم

36 یا محمد قبل حسن انا ذکرناک و من ذکرته کبر
عليه من قبلی انا سمعنا ذکره و وجدنا منه عرف
حبی العزيز البديع جميع دوستان و منتسبين خود
را از قبل مظلوم تکبير و سلام برسان این ایام
در مقامات دیگر هم ذکر شما از قلم جاری نسل
الله بأن یحفظک و یرزقک خیر الآخرة و الأولى
انه علی کلشیء قدیر انتهى

37 دستخط دیگر آنحضرت که بتاريخ دوم ۲ صفر
مزین بود رسید و تلقاء وجه عرض شد فرمودند
یا زین ذکرک قبول و ثنایت مقبول از حق جل
جلاله میطلبیم در جميع احوال ترا تأیید فرماید
بر آنچه که سبب عزت دوستان و ذلت دشمنان
اوست اهل توحید محاط و مشرکین محیط جميع
اسلام باید جمع شوند و بکمال عجز و ابتهال بغنی
متعالي راجع گردند عیون را بقطرات ماء انصاف
از رمد آزاد نمایند و قلوب و صدور را از کوثر
توکل و انقطاع طاهر کنند و همچنین لسان را از
ذکر غیرش و از حق جل جلاله نجات و شرف و
عزت طلب نمایند شاید از ذلت وارده خلاصی
یابند و مابقی ایام را در تدارک مافات کوشش
نمایند و جهد بلیغ مبذول دارند انتهى

38 اینکه ذکر حضرت اسم ۶۶ [الله] جم علیه منکّل
۹ [بهاء] اباه را فرمودند دستخط ایشان متعدّد
رسید و جواب هم صادر ولیکن این خادم هنوز
موفق بارسال نشده انشاءالله این ایام ارسال
میشود لله الحمد یخدمت موفّقند و تهذیب نفوس
مشغول از حق جل جلاله میطلبیم حضرت
ایشانرا در کلّ حین تأیید فرماید هم بیانشان را
مدد فرماید و هم حکمتشانرا قوت بخشد تمسک
بحکمت بسیار لازم نسله تعالی بأن یؤیدنا علی
التمسک بحبلها و التّشبّث بذیلها

- 39 And as for what thou didst write regarding Aqa Mirza Habibu'llah, upon him be the Glory of God (66, 9) and His favors, that he had sent a letter mentioning the believers, including Muhammad-Sharif and describing his steadfastness and service - this detail was presented before His presence. His words, may our spirits be sacrificed for Him:
- 39 واینکه مرقوم داشتند جناب آقا میرزا حبیب الله علیه ۹۶ [بهاء الله] و عنایتہ مکتوبی ارسال نموده اند و ذکر مقبلین را نوشته اند از جمله جناب محمد شریف (خ) و استقامت و خدمت ایشان را مذکور داشته اند این تفصیل لدی الوجه عرض شد قوله ارواحنا فداه
- 40 In the Name of the Merciful, the Compassionate
- 40 بسمه الرحمن الرحیم
- 41 O Muhammad-Sharif! The Wronged One hath heard thy call and answered thee from the precincts of His Most Great Prison. We have called all unto God and counseled them to righteousness and piety. Among the people are those who turned away, those who denied, and those who pronounced judgment against Us without any proof from God, the Lord of the worlds. We desired light for them; they desired fire for Us. Thus was the matter decreed. Verily thy Lord is the All-Knowing, the All-Wise. Blessed is the servant who is adorned with the ornament of fairness and speaketh with justice. He is indeed among the people of unity in the Book of God, the Exalted, the Great. Blessed art thou and blessed is he who heard the call and acted according to what was commanded by the Ancient Ordainer. We beseech God to aid thee in His remembrance and praise, and to enable thee to serve His manifest Cause. And We beseech Him to forgive thy father and those for whom thou didst seek forgiveness. Verily He is the Forgiving, the Merciful.
- 41 یا محمد قبل شریف آن المظلوم سمع ندائک و اجابک من شطر سجنه العظیم انا دعونا کلّ الی الله و وصیناهم بالبرّ و التقوی من الناس من اعرض و منهم من انکر و منهم من افقی علینا من دون بیّنة من الله رب العالمین اردنا لهم النور ارادوا لنا النار کذلک قضی الامر ان ربک هو العظیم الحکیم طوبی لعبد تزیّن بطراز الانصاف و نطق بالعدل انه من اهل التوحید فی کتاب الله العلیّ العظیم طوبی لک و لمن سمع النداء و عمل بما امر به من لدن امر قدیم نسل الله بأن یؤیدک علی ذکره و ثنائه و یوفقک علی خدمة امره المبین و نسئله بأن یغفر اباک و الذین اردت لهم الغفران انه هو الغفور الرحیم
- 42 And We make mention of him who was named Muhammad-Sadiq, who desired to detect the fragrance of the Bayan from the garment of God's favor, the Lord of all religions. Blessed is the face that turned, the heart that advanced, and the temple that was adorned with the robe of fairness in this Cause, through which every person of insight hath testified to the unity of God, the Lord of the seen and the unseen, and the Lord of the glorious Throne. We beseech God to make him steadfast in the service of His loved ones and eloquent in His beautiful remembrance.
- 42 و نذکر من سمی بمحمد قبل صادق الذی اراد ان یجد عرف البیان من قیص عناية الله مولی الأدیان طوبی لوجه توجه و لقلب اقبل و لهیکل تزیّن برداء الانصاف فی هذا الأمر الذی به شهد کل ذی درایة بتوحید الله ربّ ما یری و ما لا یری و ربّ الكرسی الرّفع نسل الله بأن یجعلہ قائماً علی خدمة احبائه و ناطقاً بذکره الجمیل انتهى
- 43 And likewise a youth named Imam-'Ali sought favor. This matter was presented before His presence, and He said: "O 'Ali! Thy mention hath been made. Praise be to God, thou hast attained unto that which most are deprived of. We counsel thee to steadfastness and faithfulness, and We beseech God to grant thee the good of the hereafter and of this world. Verily He hath power over all things."
- 43 و همچنین جوانی موسوم به امام علی طلب عنایت نموده این فقره تلقاء وجه عرض شد فرمودند یا علی ذکرک مذکور لله الحمد فائز شدی بامریکه اکثری از آن محرومند انا نوصیک بالاستقامة و الوفاء و نسل الله بأن یرزقک خیر الآخرة و الأولى انه علی کلّ شیء قدیر انتهى
- 44 Concerning what was written about Ali Haydar, mentioned by Nayib Ali Akbar Bey, upon him be the Glory of God, it was presented before His Presence. A wondrous and exalted Tablet was specifically revealed and sent for him - forward it to the
- 44 و اینکه در باره جناب علی حیدر که جناب نائب علی اکبر بیک علیه بهاء الله ذکر ایشانرا نوشته مرقوم داشتند تلقاء وجه عرض شد یک

honored Bey to be delivered to him. The mention of the honored Bey has been and continues to be before His Presence. The Glory be upon him and upon those who have recognized the oneness and singleness of God. This servant conveys greetings and praise to them and to Ibn-i-Nur, upon them be the Glory of God.

- 45 It was mentioned that Aqa Muhammad-Ali, upon him be the Glory of God, returned from Aintab as commanded. The people of Aintab had expressed satisfaction with him. After this was presented, He said: The friends of God should, in whatever place they enter, cause joy to be manifested upon their arrival and sadness upon their departure from that city, that land, that air and its people. O Zayn, if you meet him, mention on behalf of the Wronged One that he acted according to what he was commanded upon his departure from there.

- 46 Likewise, mention Abul-Qasim. God willing, may all be assisted to perform goodly deeds and display praiseworthy conduct. This servant also conveys greetings and praise to them and all the friends, and beseeches assistance for all. His Holiness Ismu'llah Al-Asdaq, upon him be the Most Glorious Glory, was mentioned. Well is it with him.

- 47 Regarding the inquiry about Huquq, how much should be paid on nineteen mithqals - God's ordinance has been set at nineteen percent. Calculate accordingly and it will become clear what amount applies to nineteen. It was also asked whether, if it exceeds nineteen, it must reach another nineteen or if the excess is also subject to Huquq. Whatever exceeds nineteen is not subject to Huquq until it reaches another nineteen.

- 48 As commanded, write to Nun and Jim that wherever divine Huquq remains unpaid, they should collect it and send it to Jinab-i-Amin or Jinab-i-Samandar, upon them be the Glory of God, obtain a receipt, and report back so that action may be taken according to His will. In these days, some in various regions have fallen into great hardship, including the families of the prisoners who are both in debt and face delays in their daily sustenance. May God assist all to pay the Huquq. Since affairs are dependent upon outward means, this command has come from the All-Wise Commander, that those who act according to what they were commanded in the Book may benefit from it. Glory, praise and exaltation be upon you and upon God's sincere servants, and praise be to God, the Lord of the Worlds.

لوح بدیع منیع مخصوص ایشان ارسال گشت نزد جناب بیگ بفرستند که بایشان برسانند و ذکر جناب بیگ هم لدی الوجه بوده و هست البهآء علیه و علی الذین اعترفوا بوحدانیة الله و فردانیته اینعبد خدمت ایشان و خدمت جناب ابن نور علیهما ۶۶۹ [بهآء الله] تکبیر و سلام میرساند

- 45 ذکر شد جناب آقا محمد علی علیه ۶۶۹ [بهآء الله] حسب الأمر از عنتاب مراجعت نمودند اهل عنتاب اظهار رضایت از ایشان نموده بودند بعد از عرض فرمودند دوستان حق باید در هر مقام وارد میشوند از آمدینه و آن ارض و آنها و اهل آن از کل حین ورود بشاشت و زمان خروج حزن ظاهر شود یا زین اگر ملاقات نمودی از قبل مظلوم ذکر نما آنه عمل بما امر به حین خروجه من هناک

- 46 و همچنین جناب ابوالقاسم را ذکر نمائید انشاء الله کل مؤید شوند بر اعمال طیبه و اخلاق مرضیه انتهى اینعبد هم خدمت ایشان و سایر دوستان تکبیر و سلام میرساند و از برای کل تأیید میطلبد و حضرت اسم الله الأصدق علیه منکّل ۹ [بهآء] ابهاه بذکر فائز شدند هنیئاً له

- 47 اینکه از حقوق سؤال فرمودند که از نوزده مثقال چه قدر باید ادا شود حکم ۶۶ [الله] در صد نوزده معین شده از انقرار حساب نمائید معلوم میشود بر نوزده چه مقدار تعلق میگیرد و همچنین سؤال شده بود اگر از نوزده متجاوز باشد باید بنوزده دیگر برسد یا بر زیاده هم تعلق میگیرد هرچه بر نوزده بیفزاید حقوق تعلق نمیگیرد الا بنوزده دیگر برسد

- 48 حسب الأمر به نون و جیم بنویسند نزد هر که حقوق الهی باقیست جمع نمایند نزد جناب امین و یا جناب سمندر علیهما بهآء الله بفرستند و قبض اخذ کنند و خبر نمایند تا باقتضای اراده عمل شود این آیام بعضی در اطراف بسیار در عسرت افتاده اند از جمله اهل مسجونین که هم مدیونند و هم معاش یومیّه در عهده تأخیر حق تأیید فرماید کل را بر ادای حقوق فرمودند چون امور باسباب ظاهره معلق و منوط لذا این امر از حکیم آمر ظاهر لینفع به الذین عملوا بما امروا به فی

49 The servant 9th of Rabi'ul-Avval 1302

50 Regarding sending someone for the matter of the garden, God willing, what was written before will be carried out. If it be from another land, there is no harm in it.

BRL_TRUST#26x, COC#2038x

الكتاب انتهى البهاء والثناء والتكبير على حضرتكم
وعلى عباد الله المخلصين والحمد لله رب العالمين

خادم في ٩ شهر ربيع الأولى سنة ١٣٠٢ 49

50 در باب فرستادن نفسی بجهت امر بستان انشاء الله
بآنچه از قبل نوشته شد اجرا میگردد از ارض
دیگر هم باشد باسی نیست

BLIB_Or15700.024, BLIB_Or15711.152,
COMP_TRUSTP#27x, PYK.356x

BH01129

To: Muhammad Baqir Hamadani

Date: 1302-03-09 [1884-Dec-27]

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

2 Praise be unto that Most Desired One, whom neither the doubts of the learned, nor the insinuations of the turbaned ones, nor the might of the world, nor the oppression of nations could prevent from His purpose or deter from His Will. At a time when the arrows of the enemies were flying like rain from all directions, the Tongue of Grandeur was speaking the blessed words "There is none other God but He, the One with power over what is and what has been." How many were the transgressors and the deniers who arose to harm Him and issued decrees for the shedding of His most pure blood. Nevertheless, the ocean of grace surged with utmost waves, and the sun of loving-kindness shone with perfect radiance and brilliance. His mercy has preceded all, His favor encompasses all, His Cause prevails. Exalted be His Cause, glorified His grandeur, and mighty His sovereignty. There is none other God but Him.

3 Glory be unto Thee, O Thou through Whose Name the heavenly table was sent down, the bounty was made manifest, mercy preceded all, and the rains of utterance poured forth from the heaven of knowledge upon all who dwell in the realm of possibility. I beseech Thee by the mysteries deposited within Thy Most Great Name, and by the lights of Thy countenance, O Lord of eternity and Sovereign of nations, to assist Thy loved ones to remember and praise Thee, and to act

1 بِسْمِ رَبِّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد حضرت مقصودی را سزااست که شبهات
اهل علم و اشارات اصحاب عمام و سطوت عالم و
ظلم امم او را از مشیتش منع ننمود و از اراده اش
باز نداشت در حینیکه سهام اعدا بمثابه امطار از
اطراف در طیران لسان عظمت بکلمه مبارکه
لا اله الا هو المقتدر علی ما یكون و ما قد کان
ناطق چه مقدار از نفوس معتدین و معرضین بر
ضرش قیام نمودند و بر سفک دم اطهرش فتوی
دادند مع ذلک بحر عنایت با کمال موج و آفتاب
شفقت با کمال نور و اشراق ظاهر و لاغ رحمتش
سابق و نعمتش محیط و امرش نافذ تعالی امره
و جلّت عظمت و عظم سلطانه لا اله غیره

3 سیحانک یا من باسمک نزلت المائدة و ظهرت
النعمه و سبقت الرحمة و هطلت امطار البیان
من سماء العرفان علی من فی الامکان استلک
بأسرارک المودعة فی اسمک الأعظم و انوار
وجهک یا مالک القدم و سلطان الأمم بأن
تؤید احبابک علی ذکرک و ثنائک و علی العمل
بما ینبغی لآیامک ثم احفظهم یا الهی من

in accordance with what befits Thy days. Then protect them, O my God, from the influences of the oppressors and the might of the transgressors who cast aside Thy laws, clinging to their own desires when the Dawning-Place of Thy Revelation appeared.

شئون الظالمین و سطوة المعتدین الذین نبدوا
احکامک متمسکین بأهوائهم عند ظهور مشرق
وحیک

4 O Lord! Thou seest Thy servant Nabil, the traveler, in the hands of the tyrannical among Thy servants. I beseech Thee, O God of Names and Creator of heaven, to assist him in all conditions to serve Thee, to make him a champion of Thy Cause, and steadfast in carrying out what Thou hast willed through Thy sovereignty. There is none other God but Thee, the Mighty, the Exalted, the Great.

4 ای ربّ تری نبیلک المسافر بین ایادی طغاة
عبادک اسئلك یا اله الأسماء و فاطر السماء
بأن تؤیّده فی کلّ الأحوال علی خدمتک و تجعله
ناصراً لأمرک و قائماً علی اجراء ما اراد بسلطانک
لا اله الا انت القوى العلیّ العظیم

5 Thereafter, the letters of that spiritual beloved arrived one after another, each bearing witness to that beloved's love, acceptance, steadfastness and service, and from every letter thereof wafted the fragrance of humility, such that the people of the realm of wisdom perceived it and received their portion. Verily, He does not allow the reward of the doers of good to be lost. By the life of our Beloved and your Beloved, every word that has flowed from the pen of that steadfast, firmly-rooted, and upright friend has testified and continues to testify. And one letter from that spiritual beloved arrived in these days; after its reading and review, it was taken to the presence of the Lord of Creation, and after permission was granted, it was presented before His face. This is what the Tongue of Grandeur spoke, exalted be His utterance and mighty His station:

5 و بعد دستخطهای آنجوب روحانی پی در پی
وارد و هر یک شاهد و گواهی بود بر محبت
و اقبال و استقامت و خدمت آنجوب و از هر
حرفی از آن عرف خضوع متضوع بشأنیکه اهل
اقلیم دانائی یافتند و قسمت بردند انه لا یضیع
اجر المحسنین لعمر محبوبنا و محبوبکم هر حرفی که
از قلم آن دوست ثابت راسخ مستقیم جاری شده
گواهی داده و میدهد و یک دستخط آنجیب
روحانی در این ایام وارد بعد از قرائت و اطلاع
قصد مقام مالک ابداع نموده بعد از اذن تلقاء
وجه عرض شد هذا ما نطق به لسان العظمة قوله
جلّ بیانه و عزّ شأنه

6 He is the Helper, the All-Knowing

6 هو الناصر الخبیر

7 O Nabil, O Traveller! That which hath befallen thee is witnessed by the Lord of the world, and that which hath proceeded from thee hath been adorned with the ornament of acceptance, inasmuch as His mercy hath encompassed all things and the sun of His grace hath shone forth from the horizon of the heaven of His bounty, manifest and resplendent. For thee there is a station with thy Lord - be thou assured and be of them that render thanks. Be not grieved by any matter. Thou art under the gaze of the True One and art related unto Him. By My life! God hath created the earth and its treasures for thee and for them that are like thee. Grieve not for that which hath passed. The ornaments of the world have ever been, and shall continue to be, worthy only of heedless and ornate souls. By the Sun of grace which shineth from the most exalted horizon of the world, resplendent and manifest: there are treasures laid up for thee with God which no thief can reach and no oppressor can find. Verily thy Lord is He Who informeth, the All-Knowing, the All-Wise. God willing, thou shalt be assisted to accomplish that which We commanded thee after thy

7 یا نبیل یا مسافری آنچه بر تو وارد شد حقّ عالم
و گواه و آنچه از تو ظاهر شد بطراز قبول فائز
چه که رحمتش احاطه نموده و آفتاب فضلش
از افق سماء عنایت مشرق و لائخّ لک مقام عند
ربّک ان اطمئنّ و کن من الشاکرین از هیچ
امری محزون مباش بحقّ ناظری و باو منسوب
لعمری قد خلق الله الأرض و کنوزها لک و
لأمثالک از آنچه رفته محزون مباش زخارف
دنیا لایق نفوس غافله مزخرفه بوده و هست
قسم بافتاب فضل که از اعلی افق عالم مشرق و
لأخست از برای تو نزد حقّ کنزهاست دست
هیچ سارق بآن نرسد و هیچ ظالمی آنرا نیابد انّ
ربّک هو المخبر العلیم الحکیم انشاءالله موفق شوی
بر آنچه که تلقاء حضور بعد از طلب تو بآن امر
نمودیم البهاء المشرق من افق سماء عنایتی علیک

request in Our presence. The glory shining from the horizon of the heaven of My bounty be upon thee and upon them that are with thee and upon them that love thee for the sake of God, the Lord of the worlds.

- 8 Praise and gratitude be unto Him for having mentioned you, and made you know Him, and taught you His straight and manifest path. This servant beseecheth God - exalted be His glory - to aid that beloved one in all conditions. He verily hath power over whatsoever He willeth. From the last two letters, immeasurable grief was perceived. After presenting them again, they said: O servant in attendance, write to his honor the Traveller, upon him be My glory: God's bounty hath been and shall ever be with you. With the utmost joy and fragrance, and with trust and assurance, hold fast unto that which hath been commanded. Verily thy Lord loveth thee and is with thee in all conditions. Glory be upon thee and upon thy children and upon them that are with thee and have believed in God, the Lord of the worlds.

- 9 Yet again when present in the Most Holy Court, mention of you was repeatedly made by the tongue of the Lord of Names, and the sun of bounty and favors rose resplendent and manifest. I beseech God to cause that beloved one to attain unto all that beseemeth His grace and generosity. Verily He is the Protector of whosoever loveth Him and the Helper of whosoever turneth unto Him, and He is the Concealer, the Forgiver, the All-Bountiful, the Compassionate, the Generous. Unto his honor the son, upon him be the glory of God and His bounty, I convey greetings and salutations. God willing, may he be assisted to serve his Lord and to remain steadfast in His Cause. The world shall soon perish and pass away, and that which endureth and lasteth is the bounty of God - exalted be His glory - towards His loved ones, which hath been and shall ever be. Blessed is he who hath attained unto His bounties in His days and hath drunk the choice wine of reunion from the hands of His bestowal. Glory and praise and exaltation be upon you and upon them that are with you and upon those who have heard and answered their Lord, the Speaking One, the Trustworthy. And praise be to God, the Lord of the worlds.

و علی من معک و علی من یحبک لوجه الله رب العالمین انتهى

8 له الحمد و المنة بما ذکرکم و عرفکم و علمکم سبيله الواضح المستقیم از حق جلّ جلاله این خادم سائل و آمل که در جمیع احوال آنحیوب را مؤید فرماید اوست قادر بر آنچه اراده نماید از دو دستخط آخر حزن لایحصى احصا شد بعد از عرض کړه آخری فرمودند یا عبد حاضر بنویس بجناب مسافر علیه بهائی عنایت حق نسبت بشما بوده و هست با کمال روح و ریحان و توکل و اطمینان بآنچه امر شد تمسک نمائید آن ربک یحیک و معک فیکل الاحوال البهآ علیک و علی ابنائک و علی من معک و آمن بالله رب العالمین انتهى

9 مژده آخری که در ساحت اقدس حاضر مکرر ذکر شما از لسان مالک اسماء ظاهر و آفتاب عنایت و الطاف مشرق و لائح از حق میطلبم آنحیوب را فائز فرماید بآنچه سزاوار فضل و کرم اوست انه ولی من والاه و معین من اقبل الیه و هو الستار الغفار الفضال المشفق الکریم خدمت جناب ابن علیه بهآء الله و عنایتہ تکبیر و سلام میرسانم انشاءالله مؤید باشند بر خدمت مولی و استقامت بر امر دنیا عنقریب فانی و معدوم و آنچه باقی و دائم است عنایت حق جلّ جلاله نسبت بدوستان خود بوده و هست هنیئاً لمن فاز بعنایاته فی آیامه و شرب ریحق الوصال من ایادی عطائیه البهآء و الثناء و التکبیر علی جنابکم و علی من معکم و علی الذین سمعوا و اجابوا ربهم الناطق الامین و الحمد لله رب العالمین

TAH.223

BH00787*To: Muhammad Mustafa Baghdadī et al., in Beirut**Date: 1302-03-28 [1885-Jan-15]*

- 1 He is God, exalted be His glory, the Most Great! هو الله تعالى شأنه العظمة والكبرياء
- 2 Praise be to God Who hath enabled us to acknowledge His oneness and singleness, guided us to His path, blessed us with His bounties, sent down unto His Prophets His Books and Scriptures, and caused them to speak that He is the First and the Last, the Manifest and the Hidden. And peace and blessings be upon His Mystery and the Mystery of His Mystery and His Mystery veiled by His Mystery and His Mystery adorned by His Mystery, Whom He hath established as the station of His Manifestation in the world and caused to speak that which attracted the peoples who were illumined by the light of unity and attained the recognition of God, the Mighty, the Praiseworthy. And upon His family and companions through whom the All-Merciful was revealed unto all creation and through whom the springtime of divine knowledge appeared amongst religions - upon them be the blessings of God, His peace, His mercy and His favors. الحمد لله الذي آيدنا على الاقرار بوحديته و فردانيته و هداانا الى صراطه و رزقنا نعمائه و انزل على انبيائه كتبه و صحفه و انطقهم بآئه هو الأول و الآخر و الظاهر و الباطن و الصلوة و السلام على سره و سر سره و سره المقنع بسره و سره المجمل بسره الذي اقامه مقام ظهوره في العالم و انطقه بما انجذبت به الأمم الذين استضاءوا بنور التوحيد و فازوا بعرفان الله العزيز الحميد و على آله و اصحابه الذين بهم تجلى الرحمن على الامكان و ظهر ربيع العرفان بين الأديان عليهم صلوة الله و سلامه و رحمته و الطافه
- 3 Thereafter, may my spirit be a sacrifice for your honor. The servant hath been blessed with your letter and found therein the fragrance of springtime. We beseech God to make it manifest in the most evident manner and to transform the thirst and heat of the earth through a complete, generous, manifest and all-encompassing watering, that thereby the countenance of the world, its beasts and its birds may be gladdened. و بعد روحى لحضرتكم الفداء قد فاز الخادم بكتابكم و وجد منه عرف الربيع نسئل الله بأن يظهره في ظاهر الظاهر و يبدل عطش الأرض و جارتها بالسقاية الكاملة الباذلة الظاهرة المحيطة ليفتر بذلك ثغر الدنيا و وحوشها و طيورها
- 4 O God of Names and Creator of Heaven! Though we are unworthy of the wonders of Thy generosity and bounty, and undeserving of Thy mercy and favors, I beseech Thee by Thy Most Beautiful Names and Thy Most Exalted Attributes, and by the cry of those who yearn for Thee in the wilderness of separation, and by the call of Thy lovers in all regions, to have mercy upon the birds of the wilderness and desert, and the beasts of the hills and mountains. Verily, Thou art the Self-Sufficing, the Most High. There is none other God but Thee, the All-Forgiving, the Most Generous. يا اله الأسماء و فاطر السماء ولو انا لسنا قابلاً لبدائع جودك و احسانك و لسنا لائقاً لرحمتك و الطافك اسئلك بأسمائك الحسنى و صفاتك العليا و ضجيج آمليک في بیداء الفراق و صریخ عاشقیك في الآفاق بأن ترحم على طيور البرارى و الصحارى و وحوش الآكام و الجبال أنك انت الغنى المتعال لا اله الا انت الغفور الكريم
- 5 When I was blessed to read it, I presented it before His Presence. He - may my spirit be a sacrifice unto Him - said: "O Muhammad Mustafa, upon thee be My peace! This is the day wherein is heard from the tongues of all things: 'Help us! Help us! O Lord of Days and Master of mankind!' We beseech Him, فلما فزت و قرأت عرضت لدى الوجه قال روحى فداه يا محمد مصطفى عليك سلامى هذا يوم فيه يسمع من السن الأشياء اغثنا اغثنا يا مالك الأيام و مولى الأنام نسئله تعالى بأن ينزل من سماء عطائه على عباداه ما ينبغى لفضله انه على

exalted be He, to send down from the heaven of His bounty upon His servants that which becometh His grace. Verily, He is powerful over all things and worthy to answer prayers. Peace be upon thee and upon those who are with thee." End.

كلشيء قدير و بالاجابة جدير السلام عليك و
على من معك انتهى

6 As for what your honor mentioned regarding sending one letter and withholding the other, after presenting this He - may my spirit be a sacrifice unto Him - said: "Well hast thou done. We testify that thou hast acted with wisdom, and We counsel thee to do so in all circumstances." And We make mention of the guest - We have read her letter. We beseech God to preserve her and assist her in that which He loveth and is pleased with.

6 و ما ذكر حضرتكم في ارسال احد المكتوب و
امساك الآخر بعد العرض قال روحى فداه نعم
ما عملت نشهد انك عملت بالحكمة و نصيحتك
بها في كل الأحوال و نذكر الميमान قد قرأنا كتابها
نستل الله بأن يحفظها و يؤيدها على ما يحب و
يرضى

7 And We make mention of Abdul-Wahhab and counsel him to steadfastness and to that which hath been commanded in the Book of God, the Lord of the worlds.

7 و نذكر عبد الوهاب و نصيحه بالاستقامة و بما امر
به في كتاب الله رب العالمين

8 And We make mention of Shukrullah and those with him who have acknowledged the oneness and singleness of God. We send greetings upon him and them from this station, and We beseech God, exalted be He, to ordain for them that which will exalt their names among His servants and their remembrance in His lands, and to record for them the reward of what they have intended in His path. Verily, He is the All-Forgiving, the Most Merciful.

8 و نذكر شكر الله و من معه من الذين اعترفوا
بوحدة الله و فردانيته انا نسلم عليه و عليهم من
هذا المقام و نستل الله تعالى بأن يقدّر لهم ما
يرتفع به اسمائهم بين عباد و اذكارهم في بلاده و
يكتب لهم اجر ما ارادوا في سبيله انه هو الغفور
الرحيم

9 And We make mention of Ali and his brothers from whom We found the fragrance of return unto God and their sincerity toward Him. We beseech Him, exalted be He, to grant them success and draw them nigh unto Him, to ordain for them the good of this world and the next, and to assist them in steadfastness. Verily, He is the All-Bountiful, the Most Generous. There is none other God but He, the Most High, the Most Great.

9 و نذكر على و اخوانه الذين وجدنا منهم عرف
الرجوع الى الله و خلوصهم له نستله تعالى بأن
يوفقهم و يقربهم اليه و يكتب لهم خير الآخرة و
الأولى و يؤيدهم على الاستقامة انه هو الفضل
الكريم لا اله الا هو العلي العظيم

10 And We make mention of Yusuf and counsel him to goodly words, goodly deeds, and virtues through which the station of man becometh manifest in creation. O Yusuf! We have heard thy call and make mention of thee, and We beseech Him, exalted be He, to grant thee success and ordain for thee that which will gladden thy heart. Verily, He is the All-Bountiful, the Most Generous.

10 و نذكر يوسف و نصيحه بالكلم الطيب و العمل
الطيب و الأخلاق التي بها يظهر شأن الانسان
في الامكان يا يوسف سمعنا ندائك ذكرناك و
نستله تعالى ان يوفقك و يكتب لك ما يفرح به
فؤادك انه هو الفضل الكريم

11 O Muhammad Mustafa! Upon thee be My salutation! We have made mention of those whom thou didst mention in the letter thou didst send to this Servant who is present before Me. We desired to make mention of the physician, upon whom be My salutation, who sent various books. We have, as a matter of wisdom, withheld Our Pen from replying to him. The days do not warrant the sending of letters to that place. Vain imaginings have seized most of mankind. By God! They

11 يا محمد مصطفى عليك سلامى قد ذكرنا الذين
ذكرتهم في ورقة ارسلتها الى العبد الحاضر و اردنا
ان نذكر الطبيب عليه سلامى الذى ارسل كتباً
شئت انا امسك القلم في جوابه حكمة ان الأيام لا
تقتضى ان ترسل الرسائل الى هناك قد اخذت
الأوهام اكثر الأنام ايم الله انهم في نوم عجب

are in a wondrous sleep. We desired mercy and rest for them, yet they desired torment for Us. I make complaint of My grief and sorrow unto God, the Lord of all beings.

اردنا لهم الرحمة والراحة و ارادوا لنا العذاب
اشكو بتي و حزني الى الله مولى الأنام

- 12 O physician! Upon thee be My salutation! We have read thy letters and understood their contents, and We have read the letter of My Afnan wherein mention was made of thee. In days such as these, We have abandoned speech and chosen silence, lest there appear that which would raise the clamor of every remote ignorant one. We make mention of God by night and by day, while the people fabricate against Us that which their desires command them. Know ye that they are among the heedless. We beseech God to aid His servants unto pure sincerity and unto acting in accordance with what hath been sent down in My perspicuous Book. They have said that which hath caused the dwellers of the realm of fidelity to lament and the people of this noble station to cry out. We send Our greetings to My loved ones and counsel them with that which will exalt their stations, and We beseech God to assist them in doing good. Verily, He is the Hearer, the Answerer.

12 يا طبيب عليك سلامي قد قرأنا كتبك و
عرفنا ما فيها و قرأنا كتاب افناني الذي كان
فيه ذكرك انا في مثل هذه الأيام تركنا النطق
واختارنا الصمت لئلا يظهر ما يرتفع به ضوضاء
كل جاهل بعيد انا نذكر الله في الليالي و الأيام
و القوم يفترون علينا بما تأمرهم به اهوائهم الا
انهم من الغافلين نسئل الله بأن يؤيد عباده على
الصدق الخالص و على العمل بما نزل في كتابي
المبين قالوا ما ناه به سگان اقليم الوفاء و صاح
اهل هذا المقام الكريم انا نسئل على احبائي و
نوصيهم بما ترتفع به مقاماتهم و نسئل الله بأن
يوفقهم على المعروف انه هو السامع المجيب

- 13 We make mention of Abdullah. His letter was previously presented and read by the Servant who is present. We have made favorable mention of him. We beseech God, the Lord of the Throne and earth, to make him speak His praise, to be enkindled with His love, and to hold fast unto that which beseemeth the people of divine unity in these days wherein the smoke of hatred hath risen from all sides and the righteous are in great distress. The wicked have made the great city - and by this We mean in this instance Alexandria - a target for their cannons, whereat eyes have shed tears, hearts have been troubled, the sacred valley hath lamented, and the Hijaz hath cried out. O Abdullah! It behooveth thee and every believer who hath believed in God and His signs to beseech your Lord, the All-Merciful, by night and by day, that He may bring forth that which hath been stored away and raise up the people of divine unity through His bounty, generosity and favor, preserve them from the evil of His enemies, and grant them victory from His presence. He is the All-Powerful, the Strong, the Triumphant, the Almighty.

13 و نذكر عبدالله قد حضر كتابه من قبل و قرأه العبد
الحاضر انا ذكرناه بالخير نسئل الله رب العرش
و الثرى ان يجعله ناطقاً بذكره و مشتعلاً بحبه و
متمسكاً بما ينبغى لأهل التوحيد في هذه الأيام
التي فيها ارتفع دخان البغضاء من الأطراف و
الأخيار في ضيق عظيم قد جعل الأشرار المدينة
الكبيرة و نعى بها في هذا المقام الاسكندرية
طعمة لدافعهم بذلك ذرفت العيون و تكدرت
القلوب و ناحت البطحاء و صاح الحجازيا عبدالله
ينبغي لك و لكل مؤمن آمن بالله و آياته ان
تسئلوا ربكم الرحمن في الليالي و الأيام بأن يأتي
بما غيظ و يرفع اهل التوحيد بجوده و كرمه و
احسانه و يحفظهم من شر اعدائه و يرزقهم نصره
من عنده و هو المقتدر القوى الغالب القدير

- 14 O Abdullah! Thy letter was previously presented. We read it, made mention of thee, and prayed to God for thee. We beseech God, exalted be He, to aid thee to be steadfast and to that from which the believers perceive the fragrance of thy sincerity unto God, the Lord of the worlds. We send Our greetings unto thee and thy son, and We beseech God to send down upon you both a blessing from His presence. Verily, He is the All-Bountiful, the Most Generous. As for what thou didst write concerning

14 يا عبدالله قد حضر كتابك من قبل قرأناه
ذكرناك و دعونا الله لك نسئل الله تعالى
بأن يؤيدك على الاستقامة و على ما يجد منه
الموحدون عرف خلوصك لله رب العالمين انا
نكبر عليك و على ابنك و نسئل الله بأن ينزل
عليكما بركة من عنده انه هو الفضال الكريم و ما
كتبته في الميراث نسئله بأن يوفقك على كل

inheritance, We beseech Him to assist thee in all good and every righteous deed. Verily, He doeth what He willeth and ordaineth what He pleaseth, and He is the Mighty, the Wise. The End.

خير و كل معروف انه يفعل ما يشاء و يحكم ما يريد و هو العزيز الحكيم انتهى

- 15 Praised be God that in every moment the Pen of loving-kindness, bounty, counsel, admonition, wisdom and benefit is in motion. This evanescent one begs of his Lord, the Eternal God, the Everlasting One, Who sent down the Seven Verses unto His Beloved, to protect His loved ones and His party, and to aid them to act in such wise as would immortalize their remembrance through His grace and favors. Verily, He is the Generous, the Bountiful.
- 15 لله الحمد يتحرك في كل الأحيان قلم الشفقة و العناية و النصائح و المواعظ و الحكم و المصالح يستل الفاني ربه الباقي الاله الأبدى الذي انزل علي حبيبه المثاني بأن يحفظ اوليائه و حزه و يؤيدهم على العمل بما يلقى به اذكارهم بفضله و الطافه انه هو الجواد الكريم
- 16 I convey my greetings to my beloved, his honor the Physician, upon him be 96 [Baha'u'llah] and His blessings, my remembrance and salutations. I beseech God, the Lord of earth and heaven, to assist his honor to achieve that from which every person of discernment would perceive the fragrance of service to the Cause in that beloved and praiseworthy station.
- 16 و اعرض خدمة محبوبى حضرة الطبيب عليه ٩٦ [بهاء الله] و عنايته ذكرى و سلامى و استل الله رب الأرض و السماء بأن يوفق حضرته على ما يجد منه كل ذى شئ عرف خدمة الأمر فى ذاك المقام المحبوب المحمود
- 17 I send greetings to the honored friend, Jinab-i-Aqa Mirza 'Abdu'llah, and I pray for his health, well-being and service. I send greetings to the Leaf [Mihman] and to her guest, Jinab-i-Shukru'llah, and I beseech God to assist him to remember and praise Him, and to draw him near unto Him. Verily, He is the Hearing, the Responding One.
- 17 و اسلم على حبيب المكرم جناب آقا ميرزا عبد الله و استل لجنابه الصحة و العافية و الخدمة و اسلم على الورقة [ميهمان] و على ضيفها جناب شكر الله و استل الله بأن يوفقه على ذكره و ثنائه و يقربه اليه انه هو السميع الجيب
- 18 I send greetings to the believers among the people of certitude. Praise be to God, the Lord of the worlds.
- 18 و اسلم على الموحدين من اهل اليقين و الحمد لله رب العالمين
- 19 May peace, radiating, manifest and shining forth from the horizon of the heart, be upon you, upon the pupils of eyes, upon your family, upon those who are with you, and upon God's righteous servants.
- 19 السلام الالئح الظاهر المشرق من افق القلب على حضرتكم و على قرر العيون و على اهلكم و على من معكم و على عباد الله الصالحين
- 20 The servant 28 Rabi'u'l-Avval 1302
- 20 خادم ٢٨ ربيع الأول سنة ١٣٠٢

BLIB_Or15700.127, BLIB_Or15711.163

BH11165*To: Aqa Mirza Jalal**Date: 1302-04 [1885-Jan]*

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 O Lord of Hosts and God of all existence! I beseech Thee by the bearers of Thy throne and by the loftiness of the heaven of Thy loving-kindness, that Thou mayest send down from the clouds of Thy grace a blessing upon Thy loved ones. In Zion hath Thy call been raised, and in Jerusalem hath Thy throne been established. I implore Thee to assist the heedless to recognize the Dawning-Place of Thy Revelation and the Dayspring of Thy unity....

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 يَا رَبَّ الْجُنُودِ وَ إِلَهَ الْوُجُودِ اسْأَلُكَ بِحَمْلَةِ عَرْشِكَ وَ ارْتِفَاعِ سَمَاءِ عَنَائِكَ بِأَنْ تَنْزِلَ مِنْ سَحَابِ فَضْلِكَ بَرَكَةً عَلَى أَحِبَّائِكَ فِي الصَّهْيُونِ ارْتَفَعَ نَدَائُكَ وَ فِي أُورُشَلِيمَ اسْتَقَرَّ كَرْسِيكَ اسْأَلُكَ بِأَنْ تُؤَيِّدَ الْغَافِلِينَ عَلَى عِرْفَانِ مَشْرِقِ وَحْيِكَ وَ مَطْلَعِ تَوْحِيدِكَ...

YMM.305x

BH02365*To: Muhammad Mustafa Baghdadi**Date: 1302-04-01 [1885-Jan-18]*

- 1 He is God, exalted be His glory, the Greatness and Power
- 2 Praise be to God, the Eternal, the Everlasting, the Single, the One, the Endless, the Self-Subsisting. He hath taken no partner in His dominion. He is the Truth, there is no God but Him. He doeth what He willeth and ordaineth what He pleaseth. And peace and blessings be upon His Beloved, His Chosen One, His Manifestation and His Appearance among His servants and creation, through Whom was revealed the decree of the "B" and "E" and every hidden command and treasured secret, and upon His family and companions who arose to aid Him and strove in God with true striving until the verses were spread throughout the lands.
- 3 And then, may my spirit be a sacrifice for your remembrance, O beloved of my heart! The mention of the believer in God and the one assured of His signs, who became known as "the imprisoned one" among the friends, hath been left out. This hath caused me such grief that neither pen nor tongue can describe. The servant beseecheth his Lord to forgive his great

1 هُوَ اللَّهُ تَعَالَى شَأْنُهُ الْعِظَمَةُ وَالْاِقْتِدَارُ

2 الْحَمْدُ لِلَّهِ الْبَاقِي الدَّائِمُ الْفَرْدُ الْأَحَدُ الْأَبَدُ الْقَيُّومُ لَمْ يَتَّخِذْ لِنَفْسِهِ شَرِيكًا فِي الْمُلْكِ هُوَ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يَرِيدُ وَ الصَّلَاةُ وَ السَّلَامُ عَلَى حَبِيبِهِ وَ صَفِيَّةٍ وَ ظَهْرِهِ وَ بَرُوْزِهِ بَيْنَ عِبَادِهِ وَ خَلَقَهُ الَّذِي بِهِ ظَهَرَ حُكْمُ الْكَافِ وَ التَّوْنُ وَ كُلِّ أَمْرٍ مَكْنُونٍ وَ كُلِّ سِرٍّ مَخْزُونٍ وَ عَلَى آلِهِ وَ اصْحَابِهِ الَّذِينَ قَامُوا عَلَى نَصْرَتِهِ وَ جَاهَدُوا فِي اللَّهِ حَقَّ الْجِهَادِ إِلَى انْتَشَرَتْ الْآيَاتُ فِي الْبِلَادِ

3 وَ بَعْدَ رُوحِي لِذِكْرِكُمْ الْفَدَاءَ يَا مَحْبُوبَ فَوَادِي قَدْ تَرَكْتُ ذِكْرَ الْمُؤْمِنِ بِاللَّهِ وَ الْمَوْقِنِ بِآيَاتِهِ الَّذِي اسْتَهْرَ بِالْمَسْجُونِ بَيْنَ الْأَوْلِيَاءِ بِذَلِكَ اخَذْتَنِي الْأَحْزَانُ عَلَى شَأْنٍ لَا يَذْكُرُ بِالْقَلَمِ وَ الْبَنَانِ يَسْتَلُ الْخِدَامُ رَبَّهُ بِأَنْ يَغْفِرَ خَطِيئَاتِهِ الْعَظْمَى وَ جَرِيرَاتِهِ الْكُبْرَى وَ

sins and mighty transgressions, and seeketh pardon from the Lord, from your presence, and from him. Verily this evanescent one mentioned him before the Face when your letter arrived containing his mention and writing. He - may my spirit be his sacrifice - said that he should recite this prayer:

يسئل العفو من المولى ومن حضرتك ومنه انّ
الفانى قد ذكرته تلقاء الوجه اذ جاء كتابكم وفيه
ذكره وخطه قال روحى فداه له ان يقرء هذا
الدعاء

- 4 He is the Powerful over all things through His word "Be" and it is!

4 هو المقتدر على ما يشاء بقوله كن فيكون

- 5 Glory be to Thee, O Lord of all beings and Educator of all created things! I beseech Thee by Thy chosen ones and Thy loved ones, and by those who bear the throne of Thy grandeur and whom Thou hast made the repositories of Thy mysteries, the treasures of Thy knowledge, the dawning-places of Thy revelation, the daysprings of Thy guidance among Thy creatures, and the manifestations of Thy signs in Thy dominion, to ordain for me through Thy Most Exalted Pen that which shall profit me in the next world and in this. O my Lord! I am the sick one who hath turned toward the ocean of Thy healing, the ignorant one who hath hastened to the sun of Thy knowledge, and the needy one who hath set his face toward the sea of Thy riches. I beseech Thee by the Manifestations of Thy Self and the hidden gifts of Thy bounty to send down for me that which is best for me. I am the ignorant one and Thou art the Knower of my heart. Thou knowest what is within me while I know not what is with Thee. There is no God but Thee, the Powerful, the Ordainer, the Forgiving, the Merciful.

5 سبحانك يا مولى الكائنات و مربّى الممكنات
استلک بأصفیائک و اولیائک و الذین حملوا
عرش عظمتک و جعلتهم مكامن اسرارک و
مخازن علمک و مهابط وحیک و مشارق هدايتک
بين بریتک و مظاهر آیاتک فى مملکتک بأن تقدّر
لى من قلبک الأعلى ما ینفعنى فى الآخرة و الأولى
ای ربّ انا المریض الذى قصد بحر شفائک و
الجاهل الذى سرع الى شمس علمک و المحتاج
الذى توجه الى طمطم غنائک استلک بمظاهر
نفسک و خفیّات مواهبک بأن تنزل لى ما هو
خیر لى انا الجاهل و انت العالم بقلی تعلم ما عندى
و لا اعلم ما عندک لا اله الا انت المقتدر المقدر
الغفور الرحیم

- 6 The Lord hath commanded me to write to your honor that you should send in full what was sent to you, and this prayer which is now being sent to your honor. We beseech Him, exalted be He, to grant your honor the good of this world and the next, though verily He, glorified and exalted be He, had already answered before it occurred to my mind or yours. Then the servant presenteth expressions of sincere submission, humility and lowliness before the presence of the honored Afnan and the two luminaries - upon them be the peace of God, the Lord of all names and Creator of heaven. And I send greetings upon your honor and upon the apples of the eyes and upon the brothers there and upon your family and those who love you, and the mercy of God and His blessings.

6 انتهى امرنى المولى بأن اكتب لحضرتکم ان ترسلوا
الذى ارسل اليکم بتمامه و هذا الدعاء الذى ارسل
الى جنابکم حالاً نسله تعالى بأن يرزق حضرتکم
خير الدنيا و الآخرة ولو انه جلّ و عزّ استجاب
قبل ان يخطر ببالى و بالکم ثم ان الخادم يعرض
مراتب الخلوص و الخشوع و انخسوع عند حضرة
الأفنان المعظم و التّجّمين عليهم سلام الله مالک
الأسماء و فاطر السّماء و اسلم على حضرتکم و على
قرر العيون و على الاخوان هناك و على اهلکم و
من یحبکم و رحمة الله و بركاته

- 7 The servant 1 Rabi'u'th-Thani 1302

7 خادّم فى ١ ربيع الثّانى سنة ١٣٠٢

BLIB_Or15700.233, BLIB_Or15711.166

BH00121

To: Shaykh Kazim Samandar et al.

Date: 1302-04-04 [1885-Jan-21]

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

2 The one God knows that heart, pen and tongue have ever cherished the mention of the friends of God, especially those beloved ones whose remembrance has been deposited in the heart. The multiplicity of affairs and the exigencies of the days have caused that I trouble that loved one less frequently, yet whatsoever was previously mentioned was presented before the Throne and an answer was sent.

3 Concerning what you wrote about the honored beloved, His Holiness Nabil of Qa'in, upon him be the Glory of God the Most Glorious - wherever he may be, may God be his helper. We hope he will ever gaze upon this blessed verse which was revealed in his Tablet. His blessed and exalted Word: "It behoveth thee to speak forth today that which will set ablaze the hearts and cause the bodies of those who have turned towards God to soar." And in another place His exalted Word: "Be thou like an artery pulsating in the body of creation, that through the heat generated by this motion there may appear that which will quicken the hearts of the hesitant." And in yet another place His glorified and mighty Word: "Be thou a promulgator of God's Cause with an utterance which will cause fire to burn in the trees and will make them proclaim: 'There is no God but Him, the Mighty, the Self-Subsisting.'" And in one place, concerning the conditions of the people of Baha who arise to serve the Cause, He says, His mighty and glorious Word: "They must not look at what they possess, but at what God possesseth. They must not be attracted by what benefiteth themselves, but by that which will cause God's Cause to be exalted."

4 As to the second matter, concerning what you wrote about Haji Khalil, upon him be the Glory of God and His favors - permission for his journey was previously sent. And concerning what they said about submitting the mentioned sum with the utmost joy and fragrance - excellent is what he hath done for God, our Lord and the Lord of the worlds. In truth, this matter was among his blessings, that immediately upon its mention it was adorned with the ornament of acceptance. Well is it with

1 بِسْمِ رَبِّنا الْأَوْفَی السَّعْیْمِ الْعَلِی الْأَبْی

2 یكّا خدا میداند كه قلب و قلم و لسان لا زال ذكر دوستان الهی را دوست داشته مخصوص آنحیوب كه ذكرشان در قلب ودیعه بوده كثر امور و مقتضیات آیام سبب شده كه آنحیوب را كتر زحمت داده و میدهم ولكن مطالب آنچه از قبل ذكر شده تلقاء عرش عرض شد و جواب ارسال گشت

3 اینكه در بارهء محیوب مكرم حضرت نبیل قائن علیه بهاء الله الأبى مرقوم داشتید هر كجا هستند خدا یارش باد و امیدواریم باین آیهء مباركه كه در لوح ایشان نازل لا زال ناظر باشند قوله تبارك و تعالى لك ان تنطق الیوم بما تشتعل به الأفئدة و تطیر اجساد المقبلین و فی مقام آخر قوله تعالى كن نباضاً كالشریان فی جسد الامكان لیحدث من الحرارة المحدثه من الحركة ما تسرع به افئدة المتوقنین و فی مقام آخر قوله جلّ و عزّ كن مبلغ امر الله ببيان تحدث به النار فی الأشجار و تنطق انه لا اله الا انا العزیز المختار و در مقامی در شرایط اهل بها كه بخدمت امر قیام نمایند میفرماید قوله عزّ و جلّ لهم ان لا یظنّوا بما عندهم بل بما عند الله و لهم ان لا یتوجّهوا الى ما ینفعهم بل بما یرتفع به امر الله

4 مطلب ثانی در بارهء جناب حاجی خلیل علیه ٩٦٩ [بهاء الله] و عنایتیه مرقوم داشتید اذن توجه ایشان از قبل ارسال شد و اینکه فرمودند وجه مذکور را بکمال روح و ریحان تسلیم نمودند نعم ما عمل فی الله ربنا و رب العالمین فی الحقیقه اینفقره از سعادت ایشان بود كه بجزّد ذکر بطراز قبول فائز گشت هنیئاً لجنایه اما در بارهء جناب اخوی زادهء ایشان اذن توجه از قبل عنایت شد

him! As for his nephew, permission for his journey was previously bestowed and was not contingent upon a second mention - the sun of permission rose with perfect clarity. These matters were again presented before the Presence. This utterance was revealed from the Kingdom of the All-Merciful, His Word, exalted be His grandeur: "O Samandar! Upon thee be My Glory! Convey My greetings to Khalil, upon him be My Glory, and gladden him with the lights of the Sun of favor of the Lord of all beings. Blessed is he and blessed is he who hath turned to the All-Informed One." Likewise was Karim mentioned in the Most Holy Court, and from the Speaker of Sinai the word of permission appeared and shone forth. Give them both glad tidings from Me and remind them of My verses.

- 5 The third matter was presented before the Countenance. This is what was revealed in response: "O Samandar! Convey greetings from the Wronged One to the honorable consort of the late Khan, upon them both be the Glory of God. Their services in the path of God have not been and will never be forgotten from view, and have been recorded by the Most Exalted Pen in the Most Sublime Book. God willing, may they attain to that wherefrom the fragrance of divine good-pleasure shall be eternally wafted throughout the kingdom of earth and heaven. What they sent arrived - He with Whom is God's Book, the Mighty, the Praiseworthy, beareth witness to this." End. This servant conveys greetings and salutations to that leaf, upon her be the Glory of God and His favors. May God grant them success and confirmation.

- 6 And as to what was written concerning the branch, it is most clear that the branch follows the root. When the root is reached, surely the branch is reached as well. Perfect grace from the Most Exalted Horizon hath been manifested toward that leaf. Some time ago, a Most Holy, Most Exalted Tablet was specifically revealed and sent to her. God willing, may she be counted among those whose faces the whisperings of the men and women who join partners with God cannot prevent from the Most Exalted, Most Wondrous Horizon.

- 7 And concerning what you wrote about A.B., all that that beloved one hath done is most excellent in the view of this servant. God willing, perhaps it may be the cause of his awakening. I beseech and implore God, exalted be His glory, to aid him in abandoning that with which he hath been afflicted. Verily our Lord is the All-Powerful, the Almighty. Perhaps after abandonment a new spirit may be breathed, for the Sun of Grace shineth and gleameth in such wise that one cannot despair of any matter or from any direction. Exalted be His grace, magnificent His bounty, and all-embracing His mercy.

معلق بذکر ثانی نبوده بکمال تصریح آفتاب اذن طالع اینطالب مجدداً در پیشگاه حضور عرض شد این بیان از ملکوت رحمن نازل قوله جلّت عظمته یا سمندر علیک بهائی جناب خلیل علیه بهائی را تکبیر برسان و از انوار آفتاب عنایت مالک الرقاب مسرور دار طوبی له و لمن اقبل الی الفرد الخیر و همچنین جناب کریم را ذکرش در ساحت اقدس مذکور و از مکلم طور کلمه اذن ظاهر و مشرق بشرهما من قبل و ذکرهما بآیاتی

5 مطلب ثالث تلقاء وجه عرض شد هذا ما نزل فی الجواب یا سمندر ضلع مرفوع مرحوم خان علیهما بهاء الله را از قبل مظلوم تکبیر برسان خدمتهای ایشان در سبیل الهی از نظر محو نشده و نخواهد شد و در صحیفه علیا از قلم اعلی ثبت شده انشاء الله فائز شوند بآنچه عرف رضا بدوام ملک و ملکوت از آن متصوّر باشد آنچه ارسال داشتند رسید یثبذ بذلک من عنده کتاب الله العزیز الحمید انتی این بنده بآنورقه علیها بهاء الله و عنایت تکبیر و سلام میرساند انشاء الله موفق باشند و مؤید

6 و اینکه در باره فرع مرقوم داشتند این بسی واضح که فرع تابع اصل است اصل که رسید فرع هم البته رسیده کمال عنایت نسبت بآنورقه از افق اعلی ظاهر چندی قبل لوح امنع اقدس هم مخصوص ایشان نازل و ارسال شد انشاء الله از طلعاتی محسوب شوند که همزات مشرکین و مشرکات آنورقه را از افق ارفع ابداع اعلی منع ننماید

7 و اینکه در باره عب مرقوم داشتید آنچه آنحبيب عمل فرمودند در نظر این فقیر بسیار خوبست شاید انشاء الله سبب تنبه او شود از حق جلّ جلاله سائل و آلم که او را مؤید فرماید بر ترک آنچه باو مبتلا شده آن ربنا هو المقتدر القدیر شاید بعد از ترک روح حیوان جدید دمیده شود چه که آفتاب فضل نه بقسمی مشرق و لائخ است که انسان از امری و یا از جهتی مأیوس شود جلّت عنایت و عظم فضله و سبقت رحمته

- 8 And concerning what you wrote about Aqa 'Ali, upon him be 966 [Baha'u'llah], son of His Holiness Haji Nasir who, as God beareth witness, was martyred in His path - this was presented before His countenance, and one Most Holy, Most Exalted Tablet was specifically revealed and sent for him. Deliver it unto him. Verily, He is with whosoever is with Him. The station of His Holiness Nasir, upon him be the Most Glorious Glory of God, is great in the sight of God. Blessed be he! Again blessed be he! Again blessed be he!
- 9 Mention was also made in the Most Holy, Most Exalted presence of his brother, Aqa Fadlu'llah, upon him be the Glory of God. This is what was revealed for him from the heaven of the will of our Lord, the All-Bountiful. His word, exalted be His glory:
- 10 He is the Truth, the Knower of the Unseen
- 11 O Fadlu'llah! Verily grace hath encompassed you. His favor hath been bestowed and His mercy hath preceded. Verily your Lord, the All-Merciful, is the All-Bountiful, the Most Generous. His Holiness Nasir, upon him be the Glory of God, was imprisoned for God's sake and ascended in the path of God. He is mentioned before the Wronged One among the martyrs. I swear by the Luminary shining from the horizon of the Prison that he was given that which all who are on earth are powerless to reckon. Blessed is he! Blessed is he! He is among those whom the doubts of the divines, the might of princes, and the clamor of the ignorant could not prevent from the Lord of Names. He abandoned extinction and sought immortality. The various transient colors did not keep him back from the Dawning-Place of the Light of Oneness. Ye must all walk in his footsteps. Give thanks to God, exalted be His glory, that ye are of him and related to him. His station with God is most great. The Glory be upon thee.
- 12 We have heard before Our Throne your communication regarding the handmaiden and consort of the departed Abdul-Hamid, upon him be the Glory of God. We have not until now given permission to property owners to sell. However, since that leaf is saddened by this matter and is concerned about the encroachments upon that property, in this case its sale is necessary, for We desire that leaf to be free and unburdened, occupied at all times with the remembrance of the Creator of existence. Earthly possessions are transient, their owner transient, their possession transient - but the grace of God endures, His favors endure, His remembrance endures, His generosity endures, His verses endure, His evidences endure. Blessed is the one whom
- 8 و اینکه در باره جناب آقا علی علیه ۹۶۶ [بهاء الله] ابن حضرت حاجی نصیر الذی بشهادة الله استشهد فی سبيله مرقوم داشتید تلقاء وجه عرض شد و یک لوح امانع اقدس مخصوص ایشان نازل و ارسال گشت بایشان برسانند آنه مع من معه مقام حضرت نصیر علیه بهاء الله الابهی عندالله عظیم طوبی لحضرتہ ثم طوبی لحضرتہ ثم طوبی لحضرتہ
- 9 ذکر اخوی ایشان جناب آقا فضل الله علیه بهاء الله هم در ساحت امانع اقدس معروض هذا ما نزل له من سماء مشیة ربنا الکریم قوله جل جلاله
- 10 هو الحق علام الغیوب
- 11 یا فضل الله انّ الفضل احاطکم قد سبغت نعمته و سبغت رحمته ان ربکم الرحمن هو الفضال الکریم جناب نصیر علیه بهاء الله الله بحبس رفت و فی سبیل الله صعود نمود او لدی المظلوم از شهدا مذکور قسم بنیر مشرق از افق سین باو عطا شد آنچه که من علی الأرض از احصای آن عاجزند طوبی له طوبی له او از نفوسیت که شبهات علما و سطوت امرا و وضوای جهلا او را از مالک اسماء منع نمود فنا را گذاشت و ببقا تمسک جست الوان مختلفه فانیه او را از مطلع نور احدیه بازداشت باید جمیع بر قدم او مشی نمائید حمد کنید حق جل جلاله را که از اوئید و باو منسوب مقامش لدی الله بسیار عظیم است البهاء علیک انتهى
- 12 اینکه در باره ملک مخدّره ورقه ضلع مرفوع عبدالحمید خا علیه بهاء الله مرقوم داشتند تلقاء عرش عرض شد فرمودند ما تا حال اذن فروش بصاحبان املاک نداده ایم حال که ورقه بسبب آن محزونند و نظر بتعدیات وارده بر آئملک متفکر در اینصورت فروش آن لازم چه که میخواستیم آنورقه فارغ و آزاد باشد و در جمیع اوقات بذکر مالک ایجاد مشغول ملک فانی ملک فانی مالک فانی مملوک فانی فضل حق باقی عنایتش باقی ذکرش باقی کرمش باقی آیاتش باقی بیناتش باقی طوبی از برای نفسیکه شئونات فانیه او را منع نماید و لکن باید قسمی بشود

transient affairs do not hinder. However, matters must be arranged such that no ill-feelings arise with others, as this is closer to righteousness and piety. If Sa'd is, God willing, truly sa'd (fortunate), he will not be content with that which opposes justice, and even if he be at the level of Mercury, he is still with Sa'd. We beseech God to grant him success and not deprive him from the ocean of His knowledge. Convey My greetings to that leaf and say: Be not saddened by such matters. What is befitting and worthy today, adorned with the ornament of permanence, is the remembrance that hath been revealed from God. Praise be to God that thou hast attained thereunto. And regarding her desire to attain Our presence, give her glad tidings of her Lord's favor. We have made the word to take the place of the deed, and have accepted it from her as a bounty from Us. Verily thy Lord is the All-Bountiful.

که با سایرین کدورت بمیان نیاید و این اقرب است بسلامتی و تقوی سعد اگر انشاء الله سعد است بخلاف حق راضی نخواهد شد و اگر هم در رتبه عطارد باشد باز با سعد سعد است از حق میطلبیم او را توفیق عطا فرماید و از دریای معرفت خود محروم نسازد ورقه را تکبیر برسان بگو از امثال این امور محزون مباش آنچه امروز لایق و سزاوار است و بطراز بقا مزین ذکر است که از حق نازل است الحمد لله بآن فائزی و اینکه اراده حضور نموده بشرها بعنایه ربها انا جعلنا القول مقام العمل و قبلنا منها فضلاً من عندنا ان ربک لهُ الفضل انتهى

- 13 After what transpired in the Land of Ta, certain matters have arisen in this land as well, and in previous years that which was revealed specifically for this land became known to some of the friends. In some Tablets He says, exalted be His glory: "The outer is calm while the inner is turbulent." For this reason permission is now withheld, but through His boundless grace this intention has been accepted even before its execution. Well is it with her.

13 بعد از مقدمه ارض طاء در این ارض هم بعض حرفها بمیان آمده و در سنین قبل هم مخصوص این ارض نازل شد آنچه که بعضی از دوستان آگاه شدند در بعضی از الواح میفرماید قوله جلّ جلاله ظاهر ساکن و باطن مضطرب بانجیته حال در اذن توقف رفت و لکن از فضل بیمنتبایش این اراده قبل از عمل بطراز قبول فائز هنیئاً لها

- 14 And concerning that which you inscribed regarding His Honor Aqa Hasan-'Ali – upon him be the glory of God – this was submitted to the Most Sanctified and Inaccessible Court. This is what hath been revealed for him as a bounty from Our Lord, the All-Knowing, the All-Informed. Thus saith He, exalted be His glory:

14 و اینکه در باره جناب آقا حسنعلی علیه بهاء الله مرقوم داشتید در ساحت امع اقدس عرض شد هذا ما نزل له فضلاً من لدن ربنا العليم الخبير قوله جلّ جلاله

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

15 هو الشاهد العليم

- 16 Mention is made of the Wronged One concerning him who hath turned his face toward the Divine Countenance and heard the call of God, the Overshadowing, the Self-Subsisting, and hath attained unto His recognition, whilst the inhabitants of earth have remained heedless of Him, save those whom God, the Sovereign of sovereigns, hath willed. We have heard thy mention and have made mention of thee, and in this hour have We revealed for thee that whereby hearts are dilated. We beseech God that He may confirm thee in steadfastness upon His command and ordain for thee that which He hath ordained for His chosen ones. Verily He is the Overshadowing Lord over all that was and shall be. Give thanks unto God for that He hath enabled thee to turn toward Him, and hath revealed for thee that from which honored servants shall inhale the fragrance of the

16 ذکر المظلوم من اقبل الى الوجه و سمع نداء الله المهيم القیوم و فاز بعرفانه اذ غفل عنه من علی الأرض الا من شاء الله مالک الملوک سمعنا ذکرک ذکرناک و انزلنا لک فی هذا الحین ما تنشرح به الصدور نسل الله بأن يؤیدک علی الاستقامة علی امره و یکتب لک ما کتبه لأصفیائه انه لهُ المهیم علی ما کان و ما یكون ان اشکر الله بما وفقک علی الاقبال و انزل لک ما یجد منه عرف القميص عباد مکرمون انا نوصیک بالاستقامة و بما یرتفع به امر الله رب الجنود البهاء علیک و علی الذین تمسکوا بحبل الأمر منقطعین عن الأوهام و الظنون انتهى

robe. We exhort thee to steadfastness and to that whereby the Cause of God, the Lord of Hosts, is exalted. Glory be upon thee and upon those who have held fast to the cord of the Cause, detached from idle fancies and vain imaginings. End.

- 17 And this is what hath descended from the heaven of bounty for His Honor's brother, who was named by the name of the Desired One. Thus saith He, glorified and mighty:

و هذا ما نزل من سماء الفضل لجناب اخيه الذي
سمي باسم المقصود قوله جلّ و عرّ

- 18 He is the Dayspring from the horizon of the heaven of Manifestation

هو المشرق من افق سماء الظهور

- 19 O Husayn-'Ali! Thy name is most beloved, and indicative of thy path. This is a name at which the joints of the ungodly tremble and the hearts of the transgressors are troubled. Through this name hath the standard of unity been raised, and by it hath the banner of oneness been hoisted to the most exalted station. Thy mention hath been made, and these verses revealed as a token of grace, that thy heart may rejoice thereby and thine eyes be solaced. Harken unto the Voice of the Wronged One. Hold fast unto that which is the cause of everlasting salvation and the source of perpetual bounty. The vicissitudes and changes of the world are two most mighty proofs of its transitoriness. We beseech God to protect thee and aid thee in that which will exalt His Word. The cause and means of exaltation are goodly deeds and praiseworthy character. He, exalted be His glory, hath been and will ever be self-sufficient. He hath neither desired nor doth He desire dominion, riches, sovereignty or realm. One deed performed for God's sake is better than all the wealth of the world. Know thou this and be of them that are steadfast.

يا حسينعلي اسمت بسيار محبوبست ومدلّ و مشعر
بر رسمت اين اسمي است كه فرائض مشركين از
او مرتعد و افنده معتدين مضطرب علم توحيد
باين اسم مرتفع و راية تفريد باين اسم بر اعلى المقام
منصوب ذكرت مذكور و اين آيات محض فضل
نازل ليفرح به قلبك و تقرّ به عينك بشنو نداي
مظلوم را متمسك شو آنچه سبب نجات ابديست
و علت فيض دائمي اختلافات و تغييرات دنيا
دو دليل اعظمند بر فنای آن از حق ميطلبم ترا
حفظ فرمايد و تأييد نمايد بر آنچه سبب ارتفاع
كلمه اوست و سبب و علت ارتفاع اعمال طيبه
و اخلاق مرضيه است او جلّ جلاله بالذات غني
بوده و هست دولت و ثروت و ملك و مملكت
نخواسته و نميخواهد يك عمل لله بهتر است از
ثروت عالم ان اعرف و كن من الراشقين

- 20 Say: O my God! Praise be to Thee for having enabled me to recognize Thee. I beseech Thee by the light of Thy countenance, the fire of Thy Cause, the mysteries of Thy Book, and the pearls of the ocean of Thy knowledge, to aid me in that which Thou lovest and art pleased with. There is no God but Thee, the Most High, the Most Exalted, the Lord of the Throne on high and of earth below.

قل يا الهى لك الحمد بما ايدتني على عرفانك
استلک بنور وجهك و نار امرک و اسرار
کتابک و لآي بحر علمک بأن تؤيدني على ما
تحبّ و ترضى لا اله الا انت العلى الاعلى و
مالك العرش و الثرى انتهي

- 21 Praise be to God! Both have drunk from the cup of bounty and received their full portion from the ocean of God's remembrance. God willing, they shall in all conditions hold fast unto the Self-Sufficing Lord. Their mention was also made before in the Most Holy Court.

الله الحمد هر دو از کأس عنایت آشاميدند و از
بحر ذکر الهی قسمت کلي بردند انشاء الله در جميع
احوال بغني متعال متشبث و متمسك باشند از
قبل هم ذکرشان در ساحت اقدس مذکور

- 22 Concerning the mention of Aqa Mulla Yusuf-'Ali, upon him be the Glory of God, which was made, it was presented before the Most Holy and Most Exalted Court. This is what was revealed for him from the heaven of bounty and favor. His word, exalted be His glory and mighty His utterance:

اينكه ذكر جناب آقا ملا يوسفعلي عليه بهاء الله
را فرموده بودند در ساحت امع اقدس عرض
شد هذا ما نزل له من سماء العناية و الألطاف
قوله جلّ جلاله و عرّ بيانه

23 He is the All-Hearing, the All-Seeing!

هو السامع البصير 23

24 O Yusuf! Reflect upon the days when one named Joseph was imprisoned, and likewise when he was cast into the well. Consider also Abraham, the Friend of God, and the dedication of the Sacrifice at the place of offering. Behold what befell the Spirit of God, and observe attentively. Likewise consider the Seal of the Prophets, may the spirit of all else but Him be sacrificed for His sake, and the Herald, the Point of the Bayan, may the spirit of all in the Kingdom be sacrificed for His sake, and what befell Him is not remote. Most have heard and some have witnessed that which came to pass upon the Point and the company of the Prophets and Messengers. It hath been the cause of the exaltation of God's Word, the promotion of His Cause and its diffusion. Every person of insight beareth witness that the loss hath been with the oppressors, and the profit with those holy and pure souls. Reflect upon the Twin Lights, namely the two martyrs, and Kazim. By the life of God! None hath been or is capable of reckoning the profit of their trading in God's path. To this testify honored servants who have been given insight from God, the Lord of what was and what will be. Reflect upon one named Mihdi and those who were with him. Did that which befell them in God's path cause abasement and loss, or was it the cause of the exaltation of the Word, the elevation of stations, and true profit? The days of every soul shall pass away and come to an end. Blessed are they whom these fleeting days have not debarred from the everlasting Kingdom. Know thou with absolute certitude that thy imprisonment in God's path hath been the cause of thy freedom and the exaltation of thy station with God. Account not this supreme bounty as small. By the life of God! It is most great and glorious. Be on thy guard, for the devils are seen lying in wait. Say:

24 یا یوسف در ایامیکه اسمی یوسف در حبس بود تفکر نما و همچنین هنگامیکه در بئر بود و قبل او در حضرت خلیل ملاحظه کن و همچنین توجه ذبیح را الی مقرّ الفداء آنچه بر حضرت روح وارد شد بنظر آر و تفرّس کن و همچنین در خاتم انبیا روح ما سواه فداه حضرت مبشر نقطه بیان روح من فی الملکوت فداه و ما ورد علیه لیس ببعد اکثری شنیده اند و برخی دیده اند آنچه بر نقطه و معشر انبیا و مرسلین وارد شد سبب اعلاء کلمه الله و ارتفاع امر و انتشار آن بوده هر صاحب بصری شهادت میدهد که خسران با نفوس ظالمه بوده و ربح با آن نفوس مقدّسه مطهره در نورین یعنی شهیدین و کاظم تفکر کن لعمر الله احدی قادر بر احصای ربح تجارت ایشان فی سبیل الله نبوده و نیست یشهد بذلک عباد مکرمون الذین اوتوا بصائر من الله ربّ ما کان و مایکون در اسمی مهدی و من معه تفکر نما آیا آنچه بر ایشان وارد شد در سبیل الهی سبب ذلت و خسارت بود یا سبب اعلاء کلمه و ارتفاع مقامات و ربح حقیقی ایّام هر نفسی فانی شده و خواهد شد طوبی از برای نفوسیکه این دو یوم فانی ایشانرا از ملکوت باقی منع ننمود یقین مبین بدان که بچین تو فی سبیل الله سبب آزادی تو و علو مقامت عندالله بوده این فضل اعظم را صغیر مشمر لعمر الله بسیار عظیم و کبیر است و حفظ نما شیاطین بر مرأصد مشاهده میشوند قل

25 Glorified art Thou, O my God! I beseech Thee by Thy grace through which the gates of knowledge were opened to all who dwell in the realm of possibility, and the breezes of Thy bounty wafted, and the rivers of Thy mercy flowed, to protect me from the mischief of Thine enemies who plot against Thy Cause and lead Thy servants astray. Thou, verily, art powerful to do what Thou wilt. There is none other God but Thee, the Mighty, the Omnipotent.

25 سبحانک یا الهی اسئلك بفضلک الذی به فتح باب العرفان علی من فی الامکان و سرت نسماّت جودک و جرت انهار رحمتک بأن تحفظنی من شرّ اعدائک الذین یمکرون فی امرک و یضلونّ عبادک انک انت المقتدر علی ما تشاء لا اله الا انت القوىّ القدير

26 Thou didst desire to attain Our presence, but in these days it is not permitted, for the whisperings of the transgressors and deniers have to some degree spread to these regions. We beseech God to aid thee in His remembrance and praise and in service to His firm and wise Cause. The servant in attendance here hath conveyed that wherewith thou didst call upon God,

26 اراده لقائمودی این ایّام جایزه چه که همزات معتدین و منکرین باین صفحات هم فی الجمله نشر نموده نسل الله بأن یؤیدک علی ذکره و ثنائیه و خدمه امره المبرم الحکیم قد حضر العبد الحاضر و عرض ما نادیت به الله ربّ العالمین طوبی لعبد

the Lord of the worlds. Blessed is the servant whose call hath been heard and for whom the verses of God, the All-Knowing, the All-Informed, have been sent down. Hold fast unto goodness and cleave to the hem of righteousness, as bidden by God, the Lord of all men. He, verily, is the Commander, the Mighty, the All-Praised.

- 27 Mention thou the loved ones of that land on behalf of the Wronged One and convey His greetings. In these days all are remembered before His countenance, for His Trustee, upon him be My glory, hath mentioned the loved ones of God in his letters, especially Afnan and His Honor A. and H., upon them be My glory and loving-kindness. Blessed are they whose remembrances, names and petitions have been presented before His countenance. Although the fruits of these deeds remain hidden due to the land's unpreparedness, all are preserved in God's treasury. He will soon reveal them in truth. He, verily, is the Just, the Wise. Not a single letter's reward has been or will be lost.

- 28 Thou didst mention His Honor Siyyid Hashim. We make mention of him and those who have believed in God, the Single One, the All-Informed. Blessed is the one whose strength was not shaken by the allusions of the divines and the doubts of the theologians. They arose and proclaimed: "God is our Lord and the Lord of all who are in the heavens and on earth." We beseech God to sanctify the eyes of His servants from the blindness of self and desire, that they may behold the effulgences of the Sun of Truth.

- 29 Moses came and gave the people glad tidings of His manifestation, yet when Christ appeared, all turned away. The Jewish divines who for years were occupied in their temples with the praise and glorification of the Lord of Names, and were likewise awaiting the days of His appearance, all arose in rejection and protest, to such extent that the hand of mercy bore Him to heaven. Today the people of the earth must ponder upon the previous Manifestations - what caused all the Prophets, Messengers, sincere ones and near ones to suffer at the hands of enemies. The Cause of the Qa'im - may our souls be a sacrifice for Him - was greater than all, and His tribulations more severe, for it was foretold that the most exalted among creation would flee from His word. Yet none became aware or understood the purpose.

- 30 O Hashim! By the mighty Name of God, rend asunder the veils of allusions and the coverings of doubts - a rending whose sound the denizens of the Kingdom will hear. This Wronged

فاز ندائه بالاصغاء و نزلت له آيات الله العليم الخبير
تمسك بالمعروف و تثبت بذيل التقوى امراً من
لدى الله مولى الورى انه هو الامر العزيز الحميد

27 اولیای آن ارض را از قبل مظلوم ذکر نما و تکبیر
برسان این ایام کل لدی الوجه مذکور چه که
جناب امین علیه بهائی در عرایض خود اولیای
حق را ذکر نموده مخصوص افنانی جناب الف و
حاء علیه بهائی و عنایتی را طوبی للذین حضرت
اذکارهم و اسماءهم و عرائضهم لدی الوجه اگرچه
ثمرات این اعمال نظر بعدم استعداد ارض مستور
است ولیکن در خزانه حق کل محفوظ سوف
یظهره بالحق انه هو العادل الحکیم اجر یک حرف
ضایع نشده و نخواهد شد

28 ذکر جناب سید هاشم را نمودی انا نذکره و الذین
آمنوا بالله الفرد الخبیر طوبی لقوی ما زلته اشارات
العلماء و شبهات الفقهاء قاموا و قالوا الله ربنا و
رب من فی السموات و الارضین از حق میطلبیم
عیون عباد را از رمد نفس و هوی مقدس فرماید
تا اشارات انوار آفتاب حقیقت را مشاهده نمایند

29 حضرت کلیم آمد قوم را بشارت ظهور داد و
چون حضرت روح ظاهر کل اعراض نمودند
علمای یهود که سالها در معابد خود بذکر و ثنای
مالک اسماء مشغول و همچنین منتظر ایام ظهور
کل بر اعراض و اعتراض قیام نمودند بشانیکه
ید رحمن بآسمانش برد امروز باید اهل ارض
در مظاهر قبل تفکر نمایند که سبب چه بوده
که جمیع انبیا و مرسلین و موحدین و مقربین در
دست اعدا مبتلا بودند امر حضرت قائم روح
ما سواه فداه اعظم از کل بوده و بلایش اکبر
چه که اخبار داده اند که اعلی الخلق از کلمه اش
فرار اختیار کنند مع ذلک احدی متنبه نشد و
مقصود را ادراک ننمود

30 یا هاشم باسم قوی حق سبحات اشارات و حجبات
شبهات را خرق نما خرقیکه اهل ملکوت صوتش
را اصغا نمایند اینمظلوم لوجه الله میگوید اکثر

One speaks for the sake of God: though most princes and divines have been and are in opposition, this Prisoner has arisen to manifest God's Cause and to reveal that which He was commanded, and continues to this day with His pen alone to stand before the world and all peoples, speaking that which He was bidden and will continue to speak. The might of the rejectors and the clamor of the deniers have not and will not deter Him. Know thou the station of these days and arise to make up for what hath escaped thee. Say:

- 31 Glorified art Thou, O my God and the God of all in the world! I testify that I was heedless of the wonders of Thy remembrance and the mysteries Thou hast manifested in Thy days, in such wise that mine ears attained not unto the shrill voice of Thy Most Exalted Pen, and mine eyes beheld not the effulgences of the lights of Thine All-Glorious Horizon, until these days arrived wherein my heart, my sight, and my hearing were stirred with longing to hearken unto Thy most exalted Word, O Lord of all beings! Now dost Thou see me turning unto Thee, hoping for the wonders of Thy bounty and favors. I beseech Thee not to disappoint me from the ocean of Thy knowledge. Verily, Thou art the Generous, the Bountiful.

- 32 We make mention in this station of him who was named Ali-Akbar, who hath believed in God, the Protector, the Self-Subsisting. Blessed art thou and those who have acknowledged that which the Tongue of Grandeur hath spoken - that there is none other God but Him, the Single, the One, the Mighty, the Loving. We have mentioned thee out of Our grace, and We mention thee out of Our loving-kindness. Give thanks unto thy Lord, the King of Kings. Convey My greetings unto the faces of My loved ones there and give them the glad-tidings of My mercy and My grace, for I am verily the All-Bountiful, the Protector of what was and what shall be. That land hath been named Paran in the presence of the Desired One. Blessed is it and blessed is he whose letter hath come before Us in these days. We shall soon answer him and his father and those who have believed in God, the Lord of existence.

- 33 O Joseph! Give thanks to the Beloved of the world Who hath mentioned thee, and likewise the souls mentioned in the letter. We make mention of thy father and thy brother. We seek forgiveness for them both and We beseech God to forgive them and to ordain for them what He hath ordained for His devoted servants. We counsel them to be steadfast in this mighty Cause. Praise be to God, the Lord of the worlds. End.

- 34 Praise be to God! Upon each of the souls mentioned the rain of mercy hath descended - a rain whose flow shall never cease, for it hath descended from the heaven of God's grace. O beloved of

امرا و علما در صدد بوده و هستند مع ذلک این مسجون اظهاراً لأمر الله و ابرازاً لما امر به من عنده قیام نمود و تا این یوم بقلم وحده مقابل عالم و امام وجوه امم قائم گفته آنچه را بآن مأمور بوده و خواهد گفت سطوت معرضین و ضوضاء منکرین او را منع نموده و نماید مقام این ایام را بدان و بر تدارک مافات قیام نما قل

- 31 سبحانک یا الهی و اله من فی العالم اشهد انی كنت غافلاً عن بدائع ذکرك و اسرار ما اظهرته فی ایامک بحيث اذنی ما فازت بصیر قلبک الأعلی و عینی ما رأیت اشراقات انوار افقک الأبهی الی ان بلغت الايام الی هذا الیوم الذی فیہ اهتز قلبي و بصری و سمعی شوقاً لاصغاء کلمتک العلیا یا مولی الوری اذا ترانی متوجّهاً الیک و آملاً بدائع جودک و الطافک اسئلك ان لا تخیننی عن بحر عرفانک انک انت الجواد الکرم

- 32 نذکر فی هذا المقام من سَمی بعلی اکبر الذی آمن بالله المهیمن القیوم طوبی لک و للذین اعترفوا بما نطق به لسان العظمة انه لا اله الا هو الفرد الواحد العزیز الودود انا ذکرناک فضلاً من لدنا و نذکرک عناية من عندنا ان اشکر ربک مالک الملوک و نکبر علی وجوه اولیائی هناك و نبشرهم برحمتی و فضلی و انا الفضال المهیمن علی ما کان و ما یکون ان ارض لدی المقصود به فاران نامیده شده طوبی لها و لمن حضر کتابة فی هذه الايام بین یدینا سوف نجیبه و اباه و الذین آمنوا بالله مالک الوجود

- 33 یا یوسف شکر کن محبوب عالم را ترا ذکر نمود و همچنین نفوس مذکوره در کتاب ترا و نذکر اباک و اخاک انا نستغفر لهما و نسلل الله بأن یغفرهما و یقدر لهما ما قدر لعباده المقبلین و نوصیهم بالاستقامة فی هذا الأمر العظیم و الحمد لله رب العالمین انتی

- 34 لله الحمد مخصوص هر یک از نفوس مذکوره امطار رحمت بارید باریدنیکه نفاذ او را اخذ ننماید چه که از سماء فضل الهی نازل گشته یا

my heart! On behalf of this ephemeral one, convey greetings and salutations to his honor Mulla Yusuf-'Ali, upon him be 95 [Baha'u'llah]. It is incumbent upon all to remember and respect those who have suffered tribulations in the path of God, who have heard the taunts of the heedless, who have been imprisoned, and who have witnessed signs of wrath and anger from hostile faces. Even if some of them committed unseemly acts in prison, one should seek forgiveness for them, for in times of tribulation and hardship some cannot maintain their normal state - errors inevitably occur. However, verily our Lord is the Forgiving, the Generous, and He is the Pardoner, the Concealer, the Compassionate, the Kind, the Merciful.

محبوب فؤادی از جانب اینفانی خدمت جناب ملا یوسفعلی علیه ۹۶ [بهاء الله] تکبیر و سلام برسانید نفوسیکه فی سبیل الله بلایا دیده‌اند و شتمانت غافلین را شنیده‌اند و در سخن رفته‌اند و از وجوه مکروهه آثار قهر و غضب مشاهده نموده‌اند بر جمیع لازم ذکر ایشان و احترام ایشان اگر از بعضی هم امری غیر موافق در سخن ظاهر شد باید از برای ایشان استغفار نمود چه که در بلایا و رزایا بعضی بحال خود باقی نه البته خطا واقع میشود ولیکن آن ربنا لهو الغفور الکریم و انه هو الغفار السّار المشفق العطوف الرحیم

35 The servant beseecheth his Lord to protect all through His bounty, mercy and loving-kindness. Verily, He is the Most Merciful of the merciful ones and the Most Generous of the generous ones.

35 یسئل الخادم ربّه بأن یحفظ الكلّ بجوده و رحمته و عنایته انه هو ارحم الراحمین و اکرم الاکرمین

36 And regarding the mention of his honor Aqa Mirza Mihdi and his honor Mashhadi Ali, upon them be the glory of God, it was presented before the Face. This is what was revealed for them from the heaven of our Lord's will, the All-Informed. His words, exalted be His majesty and mighty be His proof:

36 و اینکه ذکر جناب آقا میرزا مهدی و جناب مشهدی علی علیهما بهاء الله را فرمودند تلقاء وجه عرض شد هذا ما نزل لهما من سماء مشیة ربنا الخبیر قوله جلّ جلاله و عزّ برهانه

37 He is the All-Knowing Speaker

37 هو الناطق العلیم

38 O Mihdi! Remember Me amongst My servants. We have remembered thee before and after, and have revealed for thee that from which all who have the sense of smell can detect the fragrance of My loving-kindness, My care and My mercy, which have preceded all who are in the heavens and the earth. Be thou vocal in My praise, soaring in My atmosphere, serving My Cause, and holding fast unto the cord of My loving-kindness. I am, verily, the All-Commanding, the All-Knowing.

38 یا مهدی اذکرنی بین عبادی انا ذکرناک من قبل و من بعد و انزلنا لک ما یجد منه کلّ ذی شمّ عرف شفقتی و عنایتی و رحمتی الّتی سبقت من فی السموات و الارضین کن ناطقاً بشائ و طائراً فی هوائی و خادماً لأمری و متمسکاً بحبل عنایتی و انا الامر العلیم

39 Thou hast been beneath the glances of thy Lord's loving-kindness, as attesteth He with Whom is the perspicuous Book. The Glory shining from the horizon of the heaven of My loving-kindness be upon those who entered the prison for My sake and left it through My love, the Mighty, the Inaccessible.

39 قد کنت تحت لحاظ عنایة ربک یشهد بذلک من عنده کتاب مبین البهاء المشرق من افق سماء عنایتی علی الذین دخلوا السّجن فی سبیلی و خرجوا منه بحبی العزیز المنیع

40 O Ali! Upon thee be My mercy! Verily, We have mentioned thee in diverse stations and do mention thee at this hour. Be thou thankful and numbered with them that praise. Say: O my God and my Lord! I beseech Thee by the lights of Thy countenance, the pearls of the ocean of Thy knowledge, the manifestations of Thy grace, the Dawning-Place of Thy revelation and the Dayspring of Thy signs, to make me steadfast in Thy Cause and voiced in Thy praise amidst Thy creation,

40 یا علی علیک رحمتی انا ذکرناک فی مقامات شتی و نذکرک فی هذا الحین ان اشکر و کن من الحامدین قل یا الهی و سیدی استلک بأنوار وجهک و لآئی بحر علمک و ظهورات فضلک و مشرق وحیک و مطلع آیاتک بأن تجعلنی مستقیماً علی امرک و ناطقاً بثنائک بین خلقک بالحکمة الّتی انزلتها فی کتیبک انک انت المقتدر علی ما تشاء لا اله الا انت العزیز العظیم انتهى

through the wisdom Thou hast sent down in Thy Books. Verily, Thou art the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Great.

- 41 This servant conveyeth greetings, glorification and salutations to each one, and beseecheth God, exalted be His glory, to adorn all with the ornament of steadfastness and the crown of submission and contentment.
- 42 As for the mention of the beloved of the heart, Aqa Muhammad-Javad and his kindred, upon them be the glory of God and His favors, it was presented before the presence of the Lord of Manifestation. Each one hath been blessed with the lights of the Sun of the mention of the Most Great Name. His is the praise and bounty in all conditions. After wondrous utterances and resplendent favors, the Tongue of Grandeur spoke this most exalted Word. His word, exalted and mighty be He: O Javad! Upon thee be My Glory! The Wronged One remembereth thee and hath remembered thee before in such wise as hath borne witness before the faces of the world to the permanence of the dominion and the Kingdom. The Lord of nations beareth witness to this. Thank Him for this most great favor, then preserve it through My Name, the Omnipotent, the Mighty. We, verily, glorify and send Our greetings from this station upon thee and upon them that are with thee and thy kindred. Verily thy Lord is the All-Remembering, the Compassionate, the Generous.
- 43 The favors and kindness of the Goal of the world's desire toward them are truly beyond this servant's mention. The servant beseecheth his Lord to aid him in serving the Cause as He strengthened him in the early days, and to write down for him from His Most Exalted Pen that which beseemeth His all-embracing bounty, His all-encompassing grace, and His pre-existing mercy. Verily our Lord, the All-Merciful, is the Hearer, the Answerer.
- 44 Likewise, mention was made of the cousins, especially Aqa Abdul-Baqi, upon him and them be the everlasting glory of God. It was presented at the Most Holy, Most Exalted Court. For each one particularly did the sun of grace and favor rise. The servant testifieth that they have attained unto the bounty and bestowal of our Lord. O beloved of my heart! Ye have witnessed the waves of the ocean of favor and beheld the effulgences of the Sun of grace. There was and is no need for mention by this evanescent one.
- 45 And as for the mention made of my beloved, Jinab-i-Ibn-i-Abhar, upon him be the glory of God and His favors, after
- 41 این عبد هم خدمت هریک ذکر و تکبیر و سلام
میرساند و از حق جلّ جلاله میطلبد کل را بطراز
استقامت مزین فرماید و باکلیل تسلیم و رضا
مطرز
- 42 و اینکه ذکر محبوب فؤاد جناب آقا محمد جواد و
بستگان ایشان علیهم بهاء الله و عنایت فرمودند در
پیشگاه حضور مولی الظهور عرض شد هریک
بانوار شمس ذکر اسم اعظم فائز له الحمد و المنّة
فی کلّ الأحوال و بعد از بیانات بدیعه و عنایات
لمیعه لسان عظمت باینکلهء علیا ناطق قوله جلّ
و عزّ یا جواد علیک بهائی أنّ المظلوم یذکرک
و ذکرک من قبل بما شهد لک بدوام الملک
و الملکوت امام وجوه العالم یشهد بذلک مولی
الأمم ان اشکره بهذا الفضل الأعظم ثم احفظه
باسمی المقتدر القدیر انا نکبر و نسلم من هذا المقام
علیک و علی من معک و اهلک ان ربّک هو
الذّاکر المشفق الکریم انتهى
- 43 عنایت و شفقت مقصود عالمیان نسبت بایشان از
ذکر این عبد فی الحقیقه خارج است یسئل الخادم
ربّه بأن یوقفه علی خدمة الأمر کما ایدّه فی اوّل
الایام و یکتب له من قلبه الأعلى ما ینبغی لجوده
العمیم و فضله المحیط و رحمته السّابقة ان ربّنا
الرحمن هو السّامع المجیب
- 44 و همچنین ذکر بنی اعمام مخصوص جناب آقا
عبدالباقی علیه و علیهم بهاء الله الأبدی فرمودند
در ساحت امنع اقدس اعلی عرض شد
مخصوص هریک آفتاب فضل و عنایت مشرق
یشهد الخادم انهم فازوا بعنایة ربنا و عطائه یا
محبوب فؤادی امواج بحر عنایت را مشاهده
نمودید و اشراقات انوار شمس فضل را دیدید
دیگر احتیاج بذکر اینفانی نبوده و نیست
- 45 و اینکه ذکر محبوبی جناب ابن ابهر علیه بهاء الله و
عنایت را فرمودند بعد از عرض در ساحت امنع

it was presented in the Most Holy, Most Exalted Court, the Tongue of Grandeur spoke this word: O Samandar! Upon Ibn-i-Abhar be My glory! He hath ever been mentioned before the Face and regarded with the glance of favor. My name Mi-hdi, upon him be My mercy and My favors. Likewise hath Jinab-i-Amin repeatedly made mention of him in his petitions. Blessed is he and his father and his mother and those who are with him in this Cause whereby the thoughts of the nations were scattered, the structure of the world was shaken, and the hearts of those servants who broke the Covenant on the Day of Return were perturbed.

اقدس لسان عظمت باینکله ناطق یا سمندر ابن
ابهر علیه بهائی لازال تلقاء وجه مذکور و بلحاظ
عنایت ملحوظ اسمی مهدی علیه رحمتی و عنایتی
و همچنین جناب امین مکرر ذکر او را در عرایض
خود نموده اند طوبی له و لأبیّه و امّه و من معه فی
هذا الأمر الذی به تشّتت افکار الأمم و تزعزع
بنیان العالم و اضطربت افئدة العباد الذین نقضوا
الميثاق فی المعاد

- 46 We send greetings to the friends of the land of Za, both men and women. Indeed, We have sent down verses unto them before, and in these days We have sent down unto them as a bounty from Our presence, that they may give thanks unto their Lord, the Mighty, the Praiseworthy. O people of Za! Rejoice in the favors of your Lord, the Most Glorious. He maketh mention of you from the Most Sublime Horizon in such wise as nothing can equal. He is verily the Compassionate, the Forgiving, the Merciful. God willing, may ye be enkindled with the fire of the love of God - an enkindlement which neither the oppression of the aggressors nor the ascendancy of the tyrants can quench. Take ye the chalices of prosperity in the name of God, glorified be His majesty, and drink, in spite of those who cast them behind their backs. These are days of joy, for the Beloved of the world and the Most Great Name is established upon the throne [of manifestation]. Speak ye in His Name, drink ye in remembrance of Him, and be ye occupied with His mention. Associate with one another and with all people with the utmost joy and fragrance, wisdom and utterance. Be ye never heedless of wisdom in any situation.

46 دوستان ارض زا را از ذکور و اناث تکبیر
میرسانیم قد انزلنا لهم الآيات من قبل و نزل
لهم فی هذه الأيام فضلاً من لدنا ليشکروا ربهم
العزیز الحمید یا اهل زاء ان افرحوا بعناية ربکم
الأبهی انه یذکرکم من الأفق الأعلى بما لا تعادله
الأشیاء انه هو المشفق الغفور الرحیم انشاء الله
بنار محبت الهی مشعل باشید اشتعالیکه ظلم
معتدین و سطوت ظالمین او را خاموش ننماید
باسم حق جل جلاله اقداح فلاح را بگیری
و بنوشید رغماً لأنف الذین نبذوها عن ورائهم
ایام ایام فرح است چه که محبوب عالم و اسم
اعظم بر عرش [طهور] مستوی باسمش بگوئید
و بیادش بنوشید و بذکرش مشغول باشید و
بکمال روح و ریحان و حکمت و بیان با یکدیگر و
خالق معاشرت نمائید در هیچ حالی از احوال از
حکمت غافل نشوید

- 47 O son of Abhar! Upon thy father and upon thee and thy mother be My peace and My loving-kindness and My mercy. Remind My loved ones of that which We have sent down unto them from the Kingdom of My Will and the Heaven of My favor, and I am verily the Compassionate, the Kind, the Generous. This servant conveyeth greetings and salutations to them and to the friends of that land who are enkindled with the fire of the love of God and illumined with the light of the knowledge of God, and I express my utter powerlessness and nothingness, and I beseech God to grant them the blessing of attaining His presence. Verily, He is powerful over all things.

47 یا بن ابهر علی اییک و علیک و امّک سلامی
و عنایتی و رحمتی ذکر احبائی بما انزلناه لهم من
ملکوت مشیتی و جبروت عنایتی و انا المشفق
العطوف الکرم انتهى اینفانیم خدمت ایشان و
دوستان آن ارض که بنار محبة الله مشتعلند و بنور
معرفة الله منور تکبیر و سلام میرسانم و اظهار
عجز و نیستی مینمایم و از حق میطلبم ایشانرا بلقا
فائز فرماید انه علی کلشیء قدیر

- 48 As for the mention of Himmat-'Ali Khan, upon him be the Glory of God and His favors, his mention hath ever been made in the Most Holy and Most Exalted Court, and my beloved, the Trustee, upon him be the Most Glorious Glory of God, hath

48 و اینکه ذکر جناب همّت علی خان علیه ۹۶۶
[بهاء الله] و عنایتیه فرمودند ذکر ایشان لازال
در ساحت امنع اقدس بوده و محبوبی جناب
امین علیه بهاء الله الأبهی مکرر در نامه های خود

repeatedly mentioned him in his letters which he hath sent to this servant. In these days, one Most Holy and Most Glorious Tablet hath been specifically revealed for him and was given to the beloved of the heart, His Holiness Haji Mirza Haydar-'Ali, upon him be the Glory of God and His favors, to be forwarded, for he too hath repeatedly made mention of him in the Most Holy and Most Exalted Court and hath sought special favors for him from God, exalted be His glory. Praise be to God, he hath attained unto that which is befitting in this day. I beseech God, exalted be His glory, and hope that He will manifest that which He hath ordained. Verily, He is powerful over all things.

- 49 At this time I was summoned into the Most Holy and Most Exalted Presence, and after attaining the presence, the Tongue of Grandeur spoke these words: "O servant in attendance! We wish to make mention of Samandar, upon him be My glory, and those who are with him, both male and female, young and old. O servant in attendance! Although the kindred of Samandar have been and are mentioned in the Most Holy and Most Exalted Court of the Lord of Destiny, We now desire to outwardly adorn them with the ornament of the Most Glorious Remembrance. Blessed are ye, O My handmaidens and leaves of the Tree of My love! Praise ye the Desired One of all worlds Who caused you to attain and aided you in that which most of the women of the world and the queens of the earth, despite their waiting, seeking, longing and yearning, remain veiled from. For years they followed vain imaginings and ran to churches and mosques in remembrance of the Friend, yet when the light of certainty dawned, they remained heedless and veiled. O Samandar! Convey My greetings to all the souls of that household, male and female, young and old, on behalf of the Wronged One, and gladden them with the favors of God, exalted be His glory. All have been and are under the shadow of His grace. Through divine love they have attained a great station. They have never been and will never be absent from His sight. They must be grateful for this great bounty and appear with the utmost joy and gladness. Blessed are they and happy are they."

- 50 This servant also conveys greetings and salutations to each of the honored ladies and delight of the eyes. I beseech God to assist all His loved ones in that land to remain firm, steadfast and resolute in such wise that should all the world gather together and speak contrary to what God has ordained, they would regard them all as bubbles on the surface of water with no permanence. This indeed is the meaning of steadfastness that has been revealed in the Tablets from the Pen of God, both before and after. On one occasion these exalted words were

که باینعبد ارسال داشته‌اند ذکر ایشانرا نموده‌اند این ایام یک لوح اقدس امعی مخصوص ایشان نازل و بجناب محبوب فؤاد حضرت حاجی میرزا حیدر علی علیه ۹ ۶۶ [بهاء الله] و عنایت داده شد که ارسال دارند چه که ایشانم مکرر ذکر ایشانرا در ساحت اقدس اقدس نموده‌اند و اظهار عنایت از حق جلّ جلاله مخصوص ایشان خواسته‌اند الله الحمد فائزند بآنچه امروز سزاوار است از حق جلّ جلاله سائل و آلم که آنچه مقدر فرموده ظاهر فرماید آنه علی کلشیء قدیر

49 در این حین بساحت اقدس فانی احضار شد و بعد از حضور لسان عظمت باینکلمه ناطق یا عبد حاضر انا نحب ان نذكر سمندر علیه بهائی و من معه من الذکور و الاناث و الصغیر و الکبیر یا عبد حاضر اگرچه منتسبین سمندر در ساحت اقدس مالک قدر مذکور بوده و هستند و لکن حال اراده نمودیم ایشانرا بطراز ذکر ابی در ظاهر ظاهر مزین نثائیم طوبی لکن یا امائی و اوراق سدره محبتی حمد کنید مقصود عالمیانرا که شما را فائز فرمود و مؤید نمود بر امریکه اکثر نساء عالم و ملکات دنیا مع انتظار و طلب و شوق و اشتیاق از آن محجوبند سالها متابعت اوهام نمودند و بیاد دوست بگائس و مساجد دویدند و چون نوریقین اشراق نمود از او غافل و محجوب یا سمندر نفوس آن بیت را از ذکور و اناث و صغیر و کبیر از جانب مظلوم تکبیر برسان و بعنایات حق جلّ جلاله مسرور دار کل در ظلّ عنایت بوده و هستند بحبّ الهی بمقام بزرگی رسیدند هرگز از نظر زفته و نخواهند رفت باید این فضل عظیم را شاکر باشند و بکمال نشاط و انبساط ظاهر طوبی لهن و نعیماً لهن انتهى

50 اینفانیهم خدمت هریک از مخدرات و قرر عیون تکبیر و سلام میرساند از حق میطلبم اولیای آن ارض کلاً را بعنایت خود مؤید فرماید بر ثبوت و رسوخ و استقامت بشأنیکه اگر جمیع عالم جمع شوند و بغیر ما حکم به الله تکلم نمایند کل را مانند حبیب وجه ماء مشاهده کنند ما لها من قرار فی الحقیقه معنی استقامت اینست که در الواح من قلم الله از قبل و بعد نازل شده وقتی

heard from the Tongue of Grandeur: "O servant in attendance! Whosoever has, in the name of the Self-Subsisting, drunk from the Sealed Wine must fix his gaze solely upon the Supreme Horizon. This is the station of true unity. In this case, even if all souls who consider themselves assured, enkindled, firm and steadfast should, God forbid, turn away, no doubt would enter his mind nor would any misgiving seize him. Rather, he would find himself more firmly rooted, more steadfast, more powerful and more triumphant."

- 51 This indeed is the station of steadfast souls. Those who are moved by every wind and changed by every word were not and are not worthy of this court. This servant and that Beloved One must pray that He may not deprive His loved ones in that land and other countries from the splendors of the Sun of Unity. Verily, He is the Hearer, the Answerer. Glory, praise, spirit and laudation be upon you and upon those with you and upon those who were attracted by the call of their Lord, the All-Knowing, the All-Informed. And praise be to God, the One, the Single, the Individual, the Self-Subsisting, the Powerful, the Strong, the Triumphant, the Almighty.

- 52 The servant 4 Rabi'u'th-Thani 1302

ADMS#330x

از اوقات اینکلمهء علیا از لسان عظمت استماع شد فرمودند یا عبد حاضر هر نفسی باسم قیوم از ریحی محتوم آشامید باید باقی اعلی و حده ناظر باشد اینست مقام توحید حقیقی در اینصورت اگر جمیع نفوسیکه خود را موقن و مشتعل و ثابت و راسخ میدانند نعوذ بالله اعراض نمایند در خاطرش چیزی خطور ننماید و ریب اخذش نکند بل خود را راسخ و اثبت و اقوی و اغلب مشاهده نماید انتی

51 فی الحقیقه اینست مقام نفوس مستقیمه نفوسیکه بهر ریحی حرکت مینمایند و بهر کلمهئی تغییر میکنند لایق این بساط نبوده و نیستند اینعبد و آنجبوب باید دعا نمائیم تا اولیای خود را در آن ارض و سایر بلاد از اشراقات انوار آفتاب توحید محروم نفرماید آنه هو السامع المحیب البهاء والتکبیر و الروح و الثناء علی حضرتکم و علی من معکم و علی الذین انجذبوا من نداء ربهم العلیم الخبیر و الحمد لله الواحد الأحد الفرد الصمد المقتدر القوی الغالب القدیر

- 52 خادِم فی ۴ ربیع الثانی سنه ۱۳۰۲

MJAN.206, AYBY.278, AQMJ2.073x, AQMJ2.076x, AQMJ2.135ax, AQMJ2.138x, MAS8.114bx, AYI2.383x, YIA.200-201x, FRH.074x

BH01767

To: Siyyid Yahya Unsi et al., in Alexandria

Date: 1302-04-04 [1885-Jan-21]

...Verily He speaketh the truth before, during, and after imprisonment. From his poems, the stages of yearning, longing, submission and contentment are manifest and evident. It is as though every vein in his body and every strand of his hair were bound by the chain of love and made fast to the Most Great Handle of divine love. Praise be to God that despite the hardships of imprisonment and the cruelties of the son, they remained ablaze with the fire of love, such that might caused

...آنه نطق بالحق فی السّجن و بعد السّجن و قبل السّجن از نظم ایشان مراتب شوق و اشتیاق و تسلیم و رضا واضح و آشکار گویا هر عرقی از عروقشان و هر موئی از مویشان بزنجیر عشق بسته شده و بجبل المتین حبّ الهی متصل و محکم گشته لله الحمد مع شدائد سجن و بی رحمیهای ابن بنار محبت مشتعل بوده اند بشأنیکه سطوت سبب خوف نشد و شوکت علّت منع نه در ببحوحهء

no fear and power brought no hindrance. In the midst of tribulation he held fast to the Lord of Names and placed his trust in Him. Sufficient is that which the Pen hath spoken in his praise. The Command is God's, the Lord of eternity....

بلا بمالک اسماء متمسک بوده اند و براو متوکل
یکفیه ما نطق له القلم الأمر لله مالک القدم
انتهی...

BLIB_Or15738.043x

BH03970

To: Aqa Mirza Siyyid Ali et al., in Shiraz

Date: 1302-04-04 [1885-Jan-21]

- 1 Praise be to God Who hath made us among those who are assured of Him and of all that proceedeth from His presence, and Who hath enabled us to recognize His Self...
- 2 ...Again, after reading the letter that was sent to the beloved one Mirza H and Sin - upon him be the Glory of God, Lord of the worlds - I became more troubled, for the heart seeks pretexts to find a way to begin again and again expressing praise, glorification, longing and yearning. They had mentioned news which is in my heart and which I cannot help but express: that on this blessed day, the 12th of Safar, from His Honor Aqa Mirza Asadu'llah - may my spirit be sacrificed for him - a telegram addressed to His Honor Aqa Ghulam-Husayn - upon him be [the Glory of God] - arrived stating: "All the stored goods have been completely removed from storage, and this glad tidings has caused such joy and delight that I especially cannot contain myself in my clothes; my soul dances to the melody of the Beloved's word." Indeed you are right, for from this incident the power and favor of God, exalted be His glory, is clear and evident. Although for the steadfast and firm ones this is not and was not anything new, yet it waters the new saplings - that is, it assists them - and that water is the water of His all-encompassing mercy. We hope that all on earth may attain to this mercy and partake of your joy in the Cause of the Lord of Names and enter upon your path, that is, the path of divine love.

1 الحمد لله الذي جعلنا من المؤمنين به وبكل ما يظهر
من عنده ووقفنا على عرفان نفسه...

2 ...مجدد بعد از مطالعه نامه که بجناب محبوبی
میرزا ح و سین علیه بهاء الله رب العالمین ارسال
داشته بودند زحمت افزا شدم چه که قلب پی
بهانه میگردد که دست آویزی بیاید و مراتب ذکر
و ثنا و شوق و اشتیاق را مرّۀ بعد مرّۀ آغاز نماید
ذکر فرموده بودند خبریکه در ضمیر است و در
اظهار آن بی اختیارم آنکه در این یوم مبارک ۱۲
شهر صفر از جناب آقا میرزا اسدالله روحیفداه
تلغرافاً مخاطباً بجناب آقا غلامحسین علیه ۹ ۶۶
[بهاء الله] خبر رسید "بارهای انباری تماماً از
انبار خارج شدند و این بشارت بطوری اسباب
ابتهاج و بشاشت عموم شده که من مخصوصاً در
پیراهن و لباس تن نمیکنجم جان رقص میکند
بهوای کلام دوست" الحقّ مع حضرتیک چه
که از این فقره قدرت و عنایت حقّ جلّ جلاله
واضح و معلوم اگرچه از برای ثابتین و راسخین
تازگی نداشته و ندارد و لکن نهالهای تازه را آب
یاری نماید یعنی مدد نماید و آن آب سبقت
رحمته است امیدواریم جمیع من علی الأرض باین
رحمت فائز گردند و از نشاط شما در امر مالک
اسماء قسمت برند و بیساط شما درآیند یعنی بساط
محبت الهی

MSHR3.020x

BH05829

To: *Mirza Muhammad Baqir Khan Shirazi*

Date: 1302-04-04 [1885-Jan-21]

- 1 He is the Hearing, the Answering! 1 هو السامع المجيب
- 2 Your mention hath been made before the Wronged One in His Most Great Prison, and He hath answered thee with that which hath caused the musk of inner meanings to waft among the peoples. Blessed is he who hath found and given thanks, and woe unto him who hath remained heedless and turned away. 2 قد ذكر ذكرك لدى المظلوم في سجنه الأعظم و اجابك بما ترضو منه مسك المعاني بين الأمم طوبى لمن وجد وشكرو ويل لمن غفل واعرض
- 3 Say: O people! This is the Book of God which hath been sent down in truth, would that ye might read it. This is the Call of the All-Merciful which hath been raised through grace, would that ye might hear it. This is the Countenance of your Lord, the All-Merciful, would that ye might behold it. By God! The shrill voice of My Pen hath been raised up, and the rushing of the winds of My mercy, and the flowing of the waters of My loving-kindness which have encompassed all existence. 3 قل يا قوم هذا كتاب الله قد نزل بالحق لو انتم تقرؤون وهذا نداء الرحمن قد ارتفع بالفضل لو انتم تسمعون وهذا وجه ربكم الرحمن لو انتم تنظرون تالله قد ارتفع صرير قلبى وهزى ارياح رحمتى و خرير ماء عنايتى التى احاطت الوجود
- 4 Say: O concourse of the earth! How long will ye follow vain imaginings and idle fancies? Open your eyes! By God! The Sun of the Cause hath dawned from the horizon of the will of your Lord, the Mighty, the Loving. Cast aside your ignorant divines, turning unto God, the One, the Single, the All-Subduing over what was and what shall be. That which ye possess will profit you not this Day - He Who possesseth the Preserved Tablet doth testify to this. 4 قل يا ملاء الأرض الى م تتبعون الظنون والأوهام ان افتحوا الأبصار تالله قد اشرفت شمس الأمر من افق ارادة ربكم العزيز الودود ضعوا علمائكم الجهلاء مقبلين الى الله الفرد الواحد المهيمن على ما كان وما يكون لا ينفعكم اليوم ما عندكم يشهد بذلك من عنده لوح مسطور
- 5 Thus hath the Dove of Knowledge warbled upon the branch of utterance, as a command from the Lord of the Unseen and the Seen. And We make mention of Our loved ones there, and give them the glad-tidings of God's mercy and His favor on this blessed Day and in this praiseworthy station. 5 كذلك غرّدت حمامة العرفان على غصن البيان امراً من لدن مالک الغيب و الشهود و نذكر احبائى هناك و نبشّره برحمة الله و فضله فى هذا اليوم المبارك و فيهذا المقام المحمود

INBA51:186a,

KB_620:179-179,

LHKM3.165

BH06382*To: Yusuf Khi Alif, in Shiraz**Date: 1302-04-04 [1885-Jan-21]*

He is the Dawning-Place from the horizon of the world

O peoples of the earth! The Most Great Name hath come, calling you unto the Supreme Horizon. Fear ye the Lord of all beings, and be not of the heedless ones. This is the Day wherein the letters Ha' and Ba' cry out between earth and heaven, and the Dove of Divine Knowledge warbleth upon the branch of utterance, yet most of the people are sunk in slumber. Take heed lest the threats of the wicked frighten thee. Leave them to themselves, awaiting what God hath promised in His perspicuous Book. Heedlessness hath seized all the inhabitants of earth save whom God, the All-Knowing, the All-Informed, hath willed. O Joseph! We made mention of thee before in a Tablet that beareth witness before all existence to the perpetuity of God's kingdom, the Mighty, the Praiseworthy. And at this hour We remember thee in this resplendent and manifest Tablet. Grieve not over anything, for He is with whoso hath turned unto Him. God shall soon reveal in the earth the stations of them that are firmly rooted. Rejoice in what hath flowed from the Most Exalted Pen. Beware lest the affairs of the world occupy thee or the imaginings of the doubters hold thee back. They that have turned away shall soon find themselves in manifest loss. The glory shining from the horizon of the heaven of My grace be upon thee and upon them that have believed in the One, the All-Informed.

هو المشرق من افق العالم

يا معشر الأمم قد اتى الاسم الأعظم و يدعوكم
الى الأفق الأعلى اتقوا مولى الوري و لا تكونوا
من الغافلين هذا يوم فيه ينادى الهاء و الباء بين
الأرض و السماء و تغرد حمامة العرفان على غصن
البيان و القوم اكثرهم من الراقدين

اياك ان تخوفك وعيد الفجار دعهم بأنفسهم
منتظراً ما وعد به الله في كتابه المبين قد اخذت
الغفلة سكان الأرض كلها الا من شاء الله العليم
الخبير يا يوسف انا ذكرناك من قبل بلوح يشهد
لك امام الوجود بدوام ملكوت الله العزيز الحميد
و في هذا الحين بهذا اللوح المشرق المبين لا تحزن
من شيء انه مع من اقبل اليه سوف يظهر الله
في الارض مقامات الراسخين ان افرح بما جرى
من القلم الأعلى اياك ان تشغلك شئون العالم
او تمنعك او هام المريين ان الذين اعرضوا سوف
يرون انفسهم في خسران عظيم البهاء اللأخ من
افق سماء فضلى عليك و على الذين آمنوا بالفرد
الخبير

INBA51:209, KB_620:202-203, LHKM3.169

BH06327*To: Abu'l-Qasim Saatsaz Shirazi**Date: 1302-04-04 [1885-Jan-21]*

¹ He is the Straight Path!

¹ هو الصراط المستقيم

² Hast thou heard the Path speak? Say: Yea, by my Lord!
He hath appeared in truth and speaketh at all times, saying:
"There is none other God but Me, the Single, the All-Informed."

² هل سمعت الصراط ينطق قل اى وربى قد ظهر
بالحق و ينطق فى كل الأحيان انه لا اله الا انا
الفرد الخبير هل رأيت الميزان يمشى قل اى ونفس

Hast thou seen the Balance walk? Say: Yea, by the Self of God, the Lord of all worlds! Verily He hath appeared in truth and summoned all to His luminous horizon.

- 3 The Hour hath come and its signs are manifest, yet most of the people remain heedless. Such heedlessness hath seized them that they have cast God behind their backs, clinging to the idle fancies and vain imaginings they possess. Say: O people! Fear God and deprive not yourselves of this mighty grace. This is the Day wherein the ocean of utterance hath surged and the fragrance of the All-Merciful hath wafted, yet ye remain asleep. Arise in the name of your Lord, the King of Names, from the slumber of passion, then turn towards the Most Exalted Horizon that ye may hear what Moses heard in the wilderness of knowledge, and be not of the wrongdoers. Say: Thus doth the Most Exalted Pen teach you - act as ye have been commanded and be not of those who turn aside. The glory shining from the horizon of My Sacred House be upon thee and upon those who have held fast to My mighty cord.

الله رب العالمين انه ظهر بالحق و دعا الكل الى افقه المنير

3 قد ظهرت الساعة و اشراطها و القوم اكثرهم من الغافلين قد اخذتهم الغفلة على شأن نبذوا الله عن ورائهم متمسكين بما عندهم من الظنون و التماثيل قل يا قوم اتقوا الله و لا تجعلوا انفسكم محرومة عن هذا الفضل العظيم هذا يوم فيه ماج بحر البيان و هاج عرف الرحمن و انتم من الراقدين قوموا باسم ربكم مالک الأسماء عن رقد الهوى ثم اقبلوا الى الأفق الأعلى لتسمعوا ما سمع الکليم في بيداء العرفان و لا تكونوا من الظالمين قل كذلك علمكم القلم الأعلى ان اعملوا ما امرتم به و لا تكونوا من المعرضين البهلاء المشرق من افق يتي الحرام عليك و على الذين تمسكوا بجبل المتين

BLIB_Or15730.128a

BH07593

To: Ali Shah, in Shiraz

Date: 1302-04-04 [1885-Jan-21]

- 1 He is the All-Hearing, the All-Seeing!
- 2 The Divine Being declares: At all times have We made the servants aware of that which draws them near and benefits them. The intent is that the diverse and ephemeral colors of the world should not deprive the peoples from the everlasting bounty and heavenly sustenance. Say: The Day of Return is manifest and the Mother Book speaks without veil or concealment that which will guide all from poverty, weakness and vain imaginings to the horizons of wealth, power and certitude. O thou who hast turned to My Kingdom! Observe what God, exalted be His glory, hath willed and what the people have done and continue to do. We call them unto God but they call Me to their desires. Verily they are among the companions of the Fire. My Glory be upon you and upon those who are with you

1 هو السامع البصير

2 حضرت باری میفرماید در جمیع احوال عباد را به ما یقربهم و ینفعهم آگاه نمودیم مقصود آنکه الوان فانیه مختلفه عالم امم را از نعمت باقیه و مائده سمائی منع ننماید بگویم المآب ظاهر و ام الكتاب بنی ستر و حجاب تکلم مینماید بآنچه که کل را از فقر و ضعف و اوهام بافاق غنا و قدرت و ایقان راه نماید یا ایها المقبل الی ملکوتی ملاحظه نما حق جل جلاله چه اراده نموده و ناس چه عمل نموده و مینماید ندعوهم الی الله و یدعوننی الی احوالهم الا انهم من اصحاب السعیر بهائی علیکم و علی من معکم فی هذا الامر الذی به اشرقت الآفاق و ظهر کل امر مبین

INBA51:049, KB_620:042-043, LHKM2.124

in this Cause through which the horizons have been illumined
and every clear matter hath been made manifest.

BH08568

To: Mirza Ali Servant of Khadijih Bagum, in Fars

Date: 1302-04-04 [1885-Jan-21]

¹ He is the All-Commanding, the All-Wise!

¹ هو الأمر الحكيم

² O 'Ali! Upon thee be Me glory. Today the eye of justice is blind and the hand of tyranny upraised. We have guided them with the light of guidance, yet they point to the fire of error, and their call leadeth but to perdition. Although the fragrance of springtime is clearly distinguished from autumn, and the scent of the rose is manifestly different from all else - His signs are not hidden from those possessed of vision, and the Greater Perspective is not concealed, and the sweet breezes of His days are not to be confused with aught else - nevertheless the people have forgotten the Day and have turned away from that which is with God, cleaving to that which is with them. The True One, exalted be His glory, with power remaineth patient, and with utterance silent. Well is it with thee, for thou hast been faithful to God's Covenant, the Lord of all worlds. Glory be unto thee, inasmuch as thou hast inhaled the fragrance of My robe, and hearkened unto My call, and hast testified to that which the Tongue of Grandeur hath testified in My mighty prison.

² یا علی علیک بهائی امروز چشم انصاف کور
و دست اعتساف بلند بنور هدایت نمودہ ایم بنار
دلالت مینمایند و ما دعائهم الا فی ضلال با
آنکہ عرف ربیع از خریف ممتاز و رایجہ گل از
دویش واضح و مبرهن آیانش از صاحبان بصر و
منظر اکبر مستور نہ و نفحات آیامش با دویش
مشتبہ نہ معذلک قوم یوم را فراموش نمودند
و بہ ما عندهم از ما عند اللہ اعراض کردند
حقّ جلّ جلالہ با قدرت صابر و با نطق صامت
طوبی لک بما وفیت بميثاق اللہ ربّ العالمین البہاء
علیک بما وجدت عرف قیصی و سمعت ندائی
و شہدت بما شہد بہ لسان عظمتی فی سجی المتین

INBA51:237b,

KB_620:230-231,

LHKM3.346

BH08749

To: Ali Asghar Khan, in Shiraz

Date: 1302-04-04 [1885-Jan-21]

1 He is the Eternal, Who passes not away!

2 At this moment, from the rustling of the morning breezes, this clear remembrance hath become manifest and apparent: Verily God sufficeth His loved ones, and maketh their good deeds in this Cause a treasure for them, and preserveth it through the hosts of revelation and the hands of power. We have heard thy mention and have remembered thee, and have revealed for thee that which the hands of centuries and ages shall fail to alter. We beseech Him, exalted be He, to assist thee and confirm thee in that which will cause thy mention to be exalted among the righteous ones. The world and whatsoever is therein shall pass away, and that which hath been revealed from the Supreme Pen shall endure. He Who possesseth the knowledge of the Book beareth witness unto this. The glory shining forth from the horizon of the heaven of grace be upon thee and upon him who hath heard and responded.

1 هو الأبدى بلا زوال

2 این حین از هریز نسایم سحرى این ذکر مبین هویدا و آشکاران الله یکفى اولیائے و یجعل معروفهم فى هذا الأمر کتراً لهم و یحفظه بجنود الوحى و ایدى الاقتدار قد سمعنا ذکرک ذکرناک و انزلنا لک ما انقطعت عن تغییره ایدى القرون و الأعصار نسله تعالى ان یوفقک و یؤیدک على ما یرتفع به ذکرک بین الأخیار ستفى الدنيا و ما فیها و یبقى ما نزل من القلم الأعلى یشهد بذلک من عنده علم الکتاب البهاء اللامع من افق سماء الفضل علیک و على من سمع و اجاب

INBA51:140b, KB_620:133a

BH10364

To: Ghulam-Husayn, in Shiraz

Date: 1302-04-04 [1885-Jan-21]

In the name of Him Who is the Ever-Watchful, the Near One! Say: Glory be to Thee, O Thou through Whose Name the hidden Secret and the treasured Symbol were made manifest! I beseech Thee by the mysteries of Thy Most Great Name, and by the lights of Thy countenance, O Lord of eternity, and by the knowledge which no highest consciousness of contingent beings nor loftiest manifestation among created things hath comprehended, to make me one of the Hands of Thy Cause among Thy creatures, that I may arise to serve Thy Cause and make mention of Thee with wisdom and utterance in Thy kingdom. Thou, verily, art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all

هو الرقیب القریب

قل سبحانک یا من باسمک ظهر السرّ المکنون و الرّمز المخزون اسئلک بأسرار اسمک الأعظم و بأنوار وجهک یا مالک القدم و بالعلوم الّتی ما احاطها اعلی مشاعر المکات و اعلی مطالع الکائنات بأن تجعلنى من ایدى امرک بین خلقک لأقوم على خدمة امرک و اذکرک بالحکمة و البیان فى مملکتک انک انت المقتدر

things. There is none other God but Thee, the Possessor of all names and Creator of the heavens.

JHT_S#118

على ما تشاء وفي قبضتك زمام الأشياء لا اله
الا انت مالك الاسماء و فاطر السماء

INBA51:185, KB_620:178-178, ADM1#040

p.083

BH03223

To: Siyyid Mihdi Dahaji et al.

Date: 1302-04-18 [1885-Feb-4]

- 1 How excellent is God's helping hand which, after centuries and ages, delivered His Holiness from prison through His all-encompassing power and overwhelming might!...
- 2 Mention was made of Haji Muhammad-Husayn resident in Egypt and Haji Muhammad-Husayn resident in Tiflis, upon them be the Glory of God, and other friends of God, upon them be the Glory of God. All these matters were presented before the countenance of the Lord of Eternity. His word, mighty and glorious:
- 3 In My Name, the Wronged One
- 4 O party of God! Upon you be His glory and His favors. My Name hath remembered you, and We make mention of you with that which draws the hearts of them that are nigh. Blessed are they who have attained unto the divine Word and divine remembrance. O party of God! Hold fast unto the cord of unity and concord, and aid the Wronged One through the hosts of goodly deeds and virtuous character. Know ye the worth and station of this time, for by My life, it hath no like nor peer. Ages and centuries circle round these days. Beseech ye God - exalted be His glory - that He may aid you to become the cause of guidance to humanity. Peter was a fisher of fish, yet became the leader of the world and guide of nations. Abu Dharr was a shepherd, yet became the cause of enlightenment for the people of learning and wisdom. Know ye your worth and recognize your station. The might of the world and its oppression and tribulations are but for a day or two, while that which is with God hath ever endured and will continue as it hath been. While time remaineth and breath endureth, expend it in service to the Cause. By God's life! This is that word of counsel which deserveth to adorn the frontispiece of the Mother Book. Glory be upon you and upon those who

1 حَبَّذا يد الله مساعد که بعد از قرون و اعصار
آنحضرت را بقدرت محیطه و قوت قاهره از سجن
نجات داد ...

2 ذکر جناب حاجی محمد حسین ساکن مصر و
حاجی محمد حسین ساکن طفلیس علیهما ۹ ۶۶
[بهاء الله] و جمع اخری از دوستان الهی علیهم
بهاء الله فرموده بودند اینتراتب بتمامه تلقاء وجه
مالک قدم عرض شد قوله عز و جل

3 بسمی المظلوم

4 یا حزب الله علیکم بهائت و عنایاتہ قد ذکرکم اسمی
ذکرنا کم بما تجذب به افئدة المقرین طوبی از برای
نفوسیکه بکلهء الهی و ذکر الهی فائز گشتند یا
حزب الله بحبل اتحاد و اتفاق تمسک نمائید و
مظلوم را بجنود اعمال و اخلاق نصرت کنید
قدر و مقام وقت را بدانید عمری مثل و شبه از
برایش نبوده و نیست قرون و اعصار طائف این
ایامند از حق جلّ جلاله مسئلت نمائید شما را
تأیید فرماید تا سبب هدایت خلق شوید بطرس
صیاد سمک بود قائد عالم شد و هادی امم ابادر
راعی غنم بود سبب تذکر اهل علوم و حکم گشت
قدر خود را بدانید و مقام خود را بشناسید
سطوت عالم و ظلم و حوادث آن یوم او یومین
بوده و هست و ما عند الله کان دائماً باقیاً و یکون
بمثل ما قد کان تا فرصت باقی و نفس باقی
در خدمت امر صرف نمائید لعمر الله اینست
آنکلهء نصیحی که سزاوار است دیباج امّ البیان
بآن زینت یابد البهاء علیکم و علی من ایدکم و

support you, guide you, cause you to know, make you to hear, and upon those who have quaffed the wine of steadfastness from the hand of the bounty of their Lord, the Generous.

- 5 Praise be to God, all have attained and been honored and adorned through the grace of God, exalted be His glory. We beseech God that He may cause a river to flow from each one and aid them through mysterious means. Although the friends of God in these days have attained more than what hath been mentioned - they have attained both His remembrance and His days - this station is most exalted. God, exalted be His glory, is witness and testifier....

- 6 And all that thou wrote separately regarding our spiritual beloved Ibn-i-Abhar, upon him be the glory of God, the Lord of Destiny - all of it was presented before the Desire of all worlds. This is what the Tongue of Grandeur spoke forth in the Most Great Prison, His Word, exalted be His grandeur and glory:

- 7 He is the Dawning-Place from the horizon of the Prison

- 8 A remembrance from Us unto him who hath grasped the cord of God, clung to His robe, uttered His praise, and attained unto service to His Cause, the Unalterable, the All-Wise. O My Name! Upon thee be My glory and My mercy. The honored Ibn-i-Abhar, upon him be My glory, is remembered before the Countenance. Wondrous and sublime Tablets have been revealed concerning him, adorned with the lights of the Sun of divine favor and mentioned in the pavilion of glory. He was created for the remembrance of God, His praise, the proclamation of His Cause, and to arise in His service. He is confirmed and assisted. We counsel him to observe wisdom in all conditions. He must be mindful of wisdom and turn his gaze solely toward the Most Exalted Horizon. Permission to attain Our presence hath been granted unto him. Previously that honored one had requested this matter. Thanks be to God, he hath attained it. However, so long as he is occupied with service to the Cause and with planting sublime and exalted saplings, there is no harm if his presence at the Most Holy Court be delayed. We have sent unto him that which the treasures of earth cannot equal, and ordained for him that which shall solace his eyes. We beseech God to assist him to preserve what he hath been given from the presence of the Mighty, the Ancient.

- 9 We make mention of the people of Z and N who have shattered the idols of vain imaginings, turning unto God, the Peerless, the All-Informed. Blessed is he who hath drunk the choice wine of certitude when its seal was broken through My Name, the All-Compelling over all who are in the heavens and earth.

هذا كم وعرفكم واسمعكم وعلى الذين شربوا رحيق الاستقامة من يد عطاء ربهم الكريم انتهى

5 لله الحمد كل فائز شدند وبعنايت حق جلّ جلاله مفتخر و مزین از حق میطلبیم از هر یک نهری جاری نماید و باسباب غیبیه مدد فرماید اگرچه اولیای حق در این ایام بفوق آنچه ذکر شود فائزند هم بذکر الهی فائزند و هم بایامش ایستقام بسیار بلند است حق جلّ جلاله شاهد و گواه...

6 آنچه مخصوص در ورقهء علیحه در باب محبوب روحانی جناب ابن ابهر علیه بهاء الله مالک القدر مرقوم فرمودند تمام آن بشرف اصغاء مقصود عالمیان فائز هذا ما نطق به لسان القدم فی السجن الأعظم قوله جلّ کبریائه و عزّ بیانه

7 هو المشرق من افق السجن

8 ذکر من لدنا لمن تمسک بعروة الله و تثبّت بذيله و نطق بثنائه و فاز بخدمة امره المبرم الحکیم یا اسمی علیک بهائی و رحمتی جناب ابن ابهر علیه بهائی لدى الوجه مذکورند الواح بدیعه منیعه در باره او نازل بانوار آفتاب عنایت الهی مزینند و در خباء مجد مذکور انه خلق لذكر الله و ثنائه و تبلیغ امره و القيام على خدمته مؤید و موفّقند انا نوصیه بالحکمة فی جمیع الأحوال باید بحکمت ناظر باشند و باقی اعلی و حده متوجّه اذن حضور از برای او ظاهر و مشرق از قبل آنجناب اینفقره را خواسته بودند لله الحمد بأن فائز گشت و لکن تا بخدمة امر مشغولند و بغرس نهالهای بدیعه منیعه اگر در توجه بشطر اقدس تأخیر شود بآسی نه انا ارسلنا الیه ما لا تعادله کنوز الأرض و قدرنا له ما تقرّ به عینه نسله تعالی بأن يؤیده علی حفظ ما اوتی به من لدن مقتدر قدیر

9 و نذكر اهل الزاء و النون الذين كسروا اصنام الأوهام مقبلين الى الله الفرد الخبير طوبى لمن شرب رحيق الايقان اذ فكّ ختمه باسمي المهيمن على من في السموات و الأرضين

10 O Ibn-i-Abhar! Upon thee be My glory. Proclaim on My behalf unto the faces of My loved ones and give them the glad-tidings of My mercy and favor, and remind them of My verses. Say: Beware lest the conditions of creation withhold you from the Truth. Set aside what is with the people in hope of that which is with God, your Lord and the Lord of your fathers of old. You are in your homes while the Lord of Hosts maketh mention of you in the Most Great Prison, when sorrows have encompassed Us from those who have denied My Self and turned away from My straight path. Say: By God! The Light hath shone forth and the Speaker of Sinai hath spoken, established upon the throne of manifestation. Beware lest your own selves prevent you from this manifest grace. Thank God for having moved My Most Exalted Pen to make mention of you - the Pen that speaketh between earth and heaven. Verily there is no God but Him, the Peerless, the All-Informed. Ye were created for My remembrance and praise, and were commanded to worship none but God, the Lord of the worlds. This is a day wherein the banner of unity hath been raised aloft and the standard of "There is no God but Him" hath been planted upon this sublime station. Take the chalice of salvation in My Name, then drink therefrom despite those who have denied God, disputed His verses, and turned away from Him when He came with manifest sovereignty. O people of God! Aid your Lord, the Wronged One, through deeds and character. Thus have We commanded you in the Scriptures and Tablets from the presence of an Ancient Commander. The glory shining from the horizon of the heaven of My grace be upon you and upon those who have believed in God, the Mighty, the Praiseworthy.

10 يا ابن ابهر عليك بهائى كبر من قبلى على وجوه اوليائى و بشرهم برحمتى و عنايتى و ذكرهم بآياتى قل اياكم ان تمنعكم شئون الخلق عن الحق ضعوا ما عند القوم رجاء ما عند الله ربكم و رب آبائكم الاولين انتم فى البيوت و رب الجنود يذكركم فى السجن الأعظم اذ احاطتنا الأحزان من الذين كفروا بنفسى و اعرضوا عن صراطى المستقيم قل تالله قد اشرق النور و نطق مكلم الطور اذ استوى على عرش الظهور اياكم ان تمنعوه انفسكم عن هذا الفضل المبين ان اشكروا الله بما تحرك على ذكركم قلبى الأعلى الذى ينطق بين الأرض و السماء انه لا اله الا هو الفرد الخبير قد خلقتكم لذكرى و ثنائى و امرتم ان لا تعبدوا الا الله رب العالمين هذا يوم فيه ارتفعت راية التوحيد و نصب علم انه لا اله الا هو على هذا المقام الرفيع خذوا كأس الفلاح باسمى ثم اشربوا منها رغماً لأنف الذين كفروا بالله و جادلوا بآياته و اعرضوا عنه اذ اتى بسلطان عظيم يا حزب الله ان انصروا ربكم المظلوم بالأعمال و الأخلاق كذلك امرناكم فى الزبر و الألواح من لدن امر قديم البهاء المشرق من افق سماء فضلى عليكم و على اللائى آمن بالله العزيز الحميد

11 O Ibn Abhar! Upon thee be My glory! Call thou to mind when Abu-Basir departed from the house, adorned with the lights of the Kingdom and speaking forth My gracious praise. He was among those who quaffed the choice wine of steadfastness from the hand of My loving-kindness, in such wise that neither the tyranny of the oppressors nor the veils of the divines could deter him. He forsook the world, turning unto God, the Lord of eternity, until he sacrificed his life in My manifest and luminous path. We make mention of him who was named Ashraf. By the life of God! At this hour, through Our remembrance of him, the Concourse on High, the exalted Paradise, the dwellers of the holy precincts and the Kingdom of glory make mention of him. Blessed is he, and his mother, and his sister, and every maidservant who hath hearkened unto the call and answered her All-Knowing Lord.

11 يا ابن ابهر عليك بهائى ان اذكر اذ خرج ابا بصير من البيت مزيناً بأنوار الملكوت و ناطقاً بثنائى الجميل انه ممن شرب رحيق الاستقامة من يد عنايتى على شأن ما خوفته سطوة الظالمين و ما حجبته سبحات العلواء نبذ العالم مقبلاً الى الله مالک القدم الى ان فدى نفسه فى سبيلى الواضح المنير و نذكر من سبى باشراف لعمر الله فهذا الحين بذكرنا اياه ذكره الملائ الأعلى و الجنة العليا و اهل حظائر القدس و ملكوت الأنس طوبى له و لأمته و اخته و لكل امة فازت باصغاء النداء و اجابت ربها العليم

12 جميع اوليائى آن ارض را از قبل مظلوم تكبير برسان بگو امروز كوثر بيان از يمين عرش رحمن

- 12 Convey My greetings to all the loved ones in that land on behalf of the Wronged One. Say: Today the Kawthar of utterance floweth from the right hand of the throne of the All-Merciful, and the choice sealed wine hath appeared and circulated through the name of the Self-Subsisting. The pure water of Paradise existeth and the Object of the world's desire is present. Deprive not yourselves. With the utmost endeavor and effort, beseech God, exalted be His glory, that He may enable all to attain that which beseemeth His Day. All things, from the sands of the desert to the trees, leaves and fruits, even stones and clay, all are engaged in glorifying and extolling God, exalted be His glory. This Day hath no peer or likeness, for the true Bestower hath appeared and through His appearance the world hath been adorned with the springtime of inner meanings. Observe ye and reflect upon the handiwork of the peerless Creator. Be not saddened by the tyranny of the oppressors, the veils of the heedless, the clamor of the divines, and the turning away of the jurisprudents. God will soon reward you with the best of rewards. For each one of you there is preserved with Him a great recompense. All souls, both men and women, who have turned and are oriented toward the supreme horizon, are, through God's grace, mentioned and recorded by the Most Exalted Pen in the Divine Book. Rejoice ye in My remembrance of you, then give thanks to your Lord, the All-Merciful, with joy and fragrance, in such wise that the sweet-scented perfume of sincerity may waft from you to God, the Mighty, the Wise.

- 13 This servant also conveyeth greetings and salutations to them. Several letters from them have thus far been received. It is hoped that this ephemeral one may be enabled to send replies. The cause and reason for the delay in summoning them, and the blessed word of permission, was that in the days when that honored one was in prison, detailed letters arrived from them. Some were answered and sent, and for one very detailed letter, a response was begun and many pages were written, but due to wisdom in those days and the turmoil in surrounding areas, it was not sent and remains extant. The purpose is that this servant hath been mindful of them in all conditions, and the delays that occurred were due to external circumstances, otherwise they are mentioned in the heart and present before the face. I beseech God, exalted be His glory, to enable them through His special grace to open the doors of hearts with the keys of utterance....

جاریست و رَحیقِ مختوم با سَم قَیوم ظاهر و ساری
تَسَنیم موجود و مقصود عالم موجود خود را محروم
نمائید بکمال جدّ و اجتهاد از حقّ جلّ جلاله
مسئلت نمائید تا کُلّ را فائز فرماید بآنچه که
سزاوار یوم اوست جمیع اشیاء از رمول صحرا و
اشجار و اوراق و اثمار و حجر و مدر کُلّ بتسبیح
و تهلیل حقّ جلّ جلاله ناطقند این یوم را مثل
و ماندی نبوده و نیست چه که قیّاض حقیقی
ظاهر و از ظهورش عالم بطراز ربیع معانی مزین
ملاحظه نمائید و در صنع قادر یگنا تفکر کنید
از سطوت ظالمین و حجاب غافلین و ضوضاء علما
و اعراض فقها محزون مشوید سوف یجزیکم الله
احسن الجزاء لکلّ واحد منکم عنده اجر عظیم
نفوسیکه اقبال نموده اند و باقی اعلی متوجهند از
ذکور و اناث از قبل و بعد کُلّ بعنایت حقّ فائز
و در کُتاب الهی از قلم اعلی مذکور و مسطور
ان افرحوا بذکری ایّا کم ثم اشکروا ربکم الرحمن
بالروح و الریحان علی شأن یتضوع منکم عرف
الخلوص لله العزیز الحکیم انتهى

- 13 اینعبد هم خدمت ایشان تکبیر و سلام میرساند
چند دستخطّ از ایشان تا حال رسیده امید
هست اینفانی موفق شود بارسال جواب سبب و
علّت تأخیر احضار ایشان بوده و کلمه مبارکه
اذن و از قبل قبل در ایامیکه آنحضرت در
بجین بودند دستخطهای مفصله از ایشان رسید
بعضی جواب عرض و ارسال شد و یک
دستخطّ بسیار مفصل جواب شروع شد اوراق
عدیده نوشته شد و لکن نظر بحکمت در آن ایّام
و اغتشاش اطراف ارسال نشد حال موجود
مقصود آنکه اینعبد در جمیع احوال بیاد ایشان
بوده و تأخیراتی که واقع شده نظر بامورات
خارجیه بوده و الا در قلب مذکورند و امام وجه
موجود از حقّ جلّ جلاله سائل و آمل ایشانرا
بعنایت مخصوصه فائز فرماید تا ابواب قلوبرا
بمقالید بیان بگشایند ...

INBA41:439b.10x, LMA1.427x (258),

LMA2.213x, YIA.192-194x

BH01286

To: *Haji Husayn Turk-i-Manshadi, in Yazd*

Date: 1302-04-18 [1885-Feb-4]

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

2 Praise befitteeth the Beloved of the world and the Desire of the nations, from whose right and left hands giving and taking are ceaselessly flowing and manifest. He taketh what He giveth, and giveth what He hath taken. Hidden in His taking are a myriad consummate wisdoms, and likewise in His giving. He hath made known the loftiness and sublimity of giving through taking. From the grain that the millstone hath ground upon doth man produce flour - from such travail doth this blessing emerge, and from such hardship doth this ease appear. For this reason have they who are nigh unto God, the sincere ones and they who recognize His unity, resigned themselves to all things and with perfect steadfastness shown patience in whatsoever hath befallen them, inasmuch as He knoweth what we have while we know not what He hath, and He is the All-Knowing, the All-Informed.

3 The letter of that honored friend arrived and was laid before the Throne. Thus did the Tongue of Grandeur speak, exalted be His glory:

4 In My Name, the Wronged One

5 O Husayn! Reflect upon the tribulations of Husayn. Outwardly they appeared as afflictions, severe and momentous, yet through them the ocean of mercy surged, the light of recognition shone forth, and the sun of grace dawned. His martyrdom became a support and champion to the resplendent Law of the Messenger of God. His deeds were, in their essence, as the sun in the heaven of the Qur'an, and he was the tender and waterer of the garden of inner meanings. Were but one of the mysteries of tribulations in His path to be mentioned, all would freely hasten to the field and seek martyrdom. Today, whatsoever station thou mayest consider, the Truth standeth manifest therein - whether the station of father or above it or below it. Let it suffice thee that the Supreme Pen doth in this station console thee and comfort thee, and maketh mention of him who hath ascended. He was adorned with the ornament of the love of God, and was assured and acknowledging through the utterance of the Pen of the All-Merciful. Now doth he dwell in the precincts of mercy, receiving endless bounties. Blessed

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد محبوب عالم و مقصود امم را لایق و سزااست که لازال اخذ و عطا از یمن و یسار اراده اش جاری و ظاهر اخذ نماید آنچه را عطا فرمود و عطا فرماید آنچه را اخذ نمود در اخذش صدهزار حکمت بالغه مستور و همچنین در عطایش بلندی و علو مقام عطا را از اخذ معلوم نمود از آردیکه سنگ آسیا بر سرش گشته آدم پدید آرد از زحمت آن این نعمت حاصل و از شدت آن این رخا پدیدار اینست که مقربین و موحدین و مخلصین جمیع امور را تفویض نموده اند و باستقامت تمام بر آنچه وارد شده صبر نموده اند چه که آنه یعلم ما عندنا لا نعلم ما عندنا و هو العليم الخبير

3 نامه آن دوست [مکرم] رسید تلقاء عرش عرض شد هذا ما نطق به لسان العظمة قوله جل جلاله

4 بِسْمِ الْمَظْلُومِ

5 یا حسین در بلایای حسین تفکر نما در ظاهر بلا مینمود و شدید و عظیم بود ولکن بحر رحمت از او مَوَاج و [نور معرفت] از او مشرق و شمس [فضل] از او بازغ شریعت غزای رسول الله را شهادت آنحضرت معین و ناصر شد عمل آنحضرت بکینوته آفتاب آسمان فرقان یوده و حدیقه معانی را او ساقی و آبیاری اگر سری از اسرار بلایای فی سبيله ذکر شود جمیع رایگان قصد میدان نمایند و شهادت طلبند امروز هر مقامی را ملاحظه کنی حق در آنجا قائم یعنی مقام اب اب و فوق آن و دون آن اینقدر ترا کفایت که قلم اعلی در این مقام ترا تعزیت میفرماید و تسلی میدهد و مسعود مسعود را ذکر مینماید او بطراز محبة الله مزین و ببیان قلم رحمن موقن و معترف و حال در جوار رحمت ساکن و از فیوضات لایتنهای مرزوق طوبی له

is he, and blessed art thou, and blessed are they who are with thee, and blessed are they unto each of whom We sent a Tablet from whose horizon shone the sun of thy Lord's tender mercy, the Gracious, the All-Bountiful. The glory be upon thee and upon him who hath ascended to the Most Exalted Companion and attained unto that which God, the Lord of all worlds, ordained for him.

- 6 Thy letter did truly cause complete sorrow, for it bore grievous tidings. God is Our witness that perfect anguish and grief appeared. However, when it was laid before the Most Holy, Most Exalted Presence and brilliant verses were revealed from the heaven of Will, the flames of sorrow were suddenly stilled and the fire of cares was extinguished, nay, grew cold with a coldness that shall never be warmed. For such utterances were revealed in this station from the tongue of the Desire of all things that every soul longed for death that perchance they might attain the like thereof. Blessed is he who hath ascended unto Him. Convey on behalf of this evanescent one greetings and peace to the kindred, and console them.

- 7 Another matter is that at the time of your departure, several names were written and sent to the Most Holy Court, and the promise of the revelation of Tablets from the heaven of bounty was manifest, and they were revealed some time ago. This time they are being sent according to the number ten. I beseech and implore God, exalted be His glory, to enable them to reach their destination and to adorn creation anew with a fresh raiment, that they may not be saddened or disturbed by the vicissitudes of time, the hatred of the wicked, the enmity of the divines and the envy of the doctors of law.

- 8 At one time this exalted word was revealed from the tongue of the Lord of all beings - exalted be His grandeur: "O thou who art present! The friends of God are today the recipients of such bounty and loving-kindness as all the pens and oceans of the world are powerless to reckon. They must not be saddened by ephemeral happenings. Whatsoever may occur to their minds or whatsoever their powers of imagination may conceive is [with God], created and present and waiting for His loved ones. Under such circumstances, grief is not permissible. Joy upon joy, gladness upon gladness, delight upon delight, bounty upon bounty is their portion. To this beareth witness He Who hath spoken and speaketh: verily there is no God but Him, the Manifest, the Resplendent, the Single, the One, the Powerful, the Helper. Praise be to God, the Lord of all worlds."

و لك و لمن معك و للذين ارسلنا لكل واحد
[منهم] لوحاً لاحت من افقه شمس عنايه ربك
المشفق الكريم البهاء عليك و على من صعد الى
الرفيق الاعلى و فاز بما [قدر] له من لدى الله
رب العالمين انتهى

6 نامه آنجناب في الحقيقه سبب حزن كامل شد چه
كه حامل خبر حزن انگيز بود حق شاهد و گواه
كه كمال هم و غم روى نمود ولكن چون در
ساحت امع اقدس عرض شد و آيات باهرات
از سماء مشيت نازل شعله احزان [بغتة] ساكن
و لهيب نيران هموم متوقف بل بيفسرد افسردنيكه
روشنى نپذيرد چه كه بياناتى در اين مقام از لسان
مقصود امكان جارى كه هر نفسى رجاء موت
نمود كه شايد بمثل آن فائز گردد هنيئاً لمن صعد
اليه منتسبين را از قبل اينفانى تكبير و سلام
برسانيد و تسلى بدهيد

7 مطلب ديگر آنكه در وقت تشریف بردن آنجناب
اسامى چندی نوشته و بساحت اقدس ارسال
داشتند و وعده نزول الواح از سماء عنايت ظاهر
و مدتهاست نازل شده اين كره ارسال شد مطابق
عدد حب ۱۰ از حق جل جلاله سائل و آمل
برساند و خلق را بدعاً بطراز جديد مزين دارد تا
از حوادث روزگار و بغضاي اشرار و عداوت
علما و حسد فقها محزون و مضطرب نشوند

8 وقتى از اوقات اينكلمه عليا از لسان مولى الورى
ظاهر قوله جل كبريائه يا عبد حاضر دوستان
الهي اليوم بعنايت و شفقتى فائزند كه اقلام عالم
و ابجر آن از احصاء آن عاجز نبايد از حوادث
فانيه محزون شوند آنچه در قلب خطور نمايد و
يا قوه خياليه آنرا ترتيب دهد [لدى الله] از
براي اوليا موجود و مخلوق و حاضر و منتظر در
اينصورت حزن جايز نه سرور اندر سرور فرح
اندر فرح بهجت اندر بهجت نعمت اندر نعمت
است يشهد بذلك من نطق و ينطق انه لا اله الا
هو الظاهر الباهر الفرد الواحد المقتدر المعين الحمد
لله رب العالمين انتهى

- 9 I hope that if wisdom permitteth, you will convey my greetings to the friends in that land. The yearning of my heart and soul exceedeth all bounds, but in view of the wisdom revealed in the Tablets, it is not permissible to mention names. Glory and praise and greetings be upon you and upon those who have attained unto the Cause of God, the Mighty, the Wise.
- 10 The servant 18 Rabi'u'th-Thani 1302

9 رجا آنکه اولیای آن ارض را اگر بحکمت موافق باشد تکبیر برسانند شوق قلب و فؤاد از حد و حصر خارج ولكن نظر بحکمت منزله در الواح ذکر اسم جایزه البهاء والتکبیر والثناء علی جنابکم و علی الذین فازوا بأمر الله العزيز الحكيم

10 خادم فی ۱۸ شهر ربیع الثانی سنة ۱۳۰۲

AQA7#350 p.030

BH05479

To: *Haji Siyyid Husayn*

Date: 1302-04-18 [1885-Feb-4]

- 1 He is the One manifest and speaking in the Kingdom of Utterance.
- 2 This is a Book which the All-Merciful hath sent down to him who hath turned unto Him when the Trump was sounded and the Manifestation of the Cause arose with such might that feet did stumble thereby. He hath come with the truth and summoned the servants unto the Dayspring of Revelation. Among them were some who heard and turned away, and some who hastened and said: "Here am I, O Thou Revealer of verses!"
- 3 The first to pronounce a verdict against Me and turn away from My Beauty was one of the divines of My time who cast the Book of God behind their backs and rejected the Countenance without any clear proof or evidence. Thus have We adorned the Tablet with the ornament of My Most Exalted Pen that thou mayest thank thy Lord, the Lord of the Final Return.
- 4 Blessed art thou and those whom the doubts of the people have not kept back from this Day and who were not veiled by the veils of them that disbelieved in God, the Lord of Lords.
- 5 Hold thou fast unto the cord of thy Lord's loving-kindness, and cling unto His mantle, and say: "Praise be unto Thee, O Thou Who didst strengthen me to recognize Thee when most of Thy servants had turned away from Thee. I beseech Thee to make me steadfast in Thy love and looking unto Thee in all conditions. O my Lord! Aid me to remember Thee and to praise Thee and to serve Thy Cause. Then ordain for me through Thy Most Exalted Pen the good of this world and the
- 1 هو الظاهر الناطق في ملكوت البيان
- 2 کتاب انزله الرحمن لمن اقبل اليه اذ نفخ في الصور وقام مظهر الامر بقيام زلت منه الاقدام انه اتى بالحق وناد العباد الى مطلع الوحى منهم من سمع واعرض ومنهم من سرع وقال لبيك يا منزل الآيات
- 3 واول من افق على نفسى واعرض عن جمالى هو من علماء عصرى الذين نبذوا كتاب الله عن ورائهم واعرضوا عن الوجه من دون بينة و برهان كذلك زيننا اللوح بطراز قلبى الاعلى لتشكر ربك مالك المآب
- 4 طوبى لك وللذين ما منعهم شبهات القوم عن اليوم وما حجبهم حجاب الذين كفروا بالله رب الأرباب
- 5 تمسك ببجل غاية ربك وتشبب بذيله و قل لك الحمد يا من ايدتنى على عرفانك اذ اعرض عنك اكثر العباد استلك بأن تجعلنى مستقيماً علي حبك و ناظراً اليك في كل الأحوال اى رب ايدنى على ذكرك و ثنائك و خدمة امرک

world to come. There is none other God but Thee, the Mighty, the All-Bountiful.”

ثم اكتب لي من قلبك الاعلى خير الآخرة و
الأولى لا اله الا انت العزيز الوهاب

BLIB_Or15730.115b, TISH.330-331

BH06405

To: *Haji Musa*

Date: 1302-04-18 [1885-Feb-4]

¹ Though the door of presence and speech be closed, yet through God's bounty the path of letters and messages remains open. "Correspondence is half of meeting" is evident and manifest. Praise befiteth the Lord of all desires Who, if He closeth one path, openeth others. In one world He hath bestowed upon the spirit the station of messenger and courier, in another He hath ordained the tongue, and in yet another the pen....

¹ اگرچه باب حضور و کلام مسدود است ولكن بفضل الله سبیل نامه و پیام مفتوح المراسلة نصف المواصله ظاهر و مشهود حمد حضرت مقصودی را لایق و سزااست که اگر سبیلی را سد نمود سبیلهای اخری گشود در یک عالم روح را مقام قاصدی و بریدی عطا فرمود و در عالم دیگر لسانرا قرار فرمود و در عالم دیگر قلم را ...

² O Musa! Mention and expression have not been and are not confined to the tongue alone. Reflect upon the story of the shepherd and His Holiness Moses. When the ocean of divine love surged in his heart, he became acceptable at the Divine Threshold. His words, though contrary to convention, did not prevent the spiritual fragrances from reaching him. Outwardly he was rejected, but inwardly he was recognized. He was a true lover, for what he expressed came from sincerity. He knew not customs and manners, yet he was not deprived by what he uttered, and achieved divine acceptance. We beseech God to assist that soul in whatever He loves and is pleased with, and to grant success in what is befitting, lest the affairs of the world hold you back from the Lord of earth and heaven. In all conditions, be occupied with the remembrance of God and hold fast unto Him. The command is in His grasp. He doeth what He willeth and ordaineth what He pleaseth. He is the Single One, the One, the Mighty, the Praiseworthy....

² یا موسی ذکر و بیان معلق بلسان وحده نبوده و نیست در حکایت شبان و حضرت کلیم تفکر نما چون بحر محبت الهی در قلبش موج مقبول درگاه شد کلمات مغایره نفحات قلبیه را منع ننمود در ظاهر منکر و در باطن معروف عاشقی بود صادق چه که آنچه عرض نمود از روی صدق بود رسوم و آداب نمیدانست لذا بآنچه نطق نمود محروم نگشت و بطرز قبول حق فائز از حق میطلبیم آنجناب را مؤید فرماید علی ما یحب و یرضی و موفق دارد بر آنچه سزاوار است لثلا تمنعکم شئون الدنیا عن مالک الوری در جمیع احوال بذکر حق مشغول باشید و باو متمسک الامر بیده یفعل ما یشاء و یحکم ما یرید و هو الفرد الواحد العزیز الحمید ...

ANDA#55 p.22x, MSHR4.012x

BH01476

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

Date: 1302-04-22 [1885-Feb-8]

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

2 O beloved of my heart! The blessed handwriting of His exalted station has directed this evanescent one to undertake reconstruction of what is in ruins and to bestow the bounty of spring upon the world. After it was read and understood, it was presented before His presence, whereupon He said that whatever had been mentioned should be answered, that it may reach him who was intended. We beseech God to assist Ism-i-Jud to serve the Cause, even as He assisted him. Verily, He is the Helper, the Mighty, the Powerful.

3 As to the letter of the honored beloved, his eminence Nabil-Ibn-Nabil, upon him be the peace and bounty of God - it was read and presented. Praise be to God, he has been blessed with special favors. God the All-Knowing is witness that this servant remembers him at special times and beseeches God, exalted be His glory, to grant and ordain that which will cause his station to be elevated, exalted and uplifted. Verily, He has power over all things.

4 Regarding what was written about Haji Muhammad Ibrahim, upon him be the peace of God, and his petition - it was presented, whereupon He said: "We beseech God, blessed and exalted be He, to protect and guard him with the hosts of the invisible and the visible realms, and to ordain for him that which will benefit him in this world and the next. Verily, He has power over all things."

5 The possessions of those who trust in God and are sincere have been and always will be under the protection and guardianship of God, exalted be His glory. He said: "O Nabil-Ibn-Nabil, upon you be My peace. There are two kinds of possessions: One comprises the pearls of divine love, praiseworthy character, and pleasing attributes, which have always been and will remain preserved, for the hand of the thief and traitor falls short in this station. In previous years, there was a sum in the keeping of a trustee, and a thief stole it. We wrote: We beseech God to assist you in acquiring that which thieves and traitors cannot lay hands upon. The other kind of possessions thieves may plunder if they gain access to them, but whatever

1 هو الله تعالى شأنه العظمة والافتدادر

2 یا محبوب فؤادی دستخط مبارک عالی باینفانی آن کرد که دست تعمیر بویرانی و عنایت ربیع بعالم بعد از قرائت و اطلاع تلقاء وجه عرض شد فرمودند باید آنچه ذکر نموده‌اند جواب ارسال شود لیوسل الی من اراد نستل الله بأن يؤید اسم الجود علی خدمة الأمر کما ایده انه هو المؤید المقتدر القدير انتهى

3 اما نامه حضرت محبوب مکرم جناب نبیل ابن نبیل علیه سلام الله و عنایت قرائت شد و عرض شد لله الحمد ایشان بعنایات مخصوصه فائزند حق علم شاهد و گواه که اینعبد در اوقات مخصوصه ایشانرا ذکر مینماید و از حق جل جلاله میطلبد آنچه سبب علو و سمو و بلندی مقام [ایشانست] عنایت فرماید و مقدر نماید انه علی کلشی قدیر

4 آنچه در باره جناب حاجی محمد ابراهیم علیه سلام الله و مسئلت ایشان مرقوم [داشته‌اند] عرض شد فرمودند نستل الله تبارک و تعالی بأن یحفظه و یحرسه یجنود الغیب و الشهادة و یقدر له ما ینفعه فی الدنیا و الآخرة انه علی کلشی قدیر انتهى

5 متاع متوکلین و مخلصین در حفظ و حراست حق جل جلاله بوده و هست فرمودند یا نبیل ابن نبیل علیک سلامی دو متاع است یک متاع لالی محبت الهی و اخلاق حمیده و صفات پسندیده لازال محفوظ بوده و هست چه که ید سارق و خائن در این مقام قاصر و کوتاهست در سنوات قبل وجهی در نزد امینی بود و سارقی سرقت نمود نوشتیم از حق میطلبیم شما را مؤید فرماید بر تحصیل آنچه که خائنین و سارقین بر آن دست نیابند متاع دیگر دزدان اگر دست بیابند یغما نمایند ولیکن آنچه باهل حق منسوب البتّه اجر آن بزودی وفا شود و عنایت گردد

belongs to the people of truth will surely be compensated and bestowed upon them ere long."

6 O Nabil-Ibn-Nabil! We beseech God, blessed and exalted be He, to protect you and preserve whatever is associated with you, and to ordain for you the best of what He has revealed in His Ancient Book, whereby He distinguished between truth and falsehood and made those who believe in His unity to be among those who are brought near. Blessed is he who has acknowledged the unity and oneness of God and acted according to what the All-Merciful has revealed in the Furqan.

7 Regarding what was written about partnership and commerce, the details were presented, whereupon He said: "God willing, it is blessed. We beseech Him, exalted be He, to send down upon you a blessing from His presence and to ordain for you and your children every good thing that was in His Book."

8 As for the onion and white poplar cutting that were mentioned and sent, God willing, from the former may colorful flowers appear, and from the latter, refined, wondrous, and sublime shadows, for it exists in the shade. God willing, shade too shall be bestowed upon it, that the friends of God may rest in its shadow and be appropriately gladdened, attaining to the greatest joy, which is the station of nearness to God, exalted be His glory, and may hearken to the divine glorification and sanctification in its rustling.

9 This evanescent one conveys greetings to him, upon him be the peace of the All-Merciful. He has always been and continues to be remembered by this evanescent one. God is witness to these words and this petition. I extend greetings to him and to his blessed offspring, namely his honor Ahmad, upon him be God's bounty and grace, and I beseech God for favor and mercy. Regarding what was written that "Ahmad stands firm" - this firmness is evidence of steadfastness, that through him every seated one may arise to serve God and obey Him, and every weary one to His remembrance and praise.

10 Mention was made of his honor Aqa Ghulam-Husayn, upon him be the peace of God. Praise be to God, he has been and continues to be remembered. Convey greetings on behalf of this servant, and express this evanescent one's love, affection and sincerity. I beseech God to assist him and keep him preserved beneath the shadow of His grace. Peace be upon your honor and upon them, and the mercy of God and His blessings.

6 یا نبیل ابن نبیل انا نسل الله تبارک و تعالی بأن یحفظک و یحفظ ما کان منسوباً الیک و یقدر لک خیر ما انزله فی کتابه القدیم الذی به فرق بین الحق و الباطل و جعل الموحّدين من المقربین طوبی لمن اقرّ بوحدانیه الله و فردائیته و عمل بما انزله الرحمن فی الفرقان انتهى

7 و آنچه در باب شراکت و تجارت مرقوم داشته‌اند تفصیل عرض شد فرمودند انشاء الله مبارکست نسله تعالی بأن یزل علیکم برکه من عنده و یقدر لکم و للأبناء کلّ خیر کان فی کتابه انتهى

8 و اما در باره پیاز و قلمه سفیددار که مرقوم و ارسال [داشته‌اند] انشاء الله از اول گلهای رنگارنگ بظهور آید و از ثانی سیاه‌های لطیفه بدیعہ منیعہ چه که در ظل واقع میشود انشاء الله ظل هم باو عنایت میگردد تا دوستان الهی در آن سایه بیاسایند و بما ینبغی مسرور شوند و بفرح اکبر که مقام قرب بحق جلّ جلاله است فائز گردند و از حقیقت تسبیح و تقدیس الهی را اصفا نمایند

9 ایفانی خدمت ایشان علیه سلام الرحمن سلام عرض مینمایم لازال نزد فانی مذکور بوده و [هستند] حق شاهد و گواه اینقال و این عرض و از برای ایشان و نتیجه مبارکه یعنی جناب آقا احمد علیه عنایة الله و فضله سلام میرسانم و از حق طلب عنایت و مرحمت مینمایم و اینکه مرقوم [داشته‌اند] احمد ایستاده است این ایستادگی دلیل بر استقامت است ليقوم به کلّ قاعد علی خدمة الله و طاعته و کلّ کلیل علی ذکره و ثنائیه

10 ذکر جناب آقا غلامحسین علیه سلام الله را فرموده [بودند] لله الحمد مذکور بوده و هستند از جانب اینعبد سلام [برسانید] و اظهار محبت و مودت و خلوص ایفانی را [بنمائید] از حق میطلبم ایشانرا مؤید فرماید و در ظل عنایت خود محفوظ دارد السلام علی حضرتکم و علیهم و رحمة الله و برکاته

BH02238*To: Baha'is of Baku et al., in Badkubih**Date: 1302-04-26 [1885-Feb-12]*

1 ...We counsel you to perform goodly deeds. Every soul's station is made manifest through his deeds, for deeds are as mirrors wherein the reality of the doer is revealed and evident. Some servants, whenever they desire any rejected deed, they encourage the friends of God toward it through false words and satanic suggestions. God is indeed clear of these! A goodly deed is distinguished from that which is otherwise; the fragrance of the doer is diffused through the deed. Blessed are they whom the misguided ones of the world have not and will not prevent from the Lord of Eternity....

1...وصیت میکنیم شما را باعمال طیبہ هر نفسی مقامش از عملش ظاهر و باهر چه که عمل مرآتست و حقیقت عامل در آن ظاهر و هویدا بعضی از عباد هر عمل مردودی را که دوست میدارند دوستان الهی را باقوال کذبہ و وساوس نفسانیہ بآن ترغیب مینمایند ان الله بریء من هؤلاء عمل طیب از دولش معلوم و واضح است عرف عامل از عمل منتشر طوبی از برای نفوسیکہ گمراہان عالم ایشانرا از مالک قدم منع نموده و نماید...

2 Say: O friends! Be united and be in accord in the Cause of God. Unity conquers the realms of hearts through wisdom and utterance. Good is clearly distinguished from evil. Through the blessedness of the Most Great Name, hold fast unto that which is good, detached from all evil and from every lying clamourer. Be not grieved by the world and its vexations. By the life of God! Ye are and have ever been the people of the eternal dominion and are recorded in the Book as the party of God. What bounty is greater than this bounty, and what station more exalted than this station? Strive diligently to preserve it. We counsel you and those who believe in that whereby the Cause of God, the Supreme, the Self-Subsisting, is exalted. Associate with different groups with utmost love and fellowship. Rancor and hatred have ever been and remain condemned.

2 بگو ای دوستان متحد باشید و در امر الهی متفق اتفاق آفاق قلوب را بحکمت و بیان تصرف مینماید معروف از منکر بسی واضح و هویدا بمبارکی اسم اعظم بمعروف تمسک نمائید منقطعین عن کل منکر و عن کل ناعق کذاب از عالم و کدورات آن محزون مباشید لعمر الله شما اهل دولت باقیه بوده و هستید و در کتاب بحزب الله مذکور و مسطور کدام فضل اعظم از این فضل است و کدام مقام اعظم از این مقام در حفظش جهد بلیغ مبذول دارید انا وصینا کم و الذین آمنوا بما یرتفع به امر الله المہيمن القیوم با احزاب مختلفہ بکمال محبت رفتار نمائید و معاشرت کنید ضغینہ و بغضا مردود بوده و هست

3 We counsel you finally to fear God. It is the shield that protects the temple of faith, a luminous lamp in darkness, a spiritual strength in weakness, an eternal helper in solitude, and an enduring companion. It is the manifest deed and the mighty, impregnable fortress. It protects man from the arrows of Satan and the spears of the rebellious. It has been and ever will be the source of mighty deeds. For now We conclude with this

3 نوصیکم فی آخر القول بتقوی الله اوست درعیکہ هیکل ایمانرا حفظ مینماید در ظلمت سراجی است نورانی و در حین ضعف قویست روحانی و در تنہائی معنی است دائمی و رفیقی است باقی اوست عمل مبین و حصن محکم متین انسانرا از سهام شیطان و رماح اهل طغیان حفظ مینماید و از برای او اعمال قویہ بوده و هست حال

much. Blessed are they who have held fast unto it and clung to its hem....

باينقدر اکتفا رفت طوبی از برای نفوسیکه باو
تسک جستند و بذیلش تشبث ...

AYI2.102x, AYI2.103x, AYI2.104x

BH01145

To: Haji Mulla Husayn Lari, in Jiddah

Date: 1302-05 [1885-Feb]

- 1 In the name of Him Who is exalted in His majesty and power! 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 Praise be to God Who sent down the Torah, the Gospel, and the Furqan. Exalted is the All-Merciful Who through the Criterion distinguished between religions and made it the dawning-place of His commandments, the dayspring of His ordinances, the manifestation of His knowledge, and the source of His utterance among His servants and creation. Through it the oceans of knowledge and wisdom surged, and the rivers of the Law flowed, and through it every seated one arose and every sleeping one awakened. And blessings and peace be upon God's lamp among His servants and His light throughout the lands, through whom every seeker recognized his goal, every searcher found his desire, and every wayfarer his straight path, and upon his family and companions whom God made the dawning-places of His power and the daysprings of His might, with abundant and great peace. 2 الحمد لله الذي انزل التوراة والانجيل والفرقان
تعالى الرحمن الذي بالفرقان فرق بين الأديان و
جعله مطلع اوامره ومشرق احكامه ومظهر علمه
ومصدر بيانه بين عبادته وخلقه وبه ماجت بحار
العلم والحكمة وجرت انهار الشريعة وبه قام كل
قاعد وانتبه كل راقد والصلوة والسلام على
سراج الله بين العباد ونوره في البلاد الذي به
عرف كل قاصد مقصوده وكل طالب مطلوبه
وكل سالك سبيله المستقيم وعلى آله واصحابه
الذين جعلهم الله مطالع قدرته ومشارك قوته و
سلم تسليماً كثيراً كبيراً
- 3 And further: the distinguished letter addressed to this evanescent servant arrived and after being read and reviewed was presented before the face of the Lord. These exalted words were revealed in response from the Dawning-Place of knowledge and wisdom: "O Husayn! Thy letter hath arrived and was read by him who serveth Me. We found from it the fragrance of thy love and thy mention and thy utterance for the sake of God, the Lord of the worlds. We beseech Him, exalted be He, to send down upon thee from the heaven of His grace that which will draw thee nigh unto Him in all conditions. Verily, He is the All-Bountiful, the Most Generous. Say: 3 وبعد نامه نامی که باسم خادم فانی بود رسید و
بعد از قرائت و اطلاع امام وجه مولی عرض
شد اینکلمات عالیات در جواب از مطلع علم و
حکمت ظاهر یا حسین قد حضرت کتابک و قرأه
من یخدمنی وجدنا منه عرف حبک و ذکرک و
بیانک لله رب العالمین نسله تعالى بأن ينزل عليك
من سماء فضله ما يقربک اليه فيکل الأحوال انه
هو الفياض الكريم
- 4 "Glory be unto Thee, O God of the Throne and earth and Lord of all mankind! I beseech Thee by the Zamzam and the Safa, and by Thy House around which circle they who dwell in the kingdom of creation and which the sincere ones seek by Thy command, O Lord of Names and Creator of heaven, to ordain 4 قل سبحانک يا اله العرش والثری و مولی الوری
اسئلك بالزمرم والصفاء و بنتک الذي يطوفه
من فی ناسوت الانشاء ويقصده المخلصون بأمرک
یا مالک الأسماء و فاطر السماء بأن تكتب لی
بفضلک و جودک ما کتبه لعبادک المخلصین

for me through Thy grace and bounty that which Thou hast ordained for Thy sincere servants and Thy near ones. O my Lord! Thou seest me turning toward the court of Thy grace and directing myself to the lights of Thy countenance, and I desire naught but what Thou hast desired through Thy bounty and favor. I beseech Thee by the Seal of Thy Prophets and the Manifestations of Thy power among Thy creation to assist me to act according to what Thou hast revealed in Thy Book and to ordain for me the good of the Hereafter and of this world, O Thou in Whose grasp is the reins of all things. O my Lord! The tongue of my inner being and my outer being and my limbs testify to Thy oneness and singleness, and that Thou art God, there is no God but Thee. Thou hast created all beings through a word from Thee and brought forth all existence through a will from Thy presence. Thou art He Whom the manifestations of power and might cannot frustrate, nor can the objections of creation prevent Thee. Through Thy Name, O my God, the gate of relief was opened before the faces of Thy loved ones, and the rivers of Thy knowledge flowed among Thy creation. I beseech Thee to forgive me and my father and my mother and those who are with me. Verily, Thou art He through Whose Name the ocean of forgiveness surged and the fragrance of Thy name, the All-Merciful, wafted. There is no God but Thee, the Mighty, the Help in Peril.”

- 5 Praise be to God, they have attained to the circumambulation of the House and performed the rites without doubt, and have been and are in the vicinity of the House of God. This evanescent one has sought and continues to seek prayers from that honored one. The prayers of the friends are answered. Verily our Lord, the All-Merciful, is the Hearer, the Answerer.

- 6 When remembrance occurs, forget not this servant. If but the faintest breath of the zephyr of mercy should pass, the transgressions of the world would vanish from sight. By the confession and acknowledgment of all the Prophets and the chosen ones, His mercy has preceded all else, and His grace has exceeded the power of pen and utterance to recount. His generosity has encompassed all who exist, and His bounty has enveloped the world. With such a Generous One, no matter is difficult or arduous. While the world and humankind exist, were we to give thanks, it would be as naught before His bestowal.

- 7 God willing, may your honor be ever engaged in the remembrance and praise of the One desired by all the worlds. At one time He said: “Write to Haji - upon him be greetings - that mention of this Wronged One is not permitted among the servants, for whatever is said in relation to this Wronged One,

وامنائک المقربین ای ربّ ترانی مقبلاً الى شطر فضلك و متوجّهاً الى انوار وجهک و لم ارد الا ما انت اردته بجودک و عنایتک استلک بنخاتم انبیائک و مظاهر قدرتک بین خلقک بأن تؤیّدنی علی العمل بما انزلته فی کتابک و قدر لی خیر الآخرة و الأولى یا من فی قبضتک زمام الأشياء ای ربّ یشهد لسان سرّی و ظاهری و جوارحی بوحدايتک و فردايتک و بأنک انت الله لا اله الا انت قد خلقت الکائنات بکلمة من عندک و اظهرت الموجودات بارادة من لدنک انت الذی لا تعجزک ظهورات القدرة و القوة و مظاهر العزة و الرفعة و لا تمنعک اعتراضات البریه باسمک یا الهی فتح باب الفرج علی وجوه احبائک و جرت انهار معرفتک بین خلقک استلک بأن تغفر لی ولأبی و امی و من معی انک انت الذی باسمک ماج بحر الغفران و حاج عرف اسمک الرحمن لا اله الا انت العزيز المستعان

- 5 انتهى لله الحمد بطواف بیت و عمل لا ريب فائز شدند و مجاور بیت الله بوده و هستند اینفانی از آنجناب التماس دعا داشته و دارد دعای دوستان مستجابست ان ربنا الرحمن هو السامع المجيب

- 6 در اوقاتیکه تذکر دست میدهد اینعبد را فراموش نفرمائید اگر اقل از سَم ابره نسیم رحمت مرور نماید عصیان عالم بنظر نمیآید باقرار و اعتراف جمیع انبیا و اصفیا رحمتش سبقت گرفته و فضلش را قلم و بیان احصا ننموده جودش من فی الوجود را احاطه نموده و کرمش عالم را فرا گرفته با همهچیز کربی هیچ امری صعب و دشوار نیست تا عالم و آدم موجود اگر شکر گوئیم نزد عطائش معدوم و مفقود است

- 7 انشاء الله آنجناب لازال بذکر و ثنای حضرت مقصود عالمیان مشغول باشند وقتی فرمودند بجناب حاجی علیه سلامی بنویس نزد عباد ذکر اینظلم جایز نه چه که آنچه نسبت باینظلم گفته شود بهواهای خود تفسیر مینمایند حق

they interpret according to their own desires.” God is witness and testifier that there has been and is no thought save the good of the nations and the reformation of the world. We have ever bidden unto righteousness and forbidden wrongdoing. Nevertheless, at times We have been imprisoned, at times incarcerated, and at times exiled, and so We remain. Yet We would not exchange an atom of what We have endured in God’s path for all the treasures of kings and rulers. Abasement in the path of the Friend is an enduring glory, and hardship in His way has been and ever shall be a blessing. In all conditions We have committed Our affairs to Him and have placed Our trust in Him. The Command is in His hands; He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. He is the Powerful, the Almighty, the Omnipotent.

شاهد و گواهدست جز خیر امم و اصلاح عالم خیالی نبوده و نیست لازال بمعروف امر نمودیم و از منکر نهی مع ذلک گاهی اسیر و گاهی مسجون و هنگامی منفی بوده و هستیم و لکن ذره از آنچه در سبیل الهی وارد شده بکنوز ملوک و سلاطین مبادله ننمائیم ذلت در راه دوست عزت‌یست پاینده و زحمت در راهش نعمت بوده و هست در هر حال باو تفویض نموده‌ایم و بر او توکل الامر بیده یفعل ما یشاء و یحکم ما یرید و هو القوی الغالب القدر انتهی

- 8 This evanescent one beseecheth God - exalted be His glory - to assist your honor to act according to what hath been mentioned. Praise be to God, your remembrance hath been and is in the prison. The mention of the fourteenth night which you made that evening is ever before Our eyes; the sweetness of that remembrance hath not left Our palate. God is sufficient as witness.

8 اینفانی از حقّ جلّ جلاله میطلبد آجناب را مؤید فرماید بر عمل بآنچه ذکر شد الحمد لله ذکرتان در سخن بوده و هست ذکر لیلۀ اربعۀ عشر که آنشب فرمودید همیشه در نظر هست حلاوت آن ذکر از کام نرفته و کفی بالله شهیدا

- 9 That which you sent arrived - it was indeed fresh and ripe, for it was taken by one who loved and sent with love. It was surely acceptable, as indeed it proved to be. And as for the Tablet that was requested, a prayer was specially bestowed for your honor. This servant has recorded it in the original letter. God willing, you will be blessed to read it. As commanded, it was also written separately and sent. Peace and mercy be upon your honor and upon God’s sincere, righteous, and active servants.

9 و آنچه ارسال داشتید رسید قد کان رطباً جنیاً چه که محبّ اخذ نمود و بحبّت ارسال داشت البتّه مقبول واقع میشود چنانچه شد و اینکه لوح خواسته بودند مناجاتی مخصوص آجناب عنایت فرمودند اینبعد در اصل مکتوب ثبت نموده انشاء الله بقرائت آن فائز شوید حسب الامر علیحده هم نوشته ارسال شد السّلام و الرّحمة علی جنابکم و علی عباد الله المخلصین الصّالحین العالمین

BLIB_Or15700.143, BLIB_Or15711.167

BH04587

To: Mirza Ali Akbar Khan, in Shiraz

Date: 1302-05-01 [1885-Feb-16]

1 He is the Eternal, Who passeth not away

1 هو الأبدى بلا زوال

2 O 'Ali-Akbar! The Wronged One remembereth thee from the precincts of the Prison and counseleth thee with that whereby the Cause of God shall be exalted throughout all else. Take what hath been uttered by My Most Exalted Pen and abandon what is with those who have turned away from this Great Announcement. Look not to the people and their affairs, but hearken unto that whereunto the Truth calleth thee from His Most Great Prison. Verily He is the All-Bountiful, the Most Generous. Rejoice thou in that We have made mention of thee. Verily it shall endure for thee throughout the duration of the Kingdom and the Dominion. He Who possesseth the Clear Book beareth witness to this. They who have turned aside have violated God's Covenant and His Testament, and have denied Him Who came unto them with that which was sent down aforetime upon the Prophets and Messengers.

2 يا على قبل اكبر يذكر المظلوم من شطر السجن ويوصيك بما يرتفع به امر الله فيما سواه خذ ما نطق به قلبى الأعلى و دع ما عند الذين اعرضوا عن هذا النبأ العظيم لا تنظر الى الخلق و شؤوناتهم ان استمع ما يدعوك به الحق من شطر سجنه الأعظم انه هو الفضال الكريم ان افرح بما ذكرناك انه يلقى لك بدوام الملك و الملكوت يشهد بذلك من عنده كتاب مبين ان الذين اعرضوا اولئك نقضوا ميثاق الله و عهده و كفروا بالذى اتتهم بما نزل من قبل على النبيين والمرسلين

3 Say: O concourse of divines! By what thing have ye believed in God and His signs, and by what cause have ye turned away from Him Who, when He appeared, caused all things to proclaim in their loudest voice: "By God! The Hidden One hath come with a sovereignty before which the hosts of the heavens and earth are powerless!" Say: O people of the earth! Deal fairly in God's Cause and be not of the transgressors. Beware lest desire hold you back from the Lord of all creation, or the veils of the divines conceal you from God, the Lord of all worlds. Thus have We adorned the horizon of proof with the sun of the utterance of thy Lord, the All-Knowing, the All-Informed. When thou hast attained unto it and found from it the fragrance of thy Lord's loving-kindness, render thanks unto Him with myriads of the near ones. The glory shining forth from the horizon of the heaven of My loving-kindness be upon those who have hearkened and responded to their Ancient Lord.

3 قل يا معشر العلماء بأى شئ آمنتم بالله و آياته و بأى امر اعرضتم عن الذى اذا ظهر نطقت الأشياء بأعلى النداء تالله قد اتى المكنون بسلطان لا تقوم معه جنود السموات و الأرضين قل يا ملأ الأرض ان انصفوا فى امر الله و لا تكونوا من المعتدين اياكم ان يمنعكم الهوى عن مولى الورى او تحجبكم حجاب العلماء عن الله رب العالمين كذلك زيننا افق البرهان بشمس بيان ربك العليم الخبير اذا فزت به و وجدت منه عرف عناية ربك ان اشكره بربوات المقربين البهاء المشرق من افق سماء عنايتى على الذين سمعوا و اجابوا مولهم القديم

AQA7#415 p.209

BH05609*To: Mulla Muhammad Ali Yi, in Bahramabad**Date: 1302-05-01 [1885-Feb-16]*

1 He dawneth above the horizon of immortality

1 هو المشرق من افق البقاء

2 O Muhammad-'Ali! From the prison of the Lord of Names, hear this call and fix thy gaze upon this most exalted Word: Grieve not over the world and its conflicts and conditions and troubles. Strive to connect thy heart to the Most Great Ocean. In this way, the divine bounty will ever encompass thee. All that the wealthy pride themselves upon today, and the learned boast of, and the possessors of riches are made vain by - all shall pass away. Make a mighty effort, that thou mayest become in those regions and parts a cause for the exaltation of the Word of God. This is the station wherein, shouldst thou attain unto it, thou shalt be recorded in the Divine Book as one of the people of the immortal Kingdom. He is with those who remember their Lord at eventide and at dawn, and who aid His Cause through wisdom and utterance. Praise be to God that thou hast attained His mention and been enabled to recognize Him. God willing, thou shalt take up thy station beneath the Lote-Tree of grace in such wise that all creation shall testify thereto. Be thou in all conditions firmly attached to the grace of God, clinging to His hem, speaking His praise, and severed from those who have disbelieved and turned away when God came with a manifest light. The glory of God rest upon thee and upon every steadfast, firm and upright soul.

2 يا محمد قبل على از شطر سجن مالک اسماء این ندا بشنو و باینکلمه علیا ناظر باش لا تحزن عن الدنیا و اختلافاتها و شؤوناتها و کدوراتها جهد نما تا قلب را ببحر اعظم متصل نمائی در اینصورت همیشه فیض الهی شامل میشود آنچه الیوم امرا بآن افتخار مینمایند و علما بآن تکبر و صاحبان ثروت بآن مغرور کل فانی خواهد شد سعی بلیغ مبدول دار شاید در آنجهت و اطراف سبب اعلاء کلمه الله شوی و اینست مقامیکه اگر بآن فائز گردی از اهل ملکوت باقی در کتاب الهی مذکور آبی آنه مع الذین یذکرون ربهم بالعشی و الاشرار و یصرون امره بالحکمة و البیان لله الحمد بذکر الهی فائز شدی و يعرفانش موفق گشتی انشاء الله در ظل سدره عنایت مقام اخذ نمائی بشأنیکه جمیع آفرینش گواهی دهند کن فیکل الأحوال متمسکاً بعناية الله و متشبثاً بذيله و ناطقاً بثنائه منقطعاً عن الذین کفروا و اعرضوا اذ اتی الله بنور مبين البهاء علیک و علی کل ثابت قائم مستقیم

CMB_F31.037-038

BH06176*To: Haji Mulla Husayn, in Bavanat**Date: 1302-05-01 [1885-Feb-16]*

In the Name of the All-Knowing, the All-Wise!

بسمی العلیم الحکیم

Glorified be He Who hath revealed Himself and sent down the Book, yet most people remain heedless. They have cast the Book of God behind their backs and followed every rebellious satan. They have abandoned the cup of God and drunk of putrid water. Say: O people! Do ye not hear what hath been

سیحان الذی اظهر نفسه و انزل الکتاب ولكن الناس اکثرهم من الغافلين قد نبذوا کتاب الله عن ورائهم و اتبعوا کل شیطان مرید قد ترکوا كأس الله و شربوا من الصدید قل یا قوم اما

raised from the Sadratu'l-Muntaha, and do ye not see what hath shone forth from the Supreme Horizon? Fear ye God and be not of the wrongdoers. This is the breath of God wafting from the daybreak of Revelation - arise and be not of them that slumber. Lift up your heads and gaze toward the Dayspring of God's Revelation, that the lights of His countenance may draw you to a place whereof every atom proclaimeth: "The All-Merciful hath come and manifested Himself upon His mighty and impregnable throne!"

Blessed art thou for having turned unto the Most Great Ocean and responded to thy Ancient Lord, against Whom the idolaters rose up and concerning Whom the divines unjustly pronounced their verdict - whereat the Concourse on High and the dwellers of Paradise lamented, yet most of the people remain heedless. The glory shining forth from the horizon of My loving-kindness be upon thee and upon whosoever hath taken the cup of recognition, despite the idolaters, and drunk therefrom in My Name, the Almighty, the All-Conquering, the All-Powerful.

تسمعون ما ارتفع من سدرة المنتهى واما ترون ما
اشرق من الأفق الأعلى خافوا الله ولا تكونوا من
الظالمين هذه نسمة الله تمر من فجر الظهور قوموا
ولا تكونوا من الرأقين ان ارفعوا رؤوسكم ثم
انظروا الى مشرق وحى الله لتجذبكم انوار الوجه
الى مقر تنطق ذراته قد اتى الرحمن وتجلّى على
مقامه العزيز المنيع

طوبى لك بما اقبلت الى البحر الأعظم واجبت
مولاك القديم الذى قام عليه المشركون وافق
عليه العلماء بظلم ناح به الملائ الأعلى و سگان
الفردوس ولكن القوم اكثرهم من الغافلين

البهاء الظاهر من افق عنايتى عليك وعلى من اخذ
كأس العرفان رغماً لأنف المشركين وشرب منها
باسمى القوى الغالب القدير

INBA51:059, BLIB_Or15715.012b,
KB_620:052-053, LHKM2.126

BH06099

To: Haji Abul-Hasan, in Shiraz
Date: 1302-05-01 [1885-Feb-16]

In His Name, the All-Encompassing Over All Names

O thou who hast turned to this Most Exalted Word which, like unto the Most Great Luminary, shineth forth from the horizon of the heaven of inner meanings! Fix thy gaze upon this utterance, blessed and exalted be He: "I have written a gem concerning His remembrance: He shall not be known through My allusions nor through what hath been mentioned in the Bayan." I swear by the Sun of Truth which shineth and beameth forth from the horizon of the Prison - had the people of the Bayan inhaled the fragrance of this blessed Word, they would have turned with their eyes, their hearts and their breasts toward the Court of God. But their heedlessness, nay rather their wretchedness, hath overwhelmed them. To this beareth witness He through Whose utterance the Kingdom of Utterance was attracted and before Whose proof the testimonies of God, both past and future, have bowed down in submission. Blessed

بسمى المهيمن على الأسماء

اى مقبل باين كلهاء عليا كه بمثابة نير اعظم
است از براى افق سماء معانى ناظر باش قوله
تبارك وتعالى وقد كتبت جوهرة فى ذكره انه لا
يستشار باشارتى ولا بما ذكر فى البيان قسم بافتاب
حقيقت كه از افق سجن طالع و مشرقست

اگر اهل بيان عرف اينكلهء مباركه را استشمام
مينمودند بعيون و قلوب و صدور بشطر الله توجه
ميكردند ولكن غلبت عليهم غفلتهم بل شقوتهم
يشهد بذلك من انجذب ببيانه ملكوت البيان و
خضع عند ظهور برهانه حجج الله من قبل و من
بعد طوبى لعارف عرف و لسميع سمع و لبصير
رأى ما ظهر فى أيام الله رب العالمين كذلك

is he who hath recognized and heard, and blessed is he who, clear of sight, hath beheld that which hath been revealed in the days of God, the Lord of all worlds. Thus hath the Mother Book spoken, as a token of Our grace, that thou mayest render thanks unto thy Lord, the All-Knowing Speaker. The Glory that is manifest, evident and shining from the horizon of the heaven of grace be upon thee and upon those who have laid hold on the Book of God with a power from Him. These are they who are truly of the people of Baha and the companions of the Crimson Ark which God hath mentioned in His perspicuous Book.

نطق أم الكتاب فضلاً من لدنا لتشكر ربك الناطق
العليم البهاء الظاهر للألح المشرق من افق سماء
الفضل عليك وعلى الذين اخذوا كتاب الله بقدره
من عنده الا أنهم من اهل البهاء واصحاب السفينة
الحمراء التي ذكرها الله في كتابه المبين

INBA51:195, KB_620:188-189

BH07461

To: Ghulam-Rida, in Shiraz

Date: 1302-05-01 [1885-Feb-16]

He is seated upon the Throne

Praise be to God Who hath made that which flowed from His Most Exalted Pen the cause of the life of the world, and hath revealed that whereby the faces of His loved ones were illumined and the faces of those who turned away from the Most Glorious Horizon were darkened. Glorification and peace be upon His loved ones and chosen ones whom neither the swords of rulers nor the clamor of divines could deter from God, the Lord of Names and Creator of heaven. These are God's party in the earth and His signs in the lands. Through them was made manifest God's straight path and His firm and mighty Cause. We have heard thy mention and have remembered thee and turned toward thee through the grace of One Who is All-Knowing, All-Wise. This is the Day of Resurrection, the Day of Remembrance, and the Day whereof the Mother Book and the Books of old gave glad tidings. Blessed is he who hath recognized it, and woe unto the heedless. The glory shining forth from the heaven of My mercy be upon thee and upon every discerning one possessed of insight. Praise be to God, the All-Knowing, the All-Informed.

هو المستوى على العرش
الحمد لله الذي جعل علّة حياة العالم ما جرى من
قلبه الأعلى واظهر ما ابيضّت به وجوه الأولياء و
اسودّت وجوه الذين اعرضوا عن الأفق الأسمى
والتكبير والسلام على احبائه واصفيائه الذين ما
منعتهم سيوف الأمراء وضوضاء العلماء عن الله
مالك الأسماء و فاطر السمّاء

اولئك حزب الله في الأرض وآياته في البلاد
بهم ظهر صراط الله المستقيم وامره المبرم المتين
قد سمعنا ذكرك ذكرناك واقبلنا اليك فضلاً من
لدن عليم حكيم هذا يوم القيام ويوم الذكر ويوم
بشر به أم الكتاب و كتب القبل طوبى لمن عرف
ويل للغافلين البهاء المشرق من افق سماء رحمتي
عليك وعلى كل عارف بصير الحمد لله العليم الخبير

INBA51:142b,

KB_620:135-136,

LHKM2.168

BH09423*To: Fakhri, in Shiraz**Date: 1302-05-01 [1885-Feb-16]*

1 He is the Outward and the Inward.

1 هو الظاهر و الباطن

2 God beareth witness that there is none other God but Him. He heareth and seeth, and He is in the highest horizon, the Lord of the Throne and of the dust, the Sovereign of the hereafter and of former times. He is the Caller from the Divine Lote-Tree, the One mentioned in the heart of Glory, and established upon the throne of faithfulness amidst all peoples. O My leaf and My handmaiden! That which thou didst send hath been received and hath been accepted through the grace of God, the Lord of the Kingdom of Names, and the Lord of the visible and the invisible. The Glory be upon thee and upon whosoever hath followed guidance. We have sent unto thee that from which thou wilt discover the fragrance of the garment of thy Lord, the Most High, the Most Glorious.

2 شهد الله أنه لا اله الا هو يسمع و يرى و هو بالأفق الأعلى ربّ العرش والثرى مالك الآخرة والأولى و هو المنادى فى سدره المنتهى والمذكور فى قلب البهاء والمستوى على عرش الوفاء بين الورى يا ورقتي و امتى قد حضر ما ارسلته و فاز بالقبول فضلاً من الله مالك ملكوت الأسماء و ربّ ما يرى و ما لا يرى البهاء عليك و على من اتبع الهدى قد ارسلنا اليك ما تجددين منه عرف قبيص ربك العلى الأبهى

INBA51:547, BLIB_Or15696.185b

BH09884*To: Mashhadi Haydar, in Shiraz**Date: 1302-05-01 [1885-Feb-16]*

1 He is the Ever-Abiding, the All-Sufficient

1 هو الباقي الكافى

2 God testifieth that there is none other God beside Him, the Single One Whom nothing whatsoever can frustrate and no command can prevent. He doeth what He willeth through His sovereignty and ordaineth what He pleaseth. He is the Just, the All-Wise, the Mighty, the Beautiful. We have heard thy mention and have made mention of thee with such mention that were it to be cast upon the rock, it would melt, and were it cast upon the mountains, they would circle round, and were it cast upon the tongue-tied, they would speak forth that there is none other God but Him, the Single One, the All-Informed. Rejoice thou in My mention and glorify the name of thy Lord, the Mighty, the Great. The glory be upon thee and upon them

2 شهد الله أنه لا اله الا هو الفرد الذى لا يعجزه شىء و لا يمنعه امر يفعل بسلطانه ما يشاء و يحكم ما يريد و هو العدل الحكم العزيز الجميل انا سمعنا ذكرك ذكرناك بذكر لويلقى على الصخرة تذوب و لو على الجبال تطوف و لو على الكليل ينطق أنه لا اله الا هو الفرد الخبير ان افرح بذكرى و سبح باسم ربك العزيز العظيم البهاء عليك و على من شرب رحيق الوحي من يد عطاء ربه الكريم

INBA51:631a, BLIB_Or15696.190d

who have quaffed the choice wine of revelation from the hand of the bounty of their Lord, the All-Bountiful.

BH03058

To: Aqa Mirza Husayn

Date: 1302-05-02 [1885-Feb-17]

- 1 He is God, exalted be His glory, the Greatness and the Power ۲ هو الله تعالى شأنه العظمة والاقدار
- 2 Praise be to God Who has honored His sincere servants with the ornament of certitude, and has elevated them through truth, and made them among those who are honored in a clear Book. And blessings and peace be upon His Prophets and His chosen ones who aided God through His Name, and when the ranks were arranged between the armies - that is, between the believers and the ungodly - their cry of "Allahu Akbar" and "La ilaha illa'llah" was raised up, causing the limbs of the ungodly to tremble. Praise be to God, the Lord of the worlds. ۲ الحمد لله الذي اعز عباده المخلصين بطراز الايقان ورفعهم بالحق وجعلهم من المكرمين في كتاب مبين والصلوة والسلام على انبيائه واصفيائه الذين نصرهم الله باسمه و اذا صفقت الصفوف بين الجنود اى الموحدون والمشركون يرتفع ندائهم بالتكبير والتهليل بذلك يرتعد فرائص المشركون الحمد لله رب العالمين
- 3 To continue: Some of the letters addressed to the Most Exalted Name of the Beloved of Hearts, his honor the Name Aqa Muhammad, upon him be 66 9 [Baha'u'llah], were seen and some were sent sealed. Let them be forwarded to him. This servant had intended to present and send something to him as well, expressing degrees of yearning and longing and manifesting the kindling of the fire of love in the heart. However, by decree of the heart it was sealed: "It would be a pity to praise you among prisoners - it must either be in the heart or in spiritual gatherings." Praise be to God, spiritual gatherings exist both here and there. In this case, excuses have been scattered to the wind. God willing, the results will become evident and manifest, for when the countenance of love for the sake of God draws on a veil, its reflection appears clear and evident in all mirrors. Praise be to God, the candle exists and the moth exists, the sun is shining and things are ready. The Command is in the hand of God, the Lord of the outer and the inner. ۳ و بعد نامه هاىيكه بنام نامى حضرت محبوب فؤاد جناب اسم آقا محمد عليه ۹ ۶۶ [بهاء الله] بوده بعضى ديده شد و بعضى مهور ارسال شد خدمت ايشان ارسال دارند اينعبد اراده نموده بود خدمت ايشانهم چيزى عرض و ارسال دارد و اظهار مراتب الشوق و الاشتياق و ابراز اشتعال نار الحب في الفؤاد ولكن بحكم قلب ختم شد مدح تو حيف است با زندانيان بايد يا در قلب باشد يا در مجمع روحانيان الحمد لله مجمع روحاني در اينجا و در آنجا هر دو موجود در اينصورت عذرها برباد رفت انشاء الله نتايج ظاهر و مشهود چه كه چهره حب كه لوجه الله برقع انداخت در جميع مرايا عكس ظاهر و باهر است الحمد لله شمع موجود و پروانه موجود آفتاب مشرق و اشياء مستعد الامر بيد الله مولى الظاهر و الباطن
- 4 Regarding the honored beloved, his honor Haji Abdul-Karim, upon him be the glory of God and His care, who had asked permission to attain the presence: praise be to God, permission has been granted. However, movement must occur with wisdom, for if the souls in those parts become aware of the purpose, ۴ در باره محبوب مكرم جناب حاجى عبدالكريم عليه بهاء الله و عنايته كه خواسته بودند بشرف حضور فائز شوند الحمد لله اذن حاصل ولكن حركت بايد بحكم واقع شود چه اگر نفوس

they will surely arise with whatever their passions command them. They must act with perfect wisdom and consultation, and if there is any contradiction, patience is preferable. Verily He writes for him what he desires from the bounty of his Lord, the Self-Sufficient, the Praiseworthy. Peace and mercy be upon you and upon him and upon the steadfast and upright servants of God.

آنچه‌ها مطلع شوند بر مقصود البتّه بما يأمرهم به
اهوائهم قیام نمایند باید بکمال حکمت و مشورت
عمل فرمایند و اگر فی‌الجمله مغایر باشد التّوقّف
اولی آنّه یکتب له ما اراد من فضل ربّه الغنیّ
الحمید السّلام والرّحمة علی جنابکم و علیه و علی
عباد الله الرّاضین المستقیمین

BLIB_Or15700.261, BLIB_Or15711.170

BH11778

To: *Abdu'l-'Ali, in Faran*

Date: 1302-05-29 [1885-Mar-16]

1 He is the All-Knowing, the Peerless One!

1 اوست دانای یگا

2 Today, if it be said that the whole world is but a single eye, or a single ear, it would be true, for not an atom's weight of deeds remaineth concealed or hidden. Should any movement arise in the East, the people of the West become aware of it. The world today is adorned with awareness. Holy and assured souls must manifest such deeds and character as are befitting, that all the peoples of the earth may follow their example, so that the light of recognition may encompass and illumine the world. O friends! Know ye your worth and recognize your station, lest what ye have borne in the path of God be lost. Hearken unto the call of the Wronged One, and with complete determination arise to teach the Cause of the Lord of Days and the Beloved of mankind. No matter among matters, and no glory among glories, hath ever endured or shall endure, except that matter which is attributed to God, or that glory which is bestowed by the Most Exalted Pen. This alone shall remain and persist throughout the dominion of earth and heaven. We have heard thy call and have answered with these decisive words, from which the fragrance of loving-kindness is wafted, that thou mayest be assured through the grace of the Friend and be gladdened by His favor. Know thou this station and be eloquent in praise and glorification of God, exalted be His glory.

2 امروز اگر گفته شود تمام عالم یک بصر است
و یا یک سمع صحیح است چه که ذره‌ئی از
اعمال پوشیده و مستور نماند اگر حرکتی در شرق
رو نماید اهل غرب بآن آگاه شوند عالم امروز
با گاهی مزین است باید نفوس مقدّسه مطمّنه
باعمال و اخلاقی ظاهر شوند که لایق باشد و
جميع اهل ارض بایشان تأسی نمایند تا نور عرفان
جهانرا فرا گیرد و روشن نماید ای دوستان قدر
خود را بدانید و مقام خود را بشناسید تا آنچه در
سبیل الهی حمل نموده‌اید ضایع نشود بشنوید ندای
مظلوم را و بهمت تمام بر تبلیغ امر مالک ایام و
محبوب انام قیام نمائید هیچ امری از امور و هیچ
شأنی از شئون پاینده نبوده و نیست مگر امریکه
بحقّ منسوب باشد و یا شأنی که از قلم اعلیٰ عطا
شود آن بدوام ملک و ملکوت باقی و پاینده
است ندایت را شنیدیم و باین کلمات محکمات که
عرف عنایت از او متضوّع است جواب عنایت
شد تا بفضل دوست مطمئن باشی و بعنایتش
مسرور ایقمام را بشناس و بجد و ثنای حقّ جل
جلاله گویا باش

NLAI_BH1.080

BH06664*To: Ali Haydar Shirvani, in Tihiran**Date: 1302-05-29 [1885-Mar-16]*

1 In My Name, the Most Great!

2 All created things have testified, all contingent beings have bowed down in submission, and all atoms have proclaimed: "The Lord is come, and sovereignty belongeth unto God, the Mighty, the Great!" Is there anyone with ears to hear? Is there anyone with eyes to see? Is there any fair-minded one who will judge fairly in the Cause of God, the Lord of all worlds? Among the people are those who imagine themselves to be of the people of Baha. Say: Far, far from it! This is naught but what thy self hath fancied. If thou deniest Me, then upon Me be the burden of proof. This name befitteth him who hath cast the world behind him, turning with spirit and joy toward the Most Exalted Horizon. They whom riches have hindered are accounted among the wayward in the Books and Tablets. Give thanks unto God for having been mentioned before the Wronged One, Who hath sent down for thee that which hath gladdened eyes and caused the breeze of God to waft over the righteous. Take My Book in My Name and say: "Praise be unto Thee, O Thou Who hast remembered me in Thy Most Great Prison and hast sent down for me that which hath made the countenance of recognition smile." Thus have We sent down the verses. Verily thy Lord is the Mighty, the Unconstrained.

1 بِسْمِ الْعَظِيمِ

2 قد شهدت الكائنات وخضعت للمكاث ونادت
الذرات قد اتى المالك و الملك لله العزيز العظيم
هل من ذى سمع لسمع و هل من ذى بصر ليرى
هل من منصف ينصف فى امر الله رب العالمين
من الناس من ظن انه من اهل البهاء قل هيات
هيات ان هذا الا ما توهمت به نفسك ان تنكرنى
فعلى بالاثبات يصدق هذا الاسم على من نبذ
العالم عن ورائه متوجهاً الى الأفق الأعلى بالروح و
الريحان ان الذين منعهم الأموال اولئك من اهل
الضلال فى الزبر و الألواح ان اشكر الله بما ذكرت
لدى المظلوم و انزل لك ما قررت به العيون و
سرت نسمة الله على الأبرار خذ كتابى باسمى و
قل لك الحمد يا من ذكرتنى فى سبحك الأعظم
و انزلت لى ما ابتسم به ثغر العرفان كذلك نزلنا
الآيات ان ربك هو المقتدر المختار

BLIB_Or15713.295a

BH08653*To: Mirza Asadullah, in Tihiran**Date: 1302-05-29 [1885-Mar-16]*

1 In His Name, the Protector over all names!

2 Today the Sun of Truth has risen and the Mount of Knowledge speaks forth through the manifestation of the One Who converses. Blessed are they whom the mentions of the world have not prevented from the remembrance of the Ancient King.

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 امروز آفتاب حقیقت مشرق و طور عرفان
بظهور مکلم ناطق طوبى از براى نفوسیکه اذکار
عالم ایشانرا از ذکر مالک قدم منع ننمود فرقه
اثنا عشریه در قرون و اعصار بذكر قائم ناطق

Throughout ages and centuries, the Twelver sect continually made mention of the Qa'im, yet after the dawning rays of His manifestation appeared, they issued the decree for His death and martyred Him. Today every soul must reflect upon the words and deeds of that sect, lest they be deprived of the eternal outpourings by the crowing of new roosters. We have heard thy mention and have answered with these exalted words. We counsel thee to that which today will cause the elevation of God's Cause and the steadfastness of heedless souls. This mighty Cause belongs to God, the King of the Day of Judgment.

و بعد از اشراقات انوار ظهور بر قتلش فتوی دادند و شهیدش نمودند امروز باید هر نفسی در اقوال و اعمال آنفرقه تفکر نماید شاید از نفاق ناعقین جدیده از فیوضات باقیه محروم نماند ذکر را شنیدیم و باین کلمات عالیات جواب عطا فرمودیم وصیت مینمائیم ترا بعملی که امروز سبب ارتفاع امر الله است و علت استقامت نفوس غافل و امر عظیم الملک لله مالک یوم الدین

HDQI.027b

BH08756

To: Baba Kaf, in Tihiran

Date: 1302-05-29 [1885-Mar-16]

1 In the Name of the Ever-Abiding Speaker!

1 بنام گویندهء پاینده

2 Say: O servants! The Morn of Divine Manifestation hath dawned, and the fragrance of His garment is diffused, and the breeze of the All-Merciful wafteth from the direction of the Best-Beloved. Seek ye confirmation from God, that perchance ye may not be deprived in these wondrous, exalted and novel days from the ocean of inner meanings, nor be forbidden from the effulgences of the lights of the Sun of loving-kindness. Great is this Day and mighty this Cause! Hold ye fast unto the Name of God, glorified be His majesty, and cling ye to His sanctified hem. Verily He will deliver you from the torment of a barren day. Blessed is the one whom doubts and allusions did not prevent or deprive from the Most Exalted Horizon. And woe unto every heedless one who accepted then turned away, who believed then denied. Verily he is among the companions of the Fire.

2 بگو ای عباد صبح ظهور طالع و عرف قیص متضوع و رائحهء رحمن از یمن جانان در هبوب و مرور از حق تأیید طلب نمائید که شاید در این ایام بدیعهء منیعهء جدیده از بحر معانی محروم نگردید و از اشراقات انوار آفتاب عنایت ممنوع نشوید یوم عظیم است و امر عظیم باسم حق جل جلاله تمسک نمائید و بذیل مطهرش تشبث آنه بخجکم من عذاب یوم عقیم طوبی از برای نفسی که شبهات و اشارات او را از افق اعلی منع ننمود و محروم نساخت و ویل لکل غافل اقبل ثم اعرض آمن ثم انکر الا انه من اصحاب السعیر

BLIB_Or15730.135b

BH10142

*To: Haydar Qabl-i-Ali**Date: 1302-05-29 [1885-Mar-16]*

1 He is the All-Knowing, the All-Informed.

1 هو العليم الخبير

2 From the murmuring of the Kawthar of the Merciful's utterance, this blessed word was heard: No adornment hath ever been or will ever be more excellent for the temple of man than the fear of God, and no garment more befitting than upright character. We make mention of thee that thou mayest remind the loved ones of God, that haply they may hold fast unto that which will exalt them amongst the servants. Take thou the reins of the Cause and convey unto the people that which will draw them nigh unto the Truth, the Knower of all things hidden. The glory shining forth from the heaven of My grace be upon thee and upon whomsoever hath remained steadfast in this mighty Cause.

2 از خیر کوثر بیان رحمن این کلمه مبارکه اصغرا شد زینتی از برای هیكل انسان احسن از تقوی نبوده و نخواهد بود و ثوبی موافقتر از اخلاق مرضیه بوجود نیامده انا ذکرناک لتذکر اولیاء الله لعل یتسکون بما یرفعهم بین العباد خذ زمام الأمر و بلغ الناس ما یرغبهم الی الحق علام الغیوب البهاء المشرق من سماء فضلی علیک و علی من فاز بالاستقامة فی هذا الأمر العظیم

INBA33:142x

BH10407

*To: Tahmasib**Date: 1302-05-29 [1885-Mar-16]*

He is the Compassionate, the All-Bountiful! The Necessary Being regardeth not any temporal attribute. The Incomparable One is sanctified and exalted above the how and wherefore of the world. The praise of all created things exalteth Him not, nor doth the blame of all contingent beings abase Him. O Tahmasb! We have turned toward thee from the precincts of the Prison, and have cleansed thee with the waters of loving-kindness and remembrance, and have sent down for thee that which the happenings of earth cannot alter. Rejoice thou in the bounty of thy Lord. He is with whosoever desireth Him, and He is the Forgiving, the Merciful. The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon those who have attained and witnessed that which God, the Lord of all worlds, hath witnessed.

هو المشفق الکریم

واجب را حادث وصف نداند بیچون از اذکار عالم چند و چون مقدس و مبری است لم یرفعه مدح الکائنات و لم یضعه ذم الممکنات یا طهماسب انا اقبلنا الیک من شطر السجن و طهرناک من ماء العنایة و الذکر و انزلنا لک ما لا تغیره حوادث الأرض ان افرح بفضل مولاک انه مع من اراده و هو الغفور الرحیم البهاء المشرق من افق سماء رحمتی علیک و علی الذین فازوا و شهدوا بما شهد الله رب العالمین

INBA23:060b

BH00419

To: Shaykh Kazim Samandar et al.

Date: 1302-06-01 [1885-Mar-18]

1 Concerning the spiritual friend, Jinab-i-Aqa Muhammad-Javad, what they wrote is true. He has been engaged in service to the Cause from the first day until now. After this matter was presented before the Most Holy and Most Exalted Presence, these sublime words issued forth from the Dawning-Place of Divine inspiration - exalted be His blessed words: The Tongue of Glory in the prison of Akka beareth witness to the oneness of God, exalted be His glory, and that He hath no peer or likeness, and testifieth that Jinab-i-Javad, upon him be the Glory of God, together with the papers present in that house, hath arisen to serve from the beginning and hath not, according to his capacity, fallen short in rendering service and showing hospitality for the sake of God. He hath ever been and is mentioned in Our presence. In these days Asad, upon him be the Glory of God, hath arrived and made mention of each one, and each hath been honored with the mention of the Wronged One. We beseech God to assist them through the means of the heavens and earth and to aid them to remember Him, praise Him and serve His Cause. Verily He is the Powerful, the Mighty, the Hearer, the Answerer.

2 This servant beareth witness that God's favor hath ever been and is with him. The fragrant tablet of the honored lady, upon her be the Glory of God, was presented, whereupon God's favor toward that leaf became manifest, evident and clear. God willing, may she be aided and assisted in all conditions. Likewise mention was heard from the blessed tongue regarding others. Your honor should write these details and send them to the honored friend Jinab-i-Aqa Muhammad-Javad, upon him be the Glory of God and His favor, that all may rejoice in God's favor, exalted be His glory. Similarly, concerning Jinab-i-Haji Khalil and his nephew, upon them both be the Glory of God and His favor, they wrote that they are enkindled and are wisely engaged in mention, praise and teaching the Cause. All praise be to God - grace is from Him, bounty is from Him, success is from Him, and confirmation is from Him. We are poor and naked - clothing is from Him, crown is from Him, might and power are from Him. He confirmed them with a confirmation whose fragrance reached the Most Great Prison. This servant conveyeth greetings and salutations to them and beseecheth from God on their behalf whatsoever is worthy of His days and His favor.

1 اینکه در باره حبیب روحانی جناب آقا محمد جواد مرقوم داشتند فی الحقیقه ایشان از اول یوم تا حین بخدمت امر مشغول بوده و هستند بعد از عرض این فقره در ساحت امنع اقدس اینکلمات عالیات از مشرق الهام ظاهر قوله تبارک و تعالی لسان ایی در سجن عکا شهادت میدهد بر وحدانیت حق جل جلاله و بر اینکه از برای او شبهی و مثلی نبوده و نیست و گواهی میدهد بر اینکه جناب جواد علیه بهائی مع اوراق موجوده در آن بیت از اول بر خدمت قیام نموده اند و بقدر وسع در خدمتگذاری و مهمانداری لوجه الله کوتاهی ننموده اند لازال لدی الوجه مذکور بوده و هستند این ایام اسد علیه بهائی وارد و ذکر هر یک را نموده و هر یک بذکر مظلوم فائز نسله تعالی بان یمدهم بأسباب السموات والأرض و یؤیدهم علی ذکره و ثنائه و خدمة امره انه هو المقتدر القدير و السامع المجیب انتهى

2 اینعبد شهادت میدهد که عنایت حق لازال در باره ایشان بوده و هست لوز معطر ورقه عزیه خاتم علیها بهاء الله لدی الوجه حاضر آنحین عنایت حق نسبت بآنورقه ظاهر و باهر و هویدا انشاء الله در جمیع احوال مؤید و موفق باشند و همچنین ذکر سایرین هر یک از لسان مبارک استماع شد آنحضرت باید این تفصیلا نوشته نزد دوست مکرم جناب آقا محمد جواد علیه بهاء الله و عنایت ارسال دارند تا کل از عنایت حق جل جلاله مسرور شوند و همچنین در باره جناب حاجی خلیل و جناب ابن اخ ایشان علیهما بهاء الله و عنایت مرقوم داشتند که مشتعلند و بحکمت بذکر و ثنا و تبلیغ امر مشغول لله الحمد کله فضل از او نعمت از او توفیق از او و تأیید از او ما فقیر و عریان لباس از او تاج از او قدرت و اقتدار از او ایشان را مؤید فرمود تأییدیکه عرفش بسجن اعظم رسید اینعبد خدمت ایشان تکبیر و سلام

میرساند و از حقّ میطلبد از برای ایشان آنچه
سزاوار ایام و عنایت او است اینکه

- 3 Concerning what you wrote about Jinab-i-Aqa Abdul-Husayn Thamar, upon him be the Glory of God the Most Glorious, it was presented in the Most Holy and Most Exalted Presence. He - exalted be His utterance - said: "Our gaze of loving-kindness has ever been and continues to be directed towards those related to Samandar, the sphere of fire. These are souls from whom, in the earliest days, the fragrance of the love of God was diffused. That house is truly associated with Him and is mentioned by His name. We have remembered and continue to remember them all, and We counsel them with wisdom.

3 در باره جناب آقا عبدالحسین ثمر حضرت سم
علیهما بهاء الله الاهی مرقوم داشتید در ساحت
امنع اقدس بشرف اصغافاثر قوله جلّ بیانه لحاظ
عنایت بمنّتسین سمندر کره نار بوده و هست
ایشانند نفوسی که عرف محبت الهی در اول ایام
از ایشان متضوع آن بیت بحق منسوب و باسمش
مذکور جمیع را ذکر نموده و مینمائیم و بحکمت
وصیت میفرمائیم

- 4 Blessed is the teacher who fulfilled the divine covenant and engaged in the education of children. The reward which was revealed in the Most Holy Book concerning him has been recorded by the Supreme Pen. Blessed is he, blessed is he! He acted according to the divine counsel. We have mentioned him and will mention him as a bounty from Us, for We are the All-Bountiful, the Most Generous. Should God will and desire it, the manifestation of favor will also be made evident outwardly. He should rejoice in what has flowed from My Pen and been mentioned in My prison. We beseech Him, exalted be He, to make him a star among the stars of the heaven of steadfastness and power in this Cause, through which the limbs of the wicked have quaked."

4 طوبی از برای معلّیکه بعهد الهی وفا نمود و
بتربیت اطفال مشغول گشت اجر آنچه در
کتاب اقدس نازل در باره او از قلم اعلی ثبت
شد طوبی له طوبی له بوصیت الهی عامل شد
انا ذکرناه و نذکره فضلاً من عندنا و انا الفضل
الکریم لو شاء الله و اراد اظهار عنایت هم در
ظاهر ظاهر بعمل خواهد آمد له ان یفرح بما نزل
من قلبی و ذکر فی سجنی نسله تعالی بأن یجعله
نجماً من انجم سماء الاستقامة و الاقدار علی هذا
الأمر الذی به ارتعدت فرائص الفجار انتهى

- 5 As for their proceeding to the great city or other destinations, this is contingent upon consultation in that land and also with Jinab-i-Mahbubi Nabil Ibn-i-Nabil, upon him be the Glory of God and His loving-kindness. The law of consultation has been enacted and established before the Throne. Well-being be unto him who follows guidance.

5 و اما در باره توجّهشان بمدينه کبیره و یا
جهات اخری این معلّق و منوط بمشورت است
در آن ارض و همچنین با جناب محبوبي نبیل ابن
نبیل علیه بهاء الله و عنایت و حکم مشورت لدی
العرش مجری و ممضی العافیة لمن اتبع الهدی

- 6 Likewise, you had mentioned the beloved and honored ones Jinab-i-Aqa Mirza Yusuf and Jinab-i-Aqa Mirza Ayyub, upon them be the Glory of God. This servant conveys greetings to each of them and beseeches God to assist and enable His loved ones to teach His Cause. O beloved of my heart! You know what God, exalted be His glory, has willed in this Revelation. By the life of our Beloved! If the kings of the earth were to perceive the fragrance of His will, they would surely unite with Him and arise to serve the world - how much more so His friends! If His Majesty the Shah of Iran were to turn even slightly toward justice and arise to manifest and establish this Cause - indeed, this year there has appeared from His Majesty that which is the cause of thanksgiving and praise. All should beseech God, exalted be His glory, to grant him success and

6 و همچنین ذکر محبوب مکرم جناب آقا میرزا
یوسف و جناب آقا میرزا ایوب علیهما بهاء الله
فرموده بودید این عبد خدمت هر یک تکبیر
میرساند و از حقّ میطلبد اولیای خود را بر تبلیغ
امرش تأیید فرماید و توفیق بخشید یا محبوب
فؤادی شما میدانید که حقّ جلّ جلاله در
این ظهور چه اراده فرموده عمر مقصودنا اگر
ملوک ارض عرف اراده اش را بیابند البته با
او متحد شوند و بر خدمت عالم قیام نمایند تا
چه رسد بدوستان و حضرت سلطان ایران اگر
فی الجمله طرف توجّه بشطر عدل باز فرماید بر
اظهار این امر و اثبات آن قیام نماید فی الحقیقه
در این سنه از حضرت ایشان ظاهر شد آنچه

confirmation. Repeatedly this exalted word was heard from the Blessed Tongue; He said: "His Majesty the Shah, of his own accord, has released the prisoners and granted freedom." This statement was heard from that Source in various forms

که سبب و علت شکر و حمد است باید کل از حق تعالی شأنه از برای ایشان توفیق بخواهند و تأیید طلب نمایند مکرر اینکلمه علیا از لسان مبارک استماع شد فرمودند حضرت سلطان بصرافت طبع عالی بستگان را گشودند و آزادی عطا فرمودند بعبارات مختلفه مضمون این بیان از منزل آن شنیده شد

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

7 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

- 8 Praise be to God Who was and is as He has ever been. He has manifested His Cause and executed His Will, and His power has encompassed all things, despite those among all created things who have violated His Covenant and His Pact, and have changed the religion of God and His Cause according to their vain imaginations. They are indeed among the godless ones in a perspicuous Book.

8 الحمد لله الذی کان و یکون بمثل ما قد کان قد اظهر امره و انفذ ارادته و احاطت قدرته رغماً لأهل الامکان الذین نقضوا میثاقه و عهده و بدلوا دین الله و امره بأهوائهم الا انهم من الملحدین فی کتاب مبین

- 9 This evanescent one presents that the letter from the beloved of hearts, Samandar, fire of love and certitude, upon him be the Glory of the All-Merciful, which was sent to that Presence, was read. This evanescent servant was refreshed by the breezes of his love and attained boundless joy from the wine of his mention. After praise and gratitude to the Goal of all the worlds, it was presented before His face. He spoke, and His word is the truth: "O Samandar! Praise be to God that from the first days until now thou hast been favored with the grace of the Lord of Destiny and engaged in service. We beseech Him to ordain for thee that which perisheth not. Verily, He is the One with power over whatsoever He willeth in the hereafter and in this world. The Glory from Us be upon thee and upon those who are with thee and who love thee and who hearken to thy words concerning the Cause of God, the Lord of the Throne on high and of the earth below."

9 عرض فانی خدمت آنحضرت آنکه نامهء محبوب فؤاد سمندر نار المحبة و الايقان علیه بهاء الرحمن که آنحضرت ارسال داشتند قرائت شد این خادم فانی از نسایم حبش تازه و از ریح ذکرش بفرح بی اندازه رسید بعد از حمد و شکر مقصود عالمیان تلقاء وجه عرض شد قال و قوله الحق یا سمندر الحمد لله از اول ایام تا حین بعنایت مالک قدر فائز بودی و بخدمت مشغول نسله بأن یقدر لک ما لا یفنی انه هو المقتدر علی ما یشاء فی الآخرة و الأولى البهاء من لدنا علیک و علی من معک و یحبک و یسمع قولک فی امر الله رب العرش و التری انتی

- 10 Mention was made of the intention of the honored His Holiness the Name of God M.H., upon him be all His Most Glorious Glory, to proceed to the Land of Kaf. This word attained the honor of being heard, and the Tongue of Grandeur spoke this word: If they would proceed for some days to the Land of Ya and Alif and Ra and its surroundings, and Dal and Ha and the like, it would be acceptable in the presence of the Wronged One, and in those lands they must fully observe wisdom. And regarding what was mentioned about the telegraph, the purpose of that was that they should proceed to the Land of the Goal, and now since they have been summoned from the Land of Ya, their proceeding in that direction is loved and accepted by God.

10 ذکر توجه آقای معظم حضرت اسم الله مه علیه من کل بهاء ابها را بارض کاف نموده بودند اینکلمه بشرف اصغا فائز و لسان عظمت باینکلمه ناطق اگر بارض یا و الف و را و اطراف آن و دال و ها و امثال آن چند یومی توجه مینمودند لدی المظلوم مقبول و در آن اراضی حکمت را بتمامه باید ملاحظه نمایند و اینکه ذکر تلغراف نموده بودند مقصود از آن آنکه بارض مقصود توجه نمایند و حال چون از ارض یا طالب شده اند توجهشان بآسمت لدی الله محبوب و مقبول

- 11 And regarding what was written about Jinab Aqa Mirza Mahdi, upon him be 669 [Baha'u'llah], from the people of Rasht, this matter was presented in the Most Holy and Most Exalted Court. This is what was sent down for him from the heaven of grandeur and power: "O Mahdi! Convey My greetings to the friends. Say: Today the Fire speaketh and the Speaker of the Mount uttereth speech, and the fragrance of the garment of Revelation hath perfumed the world - that is, the world of knowledge and vision - while these people, like worthless insects, neither perceive nor understand. They have newly returned to the ancient mentions of the people of the Furqan and have adorned vain imaginings with new forms. Until now they have not understood that this Day is the Day of God; the mention of any other than Him was not and is not permitted. We beseech God that He may assist all to attain unto a fire that shall never be quenched and unto a remembrance that shall never be forgotten."
- و اینکه در باره جناب آقا میرزا مهدی علیه ۶۶۹ [بهاء الله] از اهل رش مرقوم داشته‌اند این فقره در ساحت امنع اقدس عرض شد هذا ما نزل له من سماء العظمة و الاقتدار یا مهدی دوستانرا تکبیر برسان بگو امروز نار ناطق و مکلم طور متکلم و نفحه قیص ظهور عالم را معطر داشته یعنی عالم دانائی و بینائی را و این قوم بمثابه همج رعا لا يشعرون و لا يفقهون تازه بذکرهای کهنه اهل فرقان راجع گشته‌اند و اوهام را بهیاکل جدیده آراسته‌اند الی حین ادراک ننوده‌اند که این یوم یوم الله است ذکر غیر او جایز نبوده و نیست از حق میطلبیم کلرا موفق فرماید بر اشتعالیکه خاموشی نپذیرد و بر ذکری که فراموشی او را اخذ نکند انتهی
- 12 And likewise mention was made of Jinab Aqa Ali, son of him who ascended unto God. His mention was raised to the highest station of the world, attaining the honor of being heard by the Lord of Eternity. His word, exalted be His majesty and mighty be His utterance: "O Ali! We counsel thee to preserve that which thy father preserved, he whom the Supreme Pen hath mentioned at eventide and at dawn. Blessed art thou and he and whosoever hath loved him for the sake of God, the Lord of Lords."
- و همچنین ذکر جناب آقا علی ابن من صعد الی الله را نموده بودند ذکرشان در اعلی مقام عالم بشرف اصغاء مالک قدم فائز قوله جل جلاله و عزّ بیانه یا علی نوصیک بحفظ ما حفظه ابوک الذی ذکره القلم الأعلی فی العشی و الاشرار طوبی له و لک و لمن احبه لله ربّ الأرباب انتهی
- 13 Mention was made of Aqa Muhammad-Taqi, brother of Haji Muhammad-Ibrahim, upon them both be the Glory of God. He had come to the city from the village on behalf of his brother and brought twenty-four tumans as payment of Huquq. After attaining the presence and hearing the words of the Lord of Names, this most exalted utterance was revealed, His word, exalted and mighty be He: "Blessed is he! He hath done what was ordained in the Book of God. We beseech Him, exalted be He, to draw him near unto Him in all conditions. Verily He is the Self-Sufficient, the Most High. Muhammad-Qabil-Ibrahim is among those who attained the presence of the Countenance and drank the choice wine of reunion and achieved that which was inscribed in the Books of God, the Lord of the worlds. The Glory be upon him and upon his brother and upon those with him who have turned unto God, the One, the All-Informed." End.
- و ذکر جناب آقا محمد تقی برادر جناب حاجی محمد ابراهیم علیهما بهاء الله را نموده بودند که از جانب اخوی خود از ده شهر آمده و مبلغ بیست و چهار تومان از بابت حقوق آورده بعد از تشرّف باصغاء مالک اسماء باینکله علیا ناطق قوله جلّ و عزّ طوبی له قد عمل ما نزل فی کتاب الله نسئله تعالی بأن یقرّبه الیه فی کلّ الأحوال انه هو الغنی المتعال محمد قبل ابراهیم من الدّین حضروا تلقاء الوجه و شربوا رحيق الوصال و فازوا بما کان مسطوراً فی کتب الله ربّ العالمین البهاء علیه و علی اخیه و من معه من الدّین اقبلوا الی الله الفرد الخیر انتهی
- 14 According to what was commanded, the aforementioned twenty-four tumans and fifty tumans were sent by His Holiness Nabil-i-Akbar, upon him be the Glory of God, the Lord of Power, from the direction of K, some from himself and some
- حسب الأمر اینوجه مذکور بیست و چهار تومان و مبلغ پنجاه تومان هم حضرت نبیل اکبر علیه بهاء الله مالک القدر از شطر ک ارسال نمودند بعضی از خودشان و بعضی از احبای آن ارض

from the friends of that land, whose names he had recorded. God willing, a reply to his letter will be sent. From these fifty tumans, as commanded, five tumans were spent on hospitality on his behalf, and certain arrangements were made regarding the aforementioned souls, upon them be the Glory of God. The handmaiden of God who had the honor of serving the House of her Lord, namely the noble lady Sayyidi, upon her be the Glory of God, gave five tumans for her daughter. That sum was received here and the aforementioned hospitality was provided from it. And the aforementioned fifty tumans were assigned to be delivered to the beloved of the heart, His Holiness Samandar, upon him be the Glory of God, that he might distribute that sum along with the twenty-four tumans to the friends of God, exalted be His Glory.

- 15 Concerning the beloved Abhar, upon him be the Glory of God and His favors, they had written. We beseech God, our Lord and the Lord of all who dwell on earth and in heaven, to grant him success and to strengthen him and honor him with what He desires in His straight path. At present, due to the accumulation of affairs and multitude of occupations, there is no opportunity to write more. As commanded, in these days another letter is being written to that land. Whatever remained unanswered, and the details of the distribution are as follows: As for the amount of twenty-four tumans, nine tumans should be given to the honored mother of Ibn-i-Abhar, upon them both be the Glory of God, and nine tumans should be given in the name of Allah J.M., upon him be all His most glorious Glory, and the remainder should be sent to the Most Holy Court. And that fifty tumans should be distributed as follows: The aforementioned honored daughter, upon them both be the Glory of God, ten tumans, some of which her mother has given and the rest has been bestowed. In the land of Ta, to the honored Hudhud, upon her be the Glory of God, twenty tumans. To the spiritual beloved Aqa Mahmud from N.R., upon him be the Glory of God and His favors, deliver ten tumans, and the other ten tumans should be delivered to the son of His Holiness Kamaluddin, upon him be the Most Glorious Glory of God, Jinab-i-Aqa Nur.

- 16 And at the end of the missive, He said to write to Jinab-i-Samandar: If souls succeed in paying the Huquq, it will be useful for some. The fragrance of "they prefer others before themselves" is cut off, and the scent of "and among them are those who hasten to do good deeds" is forbidden. Would that after these two, they would at least act upon "lend unto God a goodly loan." However, the Euphrates of the wealth of the Truth, exalted be His glory, flows and spreads. Blessed are

و اسامی ایشان را مرقوم داشته بودند انشاء الله جواب دستخط ایشان ارسال میشود ازین پنجاه تومان حسب الامر پنج تومان از جانب ایشان ضیافت شد و از جانب نفوس مذکوره علیهم بهاء الله هم قراری فرموده اند امة الله التي فازت بخدمة بيت ربها یعنی مخدّره سیده علیها بهاء الله پنج تومان بجهت بنت خود دادند آنچه اینجا اخذ شد میهمانی مذکور از اینوجه بعمل آمد و پنجاه تومان مذکور حواله شد که بمحبوب قزاق حضرت سمندر علیه ۶۶۹ [بهاء الله] برسد که آنچه را مع بیست و چهار تومان موافق ورقه تقسیم باحبای حق جلّ جلاله برسانند

- 15 در باره محبوی جناب ابر علیهم بهاء الله و عنایاته نوشته بودند نسل الله ربنا و رب من فی الارض و السماء بأن یوقته و یؤیده و یشرفه بما اراد فی سبيله المستقیم حال نظر بترک امور و کثرت اشغال بیش ازین فرصت عرض نه حسب الامر این ایام مجدد بأن ارض نوشته میشود آنچه که جواب آن نوشته نشد و صورت تقسیم از این قرار است اما وجه بیست و چهار تومان مبلغ نه تومان بمخدّره امّ جناب ابن ابر علیهما بهاء الله برسانند و نه تومان باسم الله جم علیهم منکّل بهاء ابهاه برسانند و باقی آن را بساحت اقدس ارسال دارند و آن پنجاه تومان را از این قرار تقسیم نمایند بنت سیده مذکوره علیهما بهاء الله ده تومان بعضی از آن را امش داده و مابقی عنایت شده در ارض طا مخدّره هدهد علیها بهاء الله بیست تومان بجناب حبیب روحانی آقا محمود از اهل ن ر علیه بهاء الله و الطافه برسانند ده تومان و ده تومان دیگر را هم باین حضرت کمال الدین علیه بهاء الله الأبهی جناب آقا نور برسانند

- 16 و در آخر کلام فرمودند بنویس بجناب سمندر نفوس اگر موفق بر ادای حقوق شوند بکار بعضی میآید نفحه یثرون علی انفسهم مقطوع و رایحه و منهم سابق بالخیرات ممنوع ای کاش بعد از این دو اقلاً به یقرض الله قرضاً حسناً عامل میشدند و لکن فرات غنای حق جلّ جلاله جاری و

those who know, and blessed are the patient ones. Praise be to God, the Lord of the worlds. End.

ساری طوبی للعارفین و طوبی للصّابرين الحمد لله
رب العالمین انتہی

- 17 This servant offers greetings, glorification and praise to them, and mention was made in detail of their household in the Most Holy Court, and all were blessed with the mention of the Truth, exalted be His glory. Blessed are they and joy be unto them. And the Glory, the Remembrance and the Praise be upon your honor and his honor and upon the friends of God there and in all regions and territories.

17 اینعبد خدمت ایشان سلام و تکبیر و ثنا عرض
مینماید و ذکر اهل بیت ایشانم بتفصیل در
ساحت امنع اقدس عرض شد و جمیع بذکر حق
جلّ جلاله فائز گشتند طوبی لهم و نعیماً لهم و
البهاء و الذکر و الثناء علی حضرتکم و حضرتہ و
علی اولیاء الله هناك و فی الأقطار و الأقطار

- 18 The Servant 1st of Jumada II, 1302

18 خادم غرہ جمادی الثانی سنہ ۱۳۰۲

MJAN.229, AYBY.289-293

BH01859

To: Muhammad Mustafa Baghdadi

Date: 1302-06-12 [1885-Mar-29]

- 1 He is God, exalted be His station, the Greatness and the Power!
- 2 Praise be to God Who has recorded all things in a Book, wherein the Pen Most High has inscribed the manifestations of His power, the expressions of His grandeur, the revelations of His sovereignty, and that which none has encompassed save Him. And blessing and peace be upon the Mystery of His Book, the Secret-essence of His verses, the Sign of His oneness, and the Cause of His creation, through Whom the lips of mystical knowledge smiled in the contingent world and the decree of the All-Merciful appeared throughout the lands, and upon His family and companions who arose and strove in His path until they sacrificed their spirits in His love and in manifesting His ordinances and revealing His commands.
- 3 Glorified art Thou, O Thou Who art the Goal of all hearts and the Beloved of the souls of those who have attained to the station of unveiling and witnessing! I beseech Thee by Thy Self and by the Manifestations of Thy power and the Dawning-places of Thy signs to strengthen me in that which Thou hast commanded me in Thy Book. O my Lord! Thou seest me confessing my powerlessness and acknowledging my shortcomings. I beseech Thee by the pearls of the ocean of Thy utterance and the lights of Thy countenance to protect me and Thy loved ones from the evil of Thine enemies. O Lord! Strengthen us

1 هو الله تعالى شأنه العظمة والاقترار

2 الحمد لله الذي احصى كلشئ كتاباً وفيه رقم من
القلم الأعلى ظهورات قدرته و شئوناته عظمتہ و
بروزات سلطنته و ما لا احاط به علم احد الا هو
و الصلوة و السلام علی سرّ کاتبه و مستسرّ آیاته و
آية توحیده و علّة خلقه الذي به ابتم ثغر العرفان
فی الامکان و ظهر حکم الرحمن فی البلدان و علی
آله و اصحابه الذين قاموا و جاهدوا فی سبيله الى
ان انفقوا ارواحهم فی حبه و اظهار احکامه و
ابراز اوامره

3 سبحانه يا مقصود القلوب و محبوب افتدة الذين
فازوا بمقام المکاشفة و الشهود استلک بنفسک
و مظاهر قدرتک و مطالع آیاتک بأن تجعلی
مؤيداً علی ما امرتني به فی کتابک ای ربّ ترانی
معترفاً بعجزی و مقراً بقصوری استلک بلالئ بحر
بیانک و انوار وجهک بأن تحفظنی و احبائک
من شرّ اعدائک ای ربّ قوّنا بقوتک و سلطانک
علی ذکرک ثمّ ارحنا بجودک و الطافک

through Thy power and sovereignty to remember Thee, then have mercy upon us through Thy generosity and favors.

- 4 We testify that through our heedlessness the pillars of unity have been shaken in Thy lands and the banners of detachment in Thy realm. Thou hearest, O my God, the roaring of the ungodly who have surrounded Thy dwellings, laid waste Thy lands, and usurped the territories of Thy servants. We beseech Thee, O God of the world and Goal of the nations, to send down from the heaven of Thy power that which will exalt the station of those among Thy servants who profess Thy unity and those among Thy creatures who hold fast to Thee. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Strong, the Mighty.

4 نشهد بغفلتنا اضطربت اركان التوحيد في بلادك و اعلام التجريد في مملكتك تسمع يا الهى زماجير المشركين الذين احاطوا ديارك و خربوا بلادك و غضبوا اراضى عبادك نسلك يا اله العالم و مقصود الأمم بأن تنزل من سماء قدرتك ما يرتفع به مقام الموحدين من عبادك و المتمسكين من بریتك انتك انت المقتدر على ما تشاء لا اله الا انت القوى القدير

- 5 And further: may my spirit be a sacrifice for your mention - the servant has been honored by what has flowed from the ink of your love and the pen of your will. When I read and understood it, I presented it before the Countenance and submitted what was in your letter. The Master - may my spirit be His sacrifice - said: "We beseech the Lord of all beings to strengthen whoever has acknowledged God and His signs and recognized His greatness and sovereignty, and We ask for him the best of what He has revealed in His Book. Verily, He is powerful over all things and worthy to answer. We make mention of him and those with him as We mentioned him before, and We ask for them grace, mercy and blessing. Verily, He is the Forgiving, the Generous." End quote.

5 و بعد روى لذكركم الفداء قد فاز الخادم بما جرى من مداد حېم و قلم ارادتكم قلباً قرأت و عرفت حضرت لدى الوجه و عرضت ما في كتابكم قال المولى روى فداء نسل رب الورى ان يؤيد من اقر بالله و آياته و اعترف بعظمته و سلطانه و نسل له خير ما انزله في كتابه انه على كلشي قدير و بالاجابة جدير انا نذكره و من معه كما ذكرناه من قبل و نسل لهم العناية و الرحمة و البركة انه هو الغفور الكريم انتهى

- 6 Regarding what you mentioned about those who arrived there, they have permission to proceed to your presence. Give them this glad tiding. The servant beseeches his Lord to strengthen them in what He loves and is pleased with. He is God, the Goal of all beings and the Beloved of those in earth and heaven.

6 و ما ذكرتم في الذين وردوا هناك لهم الاذن بالتوجه حضرتك بشرهم بذلك يستل الخادم ربه بأن يؤيدهم على ما يحب و يرضى و هو الله مقصود الورى و محبوب من في الأرض و السماء

- 7 As for what you wrote concerning the apple of the eye, Husayn Effendi and Abdul-Karim - upon them be God's peace - after presenting it, the Master - may my spirit be His sacrifice - said they should hold fast to patience for a known time. End quote.

7 و ما كتبتم في قرّة العين جناب حسين افندى و جناب عبدالكريم عليهما سلام الله بعد العرض قال المولى روى فداء لهما ان يتمسكا بالصبر الى ايام معلومة انتهى

- 8 The servant presents greetings and sends salutations to the apple of the eye and to those whose names were mentioned and to all the loved ones, and beseeches God to grant them success and decree for them what will benefit them. Verily, He is the Most Merciful of the merciful ones and the Most Generous of the generous ones.

8 و يعرض الخادم و يسلم على قرّة العين و على من ذكر اسمه و على الأحباء كلهم و يستل الله ان يوفقهم و يكتب لهم ما ينفعهم انه هو ارحم الراحمين و اكرم الأكرمين

- 9 Regarding what you wrote about the physician - upon him be 96 [Baha'u'llah] - a letter was sent to him before, and if God wishes, another will be sent to him again. وما كتبتموه في جناب الطبيب عليه ٩٦٩ [بهاء الله] قد ارسل اليه من قبل مكتوباً ولو شاء الله ليرسل اليه مرة اخرى
- 10 Peace, praise and glory be upon you and upon those who love you and upon those who have taken the Criterion with the hand of might, power and assurance, and have distinguished between truth and falsehood and between the people of unity and misbelief. السلام والثناء والبهاء [البهاء] على حضرتكم وعلى من يحبكم وعلى الذين اخذوا الفرقان بيد القوة والقدرة والاطمينان وفرقوا بين الحق والباطل وبين اهل التوحيد والشرك
- 11 The servant 12 Jamadiyu'th-Thani 1302 خادم في ١٢ جمادى الثاني سنة ١٣٠٢

BLIB_Or15700.213, BLIB_Or15711.172

BH02753

*To: Siyyid Mihdi Dahaji et al.**Date: 1302-06-29 [1885-Apr-15]*

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord. بسم ربنا الأقدس الأعظم العلى الأبهى
- 2 Praise be to God! Today the garden of inner meanings hath appeared, adorned with the flowers of divine knowledge and wisdom. The Kawthar of utterance and the living waters of Tasnim flow therein. How blessed is the state of one who hath found the way thereto, and how deprived is he who hath gained no portion thereof. Its fragrant breeze giveth life to the soul and gladdeneth the spirit. Without words it imparteth subtle and delicate mysteries; without treasure or ornament it bestoweth eternal wealth. With the finger of power it rendeth asunder the veil of bewilderment and causeth the sun of truth to shine forth from the horizon of grace. How blessed are they that attain! How blessed are they that know! How great the regret of the heedless and the rejectors! لله الحمد امروز حديقته معاني ظاهر و باوراد علم و حكمت رباني مزين كوثر بيان و تسنيم حيوان در او جاري نيكوست حال نفسيكه باوراه يافت و محروم كسيكه از او نصيبي برنداشت نسيمش محي جان و مفرح روان بلفظ مطالب خفيه لطيفه القا مينمايد بي كنز و زخارف غناي ابدى عطا مي فرمايد پرده حيرت را باصبع قدرت شق نمايد و آفتاب حقيقت را از افق عنايت بنمايد نعيماً للفائزين و نعيماً للعارفين و حسرةً للغافلين و للمعرضين
- 3 Its key hath ever been and will continue to be the love of God, which is the praise and glorification of the Goal of all creation, expressed in sweet and engaging words. How blessed is such a day, how blessed such an hour, and how blessed such a moment when the exalted letter, which is as a key and from which emanateth the fragrance of the love of the Beloved of the world, arriveth continuously! In truth, it is this that refresheth the heart with new joy and causeth the fire of longing and yearning to burn more intensely. مفتاح آن محبة الله بوده و هست و آن ذكر و ثناء مقصود عالميانست كه بيان مملح و ممزوج است حبدا فرخنده يومي و فرخنده ساعتي و فرخنده حيني كه دستخط عالي كه بمنزله مفتاحست و عرف محبت محبوب عالم از او متضوع متواتر رسیده و ميرسد في الحقيقه اوست كه قلب را بفرح جديد تازه مينمايد و آتش شوق و اشتياق را مشتعل تر

- 4 God is my witness that at all times, despairing of creation, finding solace in thoughts of Thee, and placing my trust and reliance in God, suddenly the door was opened and hope was fulfilled. The carpet of sorrow was rolled up and the carpet of joy was spread forth. Before that, each day the pen would write of the pain of separation, and ink would record mention of the days of communion and unity. At times the nature yearned for the art of the nightingale, and at others beheld itself like the salamander in the fire.
- 4 حقّ شاهد و گواه که در لیالی و ایّام از خلق مأیوس و بخیالت مأنوس و بحقّ متوسّل و بر او متوکّل که ناگاه باب مفتوح و امل حاصل بساط حزن مطوّی و بساط فرح مبسوط و قبل آن کلّ یوم قلم الم فراق تحریر مینمود و مداد ذکر ایّام و داد و اتّحاد مینوشت گاهی طبع صنعت موسیقار آرزو مینمود و هنگامی وجود چون سمندر خود را در نار مشاهده مینمود
- 5 Brevity is more beloved than prolixity, for it neither prevents you from the mention and praise of the Beloved of the worlds, nor obscures the matter which is explained and clear to that Eminence. We have passed over lengthy discourse; in brief, without you no complete joy was attained, and your absence deprived the gatherings of their supreme adorning. As the servant was seated, suddenly from the horizon of the house your letter appeared like the morning star. After taking, reading and perusing it, it attained the honor of being heard before the face of the Lord of Names, exalted be His majesty and His favors.
- 5 ایجاز از اطّاب محبوب تر که هم شما را از ذکر و ثنای محبوب عالمیان باز نمیدارد و هم مطلب مشروح و واضح معلوم آنحضرت میشود از مطوّل گذشتیم مختصر آنکه بی شما فرح کامل دست نداد و غیبت شما مجالس را از طراز اول محروم داشت خادم جالس بغتّه از افق بیت دستخط آنحضرت بمنابّه نجم سحری طالع بعد از اخذ و قرائت و اطلاع تلقاء وجه مالک اسماء بشرف اصغا فائز قوله جلّ جلاله و جلّت الطافه
- 6 He is the One Who gazeth from His most exalted horizon
- 6 هو الناظر من افقه الأعلى
- 7 O My Name! Time and again have We made mention of thee. Thou hast quaffed the cup of everlasting life from the hands of the Best-Beloved of all creation. Thy mention endureth forever and thy tribulations are witnessed before the Throne. Through thy steadfastness the horizon of constancy hath been illumined and made radiant. Blessed art thou, and blessed is he who loveth thee, maketh mention of thee, and hearkeneth unto thy words concerning the Cause of God, the Lord of all worlds.
- 7 یا اسمی مرّة بعد مرّة ترا ذکر نمودیم کأس حیوان را از ایادی عنایت محبوب امکان نوشیدی ذکرت لازال مذکور و بلایت لدی العرش مشهود باستقامت افق استقامت لائح و منیر طوبی لک و لمن احبک و ذکرک و سمع قولک فی امر الله ربّ العالمین
- 8 Should you for a time turn your attention to your homeland and its environs from the land of Ya, Alif and Ra, this would be well-pleasing in the sight of God, for perchance some wayward soul might find guidance and recognize the Purpose. However, in all conditions you must fix your gaze upon the horizon of wisdom. Whatsoever is contrary to this is neither permitted nor befitting. Thus doth the Wronged One command thee and make mention of thee from this exalted station.
- 8 اگر چندی توجّه بوطن و ضواحی آن از ارض یاء و الف و راء نمائید لدی الوجه محبوبست چه که شاید گمراهی راه یابد و مقصود را بشناسد و لکن باید در جمیع احوال بافق حکمت ناظر باشید آنچه مغایر آنست جایز نبوده و نیست کذلک یا امرک المظلوم و یذکرک فی هذا المقام الرّفع
- 9 Convey My greetings to the friends of God. Say: Beware, beware lest the clamor of the ungodly keep you back from God, the Lord of all worlds. These people newly walk in the footsteps of the people of the Furqan. By the life of God, they have not understood the Day of God, for on that Day none is mentioned save God alone. All books are dependent upon His Word and acceptance, and all deeds are contingent upon
- 9 دوستان الهی را تکبیر برسان بگو ایّا کم ایّا کم ان تمنعکم ضوضاء الملحدين عن الله ربّ العالمین آنقوم تازه بر قدم اهل فرقان مشی مینمایند لعمر الله یوم الله را ادراک ننموده اند چه که لا یذکر فیهِ الا الله وحده جمیع کتب بقولش و قبولش معلق و جمیع اعمال باذنش منوط در قرون و اعصار ناس بیچاره

His leave. Throughout ages and centuries they have nurtured people with vain imaginings. Yet that heedless group considered themselves superior to all others, unaware that they were and are the most abject of servants. With utmost tyranny they martyred Him Whose mention they prefaced with "may God hasten His relief." The result was "may God hasten their descent into hell." Say: O friends of Truth! By God's life, these souls are heedless and unaware. Setting aside all else, what benefit did they derive from their past utterances that they should gain from future ones? Fie upon them and upon those who followed them without clear proof from God, the All-Knowing, the All-Wise.

10 It is necessary to mention somewhat the calumnies of the Shi'ih sect and their falsehoods. O My Name! The Concourse on High lamenteth and the dwellers of the Most Exalted Paradise grieve, for having rent asunder the thick veils and mighty coverings, they have now returned to their first step. Weep, O people, weep! Justice hath become like the phoenix and truthfulness like equity - both unwitnessed. Yet thy Lord is the Powerful, the Mighty, the Omnipotent.

11 The people of Baha are deterred neither by the world nor by aught therein. His Cause is more manifest than the sun, and His call is raised at all times. Blessed is he who hath cast away the world, turning unto God, the Lord of eternity, Who in the midst of tribulation proclaimed with the most exalted call and summoned all to His luminous horizon.

12 I know not why until now the people of the Bayan have not reflected upon the deeds and words of the previous sect. Those who considered themselves the best among mankind, namely the Shi'ih sect, committed that which caused all things to lament. Not one soul reflected upon what was the outcome of that sect and their deeds and words. By the life of our Purpose, it was all scattered dust! Now the ungodly among the people of the Bayan have established such an apparatus anew. These sightless ones have not reflected for a moment that from the beginning of the world until now, what Cause hath been greater than this Cause and what Revelation more manifest than this Revelation? Should any soul arise to deny it, to what would he then testify? Today none is mentioned save God. Blessed is the soul that hath inhaled the fragrance of this Day and recognized its Purpose. This servant beseeches the Eternal Truth to render ears worthy and eyes capable of hearkening to the Call and beholding the Supreme Horizon.

13 Concerning what was written about His Holiness the Afnan (upon him be all the most glorious Glory of God), that he sent

را باوهم تربیت نمودند مع ذلک آن فرقه غافل خود را اعلی و افضل از کل میدانستند غافل از آنکه پست ترین عباد بوده و هستند نفسی را که عند ذکرش به عجل الله فرجه ناطق بودند بظلم تمام شهید نمودند نتیجه عجل الله فی سقرهم بخشید بگوای دوستان حق لعمر الله آن نفوس غافلند آگاه نبوده و نیستند از همه گذشته از گفته های قبل چه حاصل بردند که از بعد بیرند اف لهم و للذين اتبعوهم من دون بيته من الله العليم الحكيم

10 لازم است که مفتریات فرقه شیعه و کذبهای ایشان قدری ذکر شود یا اسمی ملاً اعلی نوحه مینمایند و اهل جنت علیا محزون چه که با کشف حجابات غلیظه و سبحات عظیمه تازه بقدیم اول راجع شده اند نوحوا یا قوم نوحوا انصاف بمثابه عتقا و صدق مانند عدل غیر مشهود ولکن ربک هو القوی الغالب القدير

11 اهل بها را عالم و آنچه در اوست منع ننماید امرش اظهر از شمس و ندایش در کلّ حین مرتفع طوبی لمن نبذ العالم مقبلاً الى الله مالک القدم الذی فی بحبوحه البلاء نطق بأعلى النداء و دعا الكل الى افقه المنیر انتهى

12 نمیدانم چه شده که تا حین اهل بیان در اعمال فرقه قبل و اقوال ایشان تفکر ننموده اند نفسیه که خود را بهترین عالم میدانستند یعنی حزب شیعه ارتکاب نمودند آنچه را که کلّ اشیاء نوحه نمود بکنفس تفکر ننمود که حاصل آن حزب و اعمال و اقوالشان چه بوده لعمر مقصودنا هباءً منبثاً تازه مشرکین اهل بیان یک همچو دستگاهی مبسوط نموده اند این بی بصرها در آتی تفکر ننموده و نمینمایند از اول دنیا تا حین کدام امر اعظم از این امر و کدام ظهور اظهر از این ظهور بوده هر نفسی بانکار برخیزد بچه اقرار خواهد نمود امروز غیر الله مذکور نبوده و نیست طوبی از برای نفسیه که عرف این یوم را یافته و مقصود را شناخته این فانی از حق باقی سائل و آمل آذان را لایق و ابصار را قابل نماید از برای اصغاء ندا و مشاهده افق اعلی

13 اینکه مرقوم [داشتند] که حضرت افنان یاه علیه منکل بهاء اباه صورت تلغراف ارسال

a telegram - the purpose thereof was that dignitary's journey to the direction of the Divine Purpose. However, the subsequent letter stated that His Holiness the Afnan (upon him be all the most glorious Glory of God) and the honored Amin (upon him be the Glory of God) had requested to proceed in those directions. After this matter was presented at the Most Holy Court, this supreme utterance shone forth from the highest horizon, He says, exalted and mighty is He:

- 14 "Now that these honored ones have made this request, the Afnan's acceptance is beloved before the Divine Presence, and if he should travel for some days in the land of Ya and its surroundings, it would be beloved." The people of that province and the relatives will surely attain fresh joy and new delight from meeting with that dignitary. And concerning what was written about how the friends of God in every land have all requested mention, this matter was honored to be heard. He said, exalted be His glory: "O My Name! Upon thee be My glory, My loving-kindness and My mercy. By My life! Whosoever has desired that his name be mentioned in the Most Holy Court, verily his mention is recorded and inscribed by the Supreme Pen. Give glad tidings from Me to all who have desired My loving-kindness and attention. Say: Verily He heareth and seeth, and He is the All-Hearing, the Answering. Give to each one the glad tidings of God's loving-kindness and counsel them to steadfastness and that which exalteth the station of man. Blessed are they and theirs shall be a goodly return." End.

- 15 And concerning what was written about three trustworthy souls who are among the poor and working class having given a portion for the Huququ'llah - though it is small, yet coming from its owners despite their poverty, it is most praiseworthy and beloved. These matters were presented in the presence of Him from Whose grasp nothing can escape. This is what caused the ocean of utterance to surge in the realm of possibility. He says, blessed and exalted is He:

- 16 He is the One Who speaketh in truth!

- 17 O servants of the All-Merciful! My Name hath mentioned you, and We have mentioned you in a Tablet that cannot be equaled by the tablets of the world nor by what the nations possess. Your Lord, the Protector, the Self-Subsisting, beareth witness unto this. Ye have attained unto the recognition of the Wronged One, Whom the transgressors have made a prisoner because He summoned all unto God, the Lord of what was and what shall be. Bear ye witness as God hath borne witness before the creation of earth and heaven that there is no God but Me, the Truth, the Knower of the unseen. Whoso hath attained

فرمودند مقصود از آن توجّه آنحضرت بشطر مقصود بوده ولكن دستخط بعد آنحضرت مرقوم داشته بودند که حضرت افنان علیه من کلّ بهاء اباه و جناب امین علیه ۶۶۹ [بهاء الله] خواهش نموده اند بآنجهات توجّه نمایند بعد از عرض اینفقره در ساحت اقدس اینکلمه علیا از افق اعلی اشراق فرمود قوله جلّ و عرّ

- 14 حال که حضرات طالب شده اند اجابت افنان محبوبست لدی الوجه و اگر در ارض یاء و اطراف آن چند روزی سیر نمایند محبوبست انتی اهل ولایت و اقربا هم از ملاقات آنحضرت البتّه بفرح تازه و سرور جدید فائز میشوند و اینکه مرقوم [داشتند] که دوستان الهی طرّاً در هر ارض استدعای ذکر نموده اند ایفقره بشرف اصغافائز قوله جلّ جلاله یا اسمی علیک بهائی و عنایتی و رحمتی هر نفسی اراده نموده اسم آن در ساحت اقدس مذکور آید لعمری ذکرش مذکور و از قلم اعلی مسطور بشّر من قبلی کلّ من اراد عنایتی و توجّهی قلّ الله یسمع و یری و هو السّميع المجیب هر یک را بعنایت حتّی بشارت دهید و بر استقامت و ما یرتفع به شأن الانسان وصیت نمائید طوبی لهم لهم حسن مآب انتی

- 15 و اینکه مرقوم داشتند از جمله نفوس مطمئنّه سه نفس که از کسبه و ضعفا هستند وجهی از بابت حقوق الله داده اند و جزئی است ولی از صاحبانش با ضعف حال بسیار پسندیده و محبوبست اینراتب در ساحت من لا یخرج عن قبضته من شیء عرض شد هذا ما ماج به بحر البیان فی الامکان قوله تبارک و تعالی

- 16 هو الناطق بالحقّ

- 17 یا عباد الرحمن قد ذکرکم اسمی ذکرنا کم بلوح لا تعادله الواح العالم ولا ما عند الأمم یشهد بذلک ربکم المهیمن القیوم قد فرتم عرفان المظلوم الذی جعله المعتدون مسجوناً بما دعا کلّ الی الله ربّ ما کان و ما یکون ان اشهدوا بما شهد الله قبل خلق الارض و السّماء انه لا اله الا انا الحقّ علّام الغیوب من فاز بعرفانی انه من الملائع الا علی عند الله فاطر السّماء و مالک الاسماء و الذی

unto My recognition, he is indeed of the Supreme Concourse in the sight of God, the Fashioner of the heavens and the Lord of Names; and he who hath been prevented is accounted among the heedless in the Preserved Tablet. God hath heard your call and witnessed your turning unto Him, and hath sent down for you that which shall be with you in every world of the worlds of your Lord, the Mighty, the Loving. Beware lest the clamor of the babblers prevent you from God, the Lord of the worlds. Preserve what ye have been given through this Name that dominateth over all who are in the heavens and the earth.

منع آنه من الغافلین فی لوح محفوظ قد سمع الله ندائکم و رأى اقبالکم و انزل لکم ما يكون معکم فيکلّ عالم من عوالم ربکم العزيز الودود اياکم ان [تمنعکم] ضوضاء الناعقین عن الله رب العالمین ان احفظوا ما اوتیتهم بهذا الاسم المهيمن على من فی السموات و الارضین انتی

- 18 Praise be to God, they have attained unto the bounty of the True One, exalted be His glory, and what they have given hath been accepted, and a receipt shall be sent. If possible, it would be beloved if that sum could be delivered in the land of Kha to Mulla 'Ali Bajistani (upon him be the Glory of God), that he might use half himself and deliver the other half to Ibn-i-Shahid (upon him be the Glory of God).

18 لله الحمد بعنايت حقّ جلّ جلاله فائز [گشتند] و آنچه هم [داده اند] بطراز قبول فائز و ورقه وصول هم ارسال میشود اگر بشود آنچه را در ارض خاء بجانب ملا علی بجستانی علیه بهاء الله [برسانند] محبوسست که نصف را خود ایشان تصرف نمایند و نصف دیگر را بجانب ابن شهید علیه ۹ ۶۶ [بهاء الله] برسانند

- 19 In reference to thy mention of His Honor Aqa Mirza Muhammad Ja'far and His Honor Aqa Mirza Mihdi, upon them be the Glory of God, this was presented before the Divine Throne and attained the honor of being heard, and the petition of His Honor Aqa Mirza Muhammad Ja'far which he had written to thy presence was likewise presented before the Throne. Two most holy and most exalted Tablets were revealed from the heaven of divine will especially for them and were sent forth. God willing, they will attain unto them and drink from their ocean of inner meanings.

19 اینکه ذکر جناب آقا میرزا محمد جعفر و جناب آقا میرزا مهدی علیهما ۹ ۶۶ [بهاء الله] را فرمودند تلقاء عرش بشرف اصغا فائز و عریضه جناب آقا میرزا محمد جعفر که بآنحضرت نوشته بودند آنهم لدی العرش عرض شد و دو لوح امنع اقدس از سماء مشیت مخصوص ایشان نازل و ارسال شد انشاءالله بان فائز شوند و از بحر معانی آن پیاشامند

- 20 Similarly, mention was made of the devout, enkindled hand-maidens - the honored aunt and her two daughters, upon them be the Glory of God and His favors - and it was written that they are counted among the first believers. After these matters were presented in the Most Holy and Most Exalted Presence, these verses shone forth from the horizon of grace. He saith, exalted be His glory:

20 و همچنین ذکر مخدرات قانتات مشتعلات علیا جناب عمه و دو صبیّه ایشان علیهنّ بهاء الله و عنایاته را فرموده بودند و مرقوم داشتند که از اول نفوس شمرده میشوند بعد از عرض مراتب در ساحت امنع اقدس این آیات مشرقا از افق فضل لائح قوله جلّ جلاله

- 21 In My Name, the All-Remembering, the All-Seeing

21 بسمی الذاکر البصیر

- 22 O My Name! Upon thee be My glory and My mercy. By the life of God, thou hast spoken the truth. The aunt and Khadijih in the early days attained unto faith, drank from the Kawthar of love, and received a mighty portion from the Euphrates of certitude. The sweet fragrances of the love of the All-Merciful have ever wafted from them, and they have, to the extent possible, exerted mighty efforts in service to His Cause and His loved ones. In the path of God they heard and witnessed that which caused grief to the hearts of those near unto Him. Blessed are

22 یا اسمی علیک بهائی و رحمتی لعمر الله قد نطقت بالحقّ عمه و خدیجه در اول ایام بایمان فائز از کوثر حب آشامیدند و از فوات ایقان قسمت عظیم بردند لازال نفعات محبت رحمن از ایشان متضوع و بقدر مقدور در خدمت امر و اولیائش جهد بلیغ مبذول داشته اند و در سبیل الهی شنیدند و دیدند آنچه را که سبب حزن قلوب مقربین بوده طوبی از برای ایشان لعمری لا

they! By My life, all that is on earth cannot equal what hath been ordained for them. Praise be to God that they attained unto acceptance, certitude, recognition and utterance of "yea." The divine testimony concerning them sufficeth and endureth. Verily, He doth not suffer the reward of the doers of good, whether men or women, to be lost. Convey to them My glad-tidings and remind them on behalf of the Wronged One. The glory shining from the horizon of the heaven of My utterance be upon them and upon their children who have acknowledged that which the Tongue of Grandeur hath spoken: "Verily there is none other God but Me, the Protector, the Self-Subsisting."

يعادل بما قدّر لهنّ ما في الأرض جميعاً لله الحمد
باقبال و ايقان و توجه و قول بلى فائز گشتند
شهادت الهی در باره ایشان کافی و باقی آنه لا
يضيع اجر المحسنين و المحسنات بشهرن من قبل
و ذکرهن من لدی المظلوم البهاء المشرق من افق
سماء بیانی علین و علی ابنائها الذین اعترفوا بما
نطقی به لسان العظمة انه لا اله الا انا المهيم
القيوم انتهى

23 Their mention hath ever been in the Most Holy Presence, and there hath been revealed for them that which shall endure as long as the names endure. The servant beseecheth God, his Lord, to grant them success, to strengthen them, and draw them nigh unto Him. Verily, He is powerful over whatsoever He willeth, and He is the Forgiving, the Generous.

23 ذکر ایشان لازال در ساحت اقدس بوده و نازل
شد از برای ایشان آنچه که بدوام اسماء باقی و
پاینده است آن انخادم یسأل الله ربه بأن يوفقهن
و يؤيدهن و يقربهن اليه انه هو المقتدر على ما
يشاء و هو الغفور الكريم

24 Likewise, two Most Holy, Most Exalted, Most Glorious Tablets were revealed and sent especially for His Honor Aqa Muhammad-'Ali and Aqa Muhammad-Husayn, upon them be the Glory of God. God willing, they will attain unto them. Some time ago their petitions attained the Most Holy Presence. Verily our Lord, the All-Merciful, is the Succorer, the Almighty, the All-Knowing, the All-Wise.

24 و همچنین دو لوح اقدس ابهی مخصوص
جناب آقا محمد علی و آقا محمد حسین علیهما بهاء
الله نازل و ارسال شد انشاء الله بأن فائز شوند
چندی قبل عرایض ایشان بساحت اقدس فائز
آن ربنا الرحمن هو المؤيد المقتدر العليم الحكيم

25 Regarding thy mention of His Honor Aqa Mirza 'Abdu'r-Rahim of Qamsar, upon him be the Glory of God, and likewise the amount of six (vav) for the Huquq which His Honor Aqa Zaynu'l-'Abidin from Mazgan, upon him be the Glory of God, had sent through him - these matters were presented before His countenance. This is what was revealed for His Honor Mir, upon him be the Glory of God. He saith, exalted be His utterance:

25 اینکه ذکر جناب آقا میرزا عبدالرحیم از اهل قصر
علیه بهاء الله را فرموده بودند و همچنین عدد
واو از بابت حقوق که جناب آقا زین العابدین از
اهل مارگان علیه ۶۶۹ [بهاء الله] بتوسط ایشان
ارسال داشته اند این مراتب تلقاء وجه عرض شد
هذا ما نزل لجناب مير عليه ۶۶۹ [بهاء الله]
قوله عزّ بيانه

26 I am the Expounder, the All-Wise

26 انا المبين الحكيم

27 O Mir! Great is the Cause and great is the Day! Some followers of the Bayan have until now failed to comprehend the Day and cling to former vain imaginings. Say: O people! Today is God's Day wherein none is mentioned but Him. If a soul should be confirmed in the worship of all who have gone before and shall come after, and in less than that moment turn his gaze to aught else, he hath not been nor ever shall be accounted among the people of unity, and all his deeds shall be as scattered dust. Have they not heard the words of the people of the Furqan, that is, the Shi'ih sect, and have they not weighed the imaginings of the past? How then are they occupied in renewing suspicions and idle fancies? Nay, they are in manifest

27 یا میر امر عظیم است و یوم عظیم بعضی از اهل
بیان تا حین ادراک یوم را ننموده اند باوهامات
قبل متمسکند بگوای قوم امروز یوم الله است
لا يذكر فيه الا هو اگر نفسی عبادت اولین و
آخرین مؤید شود و در اقل من آن بدویش ناظر
او از اهل توحید نبوده و نیست و جمیع اعمالش
هباءً منبثاً بوده و خواهد بود آیا اقوال اهل فرقان
یعنی حزب شیعه را نشنیده اند و توهمات قبل را
نسنجیده اند مع ذلک چگونه در تجدید ظنون و
اوهام مشغول شده اند الا انهم فی خسران مبين

loss! Though all days of Manifestation are, in one sense, the Days of God, yet this Day was the object of the desire of all Prophets and Messengers. In all Books, Scriptures and Tablets it is adorned with the ornament of distinction. Say: Fear God, O people, and be not of them that join partners with Him! Be steadfast in the Cause, and voice the praise of thy Lord, and be firm in such wise that the edifices of doubts and idle fancies may tremble. Thus doth the Mother Book command thee.

اگرچه ایام ظهور در یک مقام ایام الله بوده ولیکن این یوم را جمیع انبیا و مرسلین طالب لقایش بوده‌اند در جمیع کتب و صحف و زیر بطراز تخصیص مزین است قل اتقوا الله یا قوم و لا تكونوا من المشرکین کن قائماً علی الأمر و ناطقاً ببناء مولاک و مستقیماً علی شأن [تضطرب] به هیاکل الظنون و الأوهام کذلک یا مرک من عنده امّ الکتاب

- 28 We make mention of the friend who hath attained to the remembrance and utterance from the All-Merciful. We beseech God to aid him in that which will exalt His firm and wise Cause. Convey My greetings unto him and unto My loved ones there. We counsel them to manifest the utmost steadfastness and that which befitteth this glorious and wondrous Day. My Name, upon Him be My glory, hath made mention of thee. We make mention of thee through this manifest remembrance. Thou hast attained unto thy Lord's remembrance time and again - this from His great bounty. The glory be upon you from God, the Lord of the worlds.

28 و نذکر الخلیل الذی فاز بالذکر و البیان من لدی الرحمن نسأل الله بأن یوفقه علی ما یرتفع به امره المبرم الحکیم کبر من قبلی علی وجهه و علی اولیائی هناك انا نوصیهم بالاستقامة الکبری و بما ینبغی لهذا الیوم العزیز البدیع قد ذکرک اسمی علیه بهائی ذکرناک بهذا الذکر المبین قد فرت بذکر ربک مرّة بعد مرّة هذا من فضله العظیم البهاء علیکم من لدی الله ربّ العالمین

- 29 We make mention of Zaynu'l-'Abidin who hath acted according to what was commanded in the Book of God. Blessed is the servant who hath testified to that which the Desired One hath testified, and hath performed in His path that which hath caused his remembrance to be exalted among His sincere servants.

29 و نذکر زین العابدین الذی عمل بما امر به فی کتاب الله طوبی لعبد شهد بما شهد به المقصود و عمل فی سبيله ما ارتفع به ذکره بین عباده المخلصین انتهى

- 30 A hundred thousand thanks to the Desired One of the world! Whenever mention is made of one of His loved ones in His presence, it is adorned with the lights of His grace and embellished with the ornament of His favor. Particularly those souls whom that Excellency hath mentioned - each one hath attained unto wondrous, sublime, enduring and eternal verses. Blessed are they, and joy be unto them, and all good be unto them! This evanescent servant beseecheth all to remember him at the time of mention and praise, and to seek confirmation for him in the service of this mighty and great Cause.

30 صد هزار شکر مقصود عالم را هر هنگام ذکر یکی از اولیا در ساحتش مذکور بانوار عنایت مزین و بطراز فضل مطرز مخصوص نفوسیکه آنحضرت ذکر نموده‌اند هر یک بآیات بدیعه منیعه باقیه دائمه فائز گشته‌اند طوبی لهم و نعیماً لهم و کلّ خیر لهم اینعبد فانی از کل رجا مینماید در احیان ذکر و ثنا فراموشش ننماید و از برایش تأیید بطلبند بر خدمت این امر عزیز عظیم

- 31 Concerning what was written about spending an evening at the home of Aqa Siyyid Muhammad-Baqir, upon him be the glory of God, in the company of the friends of God, engaged in the remembrance of the Beloved of the worlds - this matter was presented in the Most Holy and Most Exalted Court. His Word, exalted be His glory:

31 اینکه مرقوم داشتند شبی از شبها در بیت جناب آقا سید محمد باقر علیه بهاء الله با دوستان الهی معاشر و بذکر محبوب عالمیان مشغول اینفقره در ساحت امنع اقدس بشرف اصغا فائز قوله جلّ جلاله

- 32 In My Name, through which the sea hath surged and the fragrance hath wafted

32 بسمی الذی به ماج البحر و هاج العرف

- 33 Blessed is he whose tongue hath spoken in praise of his Lord, and he who hath inhaled the fragrance of His luminous garment, and he whose ear hath heard His sweetest call, and he whose eyes have beheld His glorious countenance. O Siyyid, O Muhammad-i-Qabl-i-Baqir! My Name, upon Him be My glory, hath made mention of thee. We make mention of thee that thou mayest give thanks unto thy Lord, the All-Forgiving, the Most Bountiful.
- 34 The greatest of all deeds in this day is steadfastness, for the people have been reared in the midst of vain imaginings. Blessed is he who hath cast aside the vain imaginings and utterances of the past and hath fixed his gaze upon the horizon of certitude alone. Those souls who are deprived of knowledge have clung to the words of the people of the Furqan and have arisen to lead others astray. This was the promise of God, exalted be His glory, and He hath given tidings in His Books of that which hath appeared and shall appear. Hold fast unto the cord of thy Lord's loving-kindness and cleave unto His luminous hem.
- 35 Blessed is thy house wherein My remembrance hath been raised, and wherein My Name and My loved ones have been present. Remember them on My behalf, and convey My greetings unto them, and give them the glad-tidings of My loving-kindness and mercy. We beseech God to aid them to serve His Cause, to send down upon them blessings from His presence, and to give them to drink from the Kawthar of steadfastness by the hands of His bounty. Verily, He is the Mighty, the Supreme, the Self-Subsisting.
- 36 As to what was written regarding the distress of the friends - the good of the world, the blessings of the world, and the power and might of the world, all are directed towards them and reckoned as theirs. How many companions in the time of the Seal of the Prophets, may all else but Him be sacrificed for His sake, had not even sustenance for the night, yet they held fast unto patience and were adorned with the ornament of resignation, until there was sent down unto them from the heaven of grace that which the reckoners were powerless to reckon. Soon they shall witness that which hath been revealed in the Book. The riches of the world and its good shall turn towards them from all directions. What is needed now is unity and harmony, wisdom and the teaching of the Cause in such wise as not to create commotion. This hath been and is incumbent upon the servants, and the rest is with God, exalted be His glory.
- 37 Despite the expenses of this land, of which thou art aware, if any portion of the Huquq reacheth Us or arriveth, it hath been and will be given. What Ismi hath written in this regard
- طوبی لذی لسان نطق بثناء مولاہ و لذی شہم
وجد عرف قیصہ المنیر و لذی اذن سمع ندائہ
الأحلی و لذی بصر فاز بمنظرہ الکریم یا سید یا
محمد قبل باقر قد ذکرک اسمی علیہ بہائی ذکرناک
لتشکر ربک الغفور الکریم
- از اعظم اعمال امروز استقامت است چه که
ناس از قبل باوہام تربیت شدہ اند طوبی از برای
نفسیکہ اوہامات و گفتارہای قبل را ریخت و
باقی یقین وحدہ ناظر و متوجہ نفوسیکہ از آگاہی
محرومند باقوال اہل فرقان تمسک نمودہ اند و در
اضلال خلق قیام کردہ اند و این وعدہای حق
جلّ جلالہ بودہ و در کتب بآنچہ ظاہر شدہ و
بشود اخبار فرمودہ تمسک بجبل عنایہ ربک و
تشبث بذیلہ المنیر
- طوبی لبیتک بما ارتفع فیہ ذکری و حضر فیہ اسمی
و احبائی ذکرہم من عندی و کبر علی وجوہہم
من قبلی و بشرہم بعنایتی و رحمتی نسأل اللہ بأن
یؤیدہم علی خدمۃ امرہ و یزئل علیہم برکۃ من
عندہ و یسقیم کواثر الاستقامۃ بأیادی عطائہ انہ
ہو المقتدر المہیمن القیوم انتہی
- ایکہ در بارہٴ پریشانی احباب مرقوم داشتند خیر
عالم و برکت عالم و قدرت و قوۃ عالم کل بایشان
متوجہ و از ایشان محسوب چہ مقدار از اصحاب
در زمان خاتم انبیاء روح ما سواہ فدائہ قوت شب
نداشتند کہ بصبر متمسک و بطراز اصطبار مزین
الی ان نزل لہم من سماء الفضل ما عجزت عن
احصائہ المحصون عنقریب مشاہدہ مینماید آنچہ
در کتاب نازل ثروت عالم و خیر آن از جمیع
جہات توجہ مینماید حال آنچہ لازم است اتحاد
و اتفاق و حکمت و تبلیغ امر بقسمیکہ سبب
ضویاً نشود این بر عباد بودہ و ہست و مابقی با
حق جلّ جلالہ است
- مع مصروف این ارض کہ آنحضرت مطلعند اگر
از حقوق چیزی خبرش برسد یا وارد شود دادہ
شدہ و میشود فرمودند آنچہ اسمی در این باب

is correct; indeed, great breaches shall appear, as they already have. Concerning the beloved Aqa Mirza Asadu'llah, upon him be the glory of God and the trust of God, what was written hath caused boundless joy. Praise be to God, and thanksgiving and glory be unto Him, and His is the power and strength and bounty. However, according to the command, at present a small place must be designated without furnishings, otherwise it is in danger. Many wicked heedless ones are to be seen; should they become aware, they may perhaps arise to commit previous deeds. At the outset of any matter its end must be considered. The place must be taken in such wise as to leave no room for anyone to make claims.

نوشته صحیح است بلکه رخنه‌های عظیمه ظاهر میشود چنانچه شده در بارهء محبوبی جناب آقا میرزا اسدالله علیه ۹۶ [بهاء الله] و امانت ۶۶ [الله] مرقوم [داشتند] از این خبر فرح لایحصى ظاهر لله الحمد و له الشکر و الثناء و له القدرة و القوة و العطاء ولكن حسب الامر حال باید محل مختصری بدون اسباب معین شود والا در خطر است غافلین بسیار شقی مشاهده میشوند اگر مطلع شوند لعل بعمل قبل قیام نمایند باید در اول امر عاقبت آنرا مشاهده نمود باید محل بقسمی اخذ شود که از برای نفسی مجال ادعا نماند

38 And likewise it was written that one night they were honored to be in the house of Aqa Muhammad-'Ali, upon him be the glory of God, together with the friends of God, upon them be the glory of God. This matter in its entirety was presented before the Presence. This is what was revealed in reply from our Lord, the Lord of the Final End. His word, exalted and mighty is He:

38 و همچنین مرقوم داشته بودند شبی از شبها در بیت جناب آقا محمد علی خ علیه بهاء الله تشریف داشتند مع دوستان حق علیم بهاء الله اینفقره هم بتمامه امام وجه عرض شد هذا ما نزل فی الجواب من لدن ربنا مالک المآب قوله جل و عز

39 In My Name, Who heareth and seeth

39 بسمی الذی یسمع و یری

40 O Muhammad-'Ali! For successive years thou hast been blessed with the remembrance of the Lord of Names and Attributes. Thou hast drunk from the cup of reunion and partaken of the ocean of meeting. Thou hast heard that which was mentioned in the divine Books and witnessed that which was recorded therein. Blessed art thou and blessed is thy son who hath attained unto the tablets of his Lord, the All-Bountiful. Thy mention and that of thy sons hath been immortalized in God's Book. We beseech God to aid thee in preserving that which He hath bestowed. We testify that thou didst migrate and attain Our presence, and didst hear and see. Rejoice thou in thy Lord's loving-kindness and be of them that are steadfast.

40 یا محمد علی در سنین متوالیات بذکر مالک اسماء و صفات فائز شدی از کأس وصال نوشیدی و از بحر لقا آشامیدی شنیدی آنچه را که در کتب الهی مذکور و دیدی آنچه را که در او مسطور طوبی لک و لایبک الذی فاز بألواح ربّه الکریم ذکر تو و ابناء در کتاب الهی بخند از حق میطلبیم ترا مؤید فرماید بر حفظ آنچه عطا فرموده نشهد انک هاجرت و حضرت و سمعت و رأیت ان افرح بعناية ربک و کن من الراشخین

41 We make mention of the Hakim, brother of the Hakim, who attained Our presence and discovered the fragrance of Our wondrous Revelation. O Aqa Khan! Harken unto the call of thy Lord, the All-Merciful, from the Divine Lote-Tree upon this elevated Mount in the most noble of spots. Verily, there is none other God but Him, the Mighty, the All-Bestowing. Thy mention hath been made before the Wronged One, and there hath been revealed for thee a tablet from whose horizon hath shone the star of thy Lord's loving-kindness, the Lord of all men. Blessed art thou for having turned unto the Dayspring of Revelation and heard the call of Him Who conversed on Sinai,

41 و نذکر الحکیم اخ الحکیم الذی فاز بلقائی و وجد عرف ظهوری البدیع یا آقا خان ان استمع نداء ربک الرحمن من سدرة الانسان علی هذا الطور المرتفع علی اشرف البقاع انه لا اله الا هو العزيز الوهاب قد ذکر ذکرک لدى المظلوم و نزل لک لوح لاح من افقه نجم عناية ربک مالک الرقاب طوبی لک بما اقبلت الی مشرق الظهور و سمعت نداء مکلم الطور الذی کان موعوداً فی الزبر و الألواح نسأل الله بأن يؤیدک و یوفقک

Who was promised in the Books and Tablets. We beseech God to strengthen thee, prosper thee, and ordain for thee through His Most Exalted Pen the best of this world and the next. Verily, He is the Omnipotent over whatsoever He willeth, through His Name whereby He hath subdued all who are in earth and heaven. Soon shall all thou seest today perish, and there shall endure what hath been ordained by God, the Lord of Lords. We counsel thee to preserve what thou hast been given and to remain steadfast, which God hath made among the most excellent of deeds.

و یکتب لک من قلبه الاعلی خیر الآخرة و
الأولى انه هو المقتدر علی ما یشاء باسمه الذی
سخر من فی الأرضین و السموات سیفنی ما تراه
الیوم و یتقی ما قدر من لدی الله ربّ الأرباب
انا نوصیک بحفظ ما اوتیت و بالاستقامة الّتی
جعلها الله من افضل الأعمال انّهی

- 42 The waves of the ocean of bounty have encompassed all, and the lights of the Sun of loving-kindness have shone upon all. This servant beseecheth God that He may make all aware of what He desireth, for should they become aware, all would arise to serve His Cause. Praise be to God that both the aforementioned ones - namely Aqa Muhammad-'Ali and Aqa Khan, upon them be the Glory of the All-Merciful - have drunk from the cup of meeting with their heart's Desire and have attained unto that which was promised in the Books. I beseech God to strengthen them in steadfastness, which is mentioned as the most excellent of deeds, and service. I convey greetings and salutations to each, and likewise to the sons of Aqa Muhammad-'Ali, upon them be the Glory of God - the eldest son and the others. Praise be to God, they are mentioned in His presence and have attained His loving-kindness. Praise be to Him in all conditions. I beseech and hope from God that He may open the door of bounty and extend the hand of giving. Verily, He hath power over all things.

42 امواج دریای فضل کل را احاطه نمود و انوار
آفتاب عنایت بر کل تجلّی فرمود اینفانی از حقّ
سائل که جمیع را بما اراد آگاه فرماید چه اگر
آگاه شوند کل بر خدمتش قیام نمایند الحمد لله
جناب مذکور و مذکور یعنی جناب آقا محمد علی
و جناب آقا خان علیهما بهاء الرحمن از کأس لقاء
حضرت مقصود آشامیدند و به ما هو الموعد فی
الکتاب فائز گشتند از حقّ تأیید میطلبم ایشانرا
مؤید فرماید بر استقامت که از افضل اعمال
مذکور و خدمت هر یک تکبیر و سلام میرسانم
و همچنین خدمت ابناء جناب آقا محمد علی علیهم
بهاء الله ابن اکبر و سایرین تکبیر و سلام میرسانم
الله الحمد لیدی الوجه مذکورید و بعنایت فائز له
الحمد فیکل الأحوال از حق سائل و آمل که
باب فضل بگشاید و ید عطا دست گیرد انه علی
کلّشیء قدیر

- 43 As for what they wrote concerning their difficult circumstances, they were told to act in whatever way they deem advisable, whether through the Huquq or other means. They should certainly give attention to this matter. Since this is the divine will, relief shall surely come. In His grasp is the control of all affairs and He is the All-Powerful, the Almighty.

43 و اینکه در عسر امور ایشان مرقوم [داشتند]
فرمودند بهر نحو مصلحت دانند عمل نمایند چه
از بابت حقوق اگر وجهی برسد و چه از سبیل
اخری البتّه در این فقره توجه نمایند چون اراده
الهی تعلق گرفته البتّه فرج میرسد فی قبضته زمام
الأمر و هو المقتدر القدیر انّهی

- 44 Regarding what they wrote about the honorable Hudhud, upon her be the Glory of God, in these days news arrived of a sum of twenty tumans which has been ordered to be sent to her, with the remainder to be given to certain others. If further news arrives, it shall be transferred.

44 و اینکه در باره مخدّره هدهد علیها بهاء الله مرقوم
فرموده بودند این ایّام خبر وجهی رسید مبلغ
بیست تومان امر صادر بایشان برسد و مابقی
ببعضی دیگر اگر باز خبری برسد حواله میشود

- 45 O My Name! Upon thee be My glory! Ha and Sin, upon him be My glory! From the beginning of the Cause he turned to the Most Exalted Horizon and in a few years was enabled to serve the Cause through mention and praise. We beseech God to strengthen him to preserve this station. He is the Powerful,

45 اینکه در باره جناب آقا محمد حسین ل ط علیه
بهاء الله مرقوم [داشتند] در پیشگاه حضور
مالک ظهور عرض شد هذا ما نطق به لسان
مالک الأسماء فی سجن عکاء قوله جلّ جلاله یا
اسمی علیک بهائی حاء و سین علیه بهائی از اوّل

the Mighty. God willing, may he be assisted to perform that which is regarded as the most excellent of all deeds in the sight of God, and which shall endure throughout the kingdom of earth and heaven. O My Name! Give him the glad tidings of a favor from which the sun of permission hath dawned from the horizon of his Lord's gracious will. He may turn with such turning as causeth all created things to turn towards the precincts of nearness and meeting - the station wherein the Speaker of the Mount proclaimeth: The Kingdom belongeth unto God, the Lord of Lords.

امر بافق اعلیٰ توجّه نمود و در سنین معدودات
بذکر و ثنا و خدمت امر موفق شد از حقّ
میطلبیم او را بر حفظ این مقام مؤید فرماید اوست
بر هر شیء قادر و توانا انشاء الله مؤید شود بر
عملی که از سید اعمال لدی الله مذکور است
و بدوام ملک و ملکوت باقی و پاینده یا اسمی
بشّر بعنایتی قد اشرقت له شمس الاذن من افق
مشیه ربّه الکریم له ان یتوجه بتوجه [توجه] به
الموجودات الی شطر القرب و اللقّاء المقام الذی
فیه ینطق مکلم الطور الملک لله ربّ الأرباب
انتهی

- 46 Blessed is he, for he hath attained unto that which he sought. However, as bidden, he must observe wisdom and its requirements. If circumstances are favorable, well and good; if not, patience is preferable.

46 طوبی از برای ایشان چه که فائز شدند بآنچه
طلب نمودند ولكن حسب الأمر باید بحکمت
ناظر باشند و بمقتضیات آن اگر موافق شد نعم
المراد والا الصبر اولی

- 47 As to the mention thou hast made of the feast given by the honored mother of the family, upon her be the Glory of God, and likewise the mention of the minister and his son and their circumstances, upon them be God's loving-kindness - this was presented in the Presence of Him Who was God and there was naught else besides Him. Thus did the Tongue of our Lord, the All-Merciful, speak in the Kingdom of Utterance: O My Name! We have previously made mention of Muhammad - a mention whose fragrance shall endure and persist. We beseech God to assist him to do that which beseemeth His days and enable him to act according to that which hath been revealed in the Book. From this station We send Our greetings upon him, his brother and his son. Convey to all of them the Wronged One's greetings, that the greeting may draw them to the most exalted station and bring them near unto God, the Lord of all mankind. The world is evanescent and its treasures will not endure. We beseech God to enable those who are related to attain unto true relationship and to guide them to the straight path. Praise be to God that they have been mentioned and their names have flowed from the Pen of Utterance. This is the true blessing and the heavenly food. Glory be upon them and upon those who have attained unto this manifest Day and this firm and mighty Cause.

47 اینکه ذکر ضیافت علیا مخدّره امّ حرم علیا بهاء الله
را مرقوم [داشتند] و همچنین ذکر جناب وزیر و
ابن ایشان و احوال ایشان علیهم عنایة الله فرمودند
در مقررّ کان الله و لم یکن معه من شیء بشرف
اصغا فائز هذا ما نطق به لسان ربنا الرحمن فی
ملکوت البیان قوله عزّ و جلّ یا اسمی جناب
محمد را از قبل ذکر نمودیم ذکریکه عرفش پاینده
و باقی است از حقّ میطلبیم او را مؤید فرماید
بر آنچه سزاوار ایام اوست و موفق دارد بر عمل
بآنچه در کتاب نازل انا نسلم من هذا المقام علیه
و علی اخیه و ابنه کل را از قبل مظلوم سلام
برسان لیجذبهم السلام الی اعلیٰ المقام و یقرّبهم
الی الله مولی الأنام دنیا فانی و اسبابش غیر باقی
از حقّ میطلبیم منتسبین را بنسبت حقیقی فائز
فرماید و بصراط مستقیم راه نماید الحمد لله بذکر
فائز گشتند و از قلم بیان اسمشان جاری اینست
نعمت حقیقی و مائده سماء البهاء علیهم و علی
من فاز بهذا الیوم المبین و هذا الأمر المحکم المتین
انتهی

- 48 This evanescent servant beseecheth the Eternal Truth not to deprive any of those who are related from the sealed wine.

48 این خادم فانی از حقّ باقی سائل و آمل که جمیع
منتسبین را از رحیق مختوم محروم نفرماید

- 49 Concerning the mention thou hast made of the evening of arrival and the presence of the friends and of the loved

49 ذکر شب ورود و حضور حضرات و بعضی از
دوستان را فرموده بودند اینکمه علیا از افق اعلیٰ
در این مقام اشراق فرمود قوله جلّ جلاله اللهم صلّ

ones, this exalted Word hath shone forth from the Most Exalted Horizon at this point: O God! Bestow Thy blessings and peace upon the host, the guests, and those who were present, visited, attained, served, made mention and heard the praise of God, the Self-Subsisting, the All-Compelling.

50 Praise be to God! These exalted words encompassed all - the host, the guests, those who were present, those who rendered service for the sake of God, and those who made their way through the snow - all attained and received their portion from the ocean of God's mention. Happy are they! Especially for the honored mother of the family, upon her be the Glory of God, a Most Holy, Most Great Tablet was revealed, and likewise specifically for the leaf who is the sister of Aqa Mirza Mahmud, upon them both be the Glory of God, who made her way through snow and cold. Verily, He doth not suffer to be lost the reward of those men and women who do good.

51 And as to what ye wrote concerning Aqa Mir 'Ali-Naqi—may the glory of Baha rest upon him—and likewise the mention of the services he hath rendered unto the friends of God: this matter, after being laid before the Most Holy Presence, drew forth in reply these exalted words—His glory be magnified:

52 He is the All-Witness, the All-Informed.

53 Today all the friends of God must reflect upon matters of the past and become aware of the unripe fruits of false trees, that perchance they may not fall prey to new delusions in the future. The Shi'ih sect was considered the most exalted of religions, yet it became manifest as the lowest and most abject of all parties. Some followers of the Bayan who are deprived of the rays of the Sun of Truth and barred from the ocean of knowledge walk in the footsteps of that people. The true Herald and genuine King - that blessed Being Whose mention the Shi'ih sect made for years during nights and days, eagerly awaiting His appearance and yearning for His presence - after His manifestation they all pronounced the verdict of His death and martyred Him with grievous torment. That Holy One was martyred by the sword of that group's falsehood. For one thousand two hundred years and more they busied themselves with arranging beliefs and mentioning the paths of faith and certitude. In the end neither did those beliefs bear fruit nor were those words seen to yield any result, for they were deprived of the straight path and walked the ways of idle fancies and vain imaginings. They arranged multiple partners for God, glorified be His grandeur, while considering themselves believers. The ultimate end of that rebellious sect was what you saw and heard. How many souls whom they considered misguided, including those of the

و سلم علی صاحب البیت و ضیوفها و الذی حضر
و زار و فاز و خدم و ذکر و سمع ثناء الله المہمین
القیوم انتہی

50 لله الحمد اینکلمات عالیات شامل حال کل شد
از صاحب بیت و ضیوف و آنکه حاضر شد و
آنکه لوجه الله خدمت نمود و آنکه در برف توجّه
نمود جمیع فائز شدند و از بحر ذکر الهی قسمت
بردند هنیئاً لهم و مخصوص مخدّره ام حرم علیها ۹
۶۶ [بہاء الله] لوح امنع اقدس نازل و همچنین
مخصوص ورقه اخت جناب آقا میرزا محمود علیہما
۹ ۶۶ [بہاء الله] کہ در برف و برد توجّه نمود
انہ لا یضیع اجر المحسنین و اجر المحسنات

51 و اینکه ذکر جناب آقا میر علینقی علیہ ۹ ۶۶
[بہاء الله] را فرمودند و همچنین ذکر خدمات
ایشان دوستان الهی را اینفرقه بعد از عرض در
ساحت اقدس اینکلمات عالیات در جواب نازل
قوله جل جلالہ

52 هو الشّاهد الخبیر

53 امروز جمیع دوستان الهی باید در امورات قبل
تفکّر نمایند و بر اثمار غیر جنیّہ اشجار کاذبہ آگاہ
شوند کہ شاید از بعد باوہامات جدیدہ مبتلا
نگردند حزب شیعیہ از اعلیٰ المذاهب شمرده میشد
از ادنیٰ الأحزاب و اذلّهم ظاهر گشت بعضی از
اهل بیان کہ از انوار آفتاب حقیقت محرومند و
از بحر دانائی ممنوع بر قدم اتقوم مثنیٰ مینمایند
مبشر حقیقی و سلطان واقعی اتوجد مبارکی کہ
سالها در لیالی و ایام فرقه شیعیہ ذکرش مینمودند
و ظهورش را آمل و لقائش را سائل بعد از ظهور
کل برقتلش فتویٰ دادند و بعذاب عظیم شہیدش
نمودند آنحضرت بسیف کذب انگروه شہید شد
ہزار و دوست سہ بل ازید برتریب عقاید و
ذکر درایچ ایمان و ایقان مشغول بودند بالآخرہ نہ
آن عقاید ثمر بخشید و نہ آن الفاظ را حاصلی
مشہود چه کہ از صراط مستقیم محروم و در
سبل اوہام و ظنون سالک شرکاء متعدّدہ از
برای حقّ جلّ جلالہ ترتیب دادند و خود را
موحد میدانستند عاقبت آنفرقه باغیہ آن بود کہ
دیدید و شنیدید چه مقدار از نفوس را کہ از
گراہان میشمردند از جملہ اہل سنۃ و جماعت

Sunni sect, have now had the light of faith shine forth from their hearts such that they became accepted and attained His presence. Reflect upon the children of Abraham and the heirs of Moses, how they became enkindled with the fire of the Cause. Observe, then mention what the All-Merciful revealed in the Qur'an, blessed and exalted be His words: "And We desired to show favor unto those who were brought low in the land, and to make them leaders and to make them inheritors." Verily all grace is within His mighty grasp - He gives and withholds, and He is the All-Bountiful, the Most Generous.

54 The Supreme Pen today counsels all to steadfastness, for the croakers have appeared with evident craftiness and have striven and continue to strive to lead people astray. It is reported they have gathered the writings of this Revelation. God is aware and knowing of all intentions. We counsel all to the Most Great Steadfastness in such wise that the hearts of those who have denied God, the Lord of all worlds, may be astonished thereby.

55 We make mention in this station of him whom We named Khalil (Friend) in the Book. O Khalil! Harken unto the call from the Most Exalted Horizon. Verily thy Lord hath turned toward thee and made mention of thee in such wise that nothing possessed by all the parties can equal it. Glorify thy Lord's praise and remind the people of this Cause whereby all things have proclaimed: "The Kingdom belongeth unto God, the Lord of Lords!" Protect My servants from the calumnies of the people of the Bayan who have denied the All-Merciful by following vain imaginings and idle fancies. They desire to spread corruption in the land after its reformation. They are assuredly among the transgressors in the Scriptures and Tablets. Be a shepherd to God's flock and protect it from the wolves of the earth who have violated God's Covenant and His Testament and have committed that which caused the dwellers of the Most Exalted Paradise and those who circle thy Lord's throne at eventide and dawn to lament.

56 We make mention of Abdul-Rahim, who believed in God in the beginning and the end. We have mentioned him before and We mention him at this time with verses by which the mountains would take flight. Remind the servants of what befits the days of thy Lord, then protect them from those who have denied the Resurrection.

57 We make mention of Our loved ones and friends in that place and its surroundings, and give them glad tidings through the remembrance of God, the All-Knowing, the All-Wise. O loved ones of the All-Merciful! We counsel you with that which will

را حال از آفاق قلوب بعضی نور ایمان بشأنی مشرق که مقبول واقع شدند و بلقا فائز گشتند در ابناء خلیل و وراثت کلم تفکر نمائید چگونه از نار امر مشتعل شدند انظر ثم اذكر ما انزله الرحمن في الفرقان قوله تبارك و تعالى نريد ان نمن على الذين استضعفوا في الأرض و نجعلهم ائمة و نجعلهم الوارثين ان الفضل كله في قبضة قدرته يؤتي و يمنع و هو الفضال الكريم

54 قلم اعلی امروز کل را باستقامت وصیت میفرماید چه که ناعقین بمر مبین ظاهر و آشکار در اضلال ناس سعيها نموده و مینمایند از قرار مذکور آثار اینظهور را جمع نموده اند حق بر ارادهء کل عالم و آگاه انا نوصی الكل بالاستقامة الكبرى على شأن تحيیر بها افتدة الذين كفروا بالله رب العالمين

55 انا نذكر في هذا المقام الذي سميناه بالخليل في الكتاب يا خليل ان استمع النداء من الأفق الأعلى ان ربك توجه اليك و ذكرك بما لا يعادله ما عند الأحزاب سبح بحمد ربك و ذكر الناس بهذا الأمر الذي به نادت الأشياء الملك لله رب الأرباب ان احفظ عبادي من مفتریات اهل البيان الذين كفروا بالرحمن بما اتبعوا الظنون و الأوهام انهم ارادوا ان تفسدوا في الأرض بعد اصلاحها الا انهم من المعتدين في الزبر و الألواح كن راعي اغنام الله ثم احفظها من ذياب الأرض الذين نقضوا ميثاق الله و عهده و عملوا ما ناه به سكان الفردوس الأعلى و الذين يطوفون عرش ربك في العشي و الاشرار

56 و نذكر عبد الرحيم الذي آمن بالله في المبدء و المآب انا ذكرناه من قبل و نذكره هذا الحين بآيات تطير بها الجبال ذكر العباد بما ينبغي لأيام ربك ثم احفظهم من الذين كفروا بالمعاد

57 و نذكر اوليائي و احبائي هناك و ضواحيها و نبشرهم بذكر الله العليم الحكيم يا احباء الرحمن نوصيكم بما يرتفع به مقاماتكم و انا الناصح الخبير اياكم ان يمنعكم امر عن هذا الأمر او يحجبكم ذكر

elevate your stations, and I am the True Counsellor, the All-Informed. Beware lest any matter prevent you from this Cause, or any remembrance veil you from this Great News. You are in your homes while the Most Exalted Pen makes mention of you in this firm and impregnable Prison. And We make mention of My handmaidens and give them glad tidings of My loving-kindness and My mercy, which have preceded all who are in the heavens and the earth.

58 O Ali [Naqi]! My Name, upon Him be My glory, hath made mention of thee. We have remembered thee in this Clear Tablet. Be thou thankful to God for this most great favor and say: "Praise be unto Thee, O Thou the Goal of the mystics!" Glory be upon Al-Khalil and upon thy father and upon thee and upon thy wife and upon My loved ones who have held fast to My firm cord. End.

59 His is the praise and the favor at all times and under all conditions. He hath adorned His friends and loved ones with the crowns of mention and utterance. The Word of God endureth and whatsoever is therein endureth. This evanescent servant conveyeth his greetings to all the friends and loved ones, and seeketh steadfastness for all. The honored beloved one, Aqa Mir Abdul-Rahim, upon him be the Glory of God, hath been twice mentioned by the Most Exalted Pen in this letter. Blessed is he and blessed is he who hath attained unto the cup of bounty and favors. At this hour, when four and a half hours had passed from Wednesday, the 17th day of Jamadi'u'th-Thani, there was, on behalf of that Beloved One, accomplished that which the Desire of the world approveth, and the word of acceptance was revealed. Well is it with you, and with this servant.

60 Another matter: in the radiant letter which they had addressed to the honored beloved Haji Siyyid Javad—may the glory of Baha and His loving-kindness rest upon him—they had made mention of Haji 'Abdu'l-Husayn, and of Aqa 'Abdu'l-Hamid and his son, and likewise of Aqa Muhammad Bik, and of other friends who, together with that honored one, were eleven souls.

61 These matters were laid before the Most Holy and Inaccessible Threshold. There were revealed and dispatched two wondrous and weighty Tablets for Haji 'Abdu'l-Husayn and Aqa 'Abdu'l-Hamid—may the glory of Baha rest upon them both—let them be delivered unto them. And for Bik and the others there flowed from the Tongue of Grandeur words such as no tongue can bear to recount or describe. Yet, inasmuch as this servant was eager to dispatch the packet without delay, he acted only according to the least that was needful. By command, convey

عن هذا النبأ العظيم انتم في بيوتكم و يذكركم القلم
الأعلى في هذا السجن المحكم المتين و نذكر امائي
و نبشرون بعنايتي و رحمتي التي سبقت من في
السموات والأرضين

58 يا علي قبل [نقی] قد ذکرک اسمی علیہ بهائی
ذکرناک بهذا اللوح المبين ان اشكر الله بهذا الفضل
الأعظم و قل لك الحمد يا مقصود العارفين البهآء
على الخليل و على اباك و عليك و على ضلعك
و على احبائي الذين تمسكوا بحبل المتين انتهى

59 له الحمد و المنة در جميع احوال و احيان اوليا و
احباء خود را با کلیل ذکر و بیان مزین فرموده
کلمة الله باقی و ما فیها باقی این خادم فانی خدمت
اولیا و احبا طراً تکبیر عرض مینماید و از برای
کل استقامت میطلبد جناب حبیب مکرم آقا میر
عبدالرحیم علیہ بهآء الله در این نامه دو بار بذکر
قلم اعلی فائز شدند هنیئاً له و لمن فاز بکأس العناية
و الألطاف در این حین که چهار ساعت و نیم
از یوم چهارشنبه ۱۷ شهر جمادی الثانی گذشته
بوکالت آنجنوب عمل شد آنچه که محبوب عالم
است و کلمه قبول نازل هنیئاً لخصرتکم و لهذا
العبد

60 مطلب دیگر در دستخط انور که بجناب محبوب
مکرم حاجی سید ۱۴ [جواد] علیہ بهآء الله و
عنایتہ مرقوم داشته بودند ذکر جناب حاجی
عبدالحسین و جناب آقا عبدالحمید و ابن ایشان و
همچنین جناب آقا محمد بیک و سایر دوستان که
مع آنحضرت یازده نفس بوده فرموده بودند

61 اینراتب در ساحت امنع اقدس عرض شد
مخصوص جناب حاجی عبدالحسین و جناب آقا
عبدالحمید علیهما بهآء الله دو لوح بدیع منیع نازل
ارسال شد برسانند و همچنین مخصوص جناب
بیک و سایرین از لسان عظمت جاری شد آنچه
که هیچ لسانی از عهده ذکر و وصف برنیاید
ولکن از تعجیل که اینعبد داشته که پاکت
را زود ارسال دارد باقل واجب عمل شد

unto them, on behalf of God, the Takbir, and gladden them through the boundless bounties of the Desire of the world. This servant, likewise, sendeth unto each greetings, praise, and magnification. They had also written that, at the time of penning that letter, they were honored with the presence—in the house of the two exalted brothers, Aqa Muhammad Hashim and Aqa Muhammad-Husayn—may the glory of Baha and His mercy rest upon them. They had further mentioned Aqa Muhammad, Aqa Nasru'llah, and Ustad 'Ali, their neighbor. This account was submitted at the Gate of the Possessor of all men.

حسب الأمر إيشانرا از قبل حقّ تكبير [برسانيد] و بعنايات لانهيات مقصود عالميان مسرور [داريد] اينعبد هم خدمت هر يك سلام و ثنا و تكبير ميرساند اينكه مرقوم فرموده بودند حين تحرير دستخط در بيت جنابان آقا محمد هاشم و آقا محمد حسين عليهما بهاء الله اخوين مرفوعين عليهما بهاء الله و رحمة تشریف داشتند و همچنين ذكر جناب آقا محمد و آقا نصرالله و استاد على همسايه ايشانرا فرموده بودند اين تفصيل تلقاء باب مالک الرقاب عرض شد

- 62 This is what hath been sent down unto them from the heaven of the loving-kindness of our compassionate and generous Lord—His exalted utterance:

62 هذا ما نزل لهم من سماء غياة ربنا المشفق الكريم قوله جلت عظمته

- 63 In My Name, He Who speaketh in the Kingdom of Utterance.

63 بسمی الناطق فی ملکوت البيان

- 64 This is a Book sent down by the All-Merciful for those who have turned towards the Holy Court on a Day wherein every learned one was thunderstruck, every jurist was perturbed, and every wise one was shaken, save those whom God, the Lord of the worlds, willed otherwise.

64 کتاب انزله الرحمن للذين اقبلوا الى شطر القدس في يوم فيه انصعق كل عالم واضطرب كل فقيه و تزلزل كل حكيم الا من شاء الله رب العالمين

- 65 O Hashim! My Name hath mentioned thee, and We make mention of thee. Verily thy Lord is the All-Bountiful, the Most Generous. This is a Day wherein the Concourse on High circle round the Throne of thy Lord, the Master of humanity, yet those who claim adherence to the Bayan are among the heedless, clinging to the Calf and turning away from God, the Mighty, the Wise.

65 يا هاشم قد ذكرک اسمی ذکرناک ان ربک هو الفضال الکريم هذا يوم فيه يطوف الملاء الاعلى عرش ربک مولی الوری ولكن الذين ينسبون انفسهم الى البيان انهم من الغافلين متمسکين بالحوار معرضين عن الله العزيز الحكيم

- 66 O Husayn! Harken unto the call of Husayn. He makes mention of thee and counsels thee to show forth the Greater Steadfastness in this mighty Cause. Soon will a cawer come to you with the book of the iniquitous. He is indeed among those who deny God in His Book, the Mighty, the Praiseworthy. He will call you to the Calf and seeks to extinguish the light of God through the whisperings of satans. Blessed are those who remained with Us until their spirits ascended unto God, the Mighty, the Beautiful. The glory from Us be upon them both, and upon you, and upon those who have drunk the wine of steadfastness from the hands of the bounty of their Lord, the Ever-Flowing, the Generous.

66 يا حسين ان اسمع نداء الحسين انه يذکرک و يوصيک بالاستقامة الكبرى على هذا الأمر العظيم سوف يأتيكم ناعق بكتاب الفجار الا انه من الملحدین فی کتاب الله العزيز الحميد و يدعوکم الى العجل و يريد ان يطفئ نور الله بما عنده من همزات الشياطين طوبى للذين كانا معنا الى ان صعد ارواحهما الى الله العزيز الجميل البهاء من لدنا عليهما و عليكما و على الذين شربوا رحيق الاستقامة من ايدى غياة ربهم الفياض الکريم

- 67 We make mention of Muhammad, whom My Name hath mentioned, and We give him glad tidings of My loving-kindness and My mercy which have preceded all things, and of My remembrance before which all remembrances bow down. O Nasrullah! Harken unto the call of the Wronged One, then be steadfast in the Cause in such wise that the cawing of every cawer who

67 و نذكر محمد الذي ذكره اسمی و نبشّر بعنايتي و رحمتي التي سبقت الأشياء و بذکری الذي خضعت له الأذکار يا نصرالله ان اسمع نداء المظلوم ثم استقم على الأمر على شأن لا يزلک نعاق كل ناعق كفر بالله رب الأرباب تمسک

has disbelieved in God, the Lord of lords, will not cause thee to slip. Hold fast unto the Sure Handle and cling to the hem of thy Lord's grace, the Master of creation.

بالعروة الوثقى و تشبّث بذیل عنایة ربّک مالک الایجاد

68 We make mention of 'Ali, who was present before My Name, with a remembrance that shall never fade. O 'Ali! Rejoice in this Most Great Remembrance, then give thanks unto thy Lord, the Master of all men. We counsel you and My loved ones there to be steadfast in the Cause of your Lord, the Mighty, the All-Bestowing. Whoso makes mention of this Day besides Me is among the iniquitous in the Scriptures and Tablets. This is God's Day, wherein none is mentioned save Him. To this testify those possessed of understanding, and behind them the Revealer of verses.

68 و نذکر العلیّ الذی کان حاضراً لدى اسمی بذکر لا یعتزیه التفاد یا علی ان افرح بهذا الذکر الأعظم ثم اشکر ربّک مولی الأنام انا نوصیکم و احبائى هناك بالاستقامة علی امر ربکم العزیز الوهاب من یذکر هذا الیوم غیری انه من الفجار فی الزیر و الأولاح هذا یوم الله لا یذکر فیہ الا هو یشهد بذلك اولو الالباب و عن ورائهم منزل الآیات انتهى

69 A hundred thousand thanks must be offered in every moment, but what benefit when man is not capable of such? We are weak, we are lowly, we are poor - how can we render thanks for these successive bounties and consecutive favors? His is the praise and the favor. All the souls mentioned by that eminent one's pen have attained to that which hath no likeness or peer. We beseech God, exalted be His glory, to assist His loved ones to be steadfast, that they may not be deprived of the purpose of the world through the utterances of the whisperers and the signs of the fault-finders.

69 صد هزار بار باید شکر نمود در هر آنی و لکن چه فایده که انسان اینقدرها مستطیع نه ضعیفیم حقیریم فقیریم کجا میتوانیم از اداء شکر این عنایات متواتره و فضلهای متتابعه برآئیم له الحمد و المنة جمیع نفوس مذکوره که از قلم آنحضرت جاری فائز شدند بآنچه که از برای او مثل و شبه نبوده و نیست از حقّ جلّ جلاله سائل و آمل که احبای خود را براستقامت مؤید فرماید تا از گفته‌های هامزین و اشارات لامزین از مقصود عالم محروم نمانند

70 And as for the mention made of his honor Aqa Mirza Mahmud, upon him be the glory of God, and likewise those souls who came with him from Badaghan, this matter was presented in the Most Holy and Most Exalted Court and attained the honor of being heard. His word, exalted be His glory:

70 و اینکه ذکر جناب آقا میرزا محمود علیه بهاء الله را فرموده بودند و همچنین نفوسیکه با ایشان از بادغان آمده اینفقره در ساحت امنع اقدس عرض و بشرف اصغا فائز قوله جلّ جلاله

71 In My Name, the One Who ruleth over all names

71 بسمی المهیمن علی الأسماء

72 O Mahmud! Upon thee be My glory! Thou hast attained unto that which most of the peoples of the world, both past and present, have been deprived of despite their yearnings and aspirations. Thou hast attained unto a mention the like of which hath never been and shall never be. All divine Books bear witness unto this truth. We beseech God to set thee ablaze with the fire of His love - a fire that shall never be extinguished. O Mahmud! We counsel thee with that which will cause the exaltation of God's Cause. Today, the people of the Crimson Ark must remain so steadfast that the barking ones, the atheists, and the ungodly among the people of the Bayan shall be rendered powerless to speak. O Mahmud! For twelve hundred years the divines and pulpit-climbers led people astray, and

72 یا محمود علیک بهائی فائز شدی بامریکه اکثر اهل عالم بعد از طلب و آمال از او محرومند از قبل و بعد بذکری فائز شدی که از برای او مثل و شبه نبوده و نیست کتب الهی کلّها شاهد و گواه بوده و هست از حقّ میطلبیم ترا بنار محبتش مشتعل فرماید اشتعالیکه خاموشی نپذیرد یا محمود ترا بآنچه سبب ارتفاع امر الله است وصیت مینمائیم امروز باید اهل سفینه حرا بشائی مستقیم باشند که ناعقین و ملحدین و مشرکین از اهل بیان قادر بر تکلم نباشند یا محمود هزار و دویست سنه اهل عنائم و منابر ناس را گمراه نمودند و حاصل اعمالشان آن شد که بر محبوب عالم فتوی دادند

the result of their deeds was that they pronounced their verdict against the Beloved of the world and martyred Him. And now again these same souls desire to promote their former vain imaginings. They have not reflected even briefly upon what became of that party which considered itself the most exalted of all parties. Take heed, O ye who possess insight! Blessed art thou and blessed is he who fulfilleth his covenant and breaketh not the testament of God, the Lord of the worlds.

- 73 Convey My greetings unto Muhammad-i-Sadiq and give him the glad-tidings of My remembrance of him from this exalted station, that his heart may be assured through the remembrance of God, the Most High, the Most Great. We make mention of him who is named Hasan and counsel him with that which We have counselled Our loved ones before, and I am the All-Knowing Counsellor. Be thou vocal in My praise, turn thy face toward My horizon, and stand firm in My Cause whereby the limbs of the ungodly have quaked. We make mention of him who was named Ghulam-'Ali with a mention through which the sincere ones shall perceive the fragrance of their Lord's loving kindness. Beware lest the people of the Bayan, who have denied God, the Lord of the Day of Judgment, keep thee back from the All-Merciful. O Mahmud! Remind My loved ones on My behalf, then recite unto them the verses of thy Lord, and I am the All-Commanding, the All-Wise. The Glory be upon thee and upon them and upon everyone who is steadfast, firm and upright.

- 74 Praise and thanksgiving be unto Him. He made mention of the souls referred to, with verses that cannot be matched by aught possessed by the peoples of the world. This lowly servant, likewise, conveyeth the Takbir unto Aqa Mirza Mahmud—may the glory of Baha rest upon him—and unto the others, and beseecheth of God, exalted be His glory, steadfastness for each one. Verily He is the Bountiful, the Most Generous.

- 75 And as to what ye wrote—that Aqa Muhammad-Taqi, son of Aqa Muhammad-Ibrahim 'Arab, and Aqa Muhammad-'Ali, and Darab Bik—upon them be the glory of Baha—have arrived from Margh: this account was submitted before the Face of the Possessor of all being, and attained the honor of His attentive hearing. His glorious utterance:

- 76 In My Name, the All-Remembering, the All-Knowing.

- 77 O Muhammad-Taqi! Upon thy father and upon thee be My glory. He did speak My remembrance ere My Manifestation, and recognized Me before My Revelation. Verily he is of those who were mentioned in the Book of thy Lord, the All-Preserving, the Self-Subsisting.

و شهیدش نمودند و حال مجدد آن نفوس اراده ترویج اوهمات قبل را نموده اند در اقل من آن تفکر ننموده اند که حاصل آنحزب که خود را اعلیٰ الأحزاب میشمردند چه بوده فاعتبروا یا اولیٰ الأبصار طوبیٰ لک و لمن وفی بعهدہ و ما نقض میثاق الله رب العالمین

73 کبر من قبلی علی محمد قبل صادق و بشره بذکری آیه فی هذا المقام الرقیع لیطمئن قلبه بذکر الله العلیٰ العظیم و نذکر من سمی بحسن و نوصیه بما وصیناه به اولیائنا من قبل و انا الناصح العلیم کن ناطقاً بثنائی و متوجّهاً الی افقی و مستقیماً علی امری الذی به ارتعدت فرائض المشرکین و نذکر من سمی بغلام قبل علی بذکر یجد منه المخلصون عرف عناية ربهم الکريم ایاک ان یمنعک اهل البیان عن الرحمن الذین کفروا بالله مالک يوم الدين یا محمود ذکر احبائى من قبلی ثم اقرأ علیهم آیات ربک و انا الامر الحکیم البهاء علیک و علیهم و علی کل ثابت راسخ مستقیم انتهى

74 له الحمد و المنة نفوس مذکوره را ذکر فرمودند بآیاتیکه معادله نینماید بآن ما عند الأمم اینعبد هم خدمت جناب آقا میرزا محمود علیه ۹ ۶۶ [بهاء الله] و سایرین تکبیر میرساند و از حق جلّ جلاله از برای هر یک استقامت میطلبد انه هو الفیاض الکريم

75 و اینکه مرقوم فرمودند جناب آقا محمد تقی ابن جناب آقا محمد ابراهیم عرب و آقا محمد علی و داراب بیک علیهم بهاء الله از مرغ تشریف آورده اند این تفصیل امام وجه مالک وجود بشرف اصغا فائز قوله جلّ بیانه

76 بسمی الذاکر العلیم

77 یا محمد تقی علی ایک و علیک بهائی انه نطق بذکری قبل اظهاری و عرف قبل ابرازی انه ممن کان مذکور فی کتاب ربک المهیمن القیوم

- 78 This day We exhort all unto steadfastness in the Cause; for the wearers of turbans have arisen anew, and would bar the servants from the True One by the vain imaginings of the past. Blessed be thy brother who attained unto My presence and My service, and to circumambulation round about Me, and to hearkening unto My call, and to arising at My Gate, and to gazing upon My countenance—upon him be the glory of Baha, and the glory of His chosen ones and His well-favored, from the First that hath no beginning unto the Last whom hearts and minds can never compass.
- 78 اليوم كل را باستقامت امر مينمائيم چه كه ارباب عمام مجدّد احداث شده‌اند و عباد را بموهومات قبل از حقّ منع مينمايند طوبى لأخيک الذی فاز بلقائى و خدمتى و الطواف فى حولى و اصغاء ندائى و القيام لدى بابى و النظر الى وجهي عليه بهاء الله و بهاء اوليائه و اصفياؤه من الاول الذی لا اول له الى الآخر الذی لا تحصيه الأفتدة و العقول
- 79 And We make mention of Muhammad-'Ali, before whom Muhammad—My Name—hath been mentioned in his Book, and We give him glad tidings of My mercy that hath preceded all that are in the heavens and on the earth, and of My grace that hath encompassed existence, both the unseen and the seen. Take thou the Book of God with strength from Him. Verily He shall aid thee, as a grace from His presence. He is potent to do whatsoever He willeth, by His word "Be!" and it is.
- 79 و نذكر محمد قبل على الذی ذکره اسمي فى كتابه و نبشّره برحمتى الّتی سبقت من فى السموات و الأرض و بفضلی الذی احاط الوجود من الغيب و الشهود خذ کتاب الله بقوة من عنده انه ينصرک فضلاً من لدنه و هو المقتدر على ما اراد بقوله کن فيكون
- 80 And this was revealed for Darab Beg, upon him be 96 [Baha'u'llah].
- 80 و هذا ما نزلّ لجناب داراب بيک عليه ٩٦ ٩٦ [بهاء الله]
- 81 He is the Most Exalted, the Most Great.
- 81 هو العلىّ العظيم
- 82 O Darab! Harken unto what thy Lord, the All-Bountiful, cal-leth thee to in this final abode. He hath appeared and manifested what He desired, and He is the Almighty, the Uncon-strained. O Darab! We counsel thee to remain steadfast in this Cause whereby feet have slipped. The clamor hath been raised and what lay hidden in hearts hath been revealed. Thy Lord is verily the Almighty, the All-Knowing. Be thou so firm in the Cause that neither the veils of men nor the pretensions of those who have disbelieved and turned away from the Most Sublime Vision shall hinder thee. Verily thy Lord is the Coun-selor, the All-Seeing. The Glory be upon thee and upon those whom the clamor of the divines hath not prevented from God, the Lord of lords.
- 82 يا داراب ان استمع ما يناديك به ربّك الوهاب فى المآب انه ظهر و اظهر ما اراد و هو المقتدر المختار يا داراب نصيک بالاستقامة الكبرى على هذا الأمر الذی به زلت الأقدام قد ارتفع التعيق و ظهر ما فى القلوب ان ربّك هو العزيز العلام کن فى الأمر على شأن لا [تحجبک] حجاب البشر و لا سبجات الذین کفروا و اعرضوا عن المنظر الأكبر ان ربّک هو الناصح البصّار البهاء عليك و على الذین ما منعهم ضوضاء العلماء عن الله ربّ الأرباب انتهى
- 83 Thus endeth what was revealed. There is no name but hath been honored with the verses of its Lord, and no servant but hath been sent down for him that which will draw him nigh unto God, his Lord. Happy and welcome be it to them. We beseech God, exalted be His glory, at all times, to grant steadfastness unto all, for the deceitful ones and the thieves lie in wait. God protect us and you, O ye who are brought near!
- 83 ما من اسم الا و قد فاز بآيات ربّه و ما من عبد الا و قد نزل له ما يقربه الى الله مولاه هنيئاً لهم و مريئاً و از حقّ جلّ جلاله در كلّ حين سائل و أمل که کل را بر استقامت موفّق فرمايد چه که ما کرين و سارقين بر مرصّد منتظر بوده و هستند اعادنا الله و اياکم يا معشر المقرّبين
- 84 As for the mention of Aqa Muhammad-'Ali Makhmalbaf, son of Aqa Hasan, and their sons and family, upon them be the
- 84 اينکه ذکر جناب آقا محمد على مخمل باف ابن جناب آقا حسن و ابناء و اهلسان عليهم بهاء الله و

glory of God, and likewise for the sake of God, they were guaranteed their special Tablet. This detail was presented in the Most Holy, Most Exalted Presence, and a wondrous and sublime Tablet was revealed from the heaven of the True Bestower's bounty specifically for them and was sent. God willing, may they attain unto it and drink from the ocean of the All-Merciful's utterance. Likewise, mention was made of Aqa Husayn Makhmalhaf, uncle of the aforementioned person, and that group, all of them, who were written to be nearly thirty souls - all were mentioned in the Divine Presence and attained unto God's bounty. After the presentation of these exalted words, there was revealed from the heaven of grace - His word, exalted be His glory:

85 O My Name! Upon thee be My glory! Mention on behalf of the Wronged One all those people and give them glad-tidings of God's grace, mercy and loving-kindness - namely those who have drunk from the living waters and attained unto new life. We beseech God to protect those souls from the evil of those who have turned away from the Bayan, and to keep them all firm and steadfast in His Cause. We beseech the Most High to ordain for them what He hath ordained for His chosen ones from His Most Exalted Pen, to grant them the best of what hath been revealed in His Book, and to draw them nigh unto Him in all conditions. Verily He is the Omnipotent over what He willeth, and in His grasp are the reins of all who are in the heavens and on earth.

86 This servant conveyeth greetings to all and declareth that there have been and are cawers, deceivers and liars. Protect yourselves from the evil of the idolatrous souls through the Name of God, exalted be His glory. In previous Tablets all have been informed about the clamor of the cawers and the atheists. Verily our Lord, the All-Merciful, is the All-Knowing, the All-Informed.

87 Concerning the mention of Aqa Ramadan-'Ali who hath ascended unto God and his brother Aqa Sha'ban-'Ali, upon both of whom be the glory of God, and concerning the matter of the one tuman which was intended for a feast in honor of the beloved of the heart Haji Mirza Haydar-'Ali and other souls, upon them be the glory of God - praise and thanksgiving be unto God that before the deed manifested itself, the intention of the deceased was accepted. This is what was revealed from the Kingdom of Utterance in this station. His word, exalted and mighty is He:

همچنین لوجه الله ضمانت لوح مخصوص ایشان فرمودند این تفصیل در ساحت امین اقدس اعلیٰ عرض شد و یک لوح بدیع منبع از سماء عنایت فیاض حقیقی مخصوص ایشان نازل و ارسال شد انشاء الله بان فائز شوند و از بحر بیان رحمن بیاشامند و همچنین ذکر جناب آقا حسین مخمل باف عم جناب مذکور و آنطایفه کلهم که مرقوم فرموده بودند قریب سی نفس میشوند جمیع در محضر الهی مذکور آمدند و بعنایت الله فائز گشتند بعد از عرض اینکلمات عالیات از سماء فضل نازل قوله جل جلاله

85 یا اسمی علیک بهائی از قبل مظلوم جمیع آنطایفه را ذکر نما و بعنایت و رحمت و شفقت حق جلّ جلاله بشارت ده یعنی آنانکه از کوثر حیوان آشامیده‌اند و بحیوة تازه فائز شده‌اند از حق میطلبیم آن نفوس را از شرّ معرضین بیان حفظ فرماید و جمیع را بر امرش ثابت و مستقیم دارد نسأله تعالیٰ بان یقدر لهم ما قدر لأصفیائه من قلبه الأعلیٰ و یرزقهم خیر ما نزل فی کتابه و یرحمهم الیه فی کلّ الأحوال انه هو المقتدر علی ما یشاء و فی قبضته زمام من فی السموات و الأرضین انتهى

86 اینفانی خدمت جمیع تکبیر میرساند و عرض مینماید ناعقین و خادعین و کاذبین بوده و هستند خود را از شرّ نفوس مشرکه باسم حق جلّ جلاله محفوظ [دارید] در الواح قبل کل را اخبار فرموده‌اند بضوضاء ناعقین و ملحدین ان ربنا الرحمن هو العلم الخبیر

87 اینکه ذکر جناب آقا رمضانعلی الذی صعد الی الله و اخوی ایشان جناب آقا شعبانعلی علیهما بهاء الله فرموده بودند و ذکر وجه یکتومان که اراده ضیافت محبوب فؤاد جناب حاجی میرزا حیدر علی و نفوس اخری علیهم بهاء الله را داشته لله الحمد و الثناء قبل از ظهور عمل نیت مرحوم بطراز قبول فائز هذا ما نزل من ملکوت البیان فی هذا المقام قوله جل و عزّ

88 یا اسمی یا ایها الناظر الی وجهی انا ذکرنا الذی صعد الی الله بذکر جعله الله له مائدة المعانی و فاکهة البیان و به قدر له ما لا رأّت عین و لا

- 88 "O My Name! O thou who gazest upon My countenance! We have mentioned him who hath ascended unto God with a mention which God hath made for him as the table of inner meanings and the fruit of utterance, and through it He hath ordained for him what no eye hath seen nor ear heard. Give this glad tidings to his brother who was named Sha'ban before 'Ali that he may thank his Lord, the Forgiving, the Generous. O My Name! God's favor concerning these two is clear and evident, for He aided them and caused them to attain His presence. He made them hear His call and revealed to them His beauty. Ask God that they may be aided to preserve this station."
- 89 This servant will also, God willing, be enabled to carry out the feast which they had intended to hold. The servant testifieth that they both attained unto the grace of their Lord, the Most High, the Great.
- 90 And concerning what was written about being present in the house of Aqa Shukru'llah, son-in-law of Aqa Ghulam-'Ali, upon him be the glory of God, and the mention made there of a group of men and women - this matter was presented at the Most Holy and Most Exalted Court. This is what was revealed from the heaven of the knowledge of our Lord, the All-Knowing, the All-Wise. His word, blessed and exalted is He:
- 91 O My loved ones! Harken unto My call from the direction of My prison, then assist the Wronged One through goodly deeds, praiseworthy character, and wondrous, sublime steadfastness. He commandeth you what profiteth you, and He is the Truthful, the Trustworthy.
- 92 O Shukru'llah! My Name mentioned thee, so We make mention of thee as a grace from Us, and I am the All-Bountiful, the Generous. Hold fast unto the cord of steadfastness, turning away from those who have disbelieved in God, the Lord of the worlds. Glory be upon thee, upon thy wife and her mother, from One Who is All-Knowing, All-Informed.
- 93 O Ghulam-'Ali! We have mentioned thee before with verses that nothing in creation can equal, thy Lord, the All-Knowing, beareth witness to this. Be thou steadfast in serving the Cause, speaking the praise of thy Lord, and gazing toward His luminous horizon. Thou hast attained unto the utterance of the All-Merciful time and again, to this My Most Exalted Pen beareth witness, and it is My Self, the One that encompasseth all who are in the heavens and on earth. We make mention of thy son Mihdi and give him glad tidings of My grace and bounty, and We counsel him with that which beseemeth My mighty, wondrous Cause.
- سمعت اذن بشر بذلك اخاه الذي سمي بشعبان
قبل على ليشكر ربه الغفور الكريم يا اسمى عنایت
حق در باره این دو واضح و مشهود است چه
که تأیید فرمود و بقاء فائز نمود قد اسمیها ندائه
و كشف لهما جماله از حق بطلب مؤید شود بر
حفظ این مقام انتهى
- 89 این عبد هم انشاء الله مؤید میشود بر اجراء ضیافت
که اراده داشته اند بعمل آرند يشهد الخادم انهما
فازا بعناية ربهما العلی العظيم
- 90 و اینکه مرقوم داشتند در بیت جناب آقا شکرالله
داماد جناب آقا غلامعلی علیه بهاء الله تشریف
داشته اند و ذکر جمعی را در آن محل از ذکور و اناث
فرموده بودند این فقره در ساحت امنع اقدس
عرض هذا ما نزل من جبروت علم ربنا العليم
الحکیم قوله تبارک و تعالی
- 91 یا احبابی استمعوا ندائی من شطر سجنی ثم انصروا
المظلوم بالأعمال الطيبة والأخلاق المرضية و
الاستقامة البديعة المنیعة انه یأمرکم بما ینفعکم و
هو الصادق الأمين
- 92 یا شکرالله ذکرک اسمی ذکرناک فضلاً من عندی
و انا الفضال الکرم تمسک بحبل الاستقامة
معرضاً عن الذین کفروا بالله رب العالمین البهاء
علیک و علی ضلعک و امها من لدن علیم خبیر
- 93 یا غلامعلی انا ذکرناک من قبل بآیات لا یعادها
شیء من الأشياء يشهد بذلك ربک العليم کن
قائماً علی خدمة الأمر و ناطقاً بثناء مولاک و
ناظراً الى افقه المنیر قد فزت ببيان الرحمن هذه
مرة بعد مرة يشهد بذلك قلبی الأعلى و هو نفسی
المهيمنة علی من فی السموات و الأرضین و نذكر
ابنک مهدی و نبشره بعنايتی و فضلی و نوصیه بما
ینبغی لأمری العزیز البديع

- 94 O Mihdi! Upon thee and upon thy father be My Glory, My mercy and My grace that cannot be equalled by the riches of kings and monarchs. يا مهدى عليك و على ابيك بهائى و رحمتى و فضلى الذى لا تعادله ثروة الملوك و السلاطين
- 95 O Shaykh Qabli-Hasan! Thou art among those who have attained unto My remembrance, both before and after, and unto My verses from which those near unto God inhale the fragrance of My wondrous raiment. We have heard thy mention from a Book bearing My Most Great Name, and We make mention of thee from this remote spot. Convey My greetings unto My loved ones. We counsel them to manifest supreme steadfastness in this mighty Cause. We make mention of Muhammad-Qabli-Tahir, that he may rejoice in the bounty of his Lord and be of them that render thanks. Blessed art thou and blessed are My friends who have quaffed the living waters of steadfastness from the hands of the bounty of their Lord, the Generous, the Benevolent. Blessed is thy father who attained unto the Ocean of Life when it surged forth from the presence of the All-Bountiful, the Compassionate, the Bestower, the Mighty, the Wise. Glory be upon thee and upon all who are with thee, both men and women, who have acknowledged that which God, the Lord of this wondrous Day, hath acknowledged. يا شيخ قبل حسن انت من الذين فازوا بذكرى من قبل و من بعد و باياتى التى يجد منها المقربون عرف فيصلى البديع سمعنا ذكرك من كتاب اسمى ذكرناك فى هذا المقام البعيد كبر من قبل على وجوه احبائى انا نوصيهم بالاستقامة الكبرى على هذا الامر العظيم و نذكر محمد قبل طاهر ليفرح بعناية ربه و يكون من الشاكرين طوبى لك و لأولياى الذين شربوا كوثر الاستقامة من ايدى عطاء ربهم الباذل الكريم طوبى لأبيك الذى فاز بالبحر الحيوان اذ فاض من لدن فياض مشفق معطى عزيز حكيم البهاء عليك و على من معك من كل ذكر و انى الذين اعترفوا بما اعترف به الله مالک هذا اليوم البديع انتهى
- 96 This evanescent servant conveyeth greetings and salutations to Jinab-i-Aqa Ghulam-'Ali, upon him be the Glory of God, and to the souls mentioned, and counseleth all to steadfastness, for the ungodly among the people of the Bayan, through the vain imaginings of the people of the Furqan, have striven and continue to strive with the utmost hypocrisy to lead astray the loved ones of the All-Merciful. Today steadfastness is accounted as the most great of all deeds in the presence of the Self-Sufficient, the Most High. Blessed is he who hath attained thereunto and quaffed its pure wine, and woe unto him who hath denied and forsaken it. اينبند فانى خدمت جناب آقا غلامعلى عليه بهاء الله و نفوس مذكوره تكبير و سلام ميرساند و جميع را باستقامت وصيت مينمايد چه كه مشركين اهل بيان باوهامات اهل فرقان در اضلال اولياء رحمن بتمام نفاق كوشيده و ميكوشند امروز استقامت از اعظم اعمال لى الغنى المتعال مذکور طوبى لمن فاز بها و شرب حقيقتها و ويل لمن انكرها و تركها
- 97 As to the mention made of Jinab-i-Aqa Muhammad-'Ali, brother of Jinab-i-Aqa Muhammad-Riday-i-Muhajir, upon them both be the Glory of God, and the supplication he sent to the Most Holy Court, this evanescent one presented these details and his supplication was, according to His command, honored to be heard in His presence. His word, exalted be His glory: اينكه ذكر جناب آقا محمد على اخ جناب آقا محمد رضاى مهاجر عليهما ٩ ٦٦ [بهاء الله] را فرمودند و مناجات ايشانرا بساحت اقدس ارسال داشتند اينفانى اين تفصيل را عرض نمود و مناجات ايشان حسب الامر تلقاء وجه بشرف اصغا فائز قوله جلّ جلاله
- 98 He is the Hearer from the Most Exalted Horizon هو السامع من الأفق الأعلى
- 99 O Muhammad-'Ali! My Name hath made mention of thee and hath received thy supplication and that wherewith thou didst call upon God, the Lord of the worlds. The servant in attendance before the Countenance read it. We heard and have responded through this perspicuous Tablet. Say: يا محمد على ذكرك اسمى و ارسل مناجاتك و ما ناديت به الله رب العالمين و قرأه العبد الحاضر لدى الوجه سمعنا و اجبنا بهذا اللوح المبين قل

100 Glorified art Thou, O my Lord, the Most Merciful! I beseech Thee by the waves of the ocean of Thy utterance, the manifestations of Thy Lordship, the revelations of Thy Divinity, and the mysteries that were hidden in Thy knowledge, to aid me in serving Thee and serving Thy loved ones, and to enable me to fulfill the rights Thou hast revealed in Thy Book. O Lord! I am he who hath turned unto Thy most exalted horizon and clung to the hem of Thy bounty, O Lord of all being and King of the kingdom of names. I beseech Thee not to disappoint me of what is with Thee nor to deny me that which Thou hast ordained for Thy chosen ones. I implore Thee, O God of names and Creator of heaven, to assist me to be steadfast in Thy Cause in such wise that neither the ornaments of the world nor the clamor of the wicked ones who have arisen to mislead Thy creatures in Thy days shall hinder me. Then ordain for me, O my Best-Beloved, the good of this world and the world to come. Verily, Thou art the Almighty to do what Thou wilt. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

101 Praised and glorified be He! He hath revealed for him whom your presence hath mentioned that which no earthly thing can equal, to this our Lord, the Creator of heaven, beareth witness. During its revelation the tongue of grandeur spoke this exalted word, exalted be His utterance: "O My Name! Souls have appeared with perfect love and ardor, and God Himself is witness and testifier - verily He heareth and seeth, and He is the All-Hearing, the All-Seeing." Ask ye of God that they may be assisted to perform such deeds as are recorded and inscribed in the divine Book by the Most Exalted Pen. O My Name! God willing, may all be enabled to discharge the rights. Although these rights pertain to the Right Itself, yet your honor knoweth how many souls are today engaged in service to the Cause in various regions, while their affairs are apparently hindered. Since matters ordained by God have been made dependent upon means, therefore the law of payment of rights hath been sent down from the heaven of the Divine Will, and the benefit of this deed returneth unto those who practice it.

102 This servant beseecheth God, exalted be His glory, beseeching Him to assist His loved ones to perform such deeds as shall endure and be preserved in His presence.

103 Concerning the mention which you made of Mirza 'Abbas, upon him be the glory of God, who is counted among this servant's relatives, and likewise concerning his expressions of love and affection for this servant - although today all relationships are severed, all paths are forbidden, and all ways are blocked, yet since the mercy of the Desired One of all worlds

100 سبحانک یا ربی الرحمن اسألك بأمواج
بحر بیانک و شئونات ربوبیتک و ظهورات
الوہیتک و الأسرار التي كانت مكنونة في علمک
بأن تؤيدني على خدمتك و خدمة اوليائك و
توفقني على اداء حقوقک التي انزلته في کتابک
ای رب انا الذي اقبلت الى افقک الأعلى و
تثبتت بذیل عطائک یا مولی الوری و مالک
ملکوت الأسماء اسألك ان لا تخيبني عما
عندک و لا تمنعني عما كتبته لأصفيائك
اسألك یا اله الأسماء و فاطر السماء ابدني على
الاستقامة على امرک على شأن لا [تحجبنی]
زخارف الدنیا و لا [تمنعني] ضوضاء الأشقياء
الذين قاموا على اضلال خلقک في أيامک ثم
قدر لی یا مقصودی خیر الآخرة و الأولى انک
انت المقدر علی ما تشاء لا اله الا انت الغفور
الکریم انتی

101 له الحمد و المنة قد انزل لمن ذكره حضرتکم ما
لا يعادله شيء من الأشياء يشهد بذلك ربنا
فاطر السماء و در اثناء تنزيل لسان عظمت
باينکلهء علیا ناطق قوله تعالى یا اسمی نفوس
مقبله بکمال محبت و اشتعال ظاهر و حق بنفسه
شاهد و گواه انه یسمع و یرى و هو السميع
البصیر و از حق بخواہید موفق شوند بر اعمالیکه
در کتاب الهی از قلم اعلی مذکور و مسطور یا
اسمی انشاء الله کل مؤید شوند بر اداء حقوق
اگرچه این حقوق مخصوصست بحق ولكن
آنجناب میدانند چه مقدار از نفوس الیوم در
اطراف بخدمت امر مشغولند و بر حسب ظاهر
امور ایشان معوق چون امور من عند الله باسیاب
معلق شده لذا حکم اداء حقوق از سماء مشیت
نازل و خیر اینعمل بعاملین راجع انتی

102 اینفانیهم از حق جلّ جلاله سائل و آمل که
دوستان خود را موفق فرماید بر اعمالیکه لدى
الله باقی و محفوظست

103 اینکه ذکر جناب میرزا عباس علیه بهاء الله که از
منتسبین اینفانی محسوبند فرموده بودند و همچنین
مراتب محبت و مودت ایشانرا باينفانی اگرچه
الیوم نسبتها مقطوع و سبل ممنوع و طرق مسدود
است ولكن چون رحمت مقصود عالمیان سبقت
گرفته لذا این مثلهء ضعیف از حق جلّ جلاله

hath taken precedence, therefore this weak ant entreateth God, exalted be His glory, and with utmost humility and supplication beseecheth that He may assist him, namely Aqa Mirza 'Abbas, to that which is befitting, and that He may mention him in the Book by the Most Exalted Pen as among the souls who are firm, steadfast and upright. Indeed, mention of him was made in the Most Holy Court and attained the honor of being heard. Blessed and exalted be His word:

مسئلت مینماید و بکمال عجز و ابتهاج معروض میدارد که جناب ایشان یعنی آقا میرزا عباس را تأیید فرماید بر آنچه سزاوار است و ایشانرا از نفوس ثابته راسخه مستقیمه در کتاب از قلم اعلی ذکر فرماید باری ذکرشان در ساحت اقدس بشرف اصفا فائز

104 He is the All-Witnessing, the All-Informed

104 قوله تبارک و تعالی هو الشاهد الخبير

105 O 'Abbas! Reflect upon the former centuries. Consider what hath come to pass in ages past, that thou mayest find the straight path and recognize the way of truth. Ponder upon "There came not unto them a Messenger but they did mock at him." By My life! If those who hesitate, turn away and deny would reflect upon this one verse that hath been mentioned, all would turn unto the truth and would regard the opposition and objection of the divines of the earth as proof of the truth of Him Who calleth today. We beseech God that He may assist thee and not deprive thee from the lights of His countenance, that thou mayest attain unto that which all the Books and Messengers have testified to and for which they have sought His presence. O 'Abbas! Harken unto My call. Say: God! Then leave them to their vain disputes. Turn with a luminous face toward the horizon of God, the All-Knowing, the All-Informed.

105 یا عباس در قرون اولی تفکر کن در اعصار قبل آنچه واقع شده نظر نما تا سبیل مستقیم را بیابی و صراط حق را بشناسی در ما یأتیم من رسول الا کنا به یسترئون تفرس نما لعمری اگر متوقفین و معرضین و منکرین در این یک آیه مذکوره تفکر نمایند کل بحق راجع میشوند و اعراض و اعتراض علمای ارض را دلیل بر حقیقت من ینادی الیوم میشمردن از حق میطلبیم ترا تأیید فرماید و از انوار وجه محروم ننماید تا فائز شوی بآنچه که جمیع کتب و رسل بر آن گواهی داده اند و از حق لقایش را طلبیده اند یا عباس اسمع ندائی قل الله ثم ذرهم فی خوضهم یلعبون ان اقبل بوجه منیر الی افق الله العلم الخبیر انتهی

106 A hundred thousand thanks unto the true Object of worship and the true Bestower Who at every moment granteth that which tongues of the world are powerless and incapable to mention. We hope that he may attain unto the divine verses and drink from the ocean of the All-Merciful's utterance and receive his portion from the fragrance of the words of Him Who revealeth the verses. Verily our Lord, the All-Merciful, is the Hearer, the Answerer. This servant conveyeth greetings and glorification unto him, and at every moment seeketh divine confirmation for him and all his relatives. Verily He hath power over all things and is worthy to answer prayers.

106 صد هزار شکر معبود حقیقی را و فیاض حقیقی را که در هر حین عطا میفرماید آنچه که السن عالم از ذکرش عاجز و قاصر است امید چنانکه ایشان بآیات الهی فائز شوند و از بحر بیان رحمن پیاشمند و از عرف کلمات منزل آیات قسمت برند ان ربنا الرحمن هو السامع المجیب اینفانی خدمت ایشان سلام و تکبیر میرساند و در هر آن از برای ایشان و جمیع منتسبین تأیید میطلبد انه علی کلشیء قدیر و بالا جابة جدیر

107 Mention was made of Jinab-i-Aqa Siyyid Isma'il, upon him be the Glory of God, and the Sun of Permission hath once again risen from the horizon of grace - blessed be he! Concerning the mention that was made of Jinab-i-Aqa 'Ali-Akbar, the harness maker, and Jinab-i-Aqa Muhammad-Ibrahim, the handkerchief weaver, upon them be the Glory of God, that they are among the righteous ones, both pious and attentive to serving the loved ones - all these matters were presented at the Most Holy, Most Exalted Threshold. This is what was revealed in response

107 ذکر جناب آقا سید اسمعیل علیه بهاء الله را فرموده بودند شمس اذن مجدد از افق فضل مشرق هینثا له اینکه ذکر جناب آقا علی اکبر ارسى دوز و جناب آقا محمد ابراهیم دستمال باف علیهما بهاء الله را فرموده بودند که از اخبارند و هم متدین و مراقب خدمات احباب اینفقرات بتمامها در ساحت اقدس اعلی عرض شد

from our Lord, the Mighty, the Bestower. He - exalted and glorified be He - speaketh the truth:

- 108 O My Name Mihdi! Upon thee be My glory and My loving-kindness. This Wronged One arose to establish the Cause in days when darkness had encompassed the world. None dared breathe a word. The atheists and hypocrites lurked behind veils, fleeing from place to place to preserve their lives. After countless afflictions and the revelation of verses morning and evening, when the world became somewhat illumined by the lights of the Sun of Manifestation and a measure of tranquility was attained, they emerged from behind their veils and initiated a new game of religious pretense. Thou knowest well with what mercy the Supreme Pen hath been engaged night and day, and with what loving-kindness it hath been made manifest. Nevertheless, several souls from Kaf and Ra, who were and are unworthy of mention, have raised the standard of corruption and appeared with utmost deceit and guile. Some through the pulpit and others through letters and messages strive to lead the servants astray. May God destroy them!

- 109 The same apparatus of the people of the Furqan has emerged - that is, the vain imaginings of the Shi'ih faction. They utter that which was never and is not with God, exalted be His glory. A Manifestation which from the beginning until now has appeared with utmost power amidst enemies, has not concealed itself for a moment, and from which has been revealed and made manifest the equivalent of what was revealed by all the Prophets and Messengers, and all future events have been explicitly recorded in Tablets by the Supreme Pen - yet they have said that which was never said and which no idolator has ever uttered. Strange it is that some of the souls who had accepted the Faith have hesitated and some have turned away. Glory be to God! They are occupied with the buzzing of a fly and are heedless of the Lord of Lords. Fie upon them and upon those who have denied God and His verses and have disputed His proof! In such circumstances the Supreme Pen has had and has no inclination to make mention in these days. In Iraq was seen in a vision that which would cause every person of insight and heart to weep and lament. If it be before thine eyes, thou wilt become aware of what has happened and what will come to pass. In any case, We beseech God to make those souls whom thou hast mentioned aware and to adorn them with the ornament of steadfastness.

- 110 O My Name! We make mention in this station of him whom thou didst mention and who was named 'Ali-Akbar, that he may hold fast to the cord of his Lord's loving-kindness, the

هذا ما نزل في الجواب من لدن ربنا العزيز
الوهاب قوله جل وعز هو الناطق بالحق

یا اسمی مهدی علیک بهائی و عنایتی اینظلم در
ایامی بر امر قیام نمود که ظلمت عالم را فرا گرفته
بود نفسی از نفسی بر غیامد ملحدین و منافقین
در خلف حجاب مستور و دیار بیدار بحفظ جان
مشغول بعد از بلایای [لاتحصی] و تنزیل آیات
فی الصبّاح و المساء چون فی الجملة عالم بانوار شمس
ظهور منور و فی الجملة اطمینان حاصل از خلف
حجاب بیرون آمدند و ملابازی جدید برپا نمودند
آنجناب میدانند که قلم اعلی در لیالی و ایام بچه
رحمت مشغول و بچه عنایت ظاهر مع ذلک چند
نفس از اهل کاف و راء که لایق ذکر نبوده و
نیستند علم فساد برافراخته اند و بکمال مکر و خدعه
ظاهر گشته اند بعضی بمنبر و برخی بنامه و پیام
در اضلال عباد میکوشند قاتلهم الله

همان دستگاه اهل فرقان بمیان آمده یعنی
موهومات حزب شیعه میگویند آنچه را که نزد
حق جلّ جلاله نبوده و نیست ظهوری را که
از اول امر تا حین مابین اعدا بکمال اقتدار ظاهر
یک آن خود را ستر نموده و معادل آنچه از
جمیع انبیاء و مرسلین ظاهر از او ظاهر و نازل
گشته و جمیع اخبار بعد از قبل از قلم اعلی بکمال
تصریح در الواح نازل مع ذلک گفته اند آنچه
که گفته نشده و از هیچ مشرکی ظاهر نگشته
عجب در اینکه نفوس مقبله هم بعضی توقف و
بعضی اعراض نموده اند سبحان الله بطنین ذباب
مشغول گشته اند و از ربّ الأرباب غافل افت
لهم و للذین کفروا بالله و آیاته و جادلوا بیرهانه
در اینصورت قلم اعلی اقبال بذکر در این ایام
نداشته و ندارد در عراق در رؤیا دیده شد آنچه
که هر ذی بصر و قوادی گریسته و ناله نموده
اگر در نظر آنجناب باشد آگاه میشوند بر آنچه
واقع شده و میشود باری از حق میطلبیم نفوسی
را که ذکر نمودی آگاه فرماید و بطراز استقامت
مزین دارد

یا اسمی نذکر فی هذا المقام من ذکرته و سمی بعلی
اکبر لیتمسک بحبل عنایة ربّه مالک القدر و
یشهد بما شهد الله انه لا اله الا هو العلیم الحکیم یا

Lord of Power, and may testify to that which God hath testified, that there is none other God but Him, the All-Knowing, the All-Wise. O 'Ali-before-Akbar! When thou dost inhale the sweet fragrances of thy Lord's utterance, arise and say:

على قبل اکبر اذا وجدت نفحات بیان ربّکم
و قل

- 111 O my God, my Lord and my Goal! I beseech Thee by the horizon of Thy Manifestation, by the ocean of Thy knowledge and the sun of Thy Cause, to aid me to be steadfast in Thy love. O Lord! Thou seest how the embodiments of vain imaginings are calling Thy servants unto idols. I implore Thee to protect me and Thy servants from the evil of these ones, then banish them by Thy power, O Thou Who art the Possessor of Names and the Sovereign of earth and heaven. O Lord! I am the poor one who seeketh Thy grace, Thy mercy and Thy generosity. Disappoint me not, O my God, from that which Thou hast sent down in Thy Book of the wonders of Thy favors and bounties. Verily Thou art the Omnipotent over whatsoever Thou willest, and Thou art the Strong, the Mighty, the Powerful.

یا الهی و سیدی و مقصودی اسألك بافی
ظهورک و بحر علیک و شمس امرک بأن
تؤیدنی علی الاستقامة علی حبک ای ربّ تری
مظاهر الأوهام يدعون عبادک الی الأصنام
اسألك بأن تحفظنی و عبادک عن شرّ هؤلاء ثم
اطردهم بقدرتک یا مالک الأسماء و المہمین
علی الأرض و السماء ای ربّ انا المسکین
اردت فضلك و رحمتک و کرمک لا تخیننی
یا الهی عما ازلته فی کتابک من بدائع نعمک و
آلائک انک انت المقتدر علی ما تشاء و انک
انت القویّ الغالب القدير

- 112 We make mention of him who is named Muhammad-Ibrahim and give him the glad-tidings of My mercy which hath preceded all who are in the heavens and the earth. O Ibrahim! The perishing ones have made claims of being, and the misguided ones have made claims of faith. Beseech God to protect thee. The Cause is most mighty. Reflect upon the leaders of the people, how they all issued decrees and martyred the Beloved of the world. Now they have appeared in the Bayan, having opened the gates of fancy and vain imaginings. We beseech God to protect thee and those who have believed from the evil of these ones, and to grant you the good of the hereafter and of this world, and to give you to drink from the Kawthar of steadfastness from the hands of grace and bounty. Verily He is the Omnipotent over what He willeth. There is none other God but He, the Counselor, the Commander, the All-Knowing, the All-Wise.

و نذكر من سمي بحمد إبراهيم و نبشّره برحمتی الّتی
سبقت من فی السموات و الأرضین یا ابراهیم
آفلین دعوی هستی نموده اند و گمراهان دعوی
ایمان از حقّ بطلب ترا حفظ فرماید امر بسیار
عظیمست در پیشوایان خلق تفکر نما که کل
فتوی دادند و محبوب عالم را شهید نمودند حال
در بیان همان نفوس ظاهر شده اند ابواب ظنون
و اوهام را گشوده اند انا نسأل الله بأن یحفظک
و الذین آمنوا من شرّ هؤلاء و یرزقکم خیر الآخرة
و الأولى و یسقیکم کوثر الاستقامة من ابدی
الفضل و العطاء انه هو المقتدر علی ما یشاء لا اله
الا هو الناصح الامر العليم الحکیم انتهى

- 113 And concerning the mention of Aqa Siyyid Husayn-i-Sabbagh and Ustad Nasru'llah-i-Najjar, upon them be the glory of God, after being submitted before the Most Great Threshold, these supreme verses were revealed from the Source of Names. His word, exalted be His glory:

و اینکه ذکر جناب آقا سید حسین صباغ و
استاد نصرالله نجار علیهما بهاء الله فرمودند بعد
از عرض در ساحت کبریا این آیات کبری از
مصدر اسماء نازل قوله جلّ جلاله

- 114 We are the Wronged One, the Stranger.

انا المظلوم الغریب

- 115 O Siyyid before Husayn! The Dawning-Place of revelation, the Dayspring of manifestation, the Source of the Cause and the Manifestation of the Divine Self hath appeared. Nevertheless, the ignorant and heedless people... while the pearls of the ocean of divine knowledge have filled the world, equivalent to all books before and after, nay more, have been sent down

یا سید قبل حسین مطلع وحی و مشرق ظهور
و مصدر امر و مظهر نفس الهی ظاهر مع ذلک
ناس جاهل غافل لآلی بحر علم الهی عالم را پر
نموده معادل کتب قبل و بعد از اسماء مشیت
نازل بل ازید مع ذلک مشرکین در ردّش ساعی

from the heaven of Will. Nevertheless, the idolaters strive and endeavor to reject it. One must take refuge in God, for again the turbaned ones have turned their thoughts to pulpit and prayer-niche, and have not ceased nor do they cease in leading people astray. Seek protection from God and ask for steadfastness, that ye may remain preserved from the evil of the atheistic, idolatrous souls. We counsel thee to pure deeds and to that which We have revealed in the Psalms and Tablets. Praise the Beloved of the world Who aided thee and made thee aware. Verily thy Lord is the All-Bountiful, the Generous. Say: Praise be to God, the Lord of the worlds.

و جاهد باید بحق پناه برد چه که دوباره اهل
عمائم بفکر منبر و محراب افتاده‌اند و در اضلال
خلق کوتاهی ننموده و نینمایند از حق حفظ
طلب نمایند و استقامت بخواهند تا از شر نفوس
ملحدهء مشرکه محفوظ مانند انا نوصیک بالعمل
الخالص و بما انزلناه فی الزبر و الألواح حمد کن
محبوب عالم را که ترا مؤید فرمود و آگاه نمود
انّ ربّک هو الفضل الکرم قل الحمد لله ربّ
العالمین

116 And this is what was revealed for Ustad Nasru'llah, upon him be [the glory of God]:

116 و هذا ما نزل لجناب استاد نصرالله علیه ٩ ٦٦
[بهاء الله]

117 He is the Near One, the Answerer.

117 هو القریب المجیب

118 Glorified be He Who hath appeared and caused to appear that which lay hidden in knowledge and was inscribed in the Books of God, the Lord of the worlds. Verily He hath come with signs of signs, and hath arisen to champion the Cause in such wise that neither the doubts of the divines nor the power of the heedless could deter Him.

118 سبحان الذی ظهر و اظهر ما کان مکنوناً فی
العلم و مسطوراً فی کتب الله ربّ العالمین انه
اتى بربایات الآیات و قام علی الأمر علی شأن لم
تمنعه شبهات العلماء و لا سطوة الغافلین

119 O Nasru'llah! God hath truly aided thee, inasmuch as thou wast confirmed in the recognition of the Dayspring of Revelation and the Dawning-Place of inspiration, at a time when all were seen to be heedless and veiled, save whomsoever God, the Lord of the worlds, hath willed. Know thou the worth of this station, and preserve it from the gainsayers among the people of the Bayan. By the life of God! they are in manifest ignorance. Implore thou steadfastness of God in such a manner that the idolaters may be powerless to utter a word. Thus doth He command thee through Him with Whom is the perspicuous Book. Ended.

119 یا نصرالله حقّ ترا نصرت نمود چه که يعرفان
مشرق وحی و مطلع الهام مؤید شدی در ایامیکه
کل غافل و محجوب مشاهده شدند الا من شاء
الله ربّ العالمین قدر ایستقام را بدان و از معرضین
اهل بیان حفظش نما لعمر الله انهم فی جهل مبین
از حق استقامت طلب نما بشأنیکه مشرکین قادر
بر تکلم نباشند کذلک یا امرک من عنده کتاب
مبین انتهی

120 And likewise, they had made mention of Aqa Rajab—'Ali the velvet-weaver, and Aqa Husayn Zahir, and Aqa Mirza Muhammad the mirror-maker—upon them be the glory of Baha. This matter was laid before the Court of Oneness, and this is what was sent down unto them from the Kingdom of utterance of our Lord, the All-Merciful. He is the All-Preserving over whatsoever He willeth, and ordaineth as He pleaseth.

120 و همچنین ذکر جناب آقا رجعی مخلص باف و آقا
حسین ظهیر و آقا میرزا محمد آئینه‌ساز علیهم بهاء
الله را فرموده بودند اینفرقه در ساحت احدیه
عرض شد هذا ما نزل لهم من ملکوت بیان
ربنا الرحمن هو المهیمن علی ما یشاء و یحکم کیف
یشاء

121 O My friends, upon you be My Glory! The Wronged One mentions you in His prison and gives you glad tidings of God's loving-kindness, the Lord of all beings. O Rajab, when My name was mentioned in your remembrance, We remembered you, and verily it is the Lamp of God that walks before your face in the realms of your Lord, the Mighty, the Bestower. This is a station which God has made contingent upon the Most

121 یا احبائی علیکم بهائی انّ المظلوم یدکرکم فی سجینه و
یشرکم بعنایة الله مولی الأنام یا رجب قبل علی
ذکرک اسمی ذکرناک و انه سراج الله یمشی امام
وجهک فی عوالم ربّک العزیز المتان هذا مقام
جعلله الله معلقاً بالاستقامه الکبری طوبی لمن فاز

Great Steadfastness. Blessed is he who attains unto it, and woe betide every heedless doubter. Hold fast unto the cord of the Cause and cling to the hem of the loving-kindness of your Lord, the Master of all necks.

بها وویل لكل غافل مرتاب تمسک بحبل الأمر
وتثبت بذیل عناية ربك مالک الرقاب

- 122 O Husayn, the Wronged One remembers you when sorrows encompassed Him from those who disbelieved in God, the Lord of Religions. The people believed in the Pool but denied the Most Great Ocean. Thus did their souls entice them. They are assuredly among the companions of the fire. They claim to believe in God's Messengers of old and in Him Who came with the truth, yet they denied their Messenger, their Manifestation, and their Helper. Verily your Lord is the Mighty, the All-Knowing. Guard yourself against those who believe according to their desires and disbelieve in God, the Lord of Lords.

122 یا حسین یذکرک المظلوم اذ احاطته الأحزان من
الذين كفروا بالله مالک الأديان ان القوم آمنوا
بالغدير و كفروا بالبحر الأعظم كذلك سولت
لهم انفسهم الا انهم من اصحاب النار يدعون
الايان برسل الله من قبل و بالذي اتى بالحق و
انكروا مرسلهم و مظهرهم و مؤيدهم ان ربك
هو العزيز العلام ان احفظ نفسك من الذين
آمنوا بأهوائهم و كفروا بالله رب الأرباب

- 123 O Muhammad, hearken unto that for which ears were created, then give thanks to your Lord, the Master of the Final Return. We have sent down the verses, and beyond them We have manifested the clear proofs, and beyond them We were visibly resplendent before the faces of the enemies in days wherein the limbs of the people of the Bayan trembled - they who have today emerged from behind the veil. Say: Fear God, O people! Shatter the idol of fancy, then turn with radiant faces toward the Supreme Horizon, the station wherein the Divine Lote-Tree calls out: "The Kingdom belongs to God, the Powerful, the Mighty, the Chosen One!"

123 يا محمد استمع ما خلقت الآذان لاصغائه ثم اشكر
ربك مالک يوم المآب انا انزلنا الآيات و عن
ورائها اظهرنا البينات و عن ورائها تكا ظاهراً باهراً
امام ووجه الأعداء في أيام فيها ارتعدت فرائص
اهل البيان الذين خرجوا اليوم من خلف الحجاب
قل اتقوا الله يا قوم كسروا صنم الوهم ثم اقبلوا
بوجوه نوراء الى الأفق الأعلى المقام الذي ينادى
فيه سدره المنتهى الملك الله المقدر العزيز المختار
انتهى

- 124 And likewise they had made mention of Aqa Muhammad-Taqi the dyer, and Aqa Muhammad-'Ali the reciter of sacred dramas, from Qamsar—upon them be the glory of the All-Merciful. After this was laid before His presence, these verses were revealed from the Kingdom of divine knowledge—His glory be magnified:

124 و همچنین ذکر جناب آقا محمد تقی صبّاغ و آقا
محمد علی شبیه خوان من قصر علیهما بهاء الرحمن
فرموده بودند بعد از عرض تلقاء وجه این آیات
از ملکوت علم الهی نازل قوله جلّ جلاله

- 125 O Muhammad-Taqi, sanctify your ears from hearkening to the call of the opposers and purify your tongue from the mention of the deniers. Eyes were created for the Greatest Vision and ears for hearkening to the call of the Lord of Destiny. O Dyer, God willing, you shall attain to the divine coloring and shall desire no other hue. In truth I say, thieves lie in ambush that they might find some weak one and seize upon him. Guard yourself in the name of Truth. This is the Wronged One's counsel to you and the friends. We heard your mention and made mention of you. Give thanks to your Lord for this manifest bounty.

125 یا محمد قبل تقی گوش را از اصغاء نداء معرضین
مقدس دار و لسان را از ذکر منکرین منزّه ابصار
از برای منظر اکبر خلق شده و آذان از برای
اصغاء نداء مالک قدر یا صبّاغ انشاء الله بصبغة
الله فائز شوی و لونی جز آن نخواهی برآستی
میگویم دزدان در کمینگاهان که شاید ضعیفی
را بیابند و برابند باسم حق خود را حفظ نما
اینست وصیت مظلوم ترا و دوستان را سمعنا
ذکرک ذکرناک ان احمد ربک بهذا الفضل
المبین

- 126 O Muhammad-'Ali, all the Prophets and Messengers gave the people glad tidings of this Revelation and informed them of this Day. God has adorned His Books and His Scriptures with this

126 یا محمد قبل علی جمیع انبیا و رسل ناس را باین
ظهور بشارت داده اند و باین یوم اخبار نموده اند
قد زين الله کتبه و زيره بهذا الاسم الذي اذ

Name through which, when it appeared, the idols fell and the traces of those who disbelieved in God, the Lord of the worlds, were effaced. Now certain wood-turners are sully the wings of the faithful with the clay of idle fancies and preventing them from flight. Guard your wings from the clay of these people, then thank your Lord, the Generous. Verily He has aided you, caused you to know Him, made you to hear, and guided you to His Straight Path.

ظهر سقطت الأصنام و تحت آثار الذين كفروا
بالله رب العالمين حال جميع خراطين پرهای ایمان
مقبلین را بطین اوهام میآلایند و از پرواز منع
مینمایند ان احفظ جناحک من طین هؤلاء ثم
اشکر ربک الکرم انه ایدک و عزفک و اسمعک
و هداک الى صراطه المستقیم

- 127 O My Name! Upon thee be My Glory and My loving-kindness! Convey My greetings to all the loved ones of God and give them glad tidings of the grace of God, exalted be His Glory. Counsel them in that which is the cause of deliverance and success. All the companions in that land have been and are oppressed, having borne tribulations in the path of God. The deeds of all are remembered with God and are recorded by the Most Exalted Pen in the Crimson Book. Not a soul's reward, even to the extent of a mustard seed, has been or ever shall be lost. We beseech God to strengthen all to remain steadfast. Verily, He is powerful over all things. The Glory shining from the horizon of the heaven of My mercy be upon thee and upon them and upon those whom the clamor hath not prevented from the Most Exalted Horizon, who have arisen and proclaimed: "God is our Lord and the Lord of the Mighty Throne." Praise be to God, the All-Knowing, the All-Wise.

127 یا اسمی علیک بهائی و عنایتی جمیع احبای حق
را تکبیر برسان و ایشانرا بشارت ده بعنایت حق
جل جلاله و وصیت نما بآنچه که سبب خلاص
و نجات است جمیع اصحاب آن ارض مظلوم بوده
و هستند در سبیل حق حمل بلایا نموده اند اعمال
کل نزد حق مذکور و از قلم اعلی در صحیفه
حمر مسطور اجر نفسی بقدر خردل ضایع نشده
و نمیشود از حق میطلبیم کل را بر استقامت مؤید
فرماید انه علی کثیء قدیر البهاء المشرق من افق
سماء رحمتی علیک و علی الذین ما منعتم
الضوضاء عن الأفق الأعلی قاموا و قالوا الله ربنا
و رب العرش العظیم الحمد لله العلیم الحکیم انتهى

- 128 This servant conveyeth greetings and salutations to that honored one and to the friends of God who have quaffed from the sealed wine and who are holding fast unto the Self-Subsisting Lord. He declareth his own evanescence and nothingness, and beseecheth that honored one not to forget him and to pray to God for divine confirmation, that perchance he may not fall short in service and may attain unto God's good-pleasure. May remembrance and praise and glory and light be upon your honor and upon those who are with you and upon those who love you and hearken to your words.

128 ایفانیهیم خدمت آنحضرت و دوستان الهی که
از ریح مختوم آشامیده اند و بحضرت قیوم
متمسکند تکبیر و سلام معروض میدارد و فنا
و نیستی خود را اظهار مینماید و از آنحضرت
میطلبد که او را فراموش نفرماید و از حق تأیید
بخواهند که شاید از خدمت بازمانم و برضای
حق فائز گردم الذکر و الثناء و البهاء و النور
علی حضرتکم و علی من معکم و علی من یحبکم و
یسمع قولکم

- 129 At this point, mention was made of the spiritual friends, his honor Shaykh Abu'l-Qasim and his honor Aqa Mirza Aqa, upon them be 96 [Baha'u'llah]. God knoweth that the mention of these two beloved ones that appeared in the blessed Writing was presented day and night, and their names flowed from the tongue of the Desired One. Blessed are they, and again blessed are they. This servant is certain they have not been forgotten for a moment, as if they were present before the servant. I beseech God, exalted be His Glory, to strengthen them in that which would delight their eyes and gladden their hearts and elevate their stations and manifest what He hath

129 در اینمقام ذکر حبیب روحانی جناب شیخ
ابوالقاسم و جناب آقا میرزا آقا علیهما ۹۶
[بهاء الله] بخاطر آمد علم الله ذکر این دو حبیب
که در دستخط مبارک بود بعد از عرض لیلاً
و نهراً از لسان مقصود ذکرشان جاری هئیناً
لهما و مرثیاً لهما ایفانیهیم معلوم در آنی غفلت
نموده گویا امام وجه خادم موجودند از حق
جل جلاله سائل و آلم بأن یؤیدهما علی ما تقرّر
به عینهما و یرفع به قلبهما و یرفع مقامهما و یظهر

ordained for them. God willing, may they be assisted in that which is befitting and may they attain true unity and harmony. Verily our Lord, the All-Merciful, is the Hearer, the Answerer, and He is the Near One, the Watchful.

BRL_HUQUQ#021x, BPRY.288x, COC#1131x

ما قدر لهما انشاء الله موفق باشند بر آنچه سزاوار
است و باتفاق و اتحاد حقیقی فائز شوند ان ربنا
الرحمن هو السامع الحبيب و هو القريب الرقيب

BLIB_Or15736.163ax, BRL_DA#220,

BRL_HUQUQ#021x, AMIN.025-026x

BH00451

To: *Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Ha*
Date: 1302-06-29 [1885-Apr-15]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 In truth, it hath never been, nor shall it ever be, fitting to offer praise and mention unto the Truth—glorified be His majesty and abundant be His favors—for the way to that privacy is barred, and the path to that mystery and mystery of mysteries is forbidden. How far removed is this visible assembly from that hidden sanctuary! Where is the path, and where is the way? To make mention with the Pen of that Ancient Being is like an ant making mention of the Desired One, and for the tongue to offer praise unto the Beloved of all creation is as a mere atom directing one to the Sun, or a drop pointing to the Ocean. Glory be unto God! Even thou knowest that the Unseen is sanctified, exalted, and free from the description of them that witness. And when this matter became clear and evident to them that possess insight and the people of the Most Great Vision, there remained no choice but to turn unto His chosen ones.
- 3 A hundred thousand praises and thanks befit and besem the loved ones and the chosen ones of the Friend, who are detached from themselves and from the world, alive and steadfast through the name of the Desired One. Through tongue and utterance, through pen and deeds and actions, they summon the servants to the Dawning-Place of Revelation and the Dayspring of Inspiration. They speak with their tongues and gesture with their hands, and through movements of brow and head they draw the heedless to the realm of awareness and bestow wakefulness upon them that slumber. These are the branches of the Divine Lote-Tree who have attained unto the most great favor. The hand of bounty hath taken hold of all and established them in the most exalted station. Should “well

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 فی الحقیقه حقّ جلّ جلاله و عمّ نواله را ثنا و ذکر
گفتن لایق نبوده و نیست چه که راه آنخلوت
مسدود است و طریق آن سرّ و سرّ سرّ ممنوع
انجمن مشهود کجا و خلوتخانه غیب کجا کو طریق
و کوراه از قلم ذکر قدم نمودن مثل ذکر نماله است
حضرت مقصود را و از لسان محبوب امکانرا
ثنا گفتن بمثابه دلالت ذره است خورشید را
یا قطره است بحر را سبحان الله از این تشبیهات
بیعی و گفته های بیعی هم تو دانی که غیب از
وصف اهل شهود مقدس و منزّه و مبراست و
چون نزد صاحبان بصر و اهل منظر اکبر این فقره
واضح و مبرهن شد چاره جز تولای باولیای او
نبوده و نیست

3 صدهزار حمد و شکر اولیا و اصفیای حضرت
دوست را لایق و سزااست که از خود و عالم
فارغ و آزادند و بنام مقصود زنده و برپا بلسان
و بیان و قلم و اعمال و افعال عباد را بمشرق
وحی و مطلع الهام دعوت نمایند بلسان بگویند و
بدست اشاره کنند و بحركات حاجب و رأس
غافلین را بیدار آگاهی کشانند و ناظمین را بیداری
بخشند ایشانند افغان سدره که بعنایت کبری فائز
گشته اند ید فضل کل را اخذ نموده و بأعلى المقام
مقر داده اگر بدوام ملک و ملکوت هنثاً مرثیاً
گفته شود صاحبان درایت لایق ندانند و قابل

done” and “well pleased” be uttered throughout the duration of the kingdom and the heavenly realm, they of understanding would not deem it befitting or worthy. Yea, by God! This hath been the will of the Truth—glorified be His majesty. Who can turn Him aside? The banner “He doeth what He pleaseth” hath been raised aloft, and the light of “He ordaineth what He willeth” hath dawned.

نبینند ای والله اراده حق جلّ جلاله بوده من
یقدر ان یرده علم یفعل ما یشاء مرتفع و نیر یحکم
ما یرید بازغ

- 4 Glorified art Thou, O Thou through Whose command the Sun of Unity hath shone forth from the horizon of power and the Book hath revealed what lay hidden within it! Exalted art Thou, O our Chosen Lord! Thou art He Who hath manifested unto us Thy Cause, taught us Thy remembrance, made known unto us Thy path, and caused us to hear Thy call and guided us to Thy way. I beseech Thee by Thy pure bounty and Thine absolute generosity to aid Thy loved ones to remain steadfast in Thy love and to act according to what Thou hast sent down in Thy Book. O Lord! The servant, despite his poverty and faltering tongue, desired to make mention of Thy branch who hath attained unto the traces of Thy Most Exalted Pen and whom the tongue of Thy grandeur hath mentioned in the kingdom of Thy utterance. I beseech Thee, O God of the kingdom of earth and heaven, to protect him and ordain for him the good of both this world and the next. Verily, Thou art the Lord of all names and the Creator of the heavens. There is none other God but Thee, the All-Knowing, the All-Wise.

4 سبحانک یا من بأمرک اشرقت شمس التوحید
من افق الاقتدار و اظهر الکتاب ما فيه من
الأسرار تعالیت یا ربنا المختار انت الذی اظهرت
لنا امرک و علمتنا ذکرک و عرفتنا سبیلک و
اسمعتنا ندائک و هدیتنا الی صراطک استلک
بفضلک البحت و کرمک البات بأن تؤید
اولیائک علی الاستقامة علی حبک و العمل بما
انزلته فی کتابک ای رب ان الخادم مع مسکنته
و لسان کلیله اراد ان یذکر افنائک الذی فاز بأثر
قلبک الاعلی و ذکره لسان عظمک فی ملکوت
بیانک استلک یا اله الملک و الملکوت بأن
تحفظه و تقدّر له خیر الآخرة و الأولى انک
انت مولی الأسماء و فاطر السماء لا اله الا انت
العلیم الحکیم

- 5 O thou whose spirit is a sacrifice unto his holiness! The exalted letter arrived like a spiritual fragrance, perfuming the servant's gathering, the servant's station, and the servant's home. With this withered sapling it did what the breezes of spring do with saplings and trees. After reading it with joy and delight, I approached the Presence where it was presented. This is what the Tongue of Will spoke, exalted be His utterance:

5 روحی لحضرتکم الفداء دستخطّ علی بمثابة
عرف روحانی وارد قد تعطر به محفل الخادم و
مقرّ الخادم و منزل الخادم یا ابن نهال پژمرده
آن کرد که نسایم ربیع با نهال و اشجار بعد از
قراأت و فرح و ابتهاج قصد مقام نموده تلقاء
وجه عرض شد هذا ما نطق به لسان الارادة
قوله عزّ بیانه

- 6 “O My Afnan! Upon thee be My Glory! The oppressors sought victory over Us through their might, but We sought victory over them through God, the Strong, the Prevailing, the Powerful. The Pharaohs desired to extinguish the light of God with their armies, the tyrants to shed His blood with their swords and ranks, and the Caesars to erase His traces with their strength, power and might. Thus did their souls entice them to a course of which they were unaware.

6 یا افنائی علیک بهائی استنصر الظالمون علینا
بقوتهم و استنصرنا علیهم بالله القویّ الغالب
القدير انّ الفراعنة ارادوا ان یطفؤوا نور الله
بجنودهم و الجبابرة ان یسفکوا دمه بسیوفهم
و صفوفهم و القیاصرة ان یحوا آثاره بقوتهم و
قدرتهم و اقتدارهم کذلک سولت لهم انفسهم
امراً و هم لا یسعون

- 7 “Glory be to God! The Supreme Pen commanded the loved ones day and night to observe what is good and forbade what is wrong. In some Tablets this exalted word was revealed:

7 سبحان الله قلم اعلی در لیالی و ایام اولیا را بمعروف
امر فرمود و از منکر نهی در بعضی از الواح
اینکلمه علیا نازل طوبی از برای نفسیکه بشنود و
نگوید اگر نیکوئی از کسی بینند بمکافات قیام

Blessed is he who heareth and speaketh not. Should they witness good from anyone, they should reciprocate; should they witness harm, they should be patient and leave it to God. Beating, fighting, strife, contention, murder and plunder are the works of the beasts of the jungle of oppression and ignorance. The people of truth must be sanctified and pure from all these. All must strive for the betterment of the world. The world is but one country and mankind its citizens, if they but knew it. All must endeavor with perfect unity and agreement to rebuild it. He is the Counselor, the All-Knowing, and He is the Expositor, the All-Wise.

کنند اگر ضرّی مشاهده کنند صبر نمایند و بخدا گذارند ضرب و شتم و جنگ و جدال و قتل و غارت کار درنده‌های پیشهء ظلم و نادانیت اهل حقّ از جمیع آن مقدّس و مبرا باید کل در اصلاح عالم بکوشند عالم یک وطن است و عباد یک حزب لو هم یعرفون باید کل بکمال اتّحاد و اتّفاق بتعمیر آن همت گارند هو النّاصح العليم و هو المبین الحکیم

- 8 "Through the mention of the tongue and pen, the world of utterance has been adorned with order and arrangement. Nevertheless, each day they rise up with new utterances and calumnies to perpetrate oppression, and they attribute corruption—God forbid—to holy souls, as you have seen and heard. The blow of the deserters and atheists has struck the branches of the Divine Lote-Tree. The nature of that people is clear and evident to the Afnan. We beseech God to guide all and deprive them not of the waves of the ocean of utterance. The source and origin of the world's corruption are the divines of the age. Sedition appears through those souls and returns to them. Each party looks to its leaders; if they turn away, the followers turn away. In all matters they follow those people. May God abandon them and slay them!

8 از ذکر لسان و قلم عالم بیان بنظم و ترتیبی مزین و فائز گشت مع ذلک هر روز بگفتاری و بافترائی بر ظلم قیام مینمایند و نفوس مقدّسه را نعوذ بالله بفساد نسبت میدهند چنانچه دیده‌اید و شنیده‌اید ضربت تارکین و ملحدین بر افنان سدره رسیده سبّیهء اتّقوم نزد افنان معلوم و واضحست از حقّ میطلبیم کل را هدایت فرماید و از امواج بحر بیان محروم ننماید مبدء و مصدر فساد عالم علمای عصرند فتنه از آن نفوس ظاهر و بآن نفوس راجع هر حزبی بمقتداهای خود ناظر اگر اعراض کنند اعراض مینمایند در جمیع امور تابع اتّقومند خذلهم الله و قاتلهم الله

- 9 "Had the Wolf, or Raqsha, or their like been in apparent authority, they would certainly have martyred the prisoners. Yet His Majesty the Sultan, although he suffered harm from the ignorant, nevertheless of his own accord granted freedom to the confined and released the imprisoned. He giveth sovereignty to whomsoever He willeth. Verily He is the All-Knowing, the Powerful, the Single, the One, the Mighty, the Wise.

9 اگر ذئب و یا رقصا و یا امثال آن دو صاحب حکومت ظاهره بودند البتّه محبوسین را شپید مینمودند و حضرت سلطان مع آنکه از جهال صدمه دید مع ذلک بصرافت طبع مقیدین را آزادی بخشید و محبوسین را رهائی بخشود یوئی الملک من یشاء انه هو العالم القادر الفرد الواحد العزیز الحکیم

- 10 "We make mention in this station of thy children and those with thee, and We give them the glad-tidings of God's loving-kindness, the Lord of all worlds. The Glory shining from the horizon of the heaven of My mercy be upon thee and upon those with thee and upon those who love thee and upon those who hearken to thy word in this manifest Cause."

10 نذکر فی هذا المقام ابنائک و من معک و نبشّرههم بعناية الله ربّ العالمین البهاء المشرق من افق سماء رحمتی علیک و علی من معک و علی من یحبّک و علی من یسمع قولک فی هذا الأمر المبین انتهی

- 11 Praise be to God! The effulgences of the Sun of divine loving-kindness have ever been and continue to be directed toward your honor. This servant, on some occasions when present before the Face, heard from the Tongue of Grandeur that which caused the spirit to grow and the heart to rejoice and quiver. Assuredly, at some time its effects will appear from the horizon

11 الحمد لله اشراقات انوار آفتاب عنایت رحمانی لازال متوجّه آنحضرت بوده و هست اینبعد در بعضی از احویان که تلقاء وجه حاضر بود از لسان عظمت استماع نمود آنچه را که روح از او در نمو و قلب از او در ابتهاج و اهتزاز و البتّه وقتی از اوقات از افق عالم آثارش ظاهر گردد

of the world. The bounty and grace are of such magnitude that this servant is incapable of describing them.

- 12 As to what was written concerning the destruction of writings - yes, this occurred in Iraq, not here. In those days, by divine command, the sacred writings were consigned to the river of bounty. He said their effects would become manifest throughout all lands. In this land certain discussions arose, and consequently some correspondence, petitions and such were destroyed. The verses of God are preserved - the servant gives you these glad tidings and by your tongue says: "Praise be to Thee, O Thou Desire of the worlds!" Although this people, meaning the people of this age, were not and are not worthy to behold and read these verses, it is a bounty that has become the source of assurance for the servants, and a mercy that bestows spirit and fragrance upon the soul. Otherwise, considering what we deserve, despair would encompass the soul. The servant beseeches his Lord saying:

- 13 O God, my Goal, my Beloved! Thou art the Mighty, the Powerful. The power of the world is utter weakness before Thy power, and its riches absolute poverty before Thy wealth. If Thou shouldst deal with justice, woe betide us, and in truth we deserve it. But if Thou lookest with favor, how excellent is our state! One gleam from Thy Name, the All-Bountiful, would sanctify the world from the defilement of transgression, and one drop from the ocean of Thy generosity would purify all peoples. All souls gaze longingly toward Thee and all hearts are under Thy command. Whatever Thou doest is good - Thy love bestows eternal sustenance and Thy wrath confers the blessing of education. O Generous One! Bounty is Thy attribute and impurity is ours. Purify this dust and grant it true repose. Besides Thee there is no refuge, and except Thy path there is no path.

- 14 In any case, where am I and where are these utterances? Where was I and where have I gone? What was I saying and what do I now say? The reins have slipped from my hands and the thread is broken. Perchance Thy grace will take a few steps forward and mend these broken and severed things.

- 15 As for the letter of Jinab-i-Aqa Siyyid Husayn, upon him be the glory of God, which you sent - it was presented before the countenance of the Ancient King. This is what was revealed from the heaven of bounty and favor. His word, exalted and mighty is He:

- 16 "O My Afnan! Upon thee be My glory and My loving-kindness. The servant in attendance here has received what Husayn,

عنایت و فضل بشأ نیست که این عبد از ذکرش عاجز است

- 12 اینکه در بارهء محو آثار مرقوم داشتند بلی این در عراق واقع نه در اینجا در آن ایام حسب الامر آثار مبارک بشط عنایت میشد میفرمودند آثار آن در اراضی عالم ظاهر خواهد شد در این ارض بعضی گفتگوها بیان آمد لذا بعضی از مراسلات و عریاض و امثال آن محو شد آثار الله محفوظست یبشر الخادم حضرتکم بذلک و من لسانکم بقول لک الحمد یا مقصود العالمین اگرچه این قوم یعنی این مردم روزگار قابل مشاهده و قرائت این آثار نبوده و نیستند فضل است که مایهء اطمینان عباد شده و رحمت است که جان را روح و ریحان عطا مینماید والا نظر باستحقاق جانرا یأس احاطه مینماید

- 13 یسئل الخادم ربّه و يقول لها مقصودا محبوبا توئی قادر و توانا قدرت عالم نزد قدرتت ضعف صرف و مکت آن نزد ثروت فقر بات اگر بعدل رفتار ثنائی وای بر ما و فی الحقیقه مستحقیم ما و اگر بفضل ناظر باشی نیکوست حال ما یک تجلی از اسم کریمت عالم را از رجس عصیان مقدس نماید و یکقطره از دریای بخشش اسم را مطهر فرماید جانها تکرانت و دلهای عالم زیر فرمان هرچه کنی نیکوست مهرت ماندهء باقیه بخشد و قهرت نعمت ادب عطا نماید ای کریم بخشایش صفت تو و آلائش صفت ما این خاک را پاک فرما و باسایش حقیقی فائز نما جز تو پناهی نه و غیر راه تو راهی نه

- 14 باری این عبد کجا و این اذکار کجا کجا بودم و کجا رفتم چه عرض میکردم و چه عرض مینمایم زمام از دست رفت و رشته گسیخت هم مگر فضل تو پیش نهد گامی چند و این گسیخته ها و شکسته ها را اصلاح نماید

- 15 و اینکه نامهء جناب آقا سید حسین علیه بهاء الله را ارسال فرمودند تلقاء وجه مالک قدم عرض شد هذا ما نزل من سماء العناية و الألفاف قوله جلّ و عزّ

- 16 یا افنانی علیک بهائی و عنایتی قد حضر العبد الحاضر بما ارسل الیه الحسین علیه بهاء الله از

upon him be the glory of God, sent to him." Ask God to make the servants worthy of understanding these days and what hath appeared therein. Today one must act according to this exalted word: "Say: God; then leave them to their vain disputes." For this is the Day of God wherein none is mentioned save Him. We have not fallen short in anything. The horizons have been filled with the signs and evidences of thy Lord, yet the people neither understand nor perceive. Eyes and ears were created for this Day, but the former were prevented from witnessing and the latter from hearing. Exalted is the Lord of Names, Whom neither the world's rejection can diminish nor the acceptance of nations can exalt. He is sanctified above all that was and shall be. The glory shining from the horizon of My utterance be upon thee and upon thy mother and upon thy children and upon those who love thee.

حقّ بطلبید عباد را قابل ادراک این ایام و ما
ظهر فيها ثماید اليوم باينکمه عليا بايد عمل نمود
قل الله ثم ذرهم في خوضهم يلعبون چه که يوم
الله است و لا يذكر فيه الا هو انا ما قصّرنا في
شيء قد ملئت الآفاق من آيات ربك و بيناته و
القوم هم لا يفقهون و لا يشعرون ابصار و آذان
از برای این يوم خلق شده ولكن الأول منعت
عن المشاهدة و الثاني عن الاصغاء تعالى مالک
الأسماء الذي لا يضعه اعراض العالم و لا يرفعه
اقبال الأمم هو المقدّس عما كان و ما يكون البهاء
المشرق من افق بياني عليك و على امّک و على
ابنائک و على من يحبک انتهى

- 17 Astonishment hath seized all, nay, the very essence of astonishment is astounded, for they have hesitated concerning that Station which is equivalent to all the Books revealed unto the Prophets and Messengers of the past and future, and some have even risen in opposition. Although these things must needs come to pass, for they have been recorded by the Most Exalted Pen in God's Book, yet strange it is that they have rejected this Cause and seek to establish another. O God! If a Cause of such magnitude be rejected, what other cause in the world could be proven? The servant speaketh that which the All-Merciful hath revealed in the Qur'an: "Leave them to plunge in vain discourse and play."

17 حیرت فرا گرفته بلکه نفس حیرت متحیر چه
که مقامی را که معادل جمیع کتب که بر انبیا
و رسل از قبل و بعد نازل شده آورده مع ذلک
در امرش توقف نموده اند و برخی بر اعراض قیام
کرده اند اگرچه باید این امور واقع شود چه که
در کتاب الهی از قلم اعلی ثبت گشته و لکن عجب
در اینست که این امر را رد نموده اند و امر دیگر
میخواهند اثبات نمایند یا لله اگر امر باین عظمت
رد شود چه امر در عالم قابل اثبات است آن
الخادم يقول ما انزله الرحمن في الفرقان ذرهم في
خوضهم يلعبون

- 18 Concerning the news, should their honors the Afnan and the most exalted ladies - upon them and upon them all be the Most Glorious Glory - wish to know, they have intended to attain the presence in these days, and this is the third time. We praise God for this, for He hath granted success and confirmation until they attained unto that which is mentioned and recorded in the Books. This evanescent servant ever beseecheth and imploreth the Self-Subsisting Lord that He may cause you to attain unto all good and manifest the means through His all-encompassing and prevailing power. He is the All-Conquering, the All-Wise.

18 از اخبار بخوانند حضرات آقایان افنان و
مخدرات معظّمات علیهم و علیهنّ من کلّ بهاء
ابهاء این ایام اراده حضور نموده اند و این کره
ثالث است نحمد الله بذلک چه که توفیق عطا
فرمود و تأیید نمود تا فائز شدند بآنچه که در
کتب مذکور و مسطور است این خادم فانی از
حقّ منیع لازال سائل و آمل که آنحضرت را
بکلّ خیر فائز فرماید و اسباب را بقوه غالبه
محیطه ظاهر نماید هو الغالب الحکیم

- 19 Unto their honors the Afnan - upon them be the Most Glorious Glory - who are present in that land, I convey greetings, salutations, and utter nothingness and evanescence, and I beseech and implore them all that in their moments of commemoration and praise of the Lord of Names, they forget not this evanescent one, that perchance I may fulfill this mighty service. Glory, remembrance and praise be upon you, upon those

19 خدمت آقایان افنان علیهم من کلّ بهاء ابهاء که
در آن ارض تشریف دارند عرض تکبیر و سلام
و نیستی و فنا معروض میدارم و از کل سائل
و آمل که در احیان ذکر و ثنای مالک اسماء
ایفانی را فراموش نفرمایند لعلّ از عهده این
خدمت عظیم برآیم البهاء و الذکر و الثناء علی

with you, upon those who have attained your presence, and upon all who are steadfast and firm. Praise be to God, the All-Knowing, the All-Wise.

حضرتکم و علی من معکم و فاز ببقائکم و علی کلّ ثابت مستقیم و الحمد لله العليم الحکیم

- 20 It would be appreciated if you would send a copy of this writing, along with my letter, to his honor Aqa Siyyid Husayn - upon him be 966 [Baha'u'llah] - as it might cause some to become aware or awaken one who slumbers. There was one item mentioned at the end of your letter regarding a sum and a draft, but no draft was found between the letters. This matter is mentioned solely for your information and nothing else.

20 صورت این نوشته را هم نزد جناب آقا سید حسین علیه ۹۶۶ [بهاء الله] مع مکتوب اینعبد که بایشان نوشته اگر ارسال فرمایند محبوبست چه که شاید سبب تنبه بعضی شود و یا نائی را آگاه کند یکفقره در آخر دستخط آنحضرت مرقوم بود ذکر وجهی و براتی برات بین دستخط نبود ذکر این فقره محض اطلاع آنحضرت است و بس

- 21 The servant 29 Jamadiyu'th-Thani 1302

21 خادام فی ۲۹ جمادی الثانیة سنة ۱۳۰۲

INBA31:107, AVK3.191.07x, AVK3.225.07x, UAB.029ax, MSHR5.350x, UVM.085.04x

BH07635

To: *Haji Muhammad Husayn from Kaf (emigrant), in Kashan*
Date: 1302-06-29 [1885-Apr-15]

- 1 He is the All-Hearing, the All-Seeing!
- 2 Thou hast been mentioned repeatedly in the presence of the Wronged One, and in each instance thou wert blessed with the mention of God. This mention is among the special divine bounties - one drop from its ocean bestoweth eternal life upon the world.
- 3 In all conditions fix thy gaze upon Him and seek aid from Him. Verily He aideth whom He willeth through a command from His presence, and He is the Almighty, the Powerful.
- 4 Say: Relinquish not wisdom, and act according to that which hath reached you from God. Today the Mother Book speaketh and the Mother of Cities is manifest. Strive that ye may not be deprived of His grace and prevented from His fragrances.
- 5 Mention of thee hath repeatedly flowed from the Pen, for verily He mentioneth him who hath mentioned Him and desired to aid His wondrous Cause. The glory be upon thee and upon

1 هو السميع البصير

2 ذکرت مکرّر لدی المظلوم مذکور و در هر کوه بذكر حقّ فائز شدی این ذکر از نعمتهای مخصوصه الهی است یکقطره از بحر عالم را زندگی باقی بخشد

3 در جمیع احوال باو ناظر باش و از او مدد خواه آنه ینصر من یشاء امرأ من عنده و هو المقتدر القدير

4 بگو حکمت را از دست مدهید و بآنچه از نزد حقّ بشما رسیده عمل نمائید امروز امّ الکتاب ناطق و امّ المدن ظاهر جهد نمائید که شاید از فضلش محروم نشوید و از نفحاتش ممنوع نگردید

those who have not violated God's covenant and testament, and upon all who are steadfast and firm.

5 مکرّر ذکر آنجناب از قلم جاری آنّه یذکر من ذکره و اراد نصرة امره البديع الهاء عليك وعلى الذين ما نقضوا عهد الله و ميثاقه و على كل ثابت مستقيم

AQA7#450 p.269

BH08169

To: Abdul-Hamid, in Isfahan

Date: 1302-06-29 [1885-Apr-15]

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

1 هو المخبر الخبير

2 The tale of falsehood hath been renewed. The people of rancor and hatred have arisen against the friends of God and have striven, and continue to strive, with utmost diligence to lead the people astray. For years they deceived and misguided the people with tales of Jabulqa and Jabulsa and the Holy Land. Now they reflect not in the least upon what the Shi'ih sect hath gained, or what fruit their beliefs have yielded. By the life of God! Their portion hath been and shall be the flames, and ere long they shall find themselves consigned thereto. The barking ones from every corner are engaged in their clamor. Of late they have mounted the pulpit, determined to spend yet another thousand and two hundred years inviting the helpless people to a woeful destiny through mention of vicegerent and guardian, chiefs and nobles....

2 حديث كذب مجدد شد اهل ضغيته و بغضا در صدد دوستان الهی افتاده اند و در اضلال ناس جهد بليغ نموده و مينمايند سالها باسم جابلقا و جابلصا و ناحيه مقدسه ناس را فريب دادند و گمراه نمودند حال اقل من آن تفكر ننموده و نمينمايند كه حاصل فرقه شيعه چه بود با آن عقايد چه ثمر بردند لعمر الله حاصلشان سقر بوده و هست و عنقریب در آن مقر يابند ناعقین از هر گوشه ئی بنهیق مشغول تازه بر منبر میروند باری هزار و دویست سال دیگر اراده نموده اند باسم وصی و ولی و نقبا و نجبا خلق بیچاره را به بئس المصیر دعوت نمایند ...

AVK3.315.06

BH00215

To: Haji Mirza Muhammad Yazdi Alaqihband

Date: 1302-07-07 [1885-Apr-22]

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

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 Praise befitteeth the most inaccessible, most holy court of the Lord, the Desired One, Who through His Most Exalted Word

2 حمد ساحت امنع اقدس حضرت مقصودی را لایق و سزااست كه بکلمه علیا در یوم ميثاق

on the Day of the Covenant hath exposed the dissension concealed in the hearts of the people of discord, and through that same blessed Word hath manifested the harmony of the people of concord. He is the One Who hath power to transform His bounty into retribution for the ungodly and His light into fire. With a single word He hath brought all to account and weighed them in the balance. Neither doth the acceptance of them that turn unto Him add unto His glory, nor doth the rejection of them that turn aside diminish it. He hath ever been independent of mention and utterance, and will continue to be so forever. All creation standeth present in a single sphere, and the call from the direction of His grandeur embraceth all, yet thereafter through deeds and words their stations become diverse and their conditions scattered. Whoso accepteth and believeth in that which is best—he is of the companions of the Crimson Ark; and whoso denieth and turneth away—he is of the people of fire in the Book of God, Lord of the throne and of the dust. Blessings, peace, glory and praise be upon them who have not changed the bounty of God nor denied His sovereignty. These are they whom neither the hosts of the world nor the ranks of the nations did frighten, nor were they prevented by the intimations of those who disputed His verses, denied His evidences, and warred against His Self. The servant beseecheth his Lord to open the eyes and aid all to justice and fairness. Verily He hath power over whatsoever He willeth. There is none other God but He, the Protector, the Self-Subsisting.

- 3 And further: the letter of that honored one and revered friend arrived. The servant perceived from it the fragrance of your sincerity and your turning to God, our Lord and your Lord, our Goal and your Goal, and the Goal of all who are in the heavens and the earth. After reading and becoming apprised of it, he repaired to the court of the Lord of creation. When it was presented before His Countenance, this is what was revealed in reply from Our Lord, the Mighty, the Bestower. His words, exalted be His majesty and universal His bounty:

- 4 In My Name, the Hearer, the Answerer

- 5 They have denied the Dawning-Place of My verses, which are equivalent to all the divine books of the past and future that have been sent down from the Kingdom of His utterance, and whatsoever was subsequently manifested was clearly visible and evident from His verses. They have clung to mere fancy. Such is the condition of the servants that they have newly arisen to voice objections through vain imaginings. Say: O ye who are bereft of fairness, what have ye understood of “He doeth whatsoever He willeth”? By My life! Through My Name

نفاق مستوره در قلوب اهل شقاق را ظاهر فرمود و بهمان کلمه مبارکه وفاق اصحاب اتفاق را اوست مقتدری که نعمتش را برای مشرکین نعمت نموده و نورش را نار بیک کلمه حساب کل را رسیده و بمیزان سنجیده نه اقبال مقبلین بر او افزاید و نه اعراض معرضین از او بکاهد لمزل مستغنی از ذکر و بیان بوده و لایزال خواهد بود جمیع خلق در صقع واحد حاضر و خطاب صادر از شطر کبریا شامل کل و بعد باعمال و اقوال مقامات مختلف و شئون متشکلت من اقبل و صدق بالحسنى انه من اهل السفينة الحمراء و من کذب و تولی الله من اهل النار فی کتاب الله رب العرش و التری و الصلوة و السلام و التکبیر و الثناء علی الدین ما بدلوا نعمة الله و ما انکروا سلطانه اولئک ما خوفهم جنود العالم و لا صفوف الأمم و ما منعهم اشارات القوم اللدین جادلوا بآياته و انکروا بیئاته و حاربوا بنفسه یسأل الخادم ربه بأن یفتح الأبصار و یؤید الکمل علی العدل و الانصاف انه هو المقتدر علی ما یشاء لا اله الا هو المهیمن القیوم

- 3 و بعد نامه آن جناب مکرم و دوست معظم رسید قد وجد الخادم منه عرف خلوصکم و اقبالکم لله و الی الله ربنا و ربکم و مقصودنا و مقصودکم و مقصود من فی السموات و الارضین و بعد از قرائت و اطلاع قصد مقام مالک ابداع نموده فلما حضرت عرضت تلقاء الوجه هذا ما نزل فی الجواب من لدن ربنا العزیز الوهاب قوله جل جلاله و عم نواله

- 4 بسمی السامع المجیب

- 5 مطلع آیاتی را که معادل جمیع کتب الهی از قبل و بعد از ملکوت بیانش نازل و آنچه از بعد ظاهر شد بتصریح مبین از آیاتش مشهود و ظاهر انکار نموده اند و بوهم صرف تمسک جسته اند اینست شأن عباد تازه باوهامات بر اعتراض قیام نموده اند بگوای بی انصافان از فعل ما یشاء چه ادراک نموده اید لعمر الله باسمى رفعت رایة انه لا اله الا هو و نصب علم یفعل ما یشاء و یحکم

the banner of "There is none other God but He" hath been raised aloft, and the standard of "He doeth what He willeth and ordaineth what He pleaseth" hath been unfurled. Were they who are lost in fancy to ponder this most exalted and blessed Word, they would cry out and utter "We repent unto Thee, O God of the worlds and Beloved of the nations!" But conjectures and fancies have become an obstacle and a veil, and have deprived them of the light of the Sun of justice. Soon shall they know what hath escaped them in the days of God, the Protector, the Self-Subsisting.

6 In this Revelation, every word that hath dawned from the horizon of the Will of God, glory be to His majesty, all mention, nay all books, bow down before it. Where is the vision to see, and where is the hearing to hear, and where is the heart to understand? The state of the heedless is that they play with their own vain imaginings, even as they have been occupied therewith for a thousand and two hundred years and more. He who hath drunk from the stream of fancy is not worthy to draw nigh unto the Most Great Ocean, except through the grace of God, the Lord of the worlds.

7 With justice and fairness do I declare that if any soul be adorned with even a trace of fairness, he would testify that whatsoever hath in this day been revealed from the Most Exalted Pen sufficeth all mankind, and that all the pens in the world are powerless to expound its full meaning. If they acknowledge that God doeth whatsoever He willeth, then what meaning have their objections? And if they deny this blessed word, then the matter is settled and the verse returneth unto its Source, its Beginning and its End, and no further discussion is needed.

8 O my brother! For twelve hundred years and more, such souls were engaged in opposition, disputation and strife. During their debates, they would beat their heads against each other like elephants with their trunks, denying one another, nay, cursing and reviling each other from every faction to another. Yet on the Day of Testing, they all found themselves among the people of hell-fire, and neither their beliefs nor their deeds were of any avail, nor did they yield any fruit. Say: Consider then - what was the fruit of the deeds and the result of the beliefs of the Shi'ih sect who counted themselves foremost among the world's factions and most learned among nations in their deeds and beliefs? This servant knoweth, and knoweth well - the fruit thereof was that they martyred the Lord of the world. Such souls and their like have been reared in delusions throughout the ages. How can they enter or even approach that station whereof He saith the dwellers of Sinai would be thunderstruck?

ما یزید اگر متوهمین در این کلمهء مبارکهء علیا
تفکر نمایند صیحه زند و بکلمهء تبنا الیک یا اله
العالم و محبوب الأمم ناطق شوند و لکن ظنون و
اوهام حائل گشته و حجاب شده و ایشان را از
انوار آفتاب عدل محروم ساخته سوف یعرفون ما
فات عنهم فی آیام الله المهیمن القیوم

6 در این ظهور هر کلمهائی که از افق ارادهء حق
جلّ جلاله اشراق نمود جمیع اذکار بل جمیع
کتب نزدش خاضع است این البصر لیری و
این السمع لیسمع و این القلب لیفقه شأن غافلین
آنکه باوهامات خود لعب نمایند چنانچه هزار
و دوست سته بل ازید بآن مشغول بوده اند
نفسی که از غدیر اوهام آشامیده لایق تقرّب
ببحر اعظم نبوده و نیست الا بفضل من لدی
الله رب العالمین انتهی

7 از روی عدل و انصاف عرض میکنم اگر نفسی
فی الجمله بطراز انصاف مزین باشد شهادت میدهد
که آنچه در این حین از قلم اعلی نازل کل را
کافیست و اقلام عالم از تفصیلش عاجز و قاصر
اگر حق را بفعل ما یشاء میدانند دیگر اعتراضات
چه معنی دارد و اگر منکر این کلمهء مبارکه اند
امر ثابت و رجعت الی الایة الی مطلعها و مبدیها و
مرجعها دیگر گفتگو لازم نه

8 ای برادر من هزار و دوست سته و ازید امثال
آن نفوس بمعارضه و جدال و نزاع مشغول بودند
و در حین مباحثه برگهای گردن بمتابهء خرطوم بر
سر هم میکوفتند و یکدیگر را انکار مینمودند بلکه
لعن و شتم از هر حزبی بحزب دیگر ظاهر و مشهود
مع آنکه در یوم امتحان جمیع اهل سقر و در آن
مقر یافتند و عقاید و اعمال هیچیک بکار نیامد
و ثمری از او ظاهر نشد بگوئید آخر فکر نمائید
حزب شیعه که خود را در اعمال و عقاید سید
احزاب عالم و اعلم امم میشمرند ثمرات اعمالشان
چه بود و حاصل عقایدشان چه این عبد میدانم
و خوب میدانم ثمر آن آنکه سید عالم را شهید
نمودند آن نفوس و امثالهم در قرون و اعصار
باوهام تربیت شده اند کجا میتوانند در مقامی که

Far, far be it! Save by emptying their hands of all they have heard and seen.

میفرماید طور یون منصعق میشوند درآیند و یا
تقرب جویند هیئات هیئات الا بکف الصفر عن
کل ما سمعوا و رأوا

- 9 Great is the Cause and great is the Day! The heedless among the people of the Bayan cling to the same delusions as the Shi'ih sect, busying themselves with misleading men and women through the ropes of idle fancies, even as was done before. Say: Reflect a little on the lies of the past, that perchance ye may be warned. In one instance, this exalted word descended from the Kingdom of Utterance of the Lord of Names - glorified be His majesty:

9 امر عظیم است و یوم عظیم غافلین اهل بیان
بهمان اوهامات فرقهء شیعه متمسکند و بحال
ظنون در اضلال نساء و رجال مشغول چنانچه
از قبل بوده اند بگویند قدری در کذبهای قبل
تفکر نمائید شاید متنبه شوید در مقامی این کلمهء
علیا از ملکوت بیان مالک اسماء نازل قوله جل
جلاله

- 10 "O servant in attendance! Blessed is the soul whom names prevent not from their Owner, and whom idle fancies deprive not from the dayspring of certitude." They imagine these days to be like the days of old. Say: Nay, by My life! This is the Day when mankind shall stand before the Lord of the worlds. This is the Day which Moses foretold, and which the All-Merciful revealed in the Qur'an through His words, exalted be He: "Lead forth thy people from darkness into light and remind them of the days of God." Though the days of the manifestation of God's Repositories may in one sense be called the Days of God, yet this Most Great Day is special, and in it is made manifest the Great Announcement. Say: Fear God, O people, and invalidate not the truth through your desires. When ye discover the fragrance of My utterance, and behold the lights of My horizon, and hear My call, arise and say: "Here am I, O Thou Goal of the world! Here am I, here am I, O Thou Beloved of all in the heavens and the earth!" End.

10 یا عبد حاضر طوبی از برای نفسی که اسماء او را
از مالک آن منع ننماید و اوهام او را از انوار فجر
یقین محروم نسازد بگان خود این آیام را بمثابة
آیام قبل فرض گرفته اند قل لا ونفسی هذا یوم
یقوم الناس لرب العالمین هذا یوم بشر به الکلیم و
انزله الرحمن فی الفرقان بقوله تعالى ان اخرج القوم
من الظلمات الى النور و ذکرهم بأیام الله اگرچه
آیام ظهور مظاهر الهی در مقامی یوم الله بر او
صدق مینماید ولكن این یوم اعظم مخصوصست
و نبأ عظیم در او ظاهر قل اتقوا الله یا قوم و لا
تدحضوا الحق بأهوائکم اذا وجدتم عرف بیانی و
رأیتم انوار افقی و سمعتم ندائی قوموا و قولوا لبیک
یا مقصود العالم لبیک لبیک یا محبوب من فی
السموات و الأرضین انتهى

- 11 O brother! Man is bewildered as to what he should mention and what he should say. The Primal Point - may our souls be a sacrifice for all else but Him - declares that if He should pronounce upon the heaven the decree of earth, or upon the earth the decree of heaven, no one has the right to object or ask why or wherefore, and whoso sayeth 'why', hath indeed disbelieved. In this Most Great Revelation, whenever any name was mentioned in the Most Holy Court, verses were revealed specifically for that one from the heaven of divine Will. This was in accordance with the promise given in the Tablet to Hadrat-i-Ism-i-Jud - upon him be the Most Glorious Glory of God - wherein He states that should names to the number of atoms be presented in the Most Holy Court, divine verses would be revealed specifically for each one. However, this bounty is assured and established only for those who have turned to Him, who are steadfast, and who are firm. And whosoever turns away, the light returns to its source while he remains in evident loss.

11 ای برادر انسان متحیر است چه ذکر نماید و چه
بگوید نقطهء اولی روح ما سواء فداه میفرماید
اگر بر سماء حکم ارض بفرماید و بر ارض حکم
سماء لیس لأحد ان یعترض او یقول لم و بم و
من قال فقد کفر در این ظهور اعظم ذکر هر
اسمی که در ساحت اقدس عرض شد مخصوص
او از سماء مشیت الهی آیات نازل و این نظر
بوعده ایست که در لوح حضرت اسم جود علیه
بهآء الله الأبهی میفرماید اگر بعدد ذرات اسماء
در ساحت اقدس حاضر شود مخصوص کل
آیات الهی نازل میگردد ولكن از برای مقبلین
و مستقیمین و راسخین این فضل محقق و ثابت و
هر نفسی اعراض نمود یرجع النور الى اصله و هو
یبقی فی خسران مبین

- 12 These objections all stem from lack of insight and fairness. In Iraq, a Tablet was revealed in the name of Siyyid Muhammad Isfahani. After some time, one day as They were proceeding in that direction and this servant was following at some distance, in the middle of the bridge, suddenly They said, without looking at this servant or turning Their blessed head in any direction: "This Tablet is not for this Muhammad. Muhammad is a name that will attain to it after three thousand years." For God's sake, have mercy upon yourselves and upon the servants. Do not embody the vain imaginings of the past and become the cause of the martyrdom of God's loved ones. The world has no constancy. You were not and are not aware of the root of the Cause. If you deny the proof He has manifested, which is equivalent to all divine proofs and heavenly evidences, what can you establish?
- این اعتراضات کل از عدم بصیرت و انصاف ظاهر در عراق لوحی باسم سید محمد اصفهانی نازل بعد از مدتی یومی از ایام بآن جانب تشریف میبردند و این عبد بمسافتی از عقب میرفت در وسط جسر بغتة فرمودند من غیر آنکه باین عبد نظر فرمایند و یا رأس مبارک را بجہتی میل دهند این لوح از این محمد نیست محمد نامیست که در سه هزار سال بعد بآن فائز میشود بفرمائید از برای خدا بر خود و عباد رحم نمائید اوهامات قبل را محسم میکنید و سبب قتل اولیای الهی مشوید دنیا را وفائی نه شما از اصل امر آگاه نبوده و نیستید چجتی که معادل جمیع حجج الهی و براهین صمدانی ظاهر فرموده اگر انکار نمائید چه اثبات میکنید
- 13 Mulla Abdul-Khaliq, who was among the Shaykhi leaders, at the beginning of the Cause when the Primal Point - may our souls be a sacrifice for all else but Him - appeared in the garment of the Bab, showed acceptance and submitted a petition. Mention of him was revealed from the Source of Supreme Grace and outwardly perfect bounty was shown towards him, until a Tablet was sent specifically for him containing these exalted words - His exalted Word: "Verily I am the True Qa'im Whose appearance you have been promised." After reading this, he cried out and arose in complete rejection, and because of him a group in the Land of Ta [Tehran] turned away. Say: O fair-minded ones! Today these objections are not befitting. You are not aware of the mysteries. Divine knowledge has encompassed and continues to encompass all things. Whatever has later become manifest was previously revealed with complete clarity from the Supreme Pen in the Suras, and all are aware and bear witness that this ephemeral one speaks with truth. Have they not seen the Suriy-i-Ra'is, or have they not read the Suriy-i-Muluk?
- ملا عبدالحالی که از مشایخ شیخیه بود در اول امر که نقطه اولی روح ما سواه فداه در قیص بایست ظاهر اظهار اقبال نمود و عریضه معروض داشت از مصدر عنایت کبری ذکرش نازل و بر حسب ظاهر کمال عنایت نسبت باو مشهود تا آنکه لوحی مخصوص او ارسال فرمودند و در او این کلمه علیا نازل قوله تعالی انی انا القائم الحق الذی اتم بظهوره توعدون بعد از قرائت صیحه زد و باعراض تمام قیام نمود و جمعی در ارض طاء بسبب او اعراض نمودند بگوئید ای منصفین امروز این اعتراضات لایق نه شما از اسرار مطلع نیستید علم الهی محیط بوده و هست آنچه از بعد ظاهر شده از قبل از قلم اعلی بتصریح تمام در سور نازل و کل آگاه و گواهند که این فانی بصدق تکلم مینماید آیا سوره رئیس را ندیده اند و یا سور ملوک را نخوانده اند
- 14 Some time ago this servant submitted some papers to one of God's loved ones, but due to numerous occupations has not yet succeeded in completing them. I beseech God to enable me. Surely that honored one knows the reason. Night and day I am occupied with writing. Correspondence arrives from all directions, and in response Tablets are revealed from the heaven of grace, and this servant is occupied with transcribing them, and how many letters arrive addressed to this servant, requiring that answers be rendered! And beyond this weighty and momentous matter, for some time past another occupation has been established, engaging this evanescent one.
- چندی قبل این عبد اوراقی خدمت یکی از اولیای الهی معروض داشت ولکن از کثرت مشاغل تا حین موفق بر اتمام آن نشده از حق میطلبم مؤید شوم البته آن جناب سبب را میدانند در لیلی و ایام بتحریر مشغول از جمیع جهات مراسلات میرسد و در جواب الواح از سماء عنایت نازل و این عبد بتحریر مشغول و چه مراسلاتی که باسم این عبد میآید و باید جواب عرض نماید و از این امر خطیر عظیم گذشته مدتیست شغل دیگر احداث شده و این فانی را مشغول نموده

- 15 One must pray on behalf of the heedless souls. They are indeed very far removed and are unaware. Those souls must reflect upon what has occurred in the past and become mindful. This servant beseeches his Lord to aid them to achieve that which He loves and is pleased with, to make them be among the just, among those who repent, and among those who return unto Him.
- 15 باید در حقّ نفوس غافله دعا نمود فی الحقیقه بسیار بعیدند آگاه نیستند باید آن نفوس در آنچه از قبل واقع شده تفکر نمایند و متنبّه شوند یسأل الخادم ربّه بأن یوقّهم علی ما یحبّ و یرضی و یجعلهم من المنصفین و من التائبین و من الرّاجعین
- 16 As regards what they mentioned that some steadfast and upright souls appear distressed, and furthermore some, God forbid, deny knowledge to the Truth, glorified be His majesty, this evanescent one submits that it would be well for them to read for a time the revealed Tablets, that perchance they may become aware of a drop from the ocean of divine knowledge. Alas! Alas! "Not an atom's weight in the heavens or the earth escapes His knowledge." This is attested by that which hath been sent down from our Lord and your Lord and the Lord of all who are in the heavens and the earth.
- 16 و اینکه ذکر نمودند بعضی از نفوس ثابته مستقیمه مضطرب مشاهده میشوند و هم چنین بعضی نعوذ بالله نفی علم از حقّ جلّ جلاله مینمایند این فانی عرض مینماید ایشان خوبست چندی الواح منزل را قرائت نمایند شاید بقطره‌ئی از بحر علم الهی آگاه شوند هیات هیات لا یعزب عن علمه من شیء یشهد بذلک ما نزل من لدن ربنا و ربکم و ربّ من فی السموات و الأرض
- 17 O brother! Not every soul hath been or is worthy of this court, nor is everyone privy to the mysteries of the Truth. The heedlessness of some hath reached such a point that they have not yet become aware of their own ignorance, for had they become aware, they would not deny knowledge to its Source. Wonder upon wonder! The steadfast and firm ones today are souls who, should all on earth become manifestations of names and embodiments of attributes and hesitate less than that regarding this Most Great Cause and Mighty Announcement, would see them all as non-existent and null. Blessed are the steadfast ones! O my beloved, where are the steadfast ones, where are the firm ones, and where are the upright ones? I beseech and implore the Truth not to deprive the world of the light of the countenances of the steadfast ones, the firm ones, the upright ones, the arising ones, the devoted ones, and the doers of good.
- 17 ای برادر هر نفسی قابل این بساط نبوده و نیست و هر کسی محرم اسرار حقّ نه غفلت بعضی بمقامیست که تا حین بر جهل خود آگاه نشده‌اند چه اگر آگاه میشدند نفی علم از منبع آن نمی‌مودند حیرت اندر حیرتست امروز مستقیمین و ثابتین نفوسی هستند که اگر کلّ من علی الأرض مطالع اسماء و مظاهر صفات شوند و در این امر اعظم و نبأ عظیم اقلّ من آن توقف نمایند کل را معدوم و مفقود مشاهده کنند طوبی للثابتین یا حبیبی این الثابتین و این الرّاسخین و این المستقیمین از حقّ سائل و آمل عالم را از انوار وجوه مستقیمین و راسخین و ثابتین و قائمین و قانتین و عاملین محروم نفرماید
- 18 As to what they wrote concerning the verses revealed about that person: "Verily We have mentioned thee with a mention before which all mentions bow down." Every letter that appeareth from the tongue of the Will of the Lord of the invisible and visible realms - all the letters of the world, the mentions of nations, and whatsoever they possess, all bow down before it. This distinction pertaineth to the mention of the Truth and the Word sent down from the heaven of Will. The whole world is mentioned before the Truth. Whosoever today attaineth unto the mention of the Truth hath attained unto all good. However, this station is contingent and dependent upon steadfastness, and in most Tablets this point hath been revealed. Should the entire world turn today in acceptance, the effects of the divine manifestation would appear in all. This station
- 18 و اینکه نوشته‌اند در آیات آن شخص نازل شده انا ذکرناک بذکر خضعت له الأذکار هر حرفی که از لسان اراده مالک غیب و شهود ظاهر میشود حروفات عالم و اذکار امم و ما عندهم کل نزدش خاضع است این شرافت راجع است بذکر حقّ و کلمه منزله از سماء مشیت همه عالم لدی الحقّ مذکورند هر نفسی الیوم بذکر حقّ فائز شد او بکلّ خیر فائز است و لکن این مقام معلق و منوط است باستقامت و در اکثر الواح این فقره نازل اگر جمیع عالم اقبال نمایند در جمیع اثر تجلّی حقّ ظاهر این مقام باقی تا اقبال باقی والا یرجع التجلّی الی الجلّی و هو یرجع الی اصله این

remaineth so long as the acceptance remaineth; otherwise "the manifestation returneth to the Manifester, and He returneth to His origin." These matters are clear and evident, as hath been revealed with utmost clarity and explicitness in the Book of Certitude and other books, as well as in Tablets. Those verses were revealed two years ago, and those changes occurred afterward.

امور واضح و مبرهنست چنانچه در کتاب بدیع و کتب دیگر و هم چنین الواح این مقامات بکمال وضوح و تصریح نازل شده آن آیات دو سنه قبل نازل و آن تغییرات از بعد واقع

- 19 Say: O embodiments of vain imaginings! Break the idols with the strength of certitude and hold fast unto the Truth, glorified be His majesty. At one time a word is revealed concerning a person, and at another time He abrogates it. "He doeth what He willeth and ordaineth what He pleaseth." Reflect upon the abrogating and abrogated verses in the Qur'an. Were this servant to wish to mention all these degrees in full, he would be held back from matters a hundred thousand times greater than these mentions. And what hath been submitted and mentioned was due to the love that existed and exists for that honored one. Say: Have shame before God - at least be silent, that perchance ye may find a way to the Truth. Say: If the intent is to deny knowledge, they themselves are more worthy of it, as every fair-minded and discerning one would testify. In any case, it would be more fitting and seemly for them to occupy themselves with denying their own knowledge.

19 بگوئید ای مظاهر اوهام بشکنید اصنام را بعضد یقین و بحق جلّ جلاله تمسک نمائید و متشبث شوید در این حین کلمه‌ئی نازل میشود در حق شخصی و حین دیگر نسخ میفرماید یفعل ما یشاء و بحکم ما یرید در ناسخ [و] منسوخ فرقان تفکر نمائید این عبد اگر بخواهد این مراتب را بتمامه ذکر نماید از اموری که صد هزار بار اعظم از این اذکار است باز میماند و آنچه عرض شد و ذکر شد نظر بحقیقتی است که با آن جناب بوده و هست بگوئید از خدا شرم نمائید اقلاً ساکت باشید لعلّ تجدون الی الحقّ سیلا بگوئید اگر مقصود نفی علم است خود بآن اولی یشهد بذلک کلّ منصف بصیر باری اگر بنفی علم خود مشغول شوند اولی و انطب است

- 20 Convey greetings from this evanescent one to the loved ones in that land. I know not what has transpired, that those who have never had any knowledge are heeded, while those who have ever been with that renowned person go unheeded. Assuredly this is among the sublime mysteries of understanding. God preserve us! The glad tidings are that some time ago a Most Holy, Most Exalted Tablet was revealed specifically for you and sent, that your eyes might be consoled thereby and that you might find therein the fragrance of our and your Beloved. This letter is not to be given to anyone, for it would pass from hand to hand until reaching the ungodly, and those souls collect whatever of the sacred writings fall into their hands. They have stolen many of the verses of God, exalted be His glory. He verily is the All-Knowing, the All-Wise. You may read it for any soul, that each soul may know its station.

20 اولیاء آن ارض را از لسان این فانی تکبیر برسانید نمیدانم چه شده نفوسی که ابداً اطلاع نداشته و ندارند قول آن نفوس مسموع و نفوسی که لازال با شخص معهود بوده غیر مسموع البتّه این فقره از درایج عالیه عرفانست خدا حفظ فرماید بشارت آنکه چندی قبل یک لوح امنع اقدس مخصوص آن جناب نازل ارسال شد لتقرّبه عینکم و تجد منه عرف محبوبنا و محبوبکم و این نامه را بهر نفسی دادن جایز نه چه که دست بدست بمشکرین میرسد و آن نفوس آنچه از آثار بدستشان آید جمع مینمایند از آیات حقّ جلّ جلاله بسیار سرقت نموده اند آنّه هو العلیم الحکیم از برای هر نفسی قرائت نمائید لیعلم کلّ نفس مقداره

- 21 As to what was mentioned regarding the Holy Days, they are the first and second of Muharram. However, wisdom does not at present permit their observance, for the heedless party—that is, the Shi'ih—have formed and continue to form other notions. Therefore this ordinance and other ordinances are for future days, and their time shall come. Thus hath spoken the tongue of our Lord, the All-Knowing, the All-Wise.

21 اینکه در باره اعیاد ذکر نمودند اول و ثانی شهر محرم الحرام است ولكن حال حکمت اقتضا نمینماید چه که حزب غافل یعنی شیعه گانهای دیگر نموده و مینمایند لذا این حکم و احکام دیگر از برای ایام بعد است و زمانش خواهد آمد هذا ما نطق به لسان ربنا العلیم الحکیم

22 As to what thou didst mention concerning Naw-Ruz: that day is a festival, whether the sun passes into the new year at the beginning of the day or at its end, for the sun's effulgence on that day encompasses all its hours. Therefore that day is considered a festival from morning onwards. Likewise the Most Great Festival falls thirty-two days after Naw-Ruz—the evening of the thirty-second day marks the beginning of the Festival. Blessed is the soul that inhales the fragrances of this wondrous, this glorious Day and is not deprived of its splendors. In one of the prayers these exalted words were revealed from the Pen of the Lord of Names—blessed and exalted be His utterance: “O my Lord! This is a Day whose light Thou hast made holy, rising above the sun and its effulgence. I testify that it hath been illumined by the light of Thy countenance and by the dawning rays of the Morn of Thy Revelation.” This station is mentioned in the divine Holy Books. This servant concludeth with this much. Even this much that hath been and is mentioned increaseth the rancor of the heedless ones, for it hath been said: “A blessing unto the righteous, a curse unto the wicked.”

23 Never have we heard that should divine grace take hold of a soul, it would cause that one to turn away. There hath never been and is no doubt that no one is worthy by himself to be mentioned by God. That the Pen of the world's Desired One engageth in mentioning His servants—this proceedeth from the effulgent rays of the Sun of grace. They said: “O servant in attendance! If the Most Concealing Name should conceal what is in a soul, and the Most Bountiful Name should mention that one with good, would this be cause for objection?” By My life! Should a soul be blessed by a breath of this grace, he would place the right side of his face upon the dust and cry out “I turn unto Thee, O Most Bountiful, O Most Generous!” Where is fairness? Where is the power to perceive? We beseech God to aid him to recite and read those same verses with an illumined heart and penetrating vision, that he might perchance catch the fragrance of the garment and not be deprived.

24 God is witness and testifier that this blessed word melts the liver. Now observe the grace and bounty of God - at what station it stands and at what degree our vain imaginings. We beseech God for reformation, seek His favors, and implore His grace. Were the sun of His justice to shine forth for but a moment, the entire world would deserve eternal torment, and were the sun of His grace to shine forth even to the extent of a needle's eye, the very name of transgression would be erased and vanish from creation.

22 و ما ذكرت في التبروز آن يوم عيد است تحويل چه اول نهار واقع شود و چه آخر آن چه که تجلی شمس آن يوم جميع ساعات آن را فرا گرفته لذا آن يوم از صبح از عيد محسوبست و هم چنین عيد اعظم سی و دو ۳۲ يوم از نوروز گذشته همان عصر يوم سی و دوم ابتدای عيد است طوبی از برای نفسی که نفحات این يوم مبارک بدیع را بیابد و از انوارش محروم نماند در یکی از مناجات‌ها این کلمه علیا از قلم مالک اسماء نازل قوله تبارک و تعالی ای رب هذا يوم قد جعلت نوره مقدساً عن الشمس و اشراقها اشد انه تنور من نور وجهک و اشراق انوار صبح ظهورک و در کتب مقدسه الهی این مقام مذکور این عبد باین مقدار ختم نمود اینقدر هم که ذکر شده و میشود بر بغضای غافلین بیفزاید چه که فرموده نعمه للأبرار و نعمة للفقار

23 تا امروز نشنیدیم اگر فضل الهی نفسی را اخذ نماید سبب اعراض او شود این شکی نبوده و نیست که احدی بنفسه سزاوار ذکر حق نبوده و نخواهد بود این مراتب که قلم مقصود عالم بذکر عباد مشغول میشود این از اشراقات انوار آفتاب فضیلت فرمودند یا عبد حاضر اگر اسم ستار آنچه در نفسی است ستر نماید و اسم فضال او را بنحیر ذکر فرماید آیا این محل اعتراض است لعمری اگر نفسی بنفحه این فضل فائز شود طرف یمین وجه را بر تراب بگذارد و به تبت الیک یا فضال الکرم ناطق شود انصاف کو شامه کو از حق میطلبیم او را موفق فرماید بر تلاوت و قرائت همان آیات با قلب منیر و بصر حدید که شاید نفحه قیص را بیابد و محروم نشود انتهی

24 حق شاهد و گوا هست که این کلمه مبارکه کبد را میگدازد حال فضل و عنایت حق را ملاحظه نمائید در چه مقامست و اوهامات ما در چه درجه از حق اصلاح میطلبیم و عنایت میجوئیم و فضل میخواهیم اگر نیر عدلش در یک آن تجلی فرماید جميع عالم مستوجب عذاب دائمی و اگر آفتاب فضلش بقدر سم ابره اشراق فرماید اسم عصیان از امکان محو و فانی

- 25 O my God, my Lord! We are weak and hopeful of Thy grace. We cling to the cord of Thy generosity and hold fast to the hem of the robe of Thy bounty. Leave us not to ourselves. O Mighty One, take the hands of the weak and deliver them from the abyss of idle fancies and desire. Thou art the Helper and Thou art the Powerful. We are helpless and we are weak. Without Thy grace, the spirit hath no comfort, and without Thy bestowal, the soul hath no effect. O Generous One! Adorn our unworthy deeds with the ornament of acceptance, and conceal our unseemly words with Thy forbearance. We have none besides Thee and desire none except Thee. Grant us shelter in the sanctuary of infallibility and bestow upon us dwelling beneath the canopy of Thy grandeur. Preserve us from the fire of self and passion, of idle fancies and transgression. We have no protector save Thee. We turn to the gate of Thy grace and await the wonders of Thy mercy. Do what befitteth Thy greatness and beseemeth Thy generosity and grace. There is no God but Thee, the All-Forgiving, the All-Generous.
- 26 Regarding what you mentioned about the blessed ring, this matter was entirely presented in the Most Holy and Most Exalted Presence. He smiled and said: "Write that you shall attain, God willing. Be patient until God bestoweth upon thee His other favors. Verily, He is the Lord of all beings and the Lord of the Last and the First."
- 27 The mention of the spiritual friend, Aqa Tahir, upon him be the Glory of God, who in previous years attained the presence, has been and is in the Most Holy Court. At this moment too He said to convey greetings to him and make mention of him from the Wronged One, that he may rejoice in My remembrance and be of the thankful ones.
- 28 This servant also conveys greetings to him and beseeches God, exalted be His glory, for confirmation especially for him. Wondrous and sublime verses have been revealed, and likewise mention of some who were in his letter. God willing, these will be sent these days. I beseech God that they may drink from the ocean of grace and be illumined by the lights of the sun of bounty - that is, that they may receive their portion from the hidden meanings in the divine verses which are, in truth, the heavenly food and the spirit of the Kingdom of eternity. Glory and praise and exaltation be upon you and upon those who have stood with supreme steadfastness and have said: "God is our Lord and the Lord of the Throne and earth."
- 29 The servant, 7th of Rajab 1302
- 25 بار الها پروردگارا ضعیفیم و بفضلت امیدواریم بحبل کرمتم متمسکیم و باذیال رداء جودت متشبث ما را بخود وامگذار ای قوی دست ضعیفان را بگیر و از غرقاب ظنون و هوی نجات بخش توئی معین و توئی مقتدر مائیم مانده و مائیم ضعیف روح را بی عنایت روحی نه و جان را بی بخشش اثری نه ای کریم اعمال نالایقه را بطراز قبول مزین فرما و اقوال ناشایسته را بحبل ستر نما جز تو نداریم و جز تو نخواهیم ما را در پناه عصمت مأوی ده و در ظل قباب عظمت مسکن عطا فرما و از نار نفس و هوی و ظنون و طغی حفظ فرما جز تو حافظی نداریم بیاب فضل متوجهیم و بدایع رحمت را منتظر آن کن که لایق بزرگی تو است و سزاوار جود و کرم تو لا اله الا انت الغفور الکریم
- 26 اینکه در باره خاتم مبارک ذکر نمودید این فقره بنامه در ساحت اقدس عرض شد تبسم فرمودند و فرمودند بنویس انشاء الله فائز میشوی ان اصبر حتی یأتیک الله بعنایتة الأخری انه مولی الوری و رب الآخرة و الأولى انتهى
- 27 ذکر حبیب روحانی جناب آقا طاهر علیه بهاء الله که در سنین قبل حاضر و فائز شدند در ساحت اقدس بوده و هست در این حین هم فرمودند باو تکبیر برسان و از قبل مظلوم ذکر نما لیفرح بذکری و یکون من الشاکرین انتهى
- 28 این عبد هم خدمت ایشان تکبیر میرساند و از حق جلّ جلاله تأیید میطلبد مخصوص ایشان آیات بدیعه منیعه نازل و هم چنین ذکر بعضی که در نامه ایشان بوده لو شاء الله این ایام ارسال میشود از حق میطلسم از بحر عنایت بیاشامند و از انوار آفتاب فضل منور گردند یعنی از معانی مستوره در آیات الهی که فی الحقیقه مانده سماء و روح ملکوت بقاست قسمت برند البهاء و التکبیر و الثناء علی جنابکم و علی الذین قاموا بالاستقامة الکبری و قالوا الله ربنا و رب العرش و التری
- 29 خادام فی ۷ شهر رجب سنة ۱۳۰۲

30 On this day the letter of the honored friend Aqa Muhammad Hasan, upon him be the Glory of God, arrived. Convey greetings to him. God willing, his reply will also arrive. The dye and henna sent have arrived. The servant asks his Lord to send down for him that which will bring comfort to his eyes. Verily, He is the Generous, the Bountiful.

30 در این یوم نامه جناب دوست مکرم آقا محمد حسن علیه بهاء الله رسید خدمت ایشان تکبیر برسانید انشاءالله جواب ایشان هم میرسد رنگ و حنای مرسله رسید یسأل الخادم ربّه بأن ينزل له ما تقرّبه عينه انه هو الجواد الكريم

INBA28:308, BRL_DA#446, PZHN v4#1
p.141x, AKHA_130BE #10 p.ax

BH01382

To: Aqa Muhammad Rida Nahhas, in Nazareth

Date: 1302-07-13 [1885-Apr-28]

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

1 هو الله تعالى شأنه العظمة والاقدار

2 How wonderful are the bestowals of the True One, exalted be His glory! He granted His gifts unasked, and bestowed understanding undeserved, that every soul might attain unto the recognition of the Lord of "were it not for Thee." And the recognition of Him is identical with the recognition of God, for the True One, exalted be His glory, hath ever been and shall ever remain unknowable, indescribable, and incomprehensible. "No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things." When He desired to adorn the realm of recognition, He created the intellect. It is the administrator and minister in that realm. Exalted be His bounty, exalted be His grace, exalted be His favor, exalted be His beneficence! The seen and the unseen, the visible and invisible, all are illumined and adorned by the effulgence of the Most Great Light, namely His Holiness the Seal, may our souls be a sacrifice for all else but Him.

2 حبذا عنايات حقّ جلّ جلاله بی طلب عطا فرمود و بی استحقاق ادراک بخشود تا هر نفسی بعرفان سید لولاک فائز گردد و عرفان او نفس عرفان حقست چه که حقّ جلّ جلاله لا یعرف و لا یوصف و لا یدرک بوده و هست لا تدركه الأبصار و هو یدرک الأبصار و هو اللطیف الخبیر چون اراده فرمود عالم عرفان را بیاراید خرد را خلق نمود اوست مدیر و وزیر در آن عالم تعالی جوده و تعالی کرمه و تعالی فضله و تعالی احسانیه شاهد و مشهود غیب و شهود کل از اشراق نیر اعظم یعنی حضرت خاتم روح ما سواه فداه منور و مزین

3 O God, O All-Bountiful, O All-Merciful, O Self-Sufficing, O Peerless One! What can we say when all our utterances arise from vain imaginings, unworthy of Thy threshold and court? If Thou regardest justice, we are nothing and worthy of nothing, but if Thou lookest upon Thy grace, we are and have ever been worthy of every bounty. Thy name, the Concealer, hath ever concealed, and Thy generosity hath brought to naught the consequences of disobedience. Should Thy bounty bestow attention less than the eye of a needle, we would all become people of insight and knowledge, but should it turn away—God

3 الها کریم رحیم بی نیازا بی انبازا چه بگوئیم که گفتهای ما همه از اوهام خیزد لایق درگاه و بارگاه تو نبوده و نیست اگر بعدل نظر فرمائی هیچیم و قابل هیچ نه و اگر بفضل نظر ثنائی قابل هر عنایتی بوده و هستیم اسم ستارت لازال ستر فرموده و کرمات جزای عصیانرا معدوم نموده اگر بخششت اقل از سم ابره توجه نماید کل اهل بینش و دانشیم و اگر العیاذ بالله رو برگرداند

forbid—we would deserve a hundred thousand stings. O my God, have mercy on Thy weak ones, grant awareness to the heedless, and bestow steadfastness and constancy upon the aware ones. O Lord, deprive not Thy loved ones of the heaven of Thy grace and bounty. Grant that which befitteth Thy Most Generous Name, and bestow that which beseemeth Thy Name, the All-Bountiful. Verily, Thou art the All-Bountiful, the Most Generous. Verily, Thou art the Mighty, the Great. There is no God but Thee, the Forgiving, the Merciful.

- 4 The letter of that honored friend arrived, dispelling grief and bringing joy. In truth, it bestowed the blessing of reunion and entirely erased the hardship of separation. Praise be upon his hand and arm! If this servant should be remiss in responding to your correspondence, I hope to be forgiven, as I am occupied with numerous tasks and countless affairs—sometimes writing, sometimes planting trees, and at times engaged in various services. Surely the friends can testify to what has been mentioned, and certainly these services, being for the sake of God, are hoped to bring joy to the hearts of the friends and earn their good pleasure. However, the absence of a reply or its delay has never been and is not evidence of lack of love. God Almighty is witness that you have ever been and remain in my thoughts. Praise be to God that the affairs of the land of Kaf, according to what has been written, have been and are being resolved. God willing, may it transpire according to your wishes.

- 5 As for the [lambs] sent by the honored master, Sabri Efendi, upon him be the Glory of God, they arrived with the same mark and sign as mentioned. I beseech the True One, exalted be His glory, to confirm him in all conditions and grant him success. He is mentioned; this is what matters and, praise be to God, is present. On behalf of this evanescent one, convey greetings, praise, and glory to him. Likewise, I send greetings and glory to the honored friend, Aqa 'Ali-Akbar, upon him be the Glory of God, and I beseech God, exalted be His station, that they may be engaged in the mention and praise of the One True Friend in perfect health and well-being. The spiritual friend, Aqa 'Ali-Muhammad, came, but as there was no one to accompany him to Iran, the command for his return was issued. Whenever someone is found, we shall inform you. Convey greetings on behalf of this evanescent one. God willing, may they ever be successful.

لایق صد هزار نیشیم الهی بر ضعیفان رحمت فرما
غافلان را آگاهی عطا نما و آگاهان را ثبات
و استقامت بخش ای پرودگار از سماء فضل و
احسان دوستان را محروم مفرما عطا نما آنچه که
لایق اسم کریم تو است و بخش آنچه لایق اسم
جودت آنک انت الجواد الکریم آنک انت العزیز
العظیم لا اله الا انت الغفور الرحیم

4 نامه آن دوست مکرم رسید غم برد و فرح آورد
فی الحقیقه نعمت وصال بخشید و فی الجمله زحمت
فراق را محو نمود آفرین بر دست و بر بازو
باد این عبد اگر در جواب مراسلات آنجناب
اهمال نماید امید عفو است چه که شغل بسیار
و امور من غیر شمار گاهی بتخیر وقتی بغرس
اشجار و هنگامی بخدماتی متفرقه مشغول بوده و
هستم یقینست دوستان بآنچه عرض شد گواهی
میدهند و البته این خدمات که لوجه الله بوده
رجای قلوب دوستان و مطلع رضایت ایشانست
ولکن عدم جواب و یا تأخیر آن دلیل بر عدم
حب نبوده و نیست حق متعال شاهد حال که
لازال در نظر بوده و هستبد الحمد لله امورات
ارض کاف از قراریکه نوشته اند اصلاح شده و
میشود انشاء الله موافق میل آنجناب واقع شود

5 و اما در باره [بره های] مرسله جناب مخدوم
مکرم جناب صبری افندی علیه ۶۶۹ [بهاء
الله] بهمان علامت و نشان که مرقوم داشتند
رسید از حق جل جلاله میطلبم در جمیع احوال
ایشانرا مؤید فرماید و توفیق عطا نماید ذکرشان
مذکور اصل اینست الحمد لله موجود از جانب این
فانی خدمت ایشان سلام و ثنا و تکبیر برسانید و
همچنین خدمت حبیب مکرم جناب آقا علی اکبر
علیه ۶۶۹ [بهاء الله] تکبیر و سلام میرسانم و از
حق تعالی شأنه میطلبم بکمال صحت و سلامتی بذکر
و ثنای دوست یگما مشغول باشند حبیب روحانی
جناب آقا علی محمد آمدند و چون شخصی نبود
عازم ایران یعنی برفاقت ایشان لذا امر مراجعت
صادر هر هنگام نفسی یافت شود اخبار میدهم
از جانب این فانی سلام برسانید انشاء الله لازال
موفق باشند

6 As for the item sent by Aqa 'Abdu'llah, upon him be the Glory of God, it has not arrived, but they said, "We have accepted what has not arrived." May God, exalted be His glory, grant reward, and they said, "From these that Sabri Efendi, upon him be peace, has sent, we shall use some with his intention in mind. Let him not trouble himself further. What we seek and desire has been and is goodly words, righteous deeds, and praiseworthy character," and God willing, he has attained unto these. This evanescent servant also sends greetings and glory to him and beseeches God, exalted be His glory, for confirmation and support. Verily our Lord, the All-Merciful, is the Hearing, the Answering One. I entrust Qurratu'l-'Ayn and Qurratu'l-'Ayn 'Inayatu'llah and 'Ata'iyiyih Khanum, both of them, to God and seek their protection. It is hoped they will attain the highest degrees of grace and knowledge and be successful in serving the Cause. Verily, He is the Forgiver, the Bestower, the Mighty, the All-Wise. Peace, spirit, and mercy be upon you and upon those with you and upon God's righteous servants. And praise be to God, the Lord of the worlds.

6 و اما مرسله جناب آقا عبدالله عليه ٩٦٦
[بهاء الله] نرسیده ولكن فرمودند ما نرسیده
قبول نمودیم حق جلّ جلاله اجر عطا فرماید و
فرمودند ما از اینها که جناب صبری افندی علیه
سلامی ارسال نموده بعضی را بنیت او صرف
میکنیم ایشان دیگر زحمت جدید نکشند آنچه
میجوئیم و میطلبیم کلمه طیبه و اعمال صالحه و
اخلاق مرضیه بوده و هست و انشاء الله ایشان
بآن فائزند این عبد فانیهم خدمت ایشان سلام
و تکبیر میرساند و از حق جلّ جلاله توفیق و
تأیید میطلبد انّ ربنا الرحمن هو السميع المجیب
قرّة العین و قرّة العین عنایة الله و عطائیه خانم
هر دو را بحق میسپارم و حفظشانرا میطلب امید
چنانست بمنتهای مراتب فضل و دانش فائز شوند
و بخدمت امر موفق گردند انه هو الغفار الوهاب
العزیز الحکیم السلام و الروح و الرحمة علیکم و
علی من معکم و علی عباد الله الصالحین و الحمد
لله رب العالمین

7 The servant 13 Rajab 1302

7 خادام ۱۳ رجب سنه ۱۳۰۲

BLIB_Or15700.178, BLIB_Or15711.173,
BLIB_Or15736.030

BH00185

To: Muhammad et al.

Date: 1302-07-14 [1885-Apr-29]

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

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 How excellent, how excellent is the caravan of utterance, bearing the gift of inner meanings! Each letter thereof brought forth the joy of roses, and each word bestowed the exhilaration of wine. From it emanated the freshness of the soul, and from its melodies proceeded a feast for the ears. Whatever interpretation is given accords with it, and whatever is said agrees with it. God knows that its mention heralded the days of attainment. It seems as though word and meaning in this station have become confidants, harmonious and embracing,

2 حبّذا حبّذا کاروان بیان با ارمغان معانی وارد هر
حرفش بهجت گل آورد و هر کلمه اش جوش
ملّ بخشید طراوت جان از او ظاهر و مائده
آذان از نعماتش حاصل بهره تعبیر شود مطابق و
هرچه گفته شود موافق علم الله ذکرش مبشّر ایام
وصال بود گویا لفظ و معنی در ایستقام هم راز و
هم آواز و هم آغوش شدند چه که لفظش حکم
معنی ظاهر نمود و معنیش سرّ الفاظ

for its words manifested the decree of meaning, and its meaning revealed the mystery of words.

- 3 The distinction and detail of this station transcend human comprehension, for they are intoxicated with the wine of pride and deprived and veiled from the outpourings of the days of manifestation. The condition of the various factions is known and evident and clear, requiring no mention. In one station, this exalted word was revealed from the tongue of the Lord of Names - exalted be His glory: "May God hasten His relief," which yielded "May God hasten their punishment." Yet it is astonishing that the people of the Bayan have not reflected upon the deeds and words of the Shi'ites, despite the fact that the falsehood of those souls and their rebellion became manifest to all the world. Nevertheless, these heedless souls are occupied with the words and deeds of those people.

- 4 This exalted word was revealed from the Supreme Pen in these days in response to the questions of Jinaab-i-Samandar - upon him be the Most Glorious Glory of God. His word, exalted be His glory: "Now it becomes clear that they have newly undertaken to renew the deeds and words of the past. They have adorned the steed of vain imaginings with the saddle of passion and set out for the journey to Jabulqa and Jabulsa. May God protect us and the company of those near to Him from the evil of these people."

- 5 This evanescent servant beseeches night and day and seeks the protection of the servants, and likewise asks for their success and confirmation, that all might attain unto hearing and sight and not remain deprived of the ocean of divine mercy. This evanescent one is bewildered every moment - have the people of the Bayan not recognized the words and deeds of the past? The Shi'ites possessed not one word of truth; they uttered various calumnies in the name of truth, and those calumnies became the cause of the shedding of the blood of the Beloved of the world, and the Lord and Sovereign of existence was imprisoned in the prison of Akka.

- 6 That heedless faction considered themselves the highest of religions, and were so proud of what they possessed that, in the words of common folk, Pharaoh could not match their conceit. In the end it became clear that the Blessed Beauty, Whose mention occupied them night and day, they slew with their own hands. Now the people of the Bayan are newly occupied with their ancient utterances - may God forsake them and fight against them. They have not understood even this much: that today is the Day of God, wherein none is mentioned but Him. Although the days of every manifestation may in one sense be called the Day of God, yet this Day is, in all the Books, Psalms

3 تفریق و تفصیل این مقام فوق ادراک انام چه که از بادهء غرور مستند و از فیوضات ایام ظهور محروم و محجوب احزاب مختلفه حالشان معلوم و مشهود و واضح احتیاج بذکر نه در مقامی اینکلمهء علیا از لسان مالک اسماء ظاهر قوله جلّ جلاله تجلّ الله فی فرجه نتیجه تجلّ الله فی نعمتهم بخشید و لکن تعجب از اهل بیانست که فکر نمودند در اعمال شیعه و اقوال ایشان مع آنکه کذب آن نفوس و طغیان ایشان بر عالمیان ظاهر و هویدا شد مع ذلک این نفوس غافله باقوال و اعمال آن نفوس مشغولند

4 اینکلمهء علیا از قلم اعلی در این ایام در جواب مطالب جناب سمندر علیه بهاء الله الاهی نازل قوله جلّ جلاله حال معلوم میشود تازه بتجدید اعمال و اقوال قبل همت گماشته اند فرس اوهام را بسرج هوی آراسته و قصد سفر جابلقا و جابلسا نموده اند اعاذنا الله و معشر المقربین من شر هؤلاء

5 این خادم فانی در ایام و لیالی مسئلت مینماید و حفظ عباد را میطلبد و همچنین توفیق و تأیید از برای ایشان میخواهد تا کل بسمع و بصر فائز شوند و از بحر رحمت الهی محروم نمانند اینفانی در هر آئی متحیر آیا حزب بیان بر اقوال و اعمال قبل عارف نشدند یک کلمه صدق نزد شیعه نبود مفتیریائی چند باسم حق اظهار نمودند و آنمفتیریات سبب شد که خون محبوب عالم ریخت و مالک و سلطان وجود در سجن عکا محبوس شد

6 آنحزب غافله خود را از اعلی المذاهب میدانستند و بما عندهم بشائی مغرور که بقول عوامها فرعون بگردشان نمیرسید در آخر معلوم شد طلعة مبارکی را که در لیالی و ایام بذکرش مشغول او را بدست خود شهید نمودند حال تازه اهل بیان بالفاظ کهنهء ایشان مشغول خذلّم الله و قاتلهم الله اینقدر ادراک ننموده اند الیوم یوم الله است لا یذکر فیہ الا هو اگرچه ایام هر ظهوری در مقامی یوم الله گفته میشود و لکن این یوم در

and Scriptures, specifically God's and attributed to Him. By His exalted glory, with a hundred thousand hands I beseech and hope that He will, with His mighty hands, either prevent the people of the Bayan or guide them. He is powerful and mighty over all things.

جميع كتب و زبر و صحف مخصوص بحق است
و منسوب باوا از حق تعالی شأنه بصد هزار ایدی
رجا آمل که بیادی قویه خود اهل بیان را منع
فرماید و یا هدایت نماید اوست بر هر شیء قادر
و توانا

- 7 Glorified art Thou, O God of earth and heaven and Lord of all mankind! I beseech Thee by that which was hidden in Thy knowledge, inscribed in Thy Book, and recorded by the Pen of Thy Command, to aid Thy servants to acknowledge Thy unity and confess Thy singleness. O Lord! Withhold them not from the ocean of Thy grace and the heaven of Thy bounty. Thou knowest what is in their hearts and hast power to transform and build them anew. They are Thy servants and Thy creatures; Thou hast manifested them through Thy bounty and fashioned them through Thy grace. I beseech Thee to protect them from the heat of the sun and the harm of the rains. Verily, Thou art the Chosen One. There is none other God but Thee, the Mighty, the Bestower.

7 سبحانک یا اله الأرض و السماء و مالک
ازمة الوری استلک بما کان مکنوناً فی علمک
و مسطوراً فی کتابک و مذکوراً من قلم امرک
بأن تؤید عبادک علی الاقرار بوحدانیتک و
الاعتراف بفردانیتک ای رب لا تمنعهم من
بحر فضلک و سماء جودک انت تعلم ما فی
قلوبهم و تكون مقتدرّاً علی تبدیلهم و تعمیرهم
انهم عبادک و بنائک اظهرتهم بجودک و
بنیتهم بفضلک استلک ان تحفظهم من حرارة
الشمس و ضرر الأمطار انک انت المختار لا اله
الا انت العزيز الوهاب

- 8 And may peace and blessings be upon Thy loved ones and chosen ones who have cast away their desires, taking hold of that which hath shone forth from the Sun of Thy Will and the Sovereign of Thy Purpose. O Lord! They are they who have arisen to aid Thy Cause, and who have endured in Thy path that which hath caused the denizens of Thy dominion and kingdom to lament. O Lord! Aid them at all times to serve Thy Cause, to make mention of Thee and to praise Thee. There is none other God but Thee, the Powerful, the All-Conquering, the Almighty.

8 و الصلوة و السلام علی اولیائک و اصفیائک
الذین نبذوا اهوائهم آخذین ما اشرق من شمس
ارادتک و سلطان مشیتک ای رب هم الذین
قاموا علی نصره امرک و ورد علیهم فی سبیلک
ما ناح به اهل جبروتک و ملکوتک ای رب
ایدهم فیکل الاحیان علی خدمة امرک و ذکرک
و ثنائک لا اله الا انت القوی الغالب القدير

- 9 O Beloved of my heart! After partaking of the cups of joy from the words of that Presence, which were in truth the dawning-place of gladness and delight, I proceeded to the Most Exalted Station and presented myself before His countenance. Signs of joy and grace appeared upon that blessed face, and after several moments the Tongue of Grandeur uttered these brilliant verses, exalted be His utterance:

9 یا محبوب فؤادی بعد از تعاطی اقداح افراح از
کلمات آنحضرت که فی الحقیقه مطلع فرح و
ابتهاج بود قصد مقام اعلی نموده تلقاء وجه عرض
شد آثار فرح و عنایت از وجه مبارک ظاهر و بعد
از دقائق عدیده لسان عظمت باین آیات باهرات
ناطق قوله عزّ بیانه

- 10 He is the All-Witnessing, the All-Informed.

10 هو الشّاهد الخبیر

- 11 O thou who drinkest from the cup of My loving-kindness, and soareth in the atmosphere of My love, and gazeth toward My horizon, and art immersed in the ocean of My utterance! Upon thee be My glory and My mercy. We have heard thy call and answered thee before and after, and have mentioned thee in such wise as to be a blazing lamp before thy face in all the worlds of thy Lord. We complain unto thee of those who have been debarred from recognition after that which hath been

11 یا ایها الشارب من كأس عنایتی و الطائر فی هوا
حی و الناظر الی افقی و المتغمس فی بحر بیانی
علیک بهائی و رحمتی انا سمعنا ندائک اجبتناک
من قبل و من بعد و ذکرناک بما یتوکلون سراجاً
وهاجاً امام وجهک فی کلّ عالم من عوالم ربک
انا نشکو الیک من الذین منعوا عن العرفان بعدما

sent down from the heaven of utterance - that which none can reckon save God, the All-Knowing, the All-Wise.

زَلَّ مِنْ سَمَاءِ الْبَيَانِ مَا لَا يَحْصِيهِ إِلَّا اللَّهُ الْعَلِيمُ الْحَكِيمُ

- 12 By God's life! Every person of insight and fairness is bewildered. They have not understood the Day of God and have not become aware as beseemeth it. For had they become aware, all would have arisen with perfect steadfastness to serve His Cause. They remain veiled from the Day when mankind shall stand forth and are occupied with the idle fancies of the past. By thy life! The baseness of the people and their lack of capacity hath reached such a state that until now the Supreme Pen hath not spoken in its true accent as it beseemeth. Through the sovereign Will and the pervading Purpose, the fingers of divine power have rent asunder the veils and the clouds, that eyes might be blessed with beholding and ears with hearing. In truth, the powers of sight and hearing were created for this Day. Yet now it is observed that some of the ignorant ones still speak of the vain imaginings of the people of the Furqan. Such injustice and heedlessness hath reached such a point that they deny the Truth which hath ever been manifest before the faces of enemies, and standing, equivalent to all divine books from before and after, hath been sent down from the heaven of His utterance. Yet they fancy themselves to be believers and godly souls. All atoms are bewildered - to what do these heedless souls cling? God hath forsaken them.

12 لعمر الله هر ذی درایت و ذی انصافی متحیر
 الی حین یوم الله را ادراک ننموده اند و به ما
 ینبغی له آگاه نشده اند چه اگر آگاه میشدند کل
 باستقامت تمام بر خدمت امرش قیام مینمودند
 از یوم یقوم الناس بحسب و باوهامات قبل
 مشغول لعمرک پستی خلق و عدم استعداد ایشان
 بمقامیست که قلم اعلی الی حین بلحن خود علی ما
 ینبغی نطق ننموده باراده مهیمنه و مشیت نافذه
 انامل قدرت الهیه حجاب و سحبات را خرق
 و شق نمود تا ابصار بمشاهده فائز و آذان باصغا
 فی الحقیقه قوه باصره و سامعه از برای این یوم
 خلق شده و حال مشاهده میشود تازه بعضی از
 بی دانشان باوهامات اهل فرقان متکلمند و ظلم و
 غفلت بمقامی رسیده حقیکه لازال امام وجوه
 اعدا ظاهر و باهر و قائم و معادل جمیع کتب
 الهی از قبل و بعد از سماء بیانش نازل او را
 نفی مینمایند و بجان خود مؤمن و موحدند جمیع
 ذرات متحیر آیا نفوس غافله بجه متمسکند خذلهم
 الله

- 13 We beseech the True One to raise up souls who will discover the sweetness of the Cause, the sweetness of utterance, and the greatness of this Day, and will find themselves detached and free from the world and all who dwell therein. Today, whosoever entereth beneath the shadow of the Divine Tree hath no need of the sun of the world, much less the glow of the firefly. We beseech God to assist you in such wise that you may, by day and by night, summon the servants to the horizon of the All-Merciful with wisdom and utterance, and give them to drink from the cup of steadfastness. Steadfastness is regarded today as the most great of all deeds in the sight of the Self-Sufficient, the Most High. The light that shineth from the horizon of the heaven of My mercy be upon thee and upon those who are with thee and who serve thee and hearken to thy word concerning the Cause of God, the Lord of the worlds.

13 از حق میطلبیم نفوسی مبعوث فرماید که
 حلاوت امر و حلاوت بیان و عظمت یوم را
 بیابند و از عالم و عالمیان خود را فارغ و آزاد
 مشاهده نمایند هر نفسی الیوم در ظل سدره
 وارد او بافتاب عالم محتاج نه تا چه رسد بکرم
 شب تاب از حق میطلبیم شما را تأیید فرماید
 بشأنی که در لیالی و ایام بحکمت و بیان عباد را
 بافق رحمن دعوت نمائید و از کأس استقامت
 بنوشانید استقامت الیوم از اعظم اعمال نزد غنی
 متعال مذکور است النور المشرق من افق سماء
 رحمتی علیک و علی من معک و یخدمک و
 یسمع قولک فی امر الله رب العالمین انتی

- 14 O beloved of my heart! The ocean of bounty in relation to your honor is manifest with its highest waves, and the effulgences of the sun of grace are evident with perfect radiance. Exalted be His greatness, and elevated be His favors, and sublime be His gifts! Who can describe what hath appeared from the waves of the ocean of His utterance? Glory be unto Him! Glory be unto Him! Far is He above what I say or what others say. The

14 یا محبوب فؤادی بحر عنایت نسبت بآنحضرت
 باعلی موج ظاهر و اشراقات انوار آفتاب فضل
 بکمال ضیا مشهود جلّت عظمته و علت الطافه و
 تعالت مواهبه من یقدّر ان یذکر ما ظهر من امواج
 بحر بیانه سبحانه سبحانه عما اقول و یقول غیری

servant seeketh forgiveness and repenteth for what his tongue hath uttered and his pen hath written. Verily, He is sanctified above what was and what will be.

آن الخادم یستغفر و یتوب عما نطق به لسانه و جری من قلبه انه هو المنزه عما كان و ما يكون

- 15 One letter from your honor which was sent from the land of K, dated the thirteenth of the first 'Ayn, opened the gate of joy. Though presence is forbidden, yet the birds of correspondence are, through divine grace, in flight, and in truth, the fragrance of presence and meeting emanates from it. It somewhat soothes those aflame with the fire of separation and bestows according to capacity upon those thirsting for reunion. The letter of a true friend refreshens the friend and its mention brings to life the days of nearness and reunion. We beseech and implore the Exalted Truth that this gate may ever remain open and this bird may forever be in flight.

15 یک دستخط آنحضرت که از ارض ک ارسال داشتند و تاریخ آن سیزدهم عین اول بود باب فرح مفتوح نمود اگر حضور ممنوعست طيور مراسلات از فضل الهی در طیران و فی الحقیقه عرف حضور و لقا از آن متضوعست مشتعلین نار فراق را فی الجمله تسکین نماید و تشنگان وصال را بمقدار عطا فرماید نامه دوست حقیقی دوست را تازه نماید و ذکرش ایام قرب و وصال را مجسم فرماید از حق منبع سائل و آمل که این باب همیشه مفتوح باشد و این طیر لازال در طیران

- 16 And concerning what you wrote about the aforementioned person, upon him be the Glory of God, this servant bears witness that repeatedly the Tongue of Grandeur spoke verses concerning him, from whose fragrance it was understood that repeatedly they had prepared for him a well of hatred and animosity, but God, exalted be His glory, protected him and he is still protected. Let him be assured that this humiliation has been and continues to be the cause of everlasting remembrance, and its end is good. There has been revealed for him that which shall testify for him in all the worlds of his Lord and shall be as a lamp walking before his face. Verily our Lord, the All-Merciful, is the All-Knowing, the All-Informed. Now also a Most Holy, Most Exalted Tablet has been revealed for him from the heaven of Will. You should deliver it that he may inhale from it the fragrance of his Lord's favor and be made steadfast in His Great Announcement.

16 و اینکه در باب شخص مذکور علیه بهاء الله مرقوم داشتید اینعد شاهد و گوا هست مکرر لسان عظمت بآیاتی در باب ایشان تکلم فرمود که از عرف آن چنین استنباط شد که مکرر از برای ایشان بئر ضغینه و بغضا مهیا نموده اند و حق جل جلاله حفظشان فرموده و حال هم محفوظند مطمئن باشند و این ذلت سبب و علت ذکر یاقیه بوده و هست و عاقبت آن خیر است قد نزل له ما یشهد له فی کل عالم من عوالم ربّه و ما یکون سراجاً یمشی امام وجهه ان ربنا الرحمن هو العلم الخبیر حال هم یک لوح امانع اقدس از سماء مشیت مخصوص ایشان نازل باید آنحضرت برسانند لیجد منه عرف عنایه ربّه و یجعل مستقیماً علی نبئه العظیم

- 17 And concerning the mention you made of the honored leaves, his aunt and two daughters, upon them be the Glory of God and His favors, and likewise the mention of their being set ablaze with the fire of divine love - after this detail was presented before the Most Great Threshold, one Most Holy, Most Glorious Tablet was revealed from the heaven of the Will of the Lord of all beings. God willing, they will attain unto it. Likewise, two Most Holy, Most Exalted Tablets were revealed from the heaven of grace specifically for his two sons who were in the land of K. God willing, they will drink from the living waters of the words of the All-Merciful and attain unto a wondrous new life.

17 و اینکه ذکر مخدرات و رفات عمّه و دو بنت ایشان علین بهاء الله و عنایت فرموده بودند و همچنین ذکر اشتعال ایشان را بنار محبت الهی این تفصیل بعد از عرض در ساحت کبریایک لوح اقدس ایبی از سماء مشیت مولی الوری نازل انشاء الله بان فائز شوند و همچنین دو لوح امانع اقدس هم مخصوص دو ابن ایشان که در ارض ک بودند از سماء فضل نازل [انشاء الله] از کلمات رحمن کوثر حیوان پیاشمند و بحیوة جدید بدیع فائز گردند

- 18 And concerning what you wrote mentioning the good news about the oppressed ones and the prisoners, after their release

18 و اینکه ذکر بشارت مظلومین و مسجونین را مرقوم داشتید بعد از خلاصی از جهات عدیده تلغراف

news came by telegraph from various directions. Indeed, His Majesty the renowned Sultan showed greatness. One day this exalted word was heard from the tongue of the Lord of Names. He said: "O servant in attendance! Had the false Siyyid, who is known as the truthful one in the land of Ta, been the Sultan, he would have martyred those oppressed ones on the first day." Now all must pray for His Majesty the Sultan and ask for divine confirmation. This ends the quote. According to what was mentioned, of His own blessed accord He released the captives and showed favor.

بشارت آورد فی الحقیقه حضرت سلطان معروف بزرگی نموده یومی از ایام اینکمه علیا از لسان مالک اسماء استماع شد فرمودند یا عبد حاضر سید کاذب که به صادق در اراض طاء معروف اگر سلطان بود یوم اول آنمظلومانرا شهید مینمود حال باید جمیع در حق حضرت سلطان دعا نمایند و تأیید بخواهند انتهی از قرار مذکور بصرافت طبع مبارک بستگانرا گشودند و اظهار عنایت فرمودند

- 19 And concerning what you wrote about the feast of the friends of God, exalted be His glory, in thanksgiving for the blessing of release, and the arising of assured and steadfast souls, upon them be the Glory of God, to serve this Cause, and the mention you made of their names - all these matters were presented before the face of the Lord of all beings. Each one was honored with the mention of God, exalted be His glory. By the life of our Beloved and your Beloved! They have attained unto a mention before which all mentions prostrate, and a light before which all lights bow down, and a name around which all names circle. Give them the glad-tidings of their Lord's favor. Verily our Lord, the All-Merciful, is the Compassionate, the Generous.

19 و اینکه در باره ولیمه دوستان حق جلّ جلاله بشکرانه نعمت خلاصی مرقوم داشتند و قیام نفوس مطمئنّه ثابته علیهم بهاء الله را بر خدمت این امر و اسامی ایشانرا ذکر فرمودند جمیع اینتراتب امام وجه مولی الأنام عرض شد هر یک بذکر حق جلّ جلاله فائز گشتند لعمر محبوبنا و محبوبکم قد فازوا بذکر سجدت له الأذکار و بنور خضعت له الأنوار و باسم طافت حوله الأسماء بشهرهم بعناية ربهم انّ ربنا الرحمن هو المشفق الکريم

- 20 This evanescent servant beseeches God to confirm all in that which is the cause and reason for the perpetuation of existence. As commanded, the amount of one feast was specifically taken from what you sent for the Holy Presence, and the remainder was assigned to the beloved of hearts, Jinab-i-Samandar, upon him be the Glory of God, to take and do with as commanded, since some have been in great distress. Therefore, as commanded, it was bestowed upon those souls to be delivered. This is what was revealed from the Kingdom of utterance of our Lord, the All-Merciful, for those who have attained unto goodness and performed in His path that which was accepted. His word, exalted be His glory:

20 از حقّ این خادم فانی سائل و آمل کل را مؤید فرماید بر آنچه که سبب و علت بقاء وجود است بقدر یک ولیمه مخصوص حضور از مرسله آنحضرت حسب الأمر اخذ شد و مابقی بجناب محبوب فؤاد جناب سمندر علیه ۹۶ [بهاء الله] حواله شد که اخذ کنند و به ما امر به عمل نمایند چه که بعضی بسیار پریشان بوده اند لذا حسب الأمر بآن نفوس عنایت شد که برسانند هذا ما نزل من ملکوت بیان ربنا الرحمن للذين فازوا بالمعروف و عملوا فی سبيله ما فاز بالقبول قوله جلّ جلاله

- 21 He is the Witness from His most exalted horizon.

21 هو الشاهد من افقه الأعلى

- 22 The mentioned loved ones have all attained the grace of God, glorified be His majesty, and by the name of each one, the ocean of utterance surgeth and the sun of bounty shineth forth. We beseech God to enable all to attain unto the Most Great Steadfastness and to aid them in that which will cause the exaltation of His Cause.

22 احبای مذکوره کل بعنایت حقّ جلّ جلاله فائز گشتند و باسم هر یک بحر بیان موج و آفتاب فضل مشرق از حقّ میطلبیم کل را فائز فرماید باستقامت کبری و مؤید نماید بر آنچه سبب ارتفاع امر است

- 23 We have made mention of Nun and Vav, upon him be My glory, and We implore assistance for him. Today is the day of sowing and reaping the fruit. Blessed are they who are occupied with the planting of goodly trees, that is to say, pure words

23 نون و واو علیه بهائی را ذکر نمودیم و از برای او توفیق میطلبیم امروز روز زرع و اخذ ثمر است طوبی از برای نفوسیکه بغرس اشجار طیبه مشغولند

and praiseworthy deeds. We have previously made mention of him with words that cause bodies to tremble, let alone souls and minds. Give him My glad-tidings that he may inhale the fragrance of My loving-kindness.

- 24 And We make mention of Ha' and Sin. He arose to serve the Cause in days wherein trees were uprooted, blood was shed, souls were perturbed, mountains moved, the heavens were cleft asunder, and heroes fled, save those whom God, the Lord of the Mighty Throne, willed otherwise. We have mentioned him before and after, and counseled him to preserve his station. I am, verily, the Commanding, the All-Wise. Remind him from Me of that which hath been revealed for him at this time.

- 25 We further make mention of Ha' and Sin who hath believed in God, the Lord of the worlds. Various letters from him were presented by the servant who attends the Wronged One. Blessed is he and those who have attained unto the Kawthar of steadfastness in this mighty Cause. He hath ever been remembered and hath attained unto God's grace. God willing, may they at all times hearken unto the rustling of the Lote-Tree beyond which there is no passing and the murmuring of the Kawthar of the Merciful's utterance, and become aware of the station of the Day of God and that which beseemeth it.

- 26 Convey greetings to Farajullah. He is enkindled with divine love. He must, throughout the days and nights, beseech and supplicate God, and ask Him to preserve this most exalted station, for the barking ones are striving with the waters of idle fancies and vain imaginings to extinguish the fire of God's love. O Faraj! God's relief hath come, yet the people perceive it not. The Hidden Treasure hath appeared, yet the people recognize it not. Behold the people of the Bayan, how they have hastened to the pond, forsaking the Most Great Ocean. What aileth them? How is it that they understand not? By God's life! They worship idols without any proof from God, the Protector, the Self-Subsisting. It behooveth thee to ask thy Lord to preserve that whereon thou art. Verily, thy Lord is the All-Bountiful, the Most Generous.

- 27 O Muhammad! Harken unto the call of the Single One, Who summoneth thee in the prison of Akka to the supreme horizon and remindeth thee of that which hath been revealed in the Books of God, the Lord of the worlds. Under all conditions We counsel thee to be steadfast, for mighty is the Cause and the servants are weak. Blessed are they whom the chains of the ungodly and the clamor of the deniers have not kept back from the Lord of the Day of Judgment. Whosoever attaineth unto steadfastness hath attained unto all good. Praise the Object

یعنی کلمه طیبه و اعمال مرضیه انا ذکرناه من قبل بذكر تهنّته الأجساد فضلاً عن الأرواح و العقول بشره من قبل لیجد عرف عنايتی

- 24 و نذكر الحاء و السين (ل ط) انه قام على خدمة الأمر في أيام فيها قلعتم الأشجار و سفكت الدماء و اضطربت الأرواح و مرّت الجبال و انصعقت الأسماء و انهزمت الأبطال الا من شاء الله ربّ العرش العظيم انا ذكرناه من قبل و من بعد و وصّيناه بحفظ مقامه و انا الأمر الحكيم ذكره من قبلي و بما نزل له هذا الحين

- 25 ثم نذكر الحاء و السين (ص د) الذي آمن بالله ربّ العالمين قد حضر منه رسائل شتى عرضها العبد الحاضر لدى المظلوم طوبى له وللذين فازوا بكوثر الاستقامة في هذا الأمر العظيم لازال مذكور بوده و بعنايت حقّ فائز انشاء الله در كلّ حين باصغاء حفيف سدره منتهى و خیر کوثر بیان رحمن فائز باشند و بمقام يوم الله و ما ينبغي له آگاه

- 26 جناب فرج الله را تكبير برسانيد ایشان محبت الهی مشتعلند باید در لیالی و ایام از حقّ سائل و آمل باشند و از او مسئلت نمایند حفظ ایستقام اعلی را چه که ناعقین با ماء ظنون و اوهام در اطفاء نار محبت الهی جاهد و ساعیند یا فرج قد اتی فرج الله و القوم هم لا يشعرون و ظهر الكنز المکنون و القوم هم لا يعرفون فانظر اهل البیان انهم نبذوا البحر الأعظم مسرعين الى الغدير ما لهم كيف لا يفقهون لعمر الله يعبدون الأصنام من دون بينة من لدى الله المهيمن القيوم لك ان تسئل ربّك بحفظ ما انت عليه ان ربّك هو الفضل الكريم

- 27 يا محمد ان استمع نداء الفرد الأحد الذي يدعوک في سجن عکاء الى الأفق الأعلى و يذكرک بما نزل في كتب الله ربّ العالمين در جميع احوال ترا باستقامت وصيت مينمايم چه که امر عظيم است و عباد ضعيف طوبى از برای نفوسیکه زماجير مشرکين و ضوواء منکرين ایشانرا از مالک يوم الدين منع ننود هر نفسی باستقامت فائز او بکلّ خير فائز است حمد کن مقصود

of all creation Who hath made mention of thee in prison. This mention is, in the sight of God, better and more praiseworthy than the treasures of the world. Know thou its value and be thankful. O thou who art mentioned at the Throne! We have made mention of My loved ones and have accepted what they have done in My path, and We make mention of My leaves and My handmaidens as a grace from Our presence. Verily, He doth not suffer the reward of the doers of good, men and women, to be lost.

- 28 We have revealed unto the aunt and her daughter that which beareth witness before the faces of the world to the loving-kindness of the Ancient King, Who proclaimeth at all times: "There is none other God but Me, the One, the All-Informed." We testify that they both believed in God in the earliest days and manifested steadfastness in the Cause of God, the Exalted, the Great. Convey unto them My glad-tidings and remind them of My loving-kindness and bounty which have encompassed all who are in the heavens and on earth. They have ever been and continue to be engaged in service to God and His loved ones, and have in truth shown no remissness. We beseech God to ordain for them that which shall exalt their station and elevate their rank.

- 29 We make mention of the wife of him who ascended unto God, and of her who is with her, and of every handmaiden who hath believed in God and held fast unto His sure cord. Verily We have made mention of every leaf who hath clung to the Tree and turned unto and believed in Him Whom all on earth denied, save those whom God, the All-Knowing, the All-Wise, hath willed. Every servant who hath believed and every handmaiden who hath turned unto God, the Mighty, the Praiseworthy, hath been mentioned in the presence of the Wronged One.

- 30 We make mention in this station of My handmaiden who attained the presence of her Lord while He was imprisoned through that which the hands of the heedless had wrought, and We make mention of her son and his wife, and I am the All-Knowing Remembrancer. The Sun of God's loving-kindness hath shone upon all, and the souls mentioned have attained unto that which hath been the hope of them that are nigh unto God and of the sincere ones. All ears in the world are attentive that they might hear "O My servant" and "O My handmaiden," and all eyes of the peoples are waiting for the Hand of Power to rend asunder the veil. How many souls expired in their longing for the Divine Day and attained it not. Now must the souls and handmaidens who have attained remember during the nights and days "Praise be unto Thee, O God of all worlds."

عالميانرا که در سجن ترا ذکر نموده این ذکر نزد حق از کنوز عالم بهتر و پسندیده تر قدرش را بدان و بحمدش ناطق باش یا ایها المذکور لدی العرش قد ذکرنا احبائى و قبلنا ما عملوا فی سبیل و نذکر اوراقی و امائی فضلاً من عندی انه لا یضیع اجر المحسنات و المحسنین

28 قد انزلنا للعمة و بنتها ما یشهد امام وجوه العالم بعناية مالک القدم الذی ینطق فیکل شأن الله لا اله الا انا الفرد الخیر نشهد انهما ائمتا بالله فی اول الايام و ظهر منهما الاستقامة فی امر الله العلی العظیم بشرهما من قبلی و ذکرهما بعنايتی و فضلی الذی احاط من فی السموات و الارضین لازال بخدمت حق و اولیائش مشغول بوده و هستند فی الحقیقه کوتاهی ننموده اند از حق میطلبیم مقدر فرماید آنچه را که سبب علو مقام و سمو شأن ایشانست

29 و نذکر ضلع من صعد الى الله و الی معها و کل امة آمنت بالله و تمسکت بحبله المتین انا ذکرنا کل ورقة تمسکت بالسدره و اقبلت و آمنت بالذی انکره من علی الأرض الا من شاء الله العليم الحکیم قد ذکر لدی المظلوم کل عبد آمن و کل امة اقبلت الى الله العزيز الحمید

30 و نذکر فی هذا المقام امتی الی فازت بقاء ربها اذ کان مسجوناً بما اکتسبت ایدی الغافلین و نذکر ابنها و ضلعه و انا الذاکر العليم آفتاب عنایت حق بر کل تجلی فرمود و نفوس مذکوره فائز شدند بآنچه که امل مقربین و مخلصین بوده جمیع آذان عالم مترصد که یا عبدی و یا امتی اصغاً نمایند و جمیع ابصار امم منتظر که ید اقتدار خرق حجاب فرماید چه مقدار از نفوس که در حسرت يوم الهی جان دادند و فائز نشدند حال نفوس فائزه و اماء فائزات باید در لیالی و ایام به لک الحمد یا اله العالمین ذا کر شوند

- 31 At this moment the Tongue of Grandeur maketh mention of His handmaiden Shirin, and likewise of Firdaws. How many princes and princesses awaited these days yet attained them not, while handmaidens who were counted as lowly attained that which hath been the goal of all worlds. Bounty is in His mighty grasp - He bestoweth upon whomsoever He willeth. He is the Generous, the Merciful. We convey Our greetings unto Shirin and Firdaws and give them the glad-tidings of divine favors. Blessed are they both and joy be unto them. The glory shining from the horizon of My Kingdom be upon those who have attained unto My remembrance and have drunk the choice wine of steadfastness in My Name, the Mighty, the Wondrous.
- 32 Praise be unto Him, then praise be unto Him for what He hath bestowed upon us and sent down unto us from the heaven of grace and bounty that which cannot be equaled by aught in the kingdom of creation. The mentioned loved ones and the acceptable leaves have each drunk from the ocean of remembrance that which hath no likeness or equal. Now is the time when all things should speak "Well done! Well pleased!" - likewise that honored one and this servant - but what use is it when the people are seen to be intoxicated with the wine of pride? Has taste been forgotten, or have the senses become altered and confused? The ancient world hath attained unto new meanings, and the decayed bodies of utterance have appeared in wondrous attire, yet the people of the world are seen to be deprived and portionless. The command is God's, the Overseer, the Self-Subsisting. He judgeth as He pleaseth and decreeth as He willeth, and He is the Commander, the All-Knowing.
- 33 This evanescent servant conveyeth his greetings and salutations unto each of the mentioned loved ones and secluded leaves - upon them be the glory of God - and beseecheth confirmation for each, for the ungodly and the treacherous lie in wait. I beseech God to protect them through His Name, the Preserver, and through His Name, the Powerful.
- 34 Concerning the honoured Leaf, upon her be the Glory of God, you wrote that you have entrusted her to God. He said: "God willing, she has been and will continue to be under the glance of His favor. Convey My greetings to her on behalf of the Wronged One. Praise be to God, she has been blessed with meeting and serving you. We beseech God, exalted be He, to assist her and to ordain for her the best of what He hath decreed in His Book. Verily, He is powerful over all things."
- 31 در این حین لسان عظمت امهء خود شیرین را ذکر مینماید و همچنین فردوس را چه مقدار از خوانین و خوانین منتظر ایام بوده اند و بآن فائز نگشته اند و امائی را که حقیر میشمردند فائز شدند بآنچه که مقصود عالمیان بوده فضل در قبضهء قدرت اوست عطا میفرماید بهر که اراده نماید اوست کریم و اوست رحیم شیرین و فردوس را تکبیر میرسانیم و بعنایات الهی بشارت میدهم طوبی لهما و نعیماً لهما البهآء المشرق من افق ملکوتی علی الذین فازوا بذکری و شربوا رحيق الاستقامة باسمی العزيز البديع انتهى
- 32 حمداً له ثم حمداً له علی ما انعم علینا و انزل لنا من سماء الفضل و العطاء ما لا یعادله ما فی ناسوت الانشاء اولیاء مذکوره و اوراق مقبلات هریک از بحر ذکر آشامیدند آنچه را که شبه و مثل نداشته حال وقت آنست که جمیع اشیاء به هنبیاً مرئناً ناطق شوند و همچنین آنحضرت و ابیعد و لکن چه فائده که ناس از خمر غرور سکران مشاهده میشوند آیا ذائقه فراموش شده یا حواس متغیر و مغشوش عالم کهنهء الفاظ بمعانی جدید فائز و اجساد رمیمهء بیان بطراز بدیع ظاهر مع ذلک اهل عالم بی بهره و بی نصیب مشاهده میشوند الأمر لله المهیمن القیوم بحکم کیف یشاء و بحکم کیف اراد و هو الامر العليم
- 33 این خادم فانی خدمت هریک از اولیاء مذکورین و ورفات مخدرات علیهم و علیهن بهآء الله تکبیر و سلام عرض مینماید و از برای هریک تأیید میطلبد چه که ملحدین و خائنین در کین بوده و هستند اسئل الله بأن یحفظهم و یحفظهن باسمه الحافظ و باسمه القدیر
- 34 اینکه در بارهء ورقه مخدّرهء اهل علیها بهآء الله مرقوم داشتید که بخدا سپرده ام فرمودند انشاء الله تحت لحاظ عنایت بوده و خواهد بود از قبل مظلوم تکبیر باو برسانید الحمد لله بلقا و خدمت شما مرزوقند نسل الله تعالی ان یؤیدها و یکتب لها خیر ما قدره فی کتابة انه علی کلشیء قدیر انتهى

- 35 Your kindred have not been and will never be forgotten from sight, for the Sun of loving-kindness is ever-shining and manifest. 35 منتسبین آنحضرت از نظر زفته و نخواهند رفت چه که آفتاب عنایت در جمیع اوقات مشرق و لایح مشاهده میشود
- 36 They had mentioned Aqa Muhammad-'Ali, upon him be the Glory of God. After it was presented before the Most Holy and Exalted Presence, a wondrous and sublime Tablet was specifically revealed and sent for him. God willing, may he attain unto it and drink from the Kawthar of divine favor - a drink after which there shall be no thirst. 36 ذکر جناب آقا محمد علی ال علیه بهاء الله را فرموده بودند بعد از عرض در ساحت امنع اقدس یک لوح بدیع منیع مخصوص ایشان نازل و ارسال شد انشاء الله بآن فائز شوند و از کوثر عنایت الهی بیاشامند آشامیدنیکه تشنگی از عقب نباشد
- 37 They had mentioned Haji Khalil and his nephew, upon them be the Glory of the All-Merciful. After presentation, this supreme utterance shone forth from the Dayspring of utterance, the Lord of Names. His exalted Word: "Recently their names have repeatedly flowed from the Most Exalted Pen. Again convey My greetings to them and adorn them with the lights of the Self-Subsisting Name. Praise be to God, they have attained unto that which was mentioned and recorded in the divine Books of the past and present. I beseech for them success. May they gaze at all times toward the supreme horizon and be engaged in the remembrance of the Lord of the Kingdom of Names. We beseech God to protect them beneath the canopy of His grace and grant them the greatest portion of His everlasting bounties." 37 و ذکر جناب حاجی خلیل و ابن اخیه علیهما بهاء الرحمن فرموده بودند بعد از عرض اینکلمه علیا از مشرق بیان مالک اسماء ظاهر قوله تعالی چندی قبل مکرر ذکر ایشان از قلم اعلی جاری مجدد از قبل مظلوم تکبیر برسان و بانوار اسم قیوم مزین دار الله الحمد فائز شدند آنچه در کتب الهی از قبل و بعد مذکور و مسطور از برای ایشان توفیق میطلبم در جمیع احیان بافق اعلی ناظر باشند و بذکر مالک ملکوت اسماء ناطق و مشغول و از حق میطلبیم در ظل قباب عنایت خود ایشان را حفظ فرماید و از نعمتهای باقیه نصیب اعظم عطا نماید اتهی
- 38 This servant also conveys greetings and salutations to each one, and beseeches God, exalted be His glory, for everyone's confirmation. Verily, He is powerful over all things. Until now, for everyone about whom you have written, answers have descended from the heaven of the Will of the Lord of Lords. It appears to this evanescent one that no name has been omitted by the Most Exalted Pen. God is sufficient as witness. 38 اینعبد هم خدمت هریک تکبیر و سلام عرض مینماید و از برای کل از حق جلّ جلاله تأیید میطلبد انه علی کلتیء قدیر تا حین آنچه آنحضرت در باره هر نفسی مرقوم داشته اند جواب از سماء مشیت ربّ الأرباب نازل بنظر نماید ذکر اسمی از قلم اعلی ترک شده باشد هیچ هیچ امری در نظر فانی نیست کفی بالله شهیدا
- 39 And concerning what you wrote that praise be to God, the loved ones and friends everywhere are at ease, He said: "Ask God to assist all to act according to what hath been revealed in the Book from the Pen of Command. By the life of God! Had they acted upon the divine ordinances and commandments from the beginning of the Cause until now, you would have witnessed this day to be different from this day and this earth to be different from this earth. He Who possesseth the Mother Book beareth witness to this. The Wronged One dwelleth in prison, and that which would cause the manifestation of human stations and the tranquility and security of the peoples of the world hath been mentioned and continues to be mentioned, but few are found who act upon it. We beseech God to roll up 39 و اینکه مرقوم داشتند الحمد لله احباً و اولیا در همه جا مستر یحند فرمودند شما از حق بطلبید کل را تأیید فرماید بر عمل آنچه در کتاب از قلم امر نازل لعمر الله اگر از اول امر تا حین باحکام و اوامر الهی عمل مینمودند لتری الیوم غیر الیوم و الأرض غیر الأرض یشهد بذلک من عنده امّ الکتاب مظلوم در سجن ساکن و آنچه سبب ظهور مقامات انسان و راحت و امنیت اهل عالم است ذکر شده و میشود ولکن عاملین کم مشاهده میشوند از حق میطلبیم بساط اوهام را برچیند و عالم را بانوار یقین مزین فرماید اتهی

the carpet of vain imaginings and to adorn the world with the lights of certitude.”

- 40 This evanescent servant tenders praise and glory to each of the loved ones of that land who have drunk from the eternal Kawthar and who are gazing toward the Most Exalted Horizon, and he begs confirmation for all. Verily He is powerful over all things. His Holiness the Most Great Branch and His Holiness the Most Mighty Branch – may my spirit, my being, and my essence be sacrificed for the dust of their footsteps – each convey their greetings and have shown such bounty and love that this servant is incapable and powerless to describe. Likewise, the denizens of the pavilion of infallibility and grandeur convey their greetings to your honor and to the Leaf who is related to your honor. Glory and praise and remembrance and thanksgiving be upon your honor and upon those who have arisen and declared: “God is our Lord and the Lord of all who are in the heavens and the earth and the Lord of the mighty throne.” And praise be to God, the All-Knowing, the All-Wise.

- 41 The servant, 14 Rajab 1302

JHT_S#150x

40 و این عبد فانی خدمت هریک از اولیاء آن ارض که از کوثر باقی آشامیده‌اند و بافق اعلی ناظرند تکبیر و ثنا معروض میدارد و از برای کل تأیید میطلبد آنه علی کلشیء قدیر حضرت غصن ۶۶ [الله] الأعظم و حضرت غصن ۶۶ [الله] الأكبر روحی و ذاقی و کینونتی لثراب قدومهما الفداء هریک تکبیر می‌رسانند و اظهار عنایت و محبت بشأنی فرموده‌اند که این عبد از ذکرش عاجز و قاصر است و همچنین اهل سرادق عصمت و عظمت بآنحضرت و ورقهء منسوبهء بآنحضرت تکبیر می‌رسانند البهاء و التکبیر والذکر والثناء علی حضرتکم و علی الذین قاموا وقالوا الله ربنا ورب من فی السموات والأرض ورب العرش العظيم والحمد لله العليم الحكيم

- 41 خادم فی ۱۴ شهر رجب سنة ۱۳۰۲

AQA7.201, ADM3#064 p.079x, AYI2.118x, AYI2.119x, ASAT4.239x

BH05739

To: *Haji Muhammad Ali son of Ammih from Kashan*

Date: 1302-07-14 [1885-Apr-29]

- 1 He is the One Who gazeth from the horizon of the Prison.
- 2 A mention revealed by the One Who is mentioned for him who hath turned to the Countenance when the veils were rent asunder and the coverings were torn by the finger of God's will, the Lord of all worlds. Blessed is the soul that hath attained unto the knowledge of God and the hand that hath taken hold of His perspicuous Book.
- 3 Thy mention was presented and the servant who was present before the Countenance read it. We heard it and have answered thee through this luminous Tablet. By God! The luminary of prosperity hath shone forth from the horizons of the Tablets, yet the people are in grievous doubt. Their vain desires have kept them back from God, their Creator. They are indeed among the heedless ones. The mountains have passed away

1 هو الناظر من افق السجن

2 ذکر انزله المذكور لمن اقبل الى الوجه اذ شقت السجحات و خرقت الحجابات باصبع ارادة الله رب العالمين طوبى لنفس فازت بعرفان الله و ليد اخذت كتابه المبين

3 قد حضر ذكرک قرأه العبد الحاضر لدى الوجه سمعناه اجبتناک بهذا اللوح المنير تالله قد لاح نیر الفلاح من آفاق الألواح ولكن القوم فی ريب عظیم منعتهم اهوائهم عن الله بارئهم الا انهم من الغافلين قد مرّت الجبال و ارتفعت الصبحة و نفخ

and the Cry hath been raised, the Trumpet hath been sounded and the Herald hath called out, yet the people are in strange stupor.

- 4 Say: Glory be to Thee, O Dawning-Place of the verses and Dayspring of clear tokens and Source of the oceans of wisdom and utterance in the contingent world! I beseech Thee by the power of Thy Pen of destiny and by Thy might in Thy kingdom to make me steadfast in Thy love and speaking in Thy praise and detached from all else besides Thee. Thou art verily the Almighty, the All-Compelling, the Powerful, the All-Subduing, the Omnipotent.

- 5 O my Lord! Thou seest me turning toward Thee and hoping for the wonders of Thy grace. I beseech Thee not to withhold from me that which is with Thee and which Thou hast ordained in Thy Book. Thou art verily the All-Forgiving, the All-Bountiful.

فی الصّور و نادى المناد ولكنّ القوم فی سكر عجیب

4 قل سبحانک یا مطلع الآيات و مشرق البینات
و منبع بحور الحکمة و البیان فی الامکان اسئلك
بتسخیر قلم تقدیرک و باقتدارک فی مملکتک بأن
تجعلنی مستقیماً علی حبّک و ناطقاً بذکرک و
منقطعاً عن دونک انک انت المقتدر المهیمن
القویّ الغالب القدير

5 ای ربّ ترانی متوجّهاً الیک و آملاً بدایع
فضلک اسئلك ان لا تمنعنی عما عندک و
قدّرتہ فی کتابک انک انت الغفور الکریم

INBA15:319, INBA26:322b

BH06003

To: *Sahibih Ammih Khanum*

Date: 1302-07-14 [1885-Apr-29]

He is the All-Seeing, the All-Informed

O my leaf! Upon thee be My glory! Blessed art thou, for from the beginning when the Sun of Revelation dawned from the horizon of the Will of God, exalted be His glory, thou didst turn unto Him and with complete love and affection arose to serve the Lord of all beings. Among men thou art mentioned before the Self-Sufficing, the Exalted. The friends of God have made mention of thy service, to this He with Whom is the Mother Book beareth witness. And We make mention of thy daughter who attained the days of her Lord. Her remembrance hath ever been before the Wronged One, Who testifieth to her turning, her devotion, her humility, her submissiveness and her service unto God and in His straight path. And We make mention of thy other daughter and give her the glad-tidings of My mercy, My loving-kindness and My bounty which have encompassed the kingdom of earth and heaven. All thy kindred who have fixed their gaze upon the Most Exalted Horizon and who have held fast unto the Most Firm Handle have

هو الشّاهد الخبیر

یا ورقتی علیک بهائی طوبی از برای تو چه که
از اوّل امر که آفتاب ظهور از افق ارادهء حقّ
جلّ جلاله اشراق نمود اقبال نمودی و بحبّت و
مودت تمام بخدمت مولیّ الأنام قیام کردی از
رجال نزد غنیّ متعال مذکوری اولیای حقّ ذکر
خدمت ترا نموده اند یشهد بذلك من عنده ام
الکتاب

و نذکر بنتک الّتی فازت بأیّام ربّها لازال ذکرش
لدى المظلوم بوده و شهادت میدهد بر اقبال و
توجّه و خضوع و خشوع و خدمت اوّله و فی
سبیلہ المستقیم و نذکر بنتک الأخری و نبشّرها
برحمتی و عنايتی و فضلی الّذی احاط الملک و
الملکوت جمیع منتسبین که بافق اعلیٰ ناظرند و
بعروه و وثقی متمسک لدى الوجه مذکور بوده
و هستند حمد کنید محبوب عالم را شما را مؤید

been and are mentioned in the presence of this Face. Praise ye the Beloved of the world Who hath enabled you to turn unto a Cause whereof all who are on earth remain heedless and veiled save those whom God hath willed, the Lord of all worlds. Upon you and upon those women who have believed in the All-Informed, the One, be the Glory of God.

فرمود بر اقبال بامریکه من علی الأرض از او
غافل و محبوب آلا من شاء الله رب العالمین
البهاء علیکن و علی الالائی آمن بالفرد الخبیر

INBA23:080b, AKHT1.116-117x

BH07794

To: Muhammad Ali Almuti (pilgrim), in Qazvin

Date: 1302-07-14 [1885-Apr-29]

- 1 He is the Single, the All-Informed! 1 هو الفرد الخبیر
- 2 The Supreme Pen hath revealed wondrous and exalted verses equivalent to all the previous Books, and hath likewise made manifest clear proofs. Nevertheless, an unjust people turned away and pronounced sentence of death upon Him. When sovereign might prevented this, they cast Him into prison. And now in the Most Great Prison He is occupied with the remembrance of the party of God. 2 قلم اعلی معادل کتب قبل کلها آیات بدیعہ
منیعہ نازل فرمود و همچنین بینات ظاهر نمود
مع ذلک قوم بی انصاف اعراض نمودند و بر
سفک دمش فتوی دادند و چون قدرت غالبه
منع نمود بسجنش فرستادند و حال در سجن اعظم
بذکر حزب الله مشغول
- 3 I counsel thee and the friends to manifest the greatest steadfastness, for certain among the people of the Bayan have clung to previous vain imaginings and turned away from the Truth. God smite them! It is not known by what they believed and by what they turned away. We beseech the True One to protect thee and His party from the evil of such souls. 3 وصیت میکنم ترا و دوستانرا باستقامت کبری
چه که اهل بیان بعضی باوهامات قبل تمسک
نموده اند و از حق اعراض کرده اند قاتلهم الله
معلوم نیست بچه ایمان آوردند و بچه اعراض
نمودند از حق میطلبیم ترا حفظ فرماید و حزبش
را از شر آن نفوس محفوظ دارد
- 4 It behooveth thee to thank God for having turned unto thee from the direction of the Prison and remembered thee in such wise as cannot be equaled by what is with the kings and sovereigns. Praise be to God, the Lord of the Worlds. 4 لک ان تشکر الله بما اقبل الیک من شطر السجن
و ذکرک بما لا یعادلہ ما عند الملوک و السلاطین
الحمد لله رب العالمین

BLIB_Or15712.303, YQAZ.053b

BH08272

*To: Fa'iz**Date: 1302-07-14 [1885-Apr-29]*

- 1 He is the Witness from His most exalted horizon
- 2 The Most Exalted Pen beareth witness to thy turning and devotion to God, the Lord of all beings. This is a testimony that walketh before thy face like the sun in all the worlds of thy Lord, the Compassionate, the Generous. Be thou trusting in Him, confident in His grace, and holding fast to the cord of His Name, the Powerful. Be not grieved at what hath come to pass. By the life of God, it hath been and is pure good. Soon shall appear that which is hidden from sight. What behooveth thee is steadfastness in the Cause. What behooveth God is compassion and grace and glory and exaltation. We counsel thee to be steadfast, for He is the Ordainer, the All-Knowing. Should a malicious one bring thee news, leave it behind thee, as bidden by God, the Exalted, the Great. May the glory shining from the horizon of My Kingdom be upon thee and upon those with thee who love thee for the sake of God, the Lord of the worlds.

1 هو الشاهد من افقه الأعلى

2 شهد القلم الأعلى بتوجهك واقبالك الى الله مولى الورى هذه شهادة تمشى امام وجهك كالشمس فى كل عالم من عوالم ربك المشفق الكريم كن متوكلاً عليه و مطمئناً بفضلہ و متمسكاً بحبل اسمه القدير محزون مباشيد از آنچه وارد شد لعمرالله خير محض بوده و هست زود است كه ظاهر ميشود آنچه از ابصار مستور است آنچه بر آنجانبست استقامت بر امر است آنچه بر حق است شفقت و عنایت و عزّت و ارتفاع نوصيك بالاستقامة انه هو الامر العليم ان جاءك فاسق نبأ دعه عن ورائك امراً من لدى الله العلي العظيم البهاء المشرق من افق ملكوتي عليك و على من معك و يحبك لوجه الله رب العالمين

BLIB_Or15712.302c

BH10073

*To: Aqa Muhammad Husayn Navvab, in Kashan**Date: 1302-07-14 [1885-Apr-29]*

- 1 He is the Most Exalted, the Most Glorious
- 2 O Husayn, upon thee be My glory! Thou wert enkindled with the fire of the love of God and didst arise to serve His Cause, the firm, the mighty. Be thou eloquent in His praise, turn thy face toward His countenance, and fix thy gaze upon His bright horizon. With perfect wisdom strive to unite souls and to kindle hearts. He will assuredly assist thee even as He hath assisted and confirmed thee in this Great Announcement. Preserve thy station, then make mention of thy Lord, the All-Knowing, the All-Informed. Glory be upon thee and upon those who have cast behind them the idle fancies of the past, and hold fast to

1 هو العليّ الأبهى

2 يا حسين عليك بهائى كنت مشتعلًا بنار محبة الله و قائماً على خدمة امره المحكم المتين كن ناطقاً بثنائه و متوجّهاً الى وجهه و ناظراً الى افقه المنير بكمال حكمت در اتحاد نفوس و اشتعال قلوب سعى نمائيد انه ينصرک كما نصرک و ايدک على هذا النبأ العظيم ان احفظ مقامک ثم اذكر ربک العليم الخبير البهاء عليك و على الذين نبذوا اوهام

the lights of the Sun of Certitude from God, the Lord of the worlds.

القبل متمسكين بأنوار شمس الايقان من لدى الله
رب العالمين

INBA15:354b, INBA26:358, AQA7#469

p.292b

BH01246

To: Hasan Khurasani, in Egypt

Date: 1302-07-24 [1885-May-9]

1 He is God, exalted be His glory, greatness and power!

1 هو الله تعالى شأنه العظمة والاقترار

2 Praise be to God who hath made knowledge a lamp and wisdom a light, and hath linked it to godliness through His word "Fear God: God will teach you", whereby He hath made clear the proof and revealed the path. Through it the dove of utterance warbleth upon the branch of divine knowledge - verily there is no God but Him, the Mighty, the Bestower. Praise be to God who hath preserved it through wisdom and commanded all to follow it. Through it the foundation of existence was established, the clouds of bounty rained down, and His all-pervading Cause appeared to all who witness and are witnessed. Exalted is His Cause, exalted His sovereignty, and exalted His greatness, His power and His might. He hath sent forth the Messengers and revealed the Books to manifest His grace and demonstrate His bounty and generosity.

2 الحمد لله الذي جعل العلم سراجاً والحكمة مصباحاً وجعله معلماً بالتقوى بقوله اتقوا الله يعلمكم الله و به اوضح الدليل واظهر السبيل و به غرّدت حمامة البيان على غصن العرفان انه لا اله الا هو العزيز المنان الحمد لله الذي حفظه بالحكمة وامر الكل بها وبها استحکم اساس الوجود وامطر سحاب الجود وظهر امره المهيمن على كل شاهد ومشهود تعالى امره و تعالى سلطانه و تعالت عظمته و قدرته و اقتداره قد ارسل الرّسل و انزل الكتب اظهاراً لفضله و ابرازاً لجوده و كرمه

3 He hath made them the dawning-places of His revelation, the daysprings of His Cause, the manifestations of His Self and the sources of His wisdom, until the Books were sealed with the Qur'an and the Messengers with the Lord of all creation, through whom the earth and heaven smiled and the gate of bestowal was opened to all in the kingdom of names. Upon Him be God's peace, blessings, mercy, favors, glory, splendor, bounty and grace, and upon His family and companions through whom the horizons of the heaven of divine knowledge shone forth upon all in the realm of possibility, the fragrance of unity was diffused among all religions, and through whom God's power and sovereignty were made manifest and the standards of His Cause were raised among His creation. These are honored servants who speak not until He hath spoken and who act by His command.

3 و جعلهم مطالع وحيه و مشارق امره و مظاهر نفسه و مصادر حكمه الى ان انتهت الكتب بالفرقان و الرّسل بسيد الامكان الذي به ابتم ثغر الأرض و السماء و فتح باب العطاء على من في ملكوت الأسماء عليه سلام الله و صلواته و رحمته و الطافه و عزّه و بهائه و جوده و افضاله و على آله و اصحابه الذين بهم لاحت آفاق سماء العرفان على من في الامكان و تضوّع عرف التوحيد بين الأديان و بهم ظهرت قدرة الله و سلطنته و ارتفعت رايات امره بين خلقه اولئك عباد مكرمون لا يسبقونه بالقول و هم بأمره يعملون

- 4 And further: thy letter which diffused the fragrance of love for the Best-Beloved of the worlds caused the breast to expand and adorned the heart with boundless joy. After its reading and perusal it was presented before His presence. He said: "O thou who holdest fast to the cord of divine knowledge! Heedlessness hath laid waste the world. The foundation of the word of unity is observed to be shaken through the dissension and cawing of the ungodly. The banner of God's word hath been raised and planted at the highest station of the world for thirteen hundred years, yet now it hath inclined due to the transgressions of evil and wayward souls. By the life of God! These things have occurred only through the heedlessness and disobedience of the servants. Beseech ye God to assist the people of unity and purify them with the water of repentance and return, that all may turn with perfect unity and without hypocrisy toward the supreme horizon and seek relief from God, glorified be His majesty. He is the Generous One Who heareth and answereth the cry of the oppressed.
- و بعد نامه آنحضرت که عرف محبت محبوب عالمیان از او متضوع بود صدر را منشرح و قلب را بطراز سرور بی اندازه مرین نمود بعد از قرائت و اطلاع تلقاء وجه عرض شد فرمودند یا ایها المتمسک بحبل العرفان عالم را غفلت ویران نموده بنیان کلمه توحید از شقاق و نفاق مشرکین متزعزع مشاهده میشود رایه کلمه الهی هزار و سیصد سنه بر اعلی مقام عالم مرتفع و منصوب و حال از تعدیات نفوس شریره معرضه میل نموده لعمر الله این امور واقع نشده مگر بغفلت و عصیان عباد از حق بطلید اهل توحید را تأیید فرماید و بماء توبه و رجوع مطهر سازد تا کل من غیر نفاق با کمال اتفاق با حق اعلی توجه نمایند و از حق جلب جلاله فرج طلب کنند اوست کریمیکه نداری مظلومین را اصغا میفرماید و اجابت مینماید
- 5 Glory be to God! Until now they have not discovered the cause of these new developments. We beseech God to assist the distinguished divines to that which preserveth the radiant Faith. Every soul must arise to redress what hath been lost, for if this matter is, God forbid, delayed, the beasts of prey will seize and plunder what remaineth. This Wronged One beseecheth God, glorified be His majesty, to assist thee in that which causeth the fragrance of eternity to be diffused. Rejoice thou in My remembrance of thee, then give thanks unto thy Lord, the Generous. We beseech Him, exalted be He, to ordain for thee from His Most Exalted Pen the good of the hereafter and of this world, and to make thee so firm, steadfast and upright that thou shalt see in existence naught save His manifestation, His signs, His power and His might." We seal these words with the remembrance of God's loved ones and chosen ones, that the fragrance of sincerity unto God, the Lord of all worlds, may be diffused thereby. End.
- 5 سبحان الله سبب امورات محدثه را تا حین نیافته اند از حق میطلبیم علمای اعلام را موفق فرماید بر آنچه سبب حفظ ملة بیضاست هر نفسی باید بر تدارک ما فات عنه قیام نماید چه اگر اینفقره نغوذ بالله تأخیر شود درنده های عالم قطعه باقیه را بر بایند و بیغما برند اینمظلوم از حق جل جلاله میطلبد آنجناب را مؤید فرماید بر امریکه عرف بقا متضوع شود ان افرح بذکری ایاک ثم اشکر ربک الکریم نسله تعالی بأن یکتب لک من قلبه الأعلی خیر الآخرة و الأولى و یجعلک ثابتاً راسخاً مستقیماً علی شأن لا تری فی الوجود الا ظهوره و آیاته و قدرته و اقتداره نختم الکلام بذکر اولیاء الله و اصفیائه لیتضوع به عرف الخلوص لله رب العالمین انتهى
- 6 God is witness and testimony that from the beginning of the ignition of the fire of oppression in those regions and other places, they beseeched God in utter helplessness to extinguish it, and they said: O servant present, this word will be answered only when people awaken from the sleep of heedlessness and arise to remedy what has passed. In any case, for the generous ones no task is difficult. Through God's grace and favor we have been and are hopeful that He will not deprive His servants of His infinite favors. Verily He has power over all things.
- 6 حق شاهد و گوا هست از اول اشتعال نار ظلم در آن اطراف و جهات اخری از حق بکمال عجز اطفاء انرا طلب مینمودند و میفرمودند یا عبد حاضر اینکمه در صورتی باستجاب مقرون میشود که ناس از خواب غفلت بیدار شوند و بتدارک مافات قیام نمایند باری یا کریمان کارها دشوار نیست بفضل و عنایت حق امیدوار بوده و هستیم که عباد خود را از عنایات لانهایات خود محروم نسازد انه علی کلشیء قدير

- 7 That honored one has always been and continues to be remembered, and it is hoped that this favor will be the cause and means of exaltation, ascendancy and elevation. This is not difficult for God.
- 8 Regarding the journey of Aqa Mirza 'Ali-Muhammad, upon him be God's peace, they said the choice rests with that honored one himself - whenever wisdom requires it, he may proceed. Conveying mention and praise to the friends in that land is entrusted to that honored one. Peace be upon you and upon God's righteous servants.
- 9 The watermelon seeds that you sent arrived, and after your letter, permission for another steamer was granted to Haji, the emigrant traveler. This favor encompasses that honored one and him, for he is present by proxy and has attained representation and been blessed with pilgrimage. All this is from God's grace and mercy unto the Guardian of the hopeful ones and the Guardian of the sincere ones.
- 7 لازال آنحضرت مذکور بوده و هستند و امید است این عنایت سبب و علت علو و سمو و ارتفاع گردد لیس هذا علی الله بعزیز
- 8 و در باب توجه جناب آقا میرزا علی محمد علیه سلام الله فرمودند اختیار با خود آنحضرت است هر وقت حکمت اقتضا نمود توجه نمایند خدمت دوستان آن ارض هر یک عرض ذکر و ثنا منوط بآنحضرت است السلام علیکم و علی عباد الله الصالحین
- 9 و بذر هنداونه که ارسال فرمودید رسید و جناب حاجی مسافر مهاجر بعد از دستخط آنجناب اذن یک واپور دیگر بایشان عنایت شد این عنایت شامل حال آنحضرت و ایشانست چه که بنیابت حاضر و بوکالت فائز و بزیارت مرزوق کلّ ذلک من فضل الله و رحمته الی ولیّ الآملین و ولیّ المخلصین

BLIB_Or15700.170, BLIB_Or15711.176

BH00659

*To: Haji Muhammad Ismayn Yazdi, in Alexandria**Date: 1302-08 [1885-May]*

- 1 He is God-exalted be His station, the Most Great, the All-Powerful
- 2 Praise be sanctified above the recognition of all created things and the comprehension of all beings, befitting the court of nearness to the Holy Presence of the Desired One, Who has ever been and shall ever be sanctified above all names and attributes. The entire creation speaks His praise and acknowledgeth His bounty and generosity, yet none has claimed to have truly accepted Him, for how can they who are bound by limitations enumerate that which exists within the court of the Lord of the invisible and the visible? The private chamber of the unseen is sanctified above the gathering of manifestation and witness. Nevertheless, we servants submit with the utmost lowliness and supplication:
- 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 حمد مقدّس از عرفان ممکنات و ادراک کائنات بساط قرب قدس حضرت مقصودیرا لایق که لازال مقدّس از اسماء و صفات بوده و خواهد بود جمیع آفرینش بذکر و ثنائش ناطق و بجود و بخششش معترف و لکن احدی ادعای قبول ننموده چه که اهل حدود چگونه قادر است بر احصای آنچه در بساط مالک غیب و شهود موجود خلوتخانه غیب مقدّس از انجمن ظهور و شهود و لکن این عباد بکمال غجز و ابتهال عرض مینمائیم

3 O Lord! O Self-Sufficient One! O All-Bountiful! O All-Merciful! Thou art He Whose mercy has preceded all and Whose generosity has encompassed all peoples and nations. Should the breeze of Thy wealth pass by, it would erase the very name of poverty from the world, and should the ocean of Thy forgiveness surge, it would remove all distinction between the sinful and the obedient. Thou hast loved oneness and unity, yet this evanescent one testifies that none hath truly understood Thy oneness. O Generous One! Deprive not Thy weak servants of Thy profound grace. Accept these unworthy mentions through Thy bounty. The world of being is but a token of Thy generosity, and the manifestations of all things are but signs of Thy manifestation. O Peerless One! Sanctify Thy servants and summon them to the seat of Thy loving-kindness. Deprivation from all else is possible, but from Thee it is neither fitting nor possible. O God! The eye is expectant, the face is turned toward Thee, and the heart is attracted. What Thou didst grant at first, withdraw not at the end. Thou art the All-Powerful, Thou art the All-Seeing. Praise be unto Thee, O Creator of heaven and Possessor of all names!

4 O Beloved of my heart! The perfumed spiritual leaf that was adorned with the mention of the people of inner meaning gave new life to the soul and strength of vision to the eye. In truth, each of its words was a messenger from the right hand of love and affection, and a fragrance from the rose-garden of longing and desire. It gave the power of smell to the nostrils and taste to the palate. Allah-u-Akbar! Such is the influence of the messengers and the penetrating power of the words of the sincere ones that a single word can transform hell into paradise and retribution into blessing. Thus it was that in the midst of sorrows that descended in these days, the gate of joy was opened and delight and gladness took hold of our very being. His is the praise and the favor. He created both fire and light, and this contrast has been the cause of our recompense; otherwise His generosity would not accept punishment, and His mercy would not be followed by wrath. Glorified be His majesty, universal be His bounty, exalted be His station, and there is no God but Him! In all conditions the people of truth are patient and gaze toward the horizon of submission and contentment. After reading and becoming apprised of the esteemed letter, We proceeded to the exalted station and presented it before His Countenance. He said:

5 This Prisoner has ever besought and continues to beseech God, exalted be His glory, for their confirmation, and assuredly this prayer shall be answered, for He is the Hearer and Answerer of prayers. From Him is supplication and in His grasp lies its

3 بار الها بی نیازا کریم رحیم توئی که رحمت سبقت گرفته و کرم عالم و امم را احاطه نموده اگر نسیم غنایت مرور فرماید اسم فقر را از عالم محو نماید و اگر بحر غفرانت موج زند فرق عاصی و مطیع از میان برخیزد یگائی و یگائی را دوست داشته و لکن ایفانی شهادت میدهد که یگائیت را احدی مطلع نه ای کریم عباد ضعیف را از فضل عظیم محروم منما این اذکار نالایقه را بکرم قبول فرما عالم هستی از بخشش نمونه ای و ظهورات اشیاء از ظهورت نموداری ای بیانند بندگانت را مقدس فرما و بمقتد است بخواه محرومی از هر شیء شاید و از تو نشاید و نباید ای خدا چشم منتظر و وجه متوجه و قلب مقبل جائیکه از اول عطا فرمودی در آخر مگیر توئی توانا و توئی بینا الحمد لک یا فاطر السمآء و مالک الاسماء

4 یا محبوب فزادی ورقه معطره روحانی که باذکار اهل معانی مزین بود جانرا جان جدید داد و بصر را قوه نظر فی الحقیقه هر حرفش قاصدی بود از یمن مودت و محبت و عرفی بود از گلزار شوق و اشتیاق دماغ را شامه بخشید و کام را ذائقه الله اکبر از تأثیر قاصدین و نفوذ کلمات مخلصین یکحرف بحیم را نعیم نماید و نعمت را نعمت چنانچه در بحبوحه احزان وارده در این ایام باب سرور مفتوح شد و فرح و بهجت ارکانرا اخذ نمود له الحمد و المنة نار و نور هر دو را آفرید و این اختلاف را سبب جزای ما بوده والا کرمش عذاب قبول نمیفرمود و رحمتش غضب از پی نداشت جل جلاله و عم نواله و عظم شأنه و لا اله غیره در جمیع احوال اهل حق صابرند و بافق تسلیم و رضا ناظر بعد از قرائت و اطلاع نامه نامی قصد مقام عالی نموده تلقاء وجه عرض شد فرمودند

5 این مسجون لازال از حق جلّ جلاله از برای ایشان تأیید خواسته و میخواهد و البته این دعا باجابت مقرونست چه که اوست سامع و مجیب

acceptance. The mysteries of the words "He doeth whatsoever He willeth" are beyond reckoning. Convey greetings from this Wronged One to all the friends in that land. We beseech God to protect them all and make them the sources and manifestations of His most excellent names. The petition of Ghulam-Qabli-Husayn was read before the face of this Wronged One in the prison. Blessed is he and joy be unto him. We beseech the Almighty to make him ever-mindful of Him, speaking His praise and standing firm in His service under all conditions. The peace of God and His mercy and blessings be upon you.

- 6 This evanescent one expresseth utter nothingness and evanescence before each of the loved ones and friends of God. To the beloved of my heart, His honor Aqa Siyyid 'Ali, upon him be 96 [Baha'u'llah], this evanescent one's mention of nothingness is beloved, for if true evanescence is achieved, perpetuity is present in that moment. In such case, the decree of attainment is clear and established. God willing, may you ever adorn the garden of utterance with wondrous and exalted trees. The trees of loving-kindness have arrived. O beloved of my heart! The tree is present, the earth is present, the water is present - the matter rests with the planter and cultivator. We beseech God that by His blessed will and good-pleasure, He may bring about the means that are expedient. He is the Helper and Succourer in all things.

- 7 At this hour, when four hours of night have passed, this evanescent one, like lightning, was at times at the wharf and at times by the sea, and likewise near its gift-bearers. Through abundant searching, praise be to God, its palm trees, before bearing fruit, yielded in wondrous and lofty array fruit whose taste was love and whose flavor was the savor of life. How excellent was its fragrance which gave strength, and its mention which bestowed joy! If, for example, it seems trivial to true friends, God knows that with the Friend it is accounted as precious gems. Other trees were also seen and present. As time had passed and night had advanced beyond four, therefore the searching and investigating and observing and admiring and giving thanks were all deferred to the spiritual dawn. The mention of dawn was made, and the elephant remembered India. From this mention was inhaled the fragrance of the dawn of the Day of Manifestation. Exalted be that Day wherein God was manifested unto all things through all names! By the life of our Beloved, in this station I am both mute and dumb. Another sight is needed and another power of hearing. Although it is hoped that through the prayers of those beloved ones, through patience every difficulty may become easy and every hardship

دعا از او و اجابت در قبضه قدرت او اسرار کلمه ی فعل مایشاء خارج از حد احصا دوستان آن ارض طراً را از جانب مظلوم سلام برسان از حق میطلبیم کل را حفظ فرماید و مصادر و مظاهر اسماء حسنی نماید جناب غلام قبل حسین عریضه اش در سخن امام وجه مظلوم قرائت شد طوبی له و نعیماً له نسله تعالی ان یجعل ناظرأ الیه و ناطقاً بنثائه و قائماً علی خدمته فیکل الأحوال السلام علیکم و رحمة الله و برکاته انتهى

- 6 اینفانی خدمت هر یک از آقایان و اولیای حق ذکر فنا و نیستی اظهار مینماید خدمت محبوب فؤاد جناب آقا سید علی علیه ۹۶ [بهاء الله] ذکر نیستی اینفانی محبوبست چه اگر فی الحقیقه فنا دست دهد بقا آنچنین حاضر در اینصورت حکم لقا واضح و ثابت انشاء الله لازال حدیقه بیان را باشجار بدیعۀ منیعۀ تزین نمائید اشجار عنایتیه رسید یا محبوب فؤادی شجر موجود ارض موجود آب موجود حرف در غارس و حارث است از خدا میطلبیم باراده و رضای مبارکش اسبابیکه مصلحت است فراهم آید اوست معین و ناصر در جمیع امور

- 7 در این حین که چهار ساعت از شب گذشته ایبعد فانی بمثابه برق گاهی باسکه هنگامی یم بحر و همچنین عند عطالها از کثرت تفحص الحمد لله نخلها قبل از اثمار میوه بصف بدیع منیع که طعمش حب و مزه اش مزه جان بود عطا نمود حبذا عرفش قوت بخشید و ذکرش بهجت بخشود اگر از دوستان حقیقی فی المثل سبک آید علم الله نزد دوست از اجار کریمه محسوب از سایر اشجار هم دیده شد موجود بودند چون وقت گذشته بود و شب از چهار تجاوز نموده لذا تفحص و تجسس و مشاهده و تحسین و تشکر کل بفجر روحانی محول ذکر فجر شد فیل را هندستان یاد آمد از این ذکر عرف فجر یوم ظهور استشمام شد تعالی ذاک الیوم الذی فیه تجلی الله علی کل الاشیاء بکل الأسماء لعمر محبوبنا در این مقام هم ابکم هم اخرس بصر دیگر میخواهد و قوه استماع دیگر اگرچه امید است از دعای آنجوبان از صبر هر مشکلی آسان و هر مشقتی راحت شود فی الحقیقه با کرمش هیچ کار دشوار نیست

become comfort. In truth, with His generosity no task is difficult.

- 8 In any case, I hope that tomorrow morning, through the endeavors of the gentlemen, I may be occupied with taking and carrying and digging and planting and arranging, and surely through the noble efforts of those beloved ones its fruit will appear, its stature will become lofty, and its shade will become brilliant. In truth, each was a palm grove that truly captured hearts and dispelled grief. It seemed as though the garden of delight had turned from Alexandria to Bahji, and from there to that small plot which His Honor knows contains the lamentation of the world and from which the tumult of nations is manifest and evident. However, I state with sincerity and declare with the tongue of truth that in these days this servant has no means beyond what they have sent, and there is fear that, God forbid, there may be delay in the assigned service and inability may become apparent. I petition those beloved ones not to forget this evanescent one in times of leisure. This is the hope of this evanescent one. Convey greetings on behalf of this evanescent one to those blessed, assured, enkindled souls and those detached, attracted spirits. I have besought and continue to beseech from God, exalted be His glory, blessing and bounty and health for each one, being certain that He is the Hearing, the Responding One, and praise be to God, the Mighty, the Watchful. In Persia I used to hear them say: A new flower has come to market, My soul's beloved has come.

- 9 However, it was not known who was the lover and who was the beloved, for in truth they were uttering meaningless words. But now it is observed that a whole world of meaning hath appeared from that which seemed meaningless, inasmuch as Jinab-i-Aqa Abu'l-Qasim arrived bearing a fresh flower whose fragrance was more delicate than the human spirit and whose sight was a hundred thousand times more sublime than beholding garden roses. After observation, examination and investigation, it became clear that this too was one of the favors of those beloved ones. Another night it came to bloom; truly it was a wondrous sight. This one flower excelled all flowers, for it had attained the presence [of the Beloved] and was adorned with the ornament of acceptance. These are the attributes of this sweet-natured flower which, according to the Beloved of hearts, His Holiness 'Ali—may God ennoble his countenance—was called Malonia. As long as the power of renewal exists in springtime and moisture in the morning breeze, may ye remain joyous and triumphant, hale and whole, abiding beneath the shade of the Sacred Tree.

8 باری امید چنانکه صباح یوم بهمت آقایان باخذ و حمل و حفر و غرس و ترتیب مشغول شوم و البته بهمت عالی آنجوبان ثمرش ظاهر و قامتش باسق و سایه‌اش باهر گردد فی الحقیقه هر یک نخلستانی بوده واقعاً دل میرد غم میزدود همچو گان رفت که بستان بهجت از اسکندر بیجی توجه نموده و از آنجا بقطعه صغیره که آن حضرت میدانند فغان عالم در او مستور است و غوغای امم از او ظاهر و مشهود و لکن از روی خلوص عرض میکنم و بلسان حقیقت اظهار میدارم که این ایام اینبعد بوجه بیش از آنچه ارسال فرموده‌اند ندارد و بیم آنست که خدانکرده از خدمت محوله توقف رود و عجز ظاهر شود از آنجوبان ملتمس آنکه در احیان فراغت اینفانی را فراموش نفرمایند اینست رجای فانی نفوس مبارکه مطمئنه مشتعله و ارواح مجرده منجذبه را از جانب اینفانی سلام برسانید از حق تعالی شأنه از برای هر یک برکت و نعمت و صحت طلبیده و میطلبم اکنون موقناً بآنه هو السامع المجیب و الحمد لله العزیز الرقیب در عجم میشنیدم که میگفتند یک گلی از نو بیازار آمده جانم دل آزار آمده

9 و لکن معلوم نبود که عاشق که معشوق چه فی الحقیقه کلمات مهملی ذکر مینمودند و لکن حال مشاهده شد یک عالم معنی از آن بمعنی ظاهر چه که جناب آقا ابوالقاسم بعینه وارد با گلی تازه عرفش الطف از روح انسانی و مشاهده‌اش صدهزار مرتبه اعلی از مشاهده او را بدستانی بعد از مشاهده و تفحص و تجسس معلوم شد اینهم یک حسنه از حسنات آنجوبانست شب دیگر جای خورد آخر فی الحقیقه تماشا داشت این یک گل از عالم گل برتری داشت چه که بحضور فائز و بطراز قبول مزین این اوصاف وصف گل خوش فطرت بقول محبوب فؤاد حضرت علی کرم الله وجهه موسوم بمالونیا تا قوه تجدید در ربیع است و تری در رسم سحری مسرور و فائز و صحیح و سالم در ظل سدره ساکن باشید

- 10 Truly a wondrous thing hath come to pass. For several years this flower was planted, yet neither its blossoms nor its fruit were known, until in these days they appeared. And by chance, it was on a night when at dawn this servant was to recite in the Shrine the revealed sermon specifically for the new Most Great Joy. Taking up the sermon and the flower, I set out from 'Akka toward Bahji. All began to utter words of praise and glorification. And in God's handiwork, His is the praise in all conditions, and He is the Self-Sufficient, the Most Exalted. There is no God but Him, the Powerful, the All-Bountiful.

10 في الحقيقة امر عجيب ظاهر چند سنه اين گل کاشته شده و وردش و ثمرش معلوم نه تا آنکه در اين ايام ظاهر و از قضا شبي رسيد که فجر آن بايد اينعبد در حرم خطبه منزله را مخصوص فرح اکبر جديد قرائت نمايم خطبه را برداشته با ورد از عکا قصد بهجی نموده کل تهليل و تکبير ناطق شدند و در صنعت الهی له الحمد في کل الأحوال و هو الغني المتعال لا اله الا هو القادر الفضال

BLIB_Or15700.100, BLIB_Or15711.061

BH02823

To: mother of Muhammad Ali who attained

Date: 1302-08 [1885-May]

- 1 He is the Comforter, the Consoler.
- 2 O My leaf! Upon thee be My glory! Blessed art thou and those like thee whom nothing whatsoever hath prevented from God, the Creator of the heavens. By the life of God, We have made mention of thee in such wise as all the treasures of the earth cannot equal. Thy Lord, the All-Knowing, the All-Informed, beareth witness to this. The Supreme Pen testifieth to the acceptance, orientation, humility and submissiveness of that honored woman before the face of God, and to her patience and tranquility in His Cause. Blessed art thou, O My handmaiden! Thou hast drunk the choice wine of patience from the hand of the favor of thy Lord, the Chosen One, and hast attained unto that which the denizens of the Most Exalted Paradise and the Supreme Heaven have attained.
- 3 The entire world hath been created for the knowledge of God, exalted be His glory, and on the Day of Manifestation all relationships are severed, for all relationships return unto Him. Each party was prevented by some matter, and each people were deprived by some mention, cause or calamity. Praise be to God that that leaf turned towards Him and attained unto the hearing of the divine call, and the calamities of the world did not prevent her from the Supreme Horizon. There hath befallen thee what befell Us in the Most Great Prison in the early days.

1 هو المعزى المسلى

2 يا ورقتي عليك بهائى طوبى لك و لأمثالك اللاتى ما منعهن شىء من الأشياء عن الله فاطر السماء لعمر الله ذكرناك بما لا تعادله كنوز الأرض كلها يشهد بذلك ربك العليم الخبير قلم اعلی شهادت میدهد باقبال و توجه و خضوع و خشوع آنخنده لوجه الله و صبر و سکونت لأمره طوبى لك يا امتي قد شربت رحيق الاصطبار من يد عنایت ربك المختار و فزت بما فاز به اهل الفردوس الأعلى و الجنة العليا

3 جميع عالم از برای عرفان حق جلّ جلاله خلق شده و يوم ظهور جميع نسبتها مقطوع چه که نسب كلها باو راجع می شود هر حزبی را امری منع نمود و هر قومى را ذکرى و یا علّی و یا مصیبتى محروم ساخت لله الحمد آن ورقه اقبال نمود و باصغای ندای الهی فائز گشت و مصائب عالم او را از افق اعلی منع ننمود قد ورد عليك ما ورد علينا فى السجن الأعظم فى أول الأيام

4 In truth the world is not worthy of attention. Blessed are they who soared on the wings of detachment and ascended through the love of God. For them have been ordained exalted stations beneath the pavilions of grandeur, under the shade of the Tree of Grace, in the Supreme Paradise and Most Exalted Heaven. I swear by the Sun of the horizon of sanctity, were the merest trace of that station to be revealed to all peoples, they would freely sacrifice their lives.

4 فی الحقیقه دنیا قابل اعتنا نه طوبی از برای نفوسیکه پیرهای انقطاع طیر نمودند و بحسب الله صعود کردند از برای ایشان تحت قیاب عظمت و ظل سدره عنایت و جنت علیا و الفردوس الاعلی مقامات عالیه معین شده قسم بآفتاب افق تقدیس اگر اقل از سم ابره آت مقام بر جمیع انام تجلی نماید کل رایگان جان نثار نمایند

5 We beseech God to aid thee and make thee firm and steadfast in His Cause. Know thou the value of this Tablet. By My life, from its horizon hath shone the sun of the loving-kindness of thy Lord, the Compassionate, the Generous. We have mentioned him who ascended unto God with such remembrance as the denizens of the Kingdom of Names and every servant who heard and responded to his Lord when He came with manifest sovereignty make mention of. The Wronged One conveyeth His greetings to all the relatives and counseleth all to submission, patience, perseverance, remembrance and praise of God, exalted be His glory. The glory shining from the horizon of the heaven of My mercy be upon thee and upon them and upon everyone steadfast and firm.

5 از حق میطلبیم ترا تأیید فرماید و بر امرش ثابت و مستقیم دارد قدر لوح را بدان لعمری لاحت من افقه شمس عنایة ربک المشفق الکریم انا ذکرنا الذی صعد الی الله بذکر یذکره اهل ملکوت الاسماء و کل عبد سمع و اجاب مولاه اذ اتی بسلطان مبین جمیع منتسبین را مظلوم تکبیر میرساند و کل را بتسلیم و صبر و اضطبار و ذکر و ثنای حق جل جلاله وصیت میفرماید البهاء المشرق من افق سماء رحمتی علیک و علیهم و علی کل ثابت مستقیم

BLIB_Or15712.309

BH02414

To: Ibn-i-Abhar, in Beirut

Date: 1302-08-05 [1885-May-20]

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

2 Praise be to God! The musk-laden fragrances of meaning and utterance are diffused in every moment and instant, and the correspondence and letters of the friends of God, like caravans from Yemen bearing divine knowledge, are ever arriving. At all times the sweet scent of love wafts from the mention of the chosen ones to the nostrils of the soul. In truth, this is the mystery of life and its essence. They have attributed a spirit to the body and called it the soul - that spirit grows cold at the sight of Azrael, but this spirit endures until the trumpet of Israfil, nay until whatsoever God willeth.

1 هو الله تعالى شأنه العظمة والاقترار

2 لله الحمد نافه‌های مشک معانی و بیان در هر حین و حان متضوع و مراسلات و مکاتبات اولیای الهی چون کاروان ین عرفان متوجه در هر هنگام عرف محبت از اذکار اخبار بمشام جان رسیده و میرسد فی الحقیقه اینست سر حیوة و اصل آن تهمتی بر جان بسته‌اند و نامش را روح کرده‌اند آن روح بلقay عزرائیل بیفسرد و این روح تا صور اسرافیل پاینده ماند بل الی ما شاء الله

- 3 The letter arrived and increased longing and reunion, though it also portrayed the might of separation. Praise be to God in all conditions! With perfect certitude I declare that without His favors we are powerless, nay non-existent and lost. Speech is from His special grace and the pen from His infinite bounty. The connection of the world, the fellowship and gathering of nations, and all stations and ranks are made manifest through these two. They are two mighty interpreters that He has bestowed upon His servants. Exalted is God, our Lord and your Lord, our Goal and the Goal of all in the heavens and earth! And peace and blessings be upon the Source of His Cause, the Ocean of His knowledge, and the Heaven of His wisdom, whom He named Ahmad in the Kingdom and the Comforter in the Gospel. His are the most beautiful names from God, Creator of heaven. And upon His family and companions through whom the carpet of idols was rolled up and the carpet of divine unity was spread among the people.
- 4 After perusing the letter and its contents, it was presented before His presence and this is what the Master (may our spirits be sacrificed for Him) spoke: "We beseech God to assist them and ordain for them the good of this world and the next. Verily He is the Lord of humanity and the Sovereign of the throne on high and of earth below."
- 5 Indeed, boundless joy was obtained from the attention of that beloved one, as there is hope that through God's grace and help, the door of bounty will be opened to all and all will be enabled to visit the House of God. As for the arrangements for the visit, with wisdom it depends upon drawing lots and the consent of both parties, for if all were to set out at once it would cause disputes. People are weak - despite having complete trust, Satan sometimes casts doubts and whispers into heedless souls.
- 6 I send greetings to Aqa Muhammad-Qasim and Aqa 'Abdu'l-Muttalib, upon them be 96 [Baha'u'llah]. We hope God's grace will encompass their condition. Peace and praise be upon you and upon God's friends and chosen ones.
- 7 The servant, 5 Sha'ban 1302
- 3 نامه رسید بر شوق و وصال افزود ولیکن سطوت فراق را هم نمودار نمود لله الحمد فیکل الأحوال بیقین مبین عرض مینمایم بی عنایتش کلیم بل معدوم و مفقود لسان از عنایت مخصوصه اوست و قلم از فضل لایحی ربط عالم و الفت و اجتماع امم و مقامات و مراتب کل از این دو ظاهر و هویدا دو مترجم عظیمند که بعباد عطا فرموده تعالی الله ربنا و ربکم و مقصودنا و مقصود من فی السموات و الأرض و الصلوة و السلام علی مصدر امره و بحر علمه و سماء حکمتہ الذی سماء فی الملکوت بأحمد [ص] و فی الانجیل بالمعزی و له الأسماء الحسنی من لدی الله فاطر السماء و علی آله و اصحابه الذین بهم طوی بساط الأضنام و بسط بساط التوحید بین الأنام و بعد
- 4 بعد از اطلاع بر نامه و ما فيه قصد مقصد نموده تلقاء وجه عرض شد هذا ما نطق به المولی ارواحنا فداه نسل الله ان يؤیدهم و یکتب لهم خیر الآخرة و الأولى انه مولى الوری و مالک العرش و الثری انتہی
- 5 فی الحقیقه از توجه آنجبوب سرور بی اندازه دست داد چه که امید هست بفضل الله و عونہ باب فضل بر کل مفتوح شود و جمیع بزیارة بیت الله موفق گردند و اما قرار توجه نظر بحکمت بقرعه و رضایت طرفین معلق و منوط است چه اگر جمیع یکبار عازم شوند سبب گفتگو خواهد شد ناس ضعیفند مع آنکه کمال اطمینان را دارند مع ذلک شیطان بعض احيان نفوس غافله را اوہامات و وساوس القا مینماید
- 6 جناب آقا محمد قاسم و آقا عبد المطلب علیہما ۹۶ [بہاء الله] را سلام میرسانم امیدواریم عنایت حق شامل حال ایشان بشود السلام و الثناء علیکم و علی اولیاء الله و اصفیائہ
- 7 خدام فی ۵ شعبان سنہ ۱۳۰۲

BLIB_Or15700.256, BLIB_Or15711.178,
BRL_DA#192, YIA.161-162

BH01322*To: Mirza Husayn Mishkin Qalam**Date: 1302-08-07 [1885-May-22]*

- 1 He is God, exalted be His glory, the Most Great! 1 هو الله تعالى شأنه العظمة والكبرياء
- 2 Praise be to God Who created man and taught him utterance, and made him a sign of His dominion in all creation. And blessings and peace be upon the Lord of the Messengers, the Ordainer of paths, the Manifestation of Names, the Banner of Eternity in the Kingdom of Creation, and upon His family and companions who held fast to divine assistance and attained to the Dayspring of dawn. 2 الحمد لله الذي خلق الانسان وعلّمه البيان وجعله من آيات [ملكه] في الامكان والصلوة والسلام على سيد الرسل ومقتن السبل ومظهر الأسماء راية القدم في ملكوت الانشاء وعلى آله واصحابه الذين تمسكوا بالنصر و فازوا بمطلع الفجر
- 3 Thereafter, this evanescent servant was honored by your exalted letter which was truly the essence of joy and gladness, bestowing complete delight and opening the gates of reunion, for the yearning ones perceive from the book the fragrance of reunion. However, from what you wrote about the tribulations that had befallen, infinite grief was experienced - one word brought joy while another brought sorrow. Praise be to God in both conditions. Your honor has no news from this land. What has befallen it is the universal cause of the world's grief. A few days ago, while at the mansion, one night as this servant was engaged in writing in His presence, suddenly an uproar arose. Later it became known that a group of Christians had, with utmost tyranny and aggression, beaten and abused some friends who were engaged in service, to such an extent that two souls nearly perished. Until now the physicians are occupied with their treatment. 3 وبعد اين خادم فاني بدستخط عالي كه في الحقيقة جوهر فرح و ابتهاج بود فائز بهجت كامل بخشيد و ابواب وصال مفتوح نمود چه كه مشتاقان از كتاب عرف وصال ادراك مينمايند ولكن از آنچه از بلايای وارده مرقوم داشته بوديد حزن لانهايه وارد يك كلمه سرور بخشيد و كلمه اخري حزن لله الحمد في الحالتين آنحضرت خبر از اين ارض ندارند آنچه در او وارد شده علت كلي است از برای حزن عالم چند يوم قبل در قصر تشریف داشتند در شبي از شبا اين عبد در حضور بتحرير مشغول كه بغتة غوغا برخاست بعد معلوم شد طائفة‌اي از حضرت مسيح بعضی از دوستان را كه بخدمت مشغول بودند بكال ظلم واعتساف بضرب و شتم اذيت نموده اند بقسميکه دو نفس نزديك بهلاکت رسيده اند تا حين حکما بمعالجه مشغولند
- 4 After these abhorrent acts, they entered Akka and began complaining to the Pasha and others, claiming "Three of us were sent to another place by the Persians who attacked us," whereas no one had molested those souls. It seems they were raised in the school of falsehood and grew up in the college of calumny. In brief, there were several days of dispute, and every soul said something, until finally it became clear and evident to the government that these prisoners and captives had not molested those heedless souls. 4 بعد از آن افعال شنيعه وارد عکا شده نزد حضرت پاشا و غيره شکايت آغاز نمودند و مذکور داشتند سه نفر از ما را حضرات اعجام بدار ديگر فرستادند و بر ما هجوم کردند و حال آنکه احدي تعرض بان نفوس نموده گويا در دبستان کذب تربيت شده اند و در مکتب افترا بزرگ گشته اند باری چند يوم گفتگو در ميان بود و هر نفسي سخني ميگفت تا آنکه بالآخره بر حکومت واضح و مبرهن شد كه اين اسرا و محبوسين متعرض آن نفوس غافله نشده اند
- 5 Tribulations and hardships have ever been and continue to be - sometimes the imprisonment of the friends in various lands, and at times the heedlessness of the people of this city. From 5 بلايا و محن لازال بوده و هست گاهی سجين اوليا در بلادهاي متعدده و هنگامي غفلت اهل اين بلده از يوميكه جناب محبوب فؤادي حاجي

the day they seized the beloved of hearts, Haji Siyyid Ali Akbar - upon him be the peace of God - in the land of Ta, verbal incidents also occurred in this land. Your honor is aware of the favor, grace and mercy of the Lord. Nevertheless, every day, nay every moment, they are engaged in deception and plotting, although all know that the world and all that is therein belongs to none but returns to God. Yet for a single dirham they cast themselves into peril and make themselves deserving of eternal punishment.

سید علی اکبر علیه سلام ۶۶ [الله] را در ارض طاء اخذ نمودند در این ارض هم حوادث قوی احداث شد آنحضرت بر عنایت و فضل و رحمت حضرت مولی مطلعند مع ذلک هر یوم بل هر حین در خدعه و مکر مشغول مع آنکه کل میدانند که عالم و آنچه در اوست از احدی نبوده و نیست جمیع بحق راجع است مع ذلک از برای یک درهم خود را بمهالک می اندازند و مستحق عذاب ابدی مینمایند

- 6 This servant beseeches God - exalted be His glory - to protect these servants and assist them in that which pleases Him. Verily, He has power over all things.

6 این خادم از حق تعالی شأنه آمل که این عباد را حفظ فرماید و بر آنچه رضای اوست مؤید نماید آنه علی کل شیء قدیر

- 7 Your letter was presented before His countenance. He said: "We beseech God to protect him and ordain for him the good of the hereafter and this world. Verily, He is the Ruler over whatsoever He willeth." End quote.

7 نامه آنحضرت تلقاء وجه عرض شد فرمودند نسل الله ان يحفظه و يكتب له خير الآخرة و الأولى انه هو الحاكم على ما يشاء انتهى

- 8 The souls present in service, the son and the honored lady - upon them both be the glory of God - send their greetings, and please convey greetings to those who are absent as well. We beseech divine confirmation for each one. We implore and beseech the Exalted Truth to assist all in that which He loves and is pleased with, and to increase your honor's elevation and exaltation at every moment. Verily, He is the Powerful, the Mighty.

8 نفوس حاضرة در خدمت جناب ابن و مخدّره علیهما بهاء ۶۶۹ [بهاء الله] را سلام میرسانم و بغائین هم از قبل سلام ابلاغ فرمائید از برای هر یک تأیید میطلبم از حق منبع سائل و آلمیم که جمیع را به ما یحب و یرضی مؤید فرماید و در هر حین بر علو و سمو آنحضرت پیفزاید آنه هو المقتدر القدیر

- 9 Regarding what you wrote that his honor, my master - may my spirit and being be a sacrifice for the dust of his footsteps - has not shown any kindness for some time, this much is submitted: Your honor has ever been and continues to be mentioned before all. This is the truth of what was submitted. Otherwise, it is the multitude of occupations that sometimes prevents mention. Now matters have reached such a point that this servant is even prevented from responding to the letters of the friends in various regions. I beseech God to assist this evanescent one to serve His friends. Verily, He is the Hearer, the Answerer, and worthy to respond.

9 اینکه مرقوم داشتند حضرت آقائی و مولائی روحی و ذاتی لثراب قدومه الفداء مدّتیست اظهار عنایتی نفرموده اند این قدر عرض میشود که آنحضرت لازال نزد کل مذکور بوده و هستند فی الحقیقه اینست که عرض شد دیگر کثرت اشغال است که بعض احیان مانع ذکر میشود حال کار بجائی رسیده که این عبد هم از عرض جواب دستخطهای آقایان اطراف مانده ام از خدا تأیید میطلبم که این فانی را موفق دارد بر خدمت اولیای خود آنه هو السامع المجیب و بالاجابة جدیر

- 10 The people of the pavilion of grandeur and glory each send their greetings to your honor and the honored lady and those absent, and they beseech God for your honor's confirmation, success, glory and elevation of station. Peace, spirit and mercy be upon your honor and upon those with you and upon those who love you for the sake of God, our Goal and your Goal and the Goal of all who are in the heavens and the earth.

10 اهل سرادق عظمت و رفعت هر یک بآنحضرت و مخدّره و غائین سلام میرسانند و از حق تأیید و توفیق و عزّت و علو مقام آنحضرت را میطلبند السلام و الروح و الرحمة علی حضرتکم و علی من معکم و علی من یحبکم لوجه الله مقصودنا و مقصودکم و مقصود من فی السموات و الأرض

11 The servant 9 Sha'ban 1302

11 خادام ٩ شعبان سنه ١٣٠٢

BLIB_Or15700.201, BLIB_Or15711.181

BH05960*To: Ibn-i Dakhil Mulla Husayn, in Maraghih**Date: 1302-08-09 [1885-May-24]*

1 He is the Speaker, the Manifest, the All-Knowing, the All-Wise.

1 هو الناطق الظاهر العليم الحكيم

2 O thou who hast turned unto the Countenance! Rejoice in what thou hast witnessed and heard and seen at the horizon of the manifestation of Him Who conversed on Sinai, Who hath come and calleth out amidst all peoples: "The Kingdom belongeth unto God, the Lord of the Throne on high and of the dust below."

2 يا ايها المتوجه الى الوجه ان افرح بما حضرت و شهدت و سمعت و رأيت افق ظهور مكلّم الطّور الذي اتى و ينادى بين الورى الملك لله ربّ العرش و الثرى

3 My Most Exalted Pen beareth witness to thy drawing nigh and thy presence, and counseleth thee to serve the Cause with wisdom and utterance. Verily thy Lord is the Master of the latter and the former ends. Convey My greetings unto My loved ones, remind them of My days, and give them the glad-tidings of My tender mercy and My grace which have preceded all created things.

3 يشهد قلبى الأعلى باقبالك و حضورك و يوصيك بخدمة الأمر بالحكمة و البيان ان ربك لمولى الآخرة و الأولى كبر من قبلى على اوليائى و ذكرهم بأيامى و بشرهم بعنايتى و رحمى التى سبقت الورى

4 We have made mention of thee before and at this hour, and have made this mention for thee a brilliant lamp that shall go before thee in every world of the worlds of thy Lord. He Who speaketh in all things beareth witness unto this, that there is none other God but Me, the Most Exalted, the Most Glorious.

4 قد ذكرناك من قبل و فى هذا الحين و جعلنا الذكر لك سراجاً وهاجاً يمشى قدّامك فى كلّ عالم من عوالم ربك يشهد بذلك من ينطق فى كلّ شيء انه لا اله الا انا العلىّ الأبهى

5 Preserve thou this most exalted station and say: "Praise be unto Thee, O Thou Who hast aided me to recognize the Dawning-Place of Thy Cause, whereby the limbs of them that turned away from God did quake, and the faces of such as held fast unto the Most Great Handle were illumined."

5 ان احفظ هذا المقام الأعلى و قل لك الحمد يا من ايدتنى على عرفان مطلع امرك الذى به ارتعدت فرائص من اعرض عن الله و ابضت وجوه الذين تمسكوا بالعروة الوثقى

6 The glory that proceedeth from Us rest upon thee and upon them that have cast away all else save God and have turned with radiant faces unto His most exalted horizon.

6 البهاء من لدنا عليك و على الذين نبذوا ما سوى الله و اقبلوا بوجوه بيضاء الى افقه الأعلى

BLIB_Or15712.301

BH08192*To: one who has attained, in Maraghih**Date: 1302-08-09 [1885-May-24]*

1 He is the Mighty, the Praiseworthy.

1 هو العزيز الحميد

2 A remembrance from Our presence unto him who hath turned towards God, the Lord of the worlds. The Most Exalted Pen beareth witness to thy turning, thy devotion and thy arrival in the Most Holy Court. Blessed art thou and joy be unto thee, for thou art among those who have attained unto the Book of God and His verses, and entered the Prison, and heard the call of the Wronged One. Give thanks unto God for this most great favor and be thou of the thankful ones. All these stations are dependent and conditioned upon steadfastness. Blessed are they that have attained thereunto. How many souls failed to attain unto this most exalted and glorious station.

2 ذكر من لدنا لمن اقبل الى الله رب العالمين قلم اعلى شهادت ميدهد بر اقبال و توجه و ورود در ساحت اقدس طوبى لك و نعيماً لك انك ممن فزت بكاب الله و آياته و وردت السجن و سمعت نداء المظلوم ان احمد الله بهذا الفضل الأعظم و كن من الشاكرين جميع اين مقامات باستقامت معلق و منوط طوبى از برای نفوسيكه بان فائز گشتند چه بسيار از عباد باين مقام بلند اعتر اعلی فائز نگشتند

3 Say: Glory be unto Thee, O my God and the God of all, the Sender of the Messengers and the Revealer of the Books! I beseech Thee by the lights of Thy countenance that Thou disappoint me not from steadfastness and from that which is with Thee. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Forgiving, the Generous.

3 قل سبحانك يا الهى و اله الكل و مرسل الرسل و منزل الكتب اسئلك بأنوار وجهك ان لا تخيبنى عن الاستقامة و عما عندك انك انت المقدر على ما تشاء لا اله الا انت الغفور الكريم

BLIB_Or15712.305a

BH09897*To: Ali qabl Akbar, in Maraghih**Date: 1302-08-09 [1885-May-24]*

He is the One Who gazeth from the Most Exalted Horizon

هو الناظر من الأفق الأعلى

God, His angels and His Messengers bear witness that there is none other God but Him, and that He Who speaketh among the peoples is indeed the Goal of the world. Through Him the heaven of utterance was upraised and the sun of exposition shone forth, and that which was hidden in the presence of knowledge and inscribed by the Most Exalted Pen in the Books and Tablets was made manifest. Rejoice thou in thy Lord's remembrance of thee. Say: O my God! I beseech Thee by Thy

شهد الله و ملائكته و رسله انه لا اله الا هو و الذى ينطق بين الأمم انه هو مقصود العالم به رفعت سماء البيان و اشرقت شمس التبيان و ظهر ما كان مكنوناً فى حضرة العلم و مسطوراً من القلم الأعلى فى الزبر و الألواح ان افرح بذكر ربك اياك قل

wrongs and by what hath befallen Thee at the hands of the oppressors among Thy creatures, to assist me to be steadfast in Thy love and to ordain for me, by Thy Most Exalted Pen, the good of the world to come and of this world. There is none other God but Thee, the All-Forgiving, the All-Merciful.

یا الهی استلک بمظلومیّتک و ما ورد علیک
من طغاة خلقک بأن تؤیّدنی علی الاستقامه علی
حبّک و تکتب لی من قلبک الأعلى خیر الآخرة
و الأولى لا اله الا انت الغفور الرحیم

BLIB_Or15712.302b

BH11701

To: Aqa Muhammad Kazim, in Sabzivār

Date: 1302-08-17 [1885-Jun-1]

- 1 In the Name of Our Lord, the Most Holy, the Most Great, the Most Exalted, the All-Glorious!
- 2 Take heed, O people of insight! Take heed, O people of vision! Consider, O people of understanding! Those who were exalted by the name of Truth and who, claiming faith in Him, sat at the head of assemblies, reclining upon the seats of opposition, who issued the decree for the shedding of His pure blood, who denounced as infidels His near ones and the sincere ones, and who counted the most wretched and the opposers among the pure and faithful - they attributed corruption to Him whose very breath is the cause of the life of the world. This is not the first day whereon they have violated the Covenant of God and His Testament. Reflect upon the past ages and centuries, when the ignorant among the people, claiming knowledge, visited upon the Dawning-Places of Revelation and the Day-Springs of inspiration that which caused the dawn to lament, the afternoon to weep, and the most exalted Paradise and the supreme Heaven to tremble. Yet God, exalted be His glory, has been and shall ever be with His party.
- 3 In the early days they were opposers, deniers and calumniators, and after the exaltation of the Cause, they occupied pulpits and mosques, claiming faith in the Truth while busying themselves with ensnaring souls. Such is their wretchedness that God, exalted be His glory, hath spoken that which sufficeth every hearer. His blessed and exalted Word in the Qur'an declareth: "Truly, those among His servants who fear God are the learned ones." Though the outward learned ones have interpreted this according to their own desires, yet every possessor of insight and vision can perceive its meaning. Through this verse God, exalted be His glory, intended to make known to His

۱۷ بسم ربنا الأقدس الأعظم العلیّ الأبهی

۲ فاعتبروا یا اولی الأبصار ثمّ اعتبروا یا اولی الأنظار
ثمّ فکّروا یا اولی الأفكار نفوسیکه باسم حقّ معزّز
و بادّعی ایمان باو بر صدر مجالس جالس و متکئ
بر اعراض قیام نمودند و بر سفک دم مطهرش
فتوی دادند مقرّبین و مخلصین را کافر گفتند
و اشقیاء و معرضین را از مقبلین خالص شمردند
نفسیکه نفسش علّه حیوة عالم است او را بفساد
نسبت داده اند لیس هذا اولّ یوم نقضوا فیہ عهد
الله و میثاقه در قرون و اعصار قبل تفکر نمائید
جهلای قوم بدعوی علم بر مطالع وحی و مشارق
الهام وارد آوردند آنچه را که فجر نوحه نمود و
عصر گریست و فردوس اعلی و جنت علیا لرزید
ولکن حقّ جلّ جلاله با حزبش بوده و خواهد
بود

۳ در اوّل ایام معرض و منکر و مفتری و بعد از
ارتفاع امر در مساجد و منابر بدعوی ایمان بحقّ
بصید نفوس مشغول شقاوتشان بمقامی است که
حقّ جلّ جلاله فرموده آنچه که هر سامعی را
کفایت مینماید قوله تبارک و تعالی فی الفرقان
انما یخشى الله من عباده العلماء اگرچه علمای
ظاهر بهوای خود تفسیر نموده اند و لکن هر
صاحب بصر و بصیرتی مقصود را ادراک
مینماید از این آیه حقّ جلّ جلاله اراده فرموده
شقاوت آن نفوس را بر عباد خود معلوم نماید

servants the wretchedness of such souls; otherwise, with but a single word He could bring the entire world to naught. The measures of earthly power cannot restrain His might, nor can the ranks of nations prevent the manifestations of His power. Were His all-pervading wisdom to so determine, He could with a single letter strip the world of the ornament of existence. These are they who, in the name of Truth, have barred the way to Truth, and who, while claiming to love Him, have opened for themselves the gates of earthly adornments.

- 4 The opposers from among the people of the Bayan are today walking in those same footsteps. For one thousand two hundred years the misguided and misleading sect - namely the Shi'ih - both learned and ignorant among them, have occupied themselves with mention of guardian, successor, Imam, chief and noble, and such like, and such was the intensity of the hatred and animosity between their factions that each party would denounce the other as infidel and decree their death, while through the architects of suspicion and fancy they built up dominions. Finally, on the Day of Resurrection those suspicions and fancies were transformed into opposition and were visited upon the Lord of mankind that which was heard. This was the fruit of their beliefs, sayings and deeds. As to what will be the fruit of these new events, namely the objections of the opposers, the knowledge thereof is with God. Verily He is the All-Knowing, the All-Informed.

- 5 And further: O beloved of my heart! Your grief has saddened this servant and the manifestations of divine love, and its smoke well-nigh approached the sacred, pure, mighty and luminous hem of God. Each oppressed soul is mentioned before the Throne. By the life of our Purpose! They have attained that which none can reckon save Him Who is the Reckoner, the All-Knowing. Blessed is the oppressed one who hath suffered in the path of God that which the chosen ones of God suffered throughout ages and centuries. If you remained awake at night, the Eye of God was with you - verily it slumbereth not. What fault had the Primal Point in the sight of the Ancient Beauty? What did the Seal of the Prophets do? Why did the Spirit ascend to the fourth heaven? Likewise the chosen ones and companions of those Daysprings of God's Cause. You have many companions, but the Hand of God's Power, exalted be His glory, is occupied with taking and giving. He is the Helper, He is the Giver, He is the Protector, and He is the All-Knowing, the All-Seeing.

- 6 Repeatedly from the Tongue of Grandeur hath flowed this exalted word - blessed and exalted be His utterance: "The tabernacle of order in the world is upheld by two pillars: reward

والا بکلمه‌ای جمیع عالم را معدوم فرماید قدرتش را مقادیر قدرتهای عالم منع ننماید و ظهورات قوتش را صفوف امم باز ندارد اگر حکمت بالغه اقتضا مینمود بیکحرف عالم را از طراز وجود محروم میفرمود ایشانند نفوسیکه باسم حق باب حق را مسدود نموده‌اند و بآدعای حبش ابواب زخارف برای خود گشوده‌اند

4 معرضین از اهل بیان هم الیوم بر همان قدم مشی مینمایند هزار دویست سال فرقه‌ی ضالّه و مضلّه یعنی شیعه از عالم و جاهل بذکر ولی و وصی و امام و نقیب و نجیب و غیره مشغول و ضغینه و بغضا ماینشان بقسمی ظاهر که هر حزبی حزب دیگر تکفیر مینمود و فتوی بر قتلش میداد و بتوسط معمارهای ظنون و اوهام ممالک تعمیر مینمودند عاقبت آن ظنون و اوهام در یوم قیام بعناد تبدیل شد و بر سید انام وارد گشت آنچه شنیده شد این بود ثمره عقائد و اقوال و اعمال آنحزب دیگر ثمره این حوادث جدیده یعنی اعتراضهای معرضین چه باشد العلم عندالله ربنا انه هو العليم الخبیر

5 و بعد یا حبیب فؤادی حزن شما اینعبد و مظاهر حبّ الهی را محزون نمود و کاد ان یتقرّب دخانه الی ذیل الله المقدّس المطهّر العزیز المنیر نفوس مظلومه هریک لدى العرش مذکور لعمر مقصودنا انهم فازوا بما لا یقدر احد ان یحصیه الا المحصى العليم طوبی از برای مظلومیکه در سیل حق بر او وارد شد آنچه که بر اولیای حق در قرون و اعصار وارد شد اگر شبها بیدار بودید عین الله با شما بوده آنها لا تنام جمال قدم مقصّر نقطه اولی را چه تقصیر خاتم انبیا چه کرد روح چرا بفلک چهارم صعود نمود و همچنین اولیا و اصحاب آمشارق امیر باری رفیق بسیار دارید ولكن ید قدرت حق جل جلاله به اخذ و عطا مشغول است معین اوست معطی اوست حارس و اوست دانا و بینا

6 مکرّر از لسان عظمت اینکلمه علیا جاری قوله تبارک و تعالی خیمه نظم عالم بدو ستون قائم و بر پا مجازات و مکافات انتهی البتّه مکافات

and punishment.” Assuredly the reward of the friends and the punishment of the enemies will become manifest and evident. After hearing what befell you, the Tongue of Grandeur uttered this blessed word: “Verily We were with them when the oppressors rose up against them, and We did witness and observe, and verily We are the All-Hearing, the All-Seeing.” Likewise the mention of that oppressed one who was wounded in God’s path has been and is before the Most Holy Court. Verily the Servant mentioneth him and giveth him glad tidings of the favors of his Lord, the Almighty.

- 7 Another matter: the letters of that beloved of the heart arrived consecutively and were answered, and specially for some of them wondrous and exalted Tablets were revealed, but their dispatch was delayed for wisdom’s sake. Now this brief message is sent, and likewise the receipt for the funds was honored with acceptance and distinguished by mention of its receipt. The request is that you convey greetings to each and all the kinsmen who are present in that land. By the life of our Purpose! The angels of heaven are grieved and saddened by the oppression that hath been wrought. This is what my Lord, the All-Hearing, hath informed Me. I beseech Him, exalted be He, to aid you, to grant you success, to protect you from the evil of His enemies, and to seize those who have denied His right, broken His covenant, and committed that which hath caused every fair-minded and discerning one to lament.

- 8 Glory, praise and salutations be upon you, O party of God in the earth and Hands of His Cause in the lands.

دوستان و مجازات دشمنان ظاهر و باهر خواهد شد بعد از اصغاء ما ورد علیکم لسان عظمت باینکله مبارکه نطق فرمود انا کما معهم اذ قام علیهم الظالمون و کما نشهد و نری و انا السميع البصیر انتی و همچنین ذکر آنمظلوم که در سبیل الهی زخم‌دار شده در ساحت اقدس بوده و هست ان الخادم یذکره و یشیره بعنایة ربّه القدیر

7 مطلب دیگر آنکه نامه‌های آنحبيب فؤاد متواتر رسید جواب هم عرض شد و مخصوص بعضیهم الواح بدیعه منیعه نازل و لکن در ارسال آن لأجل حکمت تأخیر رفت حال اینختصر ارسال شد و همچنین ورقه وصول وجه الحمد لله بطراز قبول فائز شد و بذکر وصول مفتخر استدعا آنکه جمیع منتسبین که در آن ارض موجودند هریک را تکبیر برسانید لعمر مقصودنا ملائکه‌های آسمان از ظلم وارده مغموم و محزونند هذا ما اخبرنی به ربی السميع اسئله تعالى بأن يؤیدکم و یوفقکم و یحفظکم من شر اعدائه و يأخذ الذین انکروا حقّه و نقضوا میثاقه و عملوا ما ناح به کلّ منصف بصیر

8 البهَاء و التکبیر و الثناء علیکم یا حزب الله فی الأرض و ایدای امره فی البلاد

TISH.415-417

BH03018

To: *Haji Mirza Haydar Ali Isfahani et al., in Tihiran*

Date: 1302-08-25 [1885-Jun-9]

- 1 Praise be unto Him, and thanksgiving be unto Him, and glorification and extolment and grandeur be unto Him, and power and exaltation be unto Him.....
- 2 I beseech the Omnipotent, the Ancient One, through the endeavors of His loved ones, to sanctify and purify the world from rancor, hatred, tyranny, transgression, conflict, corruption, contention and all abhorrent and blameworthy deeds. In

1 له الحمد و المنة و له الذکر و الثناء و العظمة و له القدرة و الرفعة ...

2 از مقتدر قدیر میطلبم بهمت اولیائش عالم را از ضغینه و بغضا و ظلم و تعدی و نزاع و فساد و جدال و جمیع اعمال شنیعه مذمومه مقدّس و

the nights and days this matter has continuously streamed forth from the tongue of the Lord of all names - assuredly its effects shall appear in the world and the earth shall be cleansed from the dust of vainglory and the smoke of ignorance. If the foolish ones among the people of the Bayan and the rabble among the people of the Furqan would allow it, the world would be seen as a piece of Paradise. As the poets of old have said, "What strange sorcery is this!" and so forth. Without bloodshed or injury being inflicted, the spirit is taken. For twelve hundred years and more they recited the Book of God, the Furqan, yet failed to comprehend a single letter thereof. A hundred thousand mercies upon the people of the Furqan, for that group was, from the beginning, occupied in the school of vain imaginings with reading books of conjecture. However, the people of the Bayan witnessed with their own eyes that all they possessed from epistles, declarations, Jabulqa, Jabulsa and the Qa'im were lies and calumnies, and the fruit of the deeds of that rebellious group was the martyrdom of the Primal Point, may our souls be a sacrifice for Him. This Babi group follows in those same footsteps and repeats those same words....

منزه فرماید در لیالی و ایام از لسان مالک انام اینفقره جاری و نازل البتّه آثارش در ملک ظاهر شود و عالم از غبار غرور و دخان پیدایشی پاک گردد اگر بیشعورهای اهل بیان و همج رعاع اهل فرقان بگذارند عالم یکقطعه از جنت مشاهده شود بقول شعرای قبل عجب چشم بندی است الی آخر بدون آنکه خون ریخته شود و یا اذیت وارد گردد روح اخذ میشود هزار و دویست سنه و ازید کتاب الهی یعنی فرقان را تلاوت نمودند و یک حرف آنرا ادراک نکردند صد هزار رحمت بر اهل فرقان چه که آنحزب از اول در دبستان اوهام بقرائت کتب ظنون مشغول بودند و لکن اهل بیان بچشم خود مشاهده نمودند که آنچه در دست بوده از ناحیه و توقیع و جابلقا و جابلسا و قائم کل کذب و افترا بوده و ثمره اعمال آنفرقه باغیه شهادت نقطه اولی روح ما سواه فداه گشت اینفرقه بیانیّه هم بر همان قدمها مشی مینمایند و همان حرفها بمیان آمده ...

- 3 The Herald, that is the Primal Point - may the spirit of all else be sacrificed for Him - states, exalted be His words: "All exists so that on the Day of Manifestation thou mayest not remain veiled by names, but rather look to That by which names subsist in all things, even the mention of the Prophet, for that name is created through what God reveals."...

3 حضرت مبشر یعنی نقطه اولی روح ما سواه فداه میفرماید قوله تعالی کل از برای اینست که در یوم ظهور باسما محتجب ثمانی بلکه نظر کنی به ما یقوم به الأسماء من کل شیء حتی ذکر النبی فان ذلک الاسم یخلق به بما یزل الله انتی ...

- 4 Praise be unto Thee, O Lord of Names and Creator of heaven, for having caused us to hear Thy call and recognize Thy path and witness Thy revelation and behold Thy beauty. I bear witness that Thou art He Who was hidden in the unseen and veiled from all eyes. We beseech Thee by the sovereignty of Names to enable us to do that which Thou lovest and art pleased with. There is none other God but Thee, the Lord of the Throne and of earth below....

4 لک الحمد یا مولی الأسماء و فاطر السمّاء بما اسمعتنا ندائک و عرّفنا سبیلک و اشهدتنا ظهورک و اریتنا جمالک اشهد انک انت المکنون فی الغیب و المستور عن الأبصار نسألك بسلطان الأسماء بأن توقفتنا علی ما تحب و ترضی لا اله الا انت رب العرش و الثری ...

- 5 These are they from whom, in the earliest days, the fragrance of the love of God was diffused. That household is truly associated with His Name and is mentioned by Him. We have remembered and continue to remember them all, and We counsel them with wisdom....

5 ایشانند نفوسیکه عرف محبت الهی در اول ایام از ایشان متضوع آن بیت بحق منسوب و باسمش مذکور جمیع را ذکر نموده و مینمائیم و بحکمت وصیت میفرمائیم ...

- 6 We send Our greetings to the friends and counsel them to be truthful, trustworthy, pious, chaste, and loving, and to manifest that which will exalt their station amongst the peoples of the world. God, exalted be His glory, hath loved faithfulness. Blessed is the temple that hath attained unto this adornment and been honored with this most great distinction....

6 دوستان را تکبیر میرسانیم و وصیت مینمائیم براسستی و امانت و دیانت و عفت و محبت و به ما یظهر به شأن الانسان بین اهل الامکان حق جل جلاله وفا را دوست داشته طوبی از

برای هیکلیکه باین طراز فائز شد و باین نغز اکبر
مفتخر گشت ...

- 7 No adornment, no garment, no mark hath ever been or ever will be better for rulers than justice. Blessed is the ruler who hath illumined the world with the lights of justice and hath judged with equity between the peoples. A ruler who hath attained unto justice hath been recorded in the Most Great Book by the Most Exalted Pen as one of the near ones. His station with God is the most great, and his rank the most exalted. It is most difficult for rulers, ministers, governors and the wealthy to attain unto the effusions of the True Bestower - perhaps with the tongue, but with the heart, alas, alas! And should one attain thereunto, he would be mentioned as the most exalted of creatures in the presence of God....

7 از برای امرا هیچ طرازی و هیچ ثوبی و هیچ علامتی بهتر از عدل نبوده و نیست طوبی از برای امیریکه عالم را بانوار عدل منور نمود و مابین احزاب بانصاف حکم فرمود امیریکه موفق شد بعدل او از عباد مقربین در کتاب مبین از قلم اعلی مسطور و مذکور مقامش عندالله اعظم و شأنش اعلی و ابهی چه که از امرا و وزرا و حکام و صاحبان ثروت بسیار مشکل است بفیوضات فیاض حقیقی فائز شوند بلسان یحتمل ولكن بچنان هیات هیات و اگر نفسی فائز شود او از اعلی الخلق لدی الحق مذکور ...

- 8 All must hold fast to that which hath been enjoined upon them. In no aspect or matter should they neglect that which hath flowed from the Most Exalted Pen concerning trustworthiness, religious duty, chastity, virtue, deeds and character. All should gaze toward the Most Exalted Horizon and strive to reform and remove that which causeth the servants to be troubled. Beseech God to adorn all with justice and fairness. Blessed are they who occupy themselves day and night with counsels and exhortations for the refinement of souls. These points should be mentioned before the faces of God's loved ones lest anyone become heedless and occupy themselves with that which befitteth not these divine days. Verily He is the All-Knowing Counsellor and the Wise Expositor. There is no God but Him, the Most High, the Most Great.

8 باید کل به ما امروا به متمسک باشند در هیچ شئی از شئون و هیچ امری از امور از آنچه از قلم اعلی جاری از امانت و دیانت و عصمت و عفت و اعمال و اخلاق غفلت نمایند کل باید بافق اعلی ناظر باشند و همت در اصلاح و رفع ما تکدر به العباد نمایند از حق بطلب جمیع را بطراز عدل و انصاف مزین فرماید طوبی از برای نفوسیکه در لیالی و ایام بنصایح و مواعظ بهتذیب نفوس مشغولند این فقرات باید امام وجوه احباء الهی ذکر شود که مباد نفسی غافل گردد و بامیریکه لایق ایام الهی نیست مشغول شود آنه هو الناصح العليم و المبین الحکیم لا اله الا هو العلی العظیم انتی

- 9 In truth the loved ones of God, exalted be His glory, must be mindful at all times and take precedence in deeds and character. This is the station of man. Blessed be the All-Merciful Who hath manifested him and made him the dawning-place of His commandments and ordinances. It is hoped that through the hosts of love and reformation they may conquer the cities of the hearts of the world, that no trace of rancor and hatred may remain and their fragrance may be cut off. The oppressors and tyrants of the earth have in every age prevented good and the manifestations of the outpouring grace of the True One. They have turned away from a station the like of which the eye of the world hath not seen, yet count themselves among the faithful. Glory be to God! They cling to and accept a withered leaf while turning away from the Divine Lote-Tree. Such is the condition of the heedless ones. We beseech reformation and seek confirmation. He is the Powerful, the Mighty....

9 فی الحقیقه باید احبای حق جلّ جلاله در کلّ احیان متذکر باشند و باعمال و اخلاق سقیّت گیرند اینست شأن انسان تبارک الرحمن الذی اظهره و جعله مظهراً لأوامره و احکامه امید هست که مدن قلوب عالم را بجنود محبت و اصلاح فتح نمایند تا شائبه ضغینه و بغضا نماند و رایحه آن قطع شود بغاة ارض و طغاة آن در هر عصری مانع خیر و ظهورات فیض حقیقی بوده اند مقامی را که عین عالم شبه آن ندیده از او اعراض نموده اند و خود را از اهل ایمان می شمردند سبحان الله بورقه یابسه متمسک و مقبلند و از سدره منتهی معرض اینست شأن غافلین از حق اصلاح میطلبیم و تأیید میخواهیم اوست قادر و توانا...

- 10 Any deed performed by anyone today is recorded as the king of deeds in God's Book. Today is the day of service, victory, steadfastness, remembrance and praise. By the life of God! Today an atom is able to attain the station of the sun, and a drop is empowered to achieve the greatness of the sea, for the effulgences of the Sun of Revelation have encompassed the world. O people of God! Arise to assist the Cause of the Lord of creation with the utmost endeavor, wisdom and unity. Count time as precious, for centuries and ages cannot equal a moment thereof. To this has testified the Lord of the Day of Judgment in His perspicuous Book....
- هر عملی امروز از عاملی صادر شود او از سلطان اعمال در کتاب الهی مسطور امروز روز خدمت و نصرت و استقامت و ذکر و ثناست لعمر الله الیوم ذره قادر که بمقام آفتاب رسد و قطره مقتدر که بعظمت بحر فائز گردد چه که اشراقات انوار آفتاب ظهور عالم را احاطه نموده یا حزب الله بکمال همت و حکمت و اتحاد بر نصرت امر مالک ایجاد قیام نمائید وقت را غنیمت شمارید چه که قرون و اعصار بآنی از آن معادله نمینماید قد شهد بذلک مالک یوم الدین فی کتابه المبین...
- 11 Whosoever today succeeds in paying the Huququ'llah is among those who have acted according to the commandments of God, exalted be His majesty, and have attained to that which hath flowed from the Most Exalted Pen. However, We have ever written and commanded that none should make demands. Whosoever of his own accord turns and pays the Rights of God with the utmost joy and fragrance, let it be accepted, but without this it was not and is not permissible. The heedless must be somewhat reminded. Action must occur with willingness. In all matters the exaltation of the Cause of God must be observed. We wrote before that if someone owned the whole world and were to give it all but diminish the dignity of the Cause by even a mustard seed, forsaking that wealth would be necessary and obligatory. This is the command of God before and after. Well is it with them that act. The command to pay the Huquq was a bounty from God, exalted be His majesty, and its benefit returns to those who act upon it. All must give thanks to the True One, the Inaccessible, that He has enabled them to pay the Huquq. For a long time We held back the Pen and issued no command in this matter until consummate wisdom required its acceptance. God refuses to let matters proceed except through their proper channels. It is necessary to assist some and be considerate of others, but by the leave of God, the Protector, the Self-Subsisting....
- 11 هر نفسی الیوم فائز شود باداء حقوق الهی او از نفوسیت که باحکام حق جلّ جلاله عامل شده اند و بآنچه از قلم اعلی جاری گشته فائز گشته اند و لکن لازال نوشتیم و امر نمودیم که احدی مطالبه ننماید هر نفسی خود اقبال نماید و بکمال روح و ریحان حقوق الله را ادا کند اخذ نمائید و من دون آن جایز نبوده و نیست غافلین را فی الجمله باید متذکر نمود عمل باید از روی رضا واقع شود در کل امور اعزاز امر الله را باید ملاحظه نمود از قبل نوشتیم اگر جمیع عالم را نفسی مالک باشد و بدهد و بقدر خردلی از عزّت امر بکاهد ترک آن مال لازم و واجب است اینست امر الله از قبل و بعد طوبی للعاملین امر باداء حقوق این فضلی بود از جانب حق جلّ جلاله و خیر آن بعاملین راجع باید کل شکر نمائید حقّ منبع را که ایشانرا مؤید فرموده بر اداء حقوق مدتها قلم را اخذ نمودیم و در این باب امری صادر نه تا آنکه حکمت بالغه اقتضای اخذ نمود ابی الله ان یجری الأمور الاّ بأسبابها لازم است اعانت بعضی و ملاحظه بعضی و لکن باذن الله المهیمن القیوم...
- 12 This is what was revealed for Husayn-'Ali, upon him be the glory of God. His blessed and exalted Word: O thou who bearest My name and gazest toward My horizon! Hear My call from the direction of My prison. There is no God but Me, the Truth, the Knower of the unseen. Say: O people of the Bayan! This is the Day [of God] wherein none save Him is mentioned, however much it displeaseth you and displeaseth those who have denied God, the Protector, the Self-Subsisting. They profess belief in the Bayan yet deny its Sender and Revealer. Nay, they perceive not. Their wretchedness hath overcome them
- 12 و هذا ما نزل لجناح حسینعلی علیه بهاء الله قوله تبارک و تعالی یا ایها الموسوم باسمی و الناظر الی افقی اسمع ندائی من شطر سجنی انه لا اله الاّ انا الحق علام الغیوب قل یا ملأ البیان هذا یوم [الله] لا یذکر فیهِ الاّ هو رغماً لأنفکم و انف الدّین کفروا بالله المهیمن القیوم یعترفون بالبیان و یتکرون مرسله و منزله الاّ انهم لا یشعرون غلبت علیهم شقوتهم و نسوا ما عملوا من قبل یشهد

and they have forgotten their past deeds. To this testifieth the Tablet of God, the Lord of what was and what shall be. We counsel thee and those who have believed to show forth the most great steadfastness and that whereby the Cause of God, the Lord of the seen and unseen, may be exalted. The glory be upon thee and upon those with thee....

BRL_HUQUQ#008x, BRL_TRUST#24x, COC#0577x, COC#1130x,
COC#2036x, WOB.107x

بذلك لوح الله ربّ ما كان وما يكون نصيک
والَّذین آمنوا بالاستقامة الکبری و بما یرتفع به
امر الله مولى الغیب و الشّهود البهآء علیک و علی
من معک...

BRL_HUQUQP#008x, COMP_TRUSTP#25x,
ADM3#080 p.096x, AYI2.026x,
AYI2.027x, AYI2.028x, AYI2.029x,
KHMI.046x, MSHR3.063x, MSBH7.052ax,
YMM.178.10x

Study guide to this volume

The first volume of 1302 A.H. opens on a quiet but theologically concentrated note: BH01040, written on the night of 11 Muharram 1302, begins with the *hadith qudsi* of the Hidden Treasure and works outward to the architecture of prophetic revelation, culminating in the “Most Great Path” and the “Most True Balance.” This doctrinal frame, placed at the volume’s start, colors everything that follows: the successive letters of encouragement to dispersed believers, the meditation on the grief that arises not from imprisonment but from the conduct of those who claim the Faith, the teaching on justice as a ruler’s highest adornment, and the remarkable insistence that religion must never become a cause of enmity. The volume’s characteristic voice is not polemic but pastoral—a deeply attentive, intimately addressed presence that receives each letter as a gift, presents each name before the divine, and returns to the writer with the assurance that they have been seen and remembered.

The Hidden Treasure and the Architecture of Revelation

Key Passages

Praise be to God Who created creation for His knowledge, as stated in His words: “I was a hidden treasure and loved to be known, so I created creation that I might be known.” It is established through proof that He, glorified and exalted be He, neither manifests through His Essence nor is known through what His creation possesses, nor can He be comprehended through conjecture and imagination. Since the way to know His Essence is barred and proof is prevented from reaching the threshold of His door, He sent to His servants the Dawning Places of His revelation, the Daysprings of His verses, and the Manifestations of His Self, making them His path among His creation and His balance among His creatures, until the paths culminated in the Most Great Path and the balance in the Most True Balance. — BH01040

Whoso hath known Him hath known God, and whoso hath attained unto Him hath attained unto the presence of God. — BH01040

Context for Study

BH01040 presents in compact form the philosophical backbone of Baha’u’llah’s theology of revelation. The structure is syllogistic: (1) God created the world in order to be known; (2) God’s Essence is absolutely beyond approach; (3) therefore, God’s purpose can only be fulfilled through

specific mediating realities—the Manifestations—who are simultaneously His “path” and His “balance” among creation. The cumulative series of Manifestations, each constituting a path and a balance in their time, culminates in “the Most Great Path” and “the Most True Balance”—terms that are not elaborated but whose implication is clear. The citation of the *hadith qudsi* about the Hidden Treasure as the opening move of the argument is deliberate: it grounds the entire structure of revelation in divine love (*mahabbah*) rather than divine power or necessity. God sends Manifestations because God loves to be known, and the Manifestations are the form that love takes in the world of creation. The identification of the Manifestation with God’s path (*sirat*) and balance (*mizan*) draws on deep Qur’anic resonances: the *sirat al-mustaqim* (straight path) is invoked in every *Fatiha*, and the *mizan* (balance) appears in Sura al-Rahman as the principle of cosmic justice. Compare with Maimonides’ argument in the *Guide for the Perplexed* that God is known only through negative theology and through the Prophets who mediate divine attributes; with the Christian theology of the Incarnation as the only available form of God’s self-disclosure; and with the Neoplatonic concept of *emanation*, in which the One overflows into existence through hierarchical mediating realities.

Questions for Reflection

1. The argument begins with divine love (“loved to be known”) rather than divine power or necessity. Why does this starting point matter? How does it change the character of revelation from a theological necessity to a divine gift?
2. The Manifestation is described as God’s “path” and God’s “balance.” What does each metaphor add that the other does not? How do path and balance together constitute a complete account of the Manifestation’s function?
3. “Whoso hath known Him hath known God”—this is a strong form of the doctrine of the Manifestation. How does it guard against the identification of the Manifestation with God while still insisting on the completeness of divine disclosure through the Manifestation?
4. Compare the claim that “God’s Essence is barred from direct knowledge” with Maimonides’ negative theology and with the Christian apophatic tradition (Pseudo-Dionysius, Meister Eckhart). What is unique in Baha’u’llah’s resolution of the tension between divine hiddenness and divine disclosure?
5. The volume opens with this theological statement on a specific night (11 Muharram). How does the temporal specificity—the letter begins late at night, resumes weeks later—function in a theological text? What does it reveal about the relationship between the rhythm of revelation and the ordinary course of time?

The Pattern of Prophetic History

Key Passages

Out of pure mercy and grace, He sent forth Moses from the Dayspring of the All-Bountiful Name and dispatched him to mankind. Then arose the clamor of the servants, the standard of denial was raised, and the pen of rejection was manifest—until God,

exalted be His glory, seized the deniers, the rejecters, and the infidels with a seizure whereby all souls, deeds, possessions and traces perished and returned to nothingness, while the banner “Verily I am the Interlocutor of God” was raised as the most exalted of standards. — BH01358

Praise be to the Best Beloved of the worlds, Who is worthy and deserving, for in the midst of tribulation He summoned the people of the mortal realm to the highest horizon. Neither the might of princes nor the clamor of divines could deter Him from His purpose. The hosts of the world and the ranks of nations could not hold Him back from His will. His Cause is triumphant and His will prevails, now and forever. — BH01358

Context for Study

BH01358 is structured as a miniature philosophy of prophetic history: Moses sent, denied, and vindicated; Jesus (implied but not named) given the same treatment; Muhammad received the same pattern; and now Baha'u'llah. The mechanism is invariant: the Manifestation comes, the clamor of denial rises (led in each case by the religious establishment), God's purpose prevails anyway, and the deniers are eventually “seized.” The argument is teleological: the pattern of persecution and vindication is not a tragic accident but part of the structure of every dispensation. By presenting this as a historical law rather than a contingent sequence, BH01358 performs two functions simultaneously. First, it contextualizes current persecution within a sacred typology: this is what has always happened, and what always happens is what God intended. Second, it offers a prediction: the seizure that overtook the deniers of Moses, Jesus, and Muhammad will overtake those who oppose the current Manifestation. This teleological reading of prophetic history has parallels in Hegel's philosophy of history (the Cunning of Reason working through apparent defeats), in Jewish theology of exile and restoration, in Christian providential history from Augustine to Hegel, and in the Islamic concept of *sunnat Allah* (the way of God in history). What is distinctive in Baha'u'llah's account is the multiplication of the pattern across four dispensations and the explicit claim that the present persecution participates in the same structure.

Questions for Reflection

1. If the pattern of prophetic rejection-and-vindication is invariant across all dispensations, what does this imply about the nature of human religious life? Is opposition to the Manifestation a structural feature of human consciousness, or a contingent failure?
2. The “seizure” of the deniers is presented as a divine act. How does this theology of divine retribution coexist with the consistent Baha'i teaching of non-confrontation and patience? Are they two phases of a single response, or two different responses to two different scales of action?
3. BH01358 says that Moses, Jesus, and Muhammad were each vindicated despite the clamor of their deniers. What does “vindication” mean in each case, and what would it mean in Baha'u'llah's case? Is it the same thing across all three?
4. How does the reading of history as a pattern of recurrent prophetic rejection inform the community's self-understanding during periods of persecution? What are the spiritual benefits and the risks of this interpretive framework?

5. Compare Baha'u'llah's teleological reading of prophetic history with Hegel's Phenomenology of Spirit, in which the Absolute works through the apparent failures and contradictions of historical consciousness. Where do the two accounts converge, and where does Baha'u'llah's theology diverge from Hegel's?

The Grief of the Manifestation: Conduct, Not Prison

Key Passages

By God's life! My sorrow is not for My imprisonment, nor for what hath befallen Me at the hands of Mine enemies, but rather for those who attribute themselves to Us yet commit that which causeth the tears to flow from the eyes of them that know. This is a Day whereon it behooveth every soul who hath turned to the Face to adopt My attributes and to hold fast to that which hath been sent down in My wondrous Book.
— BH11375

The opposition and objections of princes, divines and doctors are as water for the Divine Lote-Tree and as the spring breezes for it. Its effects are manifest and its fruits evident. However, unseemly deeds and conduct that conflict with God's Book are observed to be as poison, for the heedless people attribute them to the Truth.
— BH11375

Blessed are they who have entered prison in My path and whom tribulation hath befallen for My Name. By God's life! Their abasement is not equaled by the glory of the world, nor their poverty by the wealth of princes, nor by the treasures of those whom riches have kept back from the Ultimate Goal.
— BH11375

Context for Study

The passage from BH11375 in which Baha'u'llah explicitly locates his sorrow not in imprisonment but in the conduct of believers is one of the most theologically revealing in the volume. Its structure is a reversal: external persecution (“imprisonment,” “enemies”) is relativized and even reframed positively (it is “as water for the Divine Lote-Tree”); what actually causes grief is the internal failing of those who claim the Faith but act in ways that damage it. The reason given is diagnostic: people attribute the conduct of believers to the Source, and therefore unworthy conduct is a form of misrepresentation of the Manifestation himself. The companion tablet that praises those imprisoned in the path of God—declaring their “abasement” greater than worldly glory—completes the picture: Baha'u'llah does not minimize the reality of what the persecuted have suffered, but he locates ultimate significance elsewhere. The suffering endured for the Cause is a form of nobility; the failing that damages the Cause through unworthy conduct is a form of spiritual poverty more serious than physical imprisonment. Compare with Paul's repeated distinction between the sufferings of this present age (which are “not worth comparing with the glory to be revealed”) and the inward damage caused by divisions and unworthy behavior in the community (which occupies far more of his pastoral attention); with the Confucian concept of *zhengming* (rectification of names), which requires that conduct match the titles one bears; and with the Sufi teaching that the murshid's greatest grief is the student who claims the path without walking it.

Questions for Reflection

1. What does it mean for the Manifestation's grief to be caused by the conduct of believers rather than by external persecution? What theory of the relationship between the community's life and the Manifestation's well-being does this imply?
2. The passage says that external opposition is as "water for the Divine Lote-Tree" while unworthy conduct is "as poison." What makes the internal threat greater than the external one? Compare with the early Islamic tradition's concern about *fitna* (internal discord) as more dangerous than external enemies.
3. The praise for those imprisoned in the Cause declares their "abasement" greater than worldly glory. How does this claim function as consolation for a community living under persecution, and how does it function as a standard of evaluation?
4. "It behooveth every soul who hath turned to the Face to adopt My attributes." What does it mean to "adopt the attributes" of the Manifestation? Compare with the Christian concept of *imitatio Christi* (the imitation of Christ) and with the Sufi teaching on taking on the character traits (*sifat*) of the Prophet.
5. The volume mentions Ridvan observance and proxy circumambulation performed on behalf of a believer who could not be present. What do these liturgical practices reveal about how the community maintained connection to the Holy Land across geographical distance?

Justice as the Supreme Adornment of Rulers

Key Passages

No adornment, no garment, no mark hath ever been or ever will be better for rulers than justice. Blessed is the ruler who hath illumined the world with the lights of justice and hath judged with equity between the peoples. A ruler who hath attained unto justice hath been recorded in the Most Great Book by the Most Exalted Pen as one of the near ones. His station with God is the most great, and his rank the most exalted. It is most difficult for rulers, ministers, governors and the wealthy to attain unto the effusions of the True Bestower—perhaps with the tongue, but with the heart, alas, alas!
— BH03018

O people of the world! After the veil was lifted, some clung to verses—We sent down verses; and some adhered to proofs—We made these manifest; and some turned to ordinances—We revealed a most great portion thereof. Whatever they desired was fulfilled, and whatever they uttered was heard. The purpose of all that was manifested was that ears might become ready to hearken unto one exalted Word, and that is this: O people of the earth! Make not God's religion a cause of enmity. If this Word were to take hold in the world, all would find themselves at ease and in comfort. — BH07546

Context for Study

The teaching on justice in BH03018 is notable for several reasons. First, it offers a remarkably comprehensive statement of justice as the paramount virtue of political life—not intelligence, not loyalty, not piety, but justice as the supreme adornment. The figure of the just ruler being recorded by the Most Exalted Pen “as one of the near ones” elevates political virtue to the level of spiritual attainment: justice in governance is, in Baha'u'llah's theology, a form of nearness to God. Second, the passage ends with a notable act of critical realism: attaining justice “with the tongue” is possible, but with the heart, “alas, alas!” This is among the most sardonic observations in the late 'Akka writings—an acknowledgment that the gap between professed and lived justice is chronic among those in power. The companion passage from BH07546 provides the social teaching that ties justice to religion: after all the verses, proofs, and ordinances have been revealed, the single exalted word that encompasses all of them is this: “Make not God's religion a cause of enmity.” If this one teaching were genuinely embodied, all would find “ease and comfort.” Together, these two passages—justice as the ruler's highest virtue, religion as a source of unity rather than enmity—constitute a compact political theology whose implications are both practical and transformative. Compare with Plato's account of justice in the *Republic* as the virtue that allows each part of the soul and each part of the city to perform its proper function; with the Islamic concept of *'adl* (justice) as one of the primary divine attributes; and with John Rawls' theory of justice as fairness as the foundational virtue of a liberal political order.

Questions for Reflection

1. Why does justice rather than piety, wisdom, or power serve as the supreme adornment of rulers in Baha'u'llah's teaching? What conception of political life does this prioritization imply?
2. The passage acknowledges the difficulty of attaining genuine justice (“perhaps with the tongue, but with the heart, alas, alas”). What psychological and social factors make embodied justice rare among those in power?
3. Compare the statement that a just ruler “has been recorded in the Most Great Book as one of the near ones” with the Qur'anic teaching that God is with the just (*inna Allaha ma'a al-'adili*). How does nearness to God become a criterion for evaluating political conduct?
4. BH07546 claims that all the verses, proofs, and ordinances that have been revealed have a single ultimate purpose: that religion should not cause enmity. How does this claim relate to the whole apparatus of religious law, doctrine, and practice that the same body of writings establishes?
5. How might the teaching that “religion must not become a cause of enmity” function as both a critique of existing religious communities and a program for the reform of civic life?

A Guiding Question for the Whole Volume

Volume 75 is a volume of attentive care: letters received at night, names presented before the divine, proxy circumambulation performed, the grief of the Manifestation located in the conduct

of believers rather than in the walls of his prison. These are the forms that the Day of God takes when it has become a community's daily life. Around this pastoral attentiveness are placed the large structural claims of the volume: divine unknowability mediated through the Manifestation as Path and Balance, the invariant pattern of prophetic history moving from rejection to vindication, justice as the supreme virtue of governance, and religion's ultimate purpose as the production of unity rather than enmity.

A guiding question for the whole volume might therefore be: **If the purpose of the entire apparatus of revelation—verses, proofs, ordinances—is ultimately to bring humanity to the single understanding that religion must not cause enmity; and if the Manifestation's grief is directed not at imprisonment but at those who claim the Faith without embodying its character; and if justice, not piety or power, is the supreme adornment of those who govern—what does this convergence of social teaching, pastoral concern, and theological architecture reveal about the kind of civilization that Baha'u'llah envisions as the fruit of this Day?**