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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 76:

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

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 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
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
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- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
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- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
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- 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
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‘Abdu’l-Bahá

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- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
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- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
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- 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
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 76

This first 1884-1885 volume is mainly characterized by short, occasional tablets addressed to individuals and local communities, many of them concerned with pilgrimage, fasting, correspondence, material assistance, prudence in communal affairs, and the continual reinforcement of steadfastness. Read as a whole, it conveys a mature Akka-period community already extended across several regions yet still fragile: its members are encouraged to persevere through opposition, to act with wisdom rather than provocation, and to understand service, remembrance, and practical care for one another as integral to the life of the Cause. The frequent references to the Fast, to the movement of pilgrims, and to the management of letters, gifts, provisions, and permissions give the volume a vivid administrative and social texture, even where the individual tablets are brief.

The clear centerpiece of the volume is *Ishraqat* (BH00053), which stands apart from the surrounding correspondence by its scale and ambition, and its implications for a future world order, combining a high doctrinal presentation of manifestation and revelation with emphatic practical concerns: unity, detachment, moral transformation, the need to move beyond inherited habits of religious disputation. Particularly striking is the way it juxtaposes universal themes with sharply historical polemic: it compares the failures of the Shi'i and Bayani communities, insists that Baha'u'llah has come not to indulge interpretation for its own sake but to fulfill scripture and renew the world, and, in a revealing note for 1302/1884–85, explicitly enjoins a policy of concealment and prudence in hostile conditions. The retroactive inclusion in the *Kitab-i-Aqdas* of a passage from the eighth *Ishraq* on the future role of the House of Justice assures it a prominent place in Baha'u'llah's canon.

Several other items deserve notice for the way they sharpen themes that *Ishraqat* develops on a larger scale. BH00174 is notable for its forceful appeal to “O people of the Bayan,” its call to pass beyond “the gulf of names,” and its meditation on concealment, mercy, repentance, and the dangers posed by internal dissent; it also preserves a substantial scriptural-style address on steadfastness and the recurring historical rejection of the Manifestations. BH01941 and BH01232 are especially valuable for the concrete picture they offer of pilgrimage in this period: the former links pilgrimage with longing, danger, disease, and the need for carefully staged travel, while the latter presents the pilgrim house as a distinctive Baha'i space and shows the community organizing hospitality and provisions during Ramadan. BH01305 is interesting for its praise of the hakim and its explicit social valuation of virtues as the “life-giving force of nations,” while BH01260 brings mundane financial arrangements into view and does so in a moral register, lamenting the scarcity of trustworthiness in the world. Even the shorter or more routine tablets such as BH00935, BH00943, and BH06139 contribute to the same picture: a transregional network held together by letters, gifts, remembrance, and repeated exhortations to wisdom, truthfulness, and steadfast unity.

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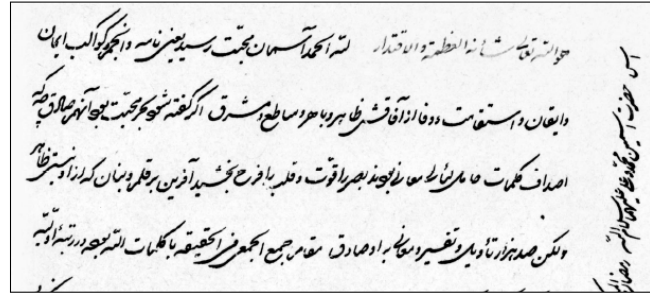
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BH00935

To: Haji Muhammad Ismayn et al., in
Alexandria

Date: 1302-09 [1885-Jun]



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- 1 He is God, exalted be His station, the Most Great, the All-Powerful
هو الله تعالى شأنه العظمة والاقتدار
- 2 Praise be to God! The heaven of love has arrived, meaning the letter, and the stars of faith, certitude, steadfastness and fidelity are manifest, resplendent, radiant and shining from its horizons. If it were called an ocean of love, that too would be true, for the shells of its words contained the pearls of inner meanings. It gave strength to vision and joy to the heart. Blessed be the pen and fingers, for though they appear as nothingness, yet a hundred thousand interpretations, explanations and meanings are true of them. The station of the gathering of all gatherings has in truth been with the Word of God in the first degree, and likewise the words that are uttered in praise, glorification, love and fidelity from the tongue of His loved ones - it expresses without a tongue and writes without pen and ink. Well does it comprehend the mysteries of the lovers. All perfect work is His, for its fragrance shows the way and makes known the destination. His is the praise, His the perfection, His the beauty, His the power, His the grace. And prayers and peace be upon the Sovereign of the Prophets and the King of the Chosen Ones, through Whose face the world was illumined and through Whose bright utterance the horizon of possibility shone forth - He whom God made His Most Great Word the key to unlock the door of knowledge and wisdom - and upon His family, the stars in the heaven of grace and proof, and upon His companions, the standards of victory in the realm of possibility.
لله الحمد آسمان محبت رسید یعنی نامه و انجم کواکب ایمان و ایقان و استقامت و وفا از آفاقش ظاهر و باهر و ساطع و مشرق اگر گفته شود بحر محبت بود آنها صادق چه که اصدا ف کلمات حامل لآلی معانی بودند بصر را قوت و قلب را فرح بخشید آفرین بر قلم و بنان که از او نیستی ظاهر ولكن صد هزار تأویل و تفسیر و معانی بر او صادق مقام جمع الجمعی فی الحقیقه با کلمه الله بوده در رتبه اولیه و همچنین کلماتیکه در ذکر و ثنا و محبت و وفا از لسان اولیا ظاهر شود بی لسان ادا نماید و بی خامه و مداد نگارد رموز عشاق را خوب ادراک نماید تمامی کامل کار اوست چه که عرفش راه را بنماید و مقرر را بشناساند له الحمد و له الیکال و له الجمال و له القدرة و له الافضال و الصلوة و السلام علی سلطان الأنبیاء و ملوک الأصفیاء الذی استضاء العالم من نور وجهه و لاح افق الامکان من نیر بیانه الذی جعل الله کلمه العلیا مفتاحاً لفتح باب العلم و العرفان و علی آله انجم سماء الفضل و البرهان و علی صحبه اعلام التصرف فی الامکان
- 3 Thereafter, your esteemed letter arrived, bringing glad tidings, conveying news, bestowing joy. It was a messenger bearing a thousand messages, a book containing the mysteries of the lovers and the secrets of the people of harmony and the Covenant. In truth, the flame of spirit was manifest from it.
و بعد دستخط عالی رسید بشارت داد خبر آورد فرح بخشید قاصدی بود حامل هزار قاصد دقتی بود محتوی بر رموز عشاق و اسرار اهل وفاق و میثاق فی الحقیقه شعل روح از او ظاهر
- 4 Once, this exalted word was heard from the tongue of the Lord of Names - He said that when the Sun of Unity shed its rays, شنیده شد فرمودند آفتاب توحید چون تجلی نمود

in each of the hearts of those who had turned to God and were assured, a light became manifest and radiant. And that light was one, for it told of the Sun of Unity and indicated the Orb of Detachment, and in its station it was and ever will be one. Yet from its orientation to each direction, a name becomes manifest, a word becomes evident, and a cloud becomes visible. For example, through its orientation to the means of sight, vision becomes manifest, and through the means of hearing, the power of listening becomes evident, and likewise with each member of the body and each part of the parts. Exalted be His utterance, exalted His proof, exalted His remembrance, exalted His interpretation!

- 5 Though your letter was one, it brought manifold wondrous and novel gifts. The rest of the story is yours to tell - it has been read and understood and needs no interpretation, for that would lead to length, and prolongation might cause weariness. After reading, understanding, considering and reflection, proceeding to the station, after presentation He said:

- 6 Praise be to God! They are warmed by the Sun of loving-kindness and illumined by the lights of His countenance. The Truth has manifested that which was beyond the comprehension of the mystics and learned ones of the earth, and they too have arisen to serve, beyond the understanding of the people of all lands. We beseech God that He may bring to realization every word that has issued from the mine of sincerity and make manifest from it universal results throughout the earth. He is the Powerful, the Mighty. Convey greetings from this Wronged One to all the friends in that land. The One God is witness that they are mentioned in His presence and are present before His face. The end.

- 7 Praise be to God! Although these days are blessed days when fasting is among the binding divine ordinances, and weakness and lassitude are human traits, yet His grace hath bestowed bounties and favors. His Word is not weakened by fasting, nor doth abstinence prevent His work. His is the praise and glory, and His the gratitude and bestowal.

- 8 Concerning what was written about Aqa Muhammad Mihdi, upon him be God's peace, permission is hereby granted according to His command that he may proceed to the prison and thence to whatsoever God willeth and desireth. Give him these glad tidings and convey greetings.

- 9 As to what was written concerning the Siyyid and his affairs, what transpired is well known. Those beloved ones have not

در هر یک از قلوب مقبلین و موقنین نوری ساطع و ظاهر و آن نور واحد بوده چه که حاکی بوده از شمس توحید و مدلّ بود از نیر تجرید و او در مقام خود یکی بوده و خواهد بود ولیکن از توجهش بهر جهتی اسمی ظاهر و کلمه‌ئی باهر و ابری مشهود مثلاً بتوجه او باسباب بصر بینائی ظاهر و باسباب سمع قوت اصغا باهر و همچنین بهر عضوی از اعضا و جزوی از اجزا تعالی بیانه تعالی برهانه تعالی ذکره تعالی تعبیره

5 نامه آتجناب هم اگرچه واحد بود اما ارمغان لطیفه بدیعه متعدده همراه داشت دیگر باقی داستان ذکرش با شماس خوانده و دانسته احتیاج تفسیر نه چه که بطول انجامد و تطویل شاید مایه کسالت گردد و بعد از قرائت و اطلاع و توجه و تفکر قصد مقام نموده بعد از عرض فرمودند

6 الحمد لله از آفتاب عنایت گرمند و بانوار وجه روشن و منیر حق اظهار فرموده آنچه را فوق ادراک عارفین و علمای ارض بوده و ایشانهم بخدمت قیام نمودند فوق ادراک اهل بلاد از حق میطلبیم هر کلمه را که از معدن خلوص ظاهر شد محقق فرماید و از او نتایج کلیه در ارض باهر نماید اوست قادر و توانا دوستان آن ارض را طراً از قبل مظلوم سلام برسانند خدای واحد شاهد در بساط مذکورند و امام وجه موجود

7 انتهی الله الحمد اگرچه ایام ایام مبارک است و صیام در آن از احکام مبرمه الهی و ضعف و سستی از صفات آدمی ولیکن فضلش نعمتها بخشیده و الاثما عنایت فرموده قولش را صوم ضعیف نماید و امساک از کار باز ندارد له الحمد و الثناء و له الشکر و العطاء

8 اینکه در باره جناب آقا محمد مهدی علیه سلام الله مرقوم داشتند حسب الامر اذن حاصل لیتوجه الی السجن و یتوجه منه الی ما شاء الله و اراد بشارت بدهید و سلام برسانید

9 اینکه در باره سید و امرشان مرقوم فرمودند آنچه مجرا شد خوب معلوم است آنحبوبان در امثال

and will not fall short in such matters. I beseech God to manifest through the Siyyid that which shall cause joy and delight to the friends in those regions.

- 10 What that certain person said about the companion of His Holiness Ismu'llah was false and contrary to wisdom. Glory be to God! The friends of God must be truthful, discreet, calm, patient and wise. That false statement was in no way appropriate, but rather departed from the requirements of wisdom. I beseech and implore God to make all aware and grant them knowledge. He is the Powerful, the Mighty.

- 11 From all the letters sent by each of the friends of this land, and from the detailed words and multiple letters, the fragrance of the beloved of the heart, His Holiness Muhammad, emanates. Praise and thanks be to God Who exalted the two names and adorned them with the ornament of enduring mention. This person is, in one station, the seal of bounties and the confirmer of hearts. When love takes possession of a place and fills it, no room remains for mention or praise to appear. In short, the heart has been conquered by the hosts of love; there remains no other station for manifestation and appearance.

- 12 They sent reed pens. Surely these reeds are superior to those mentioned by Rumi, for those complained of separation while these, God willing, shall tell of nearness, meeting and reunion.

- 13 The fragrant flowers sent by the aforementioned one, upon him be God's peace, arrived. They were both used in his presence at the time of breaking the fast and also given to the friends. A line was sent in reply to his letter which they will deliver, God willing.

- 14 I convey greetings to all the friends and masters. All are mentioned and have attained the grace of the Friend. I beseech God, exalted be His station, to grant success to all, bestow blessings, give joy, grant steadfastness, and make all happy through beholding one another. This servant has ever yearned and continues to yearn for meeting the friends of God. Peace be upon you, and the mercy of God, and His blessings.

اینوارد کوتاهی ننوده و نمینماید و از حقّ میطلبم
از جناب سید ظاهر فرماید آنچه را که سبب و
علت فرح و سرور اولیاء آن اطراف است

10 و آنچه شخص معلوم در باره رفیق حضرت
اسم الله گفته بود کذب و همچنین خارج از
حکمت سبحان الله باید دوستان الهی صادق و
ساتر و ساکن و صابر و حکیم باشند باری آنکله
کذب بهیچوجه موافق نبوده بلکه از مقتضیات
حکمت خارج از حق سائل و امل که کل را
آگاه فرماید و دانائی بخشد اوست قادر و توانا

11 از جمیع نامه‌های مرسله بهر یک از دوستان
این ارض و کلمات مفصله و حروفات متعدده
عرف محبوب فؤاد حضرت محمد از او ساطع له
الحمد و المنة که اسمین را اعلیین فرمود و بطراز
ذکر باقی مزین داشت اینفرد در یک مقام خاتم
فضلها است و مؤید افنده‌ها محلی را که محبت
اخذ نمود و پر نمود دیگر محلی باقی نه تا ذکر برآید و
یا ثنا را مجالی باشد باری قلب بجنود محبت مسخر
شده دیگر مقام ظهور و بروز غیر نه

12 ریشه‌ی نی ارسال فرمودند البته این نیا فوق نیا
که مولوی ذکر نموده چه که آن از جدائیا
شکایت نمود و این انشاء الله از قرب و لقّا و
وصال حکایت خواهد کرد

13 شامهای مرسله جناب مذکور سلام الله علیه
رسید در حین افطار هم در حضور صرف شد و
هم بدوستان عنایت گشت و در جواب مراسله
ایشانهم سطری ارسال شد انشاء الله میرسانند

14 جمیع دوستان و آقایان را سلام میرسانم کلّ
مذکورند و بعنایت دوست فائز از حقّ تعالی
شأنه میطلبم که کلّ را موفق فرماید و برکت
عطا نماید و فرح بخشد و استقامت عنایت کند
و جمیع را از مشاهده یکدیگر مسرور فرماید
ایبعد لازال تمنای لقای دوستان الهی را نموده
و مینماید السلام علیکم و رحمة الله و برکاته

BLIB_Or15700.135, BLIB_Or15711.113

BH01260

To: Muhammad Ali Isfahani, in Istanbul

Date: 1302-09 [1885-Jun]

- 1 He is God, exalted be His station, the Greatness and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be sanctified above pen and ink unto the Lord of the Day of Reckoning, Who befittingly and worthily calleth out on that Day "Unto whom belongeth the Kingdom this Day?" and answereth by His own Self "Unto God, the One, the All-Compelling." He is the Omnipotent Who brought forth from a Point the Letter, and from the Letter the Word, and from the Word the books of the world. Glorified be His praise and exalted be His knowledge, transcendent be His station! And blessings and peace be upon His Messenger, and upon Him Who standeth firm in His Cause, Who gazeth toward His horizon, Who speaketh forth His commandments and ordinances, Who relateth His most excellent Names and most exalted Attributes, through Whom the celestial spheres revolve and the realm of dust is adorned, and upon His family and companions through whom God's victory and His Cause, God's sovereignty and His power were made manifest. 2 حمد مقدّس از قلم و مداد مالک يوم معاد را لایق و سزا الّذی ینادی فی ذاک الیوم لمن الملک النّوم یقول بنفسه لله الواحد القهار اوست مقتدریکه از نقطه حرف ظاهر فرمود و از حرف کلمه و از کلمه کتب عالم جل ثنائه و عزّ علمه تعالی شأنه و الصّلوّة و السّلام علی رسولہ و القائم علی امره و الناظر الی افقه و الناطق بأوامره و احکامه و الحاکم عن اسمائه الحسنی و صفاته العلیا الّذی به دارت الأفلاک و ترین اقلیم التّراب و علی آلہ و اصحابه الّذین بهم ظهر نصر الله و امره و سلطنة الله و اقتداره
- 3 Glorified art Thou, O my God and the Desire of my heart! I beseech Thee by Thy Name through which Thou didst subdue the world and didst distinguish the believers among the nations, to assist Thy servants who have acknowledged the Word of Unity and have recognized what Thou didst command them regarding the signs of detachment which testified to Thy oneness and Thy singleness, and to that which the tongue of Thy power hath uttered in the kingdom of Thy Cause. O Lord! Abandon them not among Thy heedless servants. Aid them through Thy bounty and preserve them by Thy sovereignty. Verily, Thou art the Almighty, the Strong, the Powerful. 3 سیحانک یا الهی و مقصود سرّی اسئلک باسمک الّذی به سجّرت العالم و فضّلت الموحّدين بین الأمم بأن تؤیّد عبادک الّذین اقرّوا بکلمة التّوحد و اعترفوا بما امرتهم من آیات التّجريد الّتی شهدت بوحدانیتک و فردانیتک و بما نطق به لسان قدرتک فی ملکوت امرک ای ربّ لا تدعهم بین عبادک الغافلین فانصرهم بجودک ثمّ احفظهم بسلطانک انک انت المقتدر القویّ القدير
- 4 Furthermore, in these days all must hold fast unto the truth and be supplicants of His grace, beseeching that He protect the people of unity from the ungodly. This matter is binding upon all. May He change the weakness of this community into strength. He is the Able, the Powerful. 4 و بعد این آیام کلّ باید بحقّ متمسک باشید و از فضلش سائل و آمل که اهل توحید را از مشرکین حفظ فرماید اینفقره بر کلّ لازم ضعف اینخزب را بقوّت تبدیل فرماید اوست قادر و توانا
- 5 Your letter was received, and the fragrance of love wafted therefrom. Praise be to the Goal of all the worlds that He hath confirmed you in steadfastness and love. Were the True One, exalted be His glory, to grant life and were we to desire to offer thanks for but one of His bounties throughout the duration of His earthly and heavenly kingdom, we would have sought the 5 نامه آنجناب رسید عرف محبّت از او ساطع حمد مقصود عالمینرا که آنجناب را مؤیّد فرموده بر استقامت و محبت اگر حقّ جلّ جلاله عمر عطا فرماید و بدوام ملک و ملکوت بخواهیم از عهده شکر نعمتی از نعمتهای او برائیم طلب محال

impossible. Therefore do we grasp the cord of His grace and cling to the hem of His generosity, that He may assist these weak and poor ones in that which is befitting and may enable them in such wise that this evanescent world may neither engage them nor deprive them of His good-pleasure.

- 6 After reading and reviewing your letter, We proceeded to the Most Great Prison and details were presented. They said: "Praise be to God that they are occupied with the mention of God and are firm in His Cause. We beseech God that He may cause him to be steadfast in such wise that the calumnies of the corrupters and the whisperings of the atheists may not withhold him from God, exalted be His glory. O Muhammad-'Ali! Grieve not over anything. The sorrow and joy of the world are both transient. God willing, thou shalt be confirmed in that which altereth not and shall not be erased from the scroll of names. This Wronged One hath ever besought God, exalted be His glory, for the exaltation, elevation, tranquility and steadfastness of His loved ones. Assuredly His prayer is answered and His call shall receive response, now and in the future. He it is Who hath named Himself the All-Hearing, the Answering, and He is the Forgiving, the Merciful."

- 7 You have ever been mentioned in the prison and continue to be. You should occupy yourself, with complete joy and radiance, and trusting in Him. Verily, He confirmeth whomsoever He willeth through the hosts of strength, power and might, and He is the Exalted, the Unconstrained.

- 8 Concerning the matter of partnership about which they wrote, permission was first granted as previously explained, and now it has been referred to the honored Ism'u'llah [Name of God]. He will write you the details. All the gentlemen – may the Most Glorious Glory of God be upon them – have the utmost love for you. Their purpose in mentioning these matters is to protect wealth from the thieves and traitors of the world. For instance, when the honored Mulla Ali – may God's peace be upon him – received a sum of people's money in trust to sell in Aleppo and its surroundings, after arriving at his destination, divine decree overtook him and that true bird ascended on the wings of certitude. Immediately the people's money was seized, and the consul of Aleppo auctioned it off and disposed of it before news could reach its owners and they could claim their property. The actual money disappeared - where is trustworthiness? Where is religion? Where is truthfulness? Where is purity? All these have become as rare as the philosopher's stone, nay rather, non-existent.

نموده ایم لذا بحبل عنایتش تمسک مینمائیم و بذیل کرمش تشبث که این ضعیفا و فقرا را مؤید فرماید بر آنچه سزاوار است و موفق دارد بشأنیکه دنیای فانیه ما را مشغول ننماید و از رضایش محروم نسازد

- 6 و بعد از قرائت و اطلاع نامهء آنجناب قصد مقام نموده تفصیل عرض شد فرمودند الحمد لله بذكر الهی مشغولند و بر امرش ثابت از حق میطلبیم او را مستقیم فرماید بشأنیکه مفتریات مغلین و همزات ملحدین او را از حق جلّ جلاله منع ننماید یا محمد قبل علی لا تحزن من شیء حزن و سرور عالم هر دو فانی انشاء الله مؤید شوی بر امریکه تغییر نیابد و از دفتر اسماء محو نشود اینظلم لازال از حق جلّ جلاله علو و سمو و راحت و استقامت اولیا را خواسته و میخواهد البته دعایش مستجاب و ندایش را جواب بوده و خواهد بود هو الذی سمی نفسه بالسّامع و بالمجیب و هو الغفور الرحیم انتی

- 7 لازال آنجناب در بجن مذکور بوده و هستید باید بکمال فرح و انبساط متوکلاً علیه مشغول بود انه یؤید من یشاء بجنود القوّة و القدرة و الاقتدار و هو العزیز المختار

- 8 اینکه در بارهء شراکت نوشته بودند در اوّل این تفصیل عرض شد اذن فرمودند و حال هم محوّل شد به آقای معظم حضرت اسم ۶۶ [الله] ایشان تفصیل را بشما مرقوم میدارند جمیع با شما یعنی حضرات آقایان اف علیهم منکّل ۹ [بهاء] ابهاه با آنجناب کمال محبت را دارند مقصودشان از این اذکار حفظ مال است از سارقین و خائنین عالم چنانچه جناب آقا ملا علی علیه سلام الله از اهل تا مبلغی مال ناس را بامانت اخذ نمودند تا در حلب و اطراف آن بفروش رسانند و بعد از ورود در محل قضای الهی رسید و انظیر حقیقی باجنحهء ایقان صعود نمود فوراً مال مردم ضبط شد و قسلس حلب حراج نمود و از میان برد تا خبر بصاحبانش نرسد و ادعای مال نمایند نفس مال از میان رفت کیو امانت کجاست دیانت صدق کو صفا کو کل بمثابه اکسیر احمر کمیاب بل نایاب

- 9 In any case, it is for this reason that they have written what they have written. It is quite clear and evident that whatever you possess, you consider it to be from God. This servant, with utmost humility and supplication, begs that at all times blessings may descend upon you from the heaven of bounty like a torrential rain. He is the Powerful, He is the Mighty. The sent fabric arrived. You have always taken trouble and continue to do so. May God, exalted be His glory, grant you abundant reward. Verily, He has power over all things and is worthy to answer prayers.

9 باری باینجهت حضرات نوشته‌اند آنچه نوشته‌اند و این بسی واضح و معلومست که آنجناب آنچه را مالکند از حق میدانند خادم بصد هزار عجز و ابتهال مسئلت مینماید در کلّ احیان بمثابه غیث هاطل برکت از سماء عطا بر آنجناب نازل فرماید اوست مقتدر و اوست قادر قطیفهء مرسله رسید لازال آنجناب زحمت کشیده و میکشند حق جل جلاله اجر جزیل عطا فرماید انه علی کلّشیء قدیر و بالاجابة جدیر

BLIB_Or15700.168, BLIB_Or15711.116

BH01941

To: Aqa Mirza Asadullah, in Beirut

Date: 1302-09 [1885-Jun]

- 1 He is God, exalted be His station in greatness and power.
- 2 The more the hope of attaining union grows stronger, the more intense becomes the fire of longing. Therefore a strong body is needed to bear it, not this weak one, for this weak one would collapse at the slightest flame. The hearing and the union must occur in a single moment, that perchance the spirit may be granted victories and recall the records of separation, for the more His fire becomes manifest and evident, the more it adds to the rank and station of the Presence of Union, which is the station of the Divine Presence.
- 3 Praise be to the Peerless Intended One Who invited and guided all the people of the mortal realm through the blessed word "Pilgrimage to the House is incumbent upon all." His path is clear and His proof is evident. Reflect upon the power of this blessed word: from the day of its revelation until now, the people of the Covenant from all regions and directions have been and continue to be oriented toward it with utmost longing and yearning. They have borne all afflictions, calamities, hardships, injuries and difficulties of every kind on the path as they hastened toward the Friend. Glorified is He Who guided all to His House and His straight and manifest path. And the prayer dawning from the horizon of His loving-kindness be upon him by whose light the Hijaz was illumined and through whom appeared the decree of the Real and the metaphorical, by which the hidden door and treasured mystery were opened,

1 هو الله تعالى شأنه العظمة والاقترار

2 هر قدر امید وصال قوت گیرد آتش شوق را قوت افزاید لذا بدنی قوی باید تا حمل آن نماید نه این ضعیف چه که این ضعیف را باندک شعله از پا درآید باید اصغاً و وصال حین واحد واقع شود که شاید روح را فتوح دست دهد و دفاتر هجرانرا بیاد آرد چه هر قدر نار او ظاهر و باهر گردد بر رتبه و مقام حضرت وصال که مقام حضرت لقاست بیفزاید

3 حمد مقصود یگانه را که اهل ناسوت انشاء بکلمه مبارکه و لله علی الناس حجّ البيت کل را دعوت فرمود و راه نمود سبیلش واضح و دلیلش لائح در تصرف اینکلمه مبارکه تفکر نمائید از یوم امر الی حین از جمیع اطراف و اکاف بکمال شوق و اشتیاق اهل میثاق متوجه بوده و هستند جمیع بلایا و رزایا و بأسا و ضرراً و مشقتهای سبیل از هر قبیل کل را حمل نمودند و بشطر دوست دویدند تعالی الذی هدی الکّل الی بیته و سبيله الواضح المستقیم و الصلوة المشرقة من افق عنایته علی من استضاء بنوره الحجاز و ظهر حکم الحقیقة و المجاز الذی به فتح الباب المکنون و السرّ المخزون و علی آله و اصحابه اعلام الهدایة و الأنوار الالامعة

and upon his family and companions, the banners of guidance and brilliant lights and evident signs and manifestations of oneness among creation - those servants whom God the Exalted described in His words: "honored servants who speak not until He hath spoken, and who do His bidding."

و آیات الالائحه و ظهورات الاحديّة بين البريّة
اولئك عباد وصفهم الله تعالى بقوله عباد مكرمون
لا يسبقونه بالقوم و هم بأمره يعملون

- 4 And further: your sublime letter arrived. In truth it was a messenger from the realm of inner meanings that intended this evanescent one. After its reading and review it was presented before the Face. The Master said: "We beseech and hope from God, exalted be His Glory, that He will assist them and adorn them with His loving-kindness. May He not withhold the heavenly feast and true bounty from them for a single moment." End quote.

4 و بعد نامه نامی رسید فی الحقیقه قاصدی بود از
دیاری معانی که قصد اینفانی نمود و بعد از قرائت
و اطلاع تلقاء وجه عرض شد قال المولی از حق
جلّ جلاله سائل و آملیم که ایشانرا مؤید فرماید
و بعنایت خود مزین مائده سمائی و نعمت حقیقی
را در هیچ آنی از اوان منع نفرماید انتہی

- 5 God willing, through divine grace they will attain with utmost joy and delight to that which was intended. I beseech and hope from God that He will protect the pilgrims to His House from the heat of summer and other illnesses, for in some years in those regions the air changes due to the actions of the heedless and eventually plague breaks out. In any case, what can I say? I ask God Himself to set things right and enable His servants to do what He loves and is pleased with.

5 انشاء الله بعنایت حقّ بکمال فرح و انبساط بآنچه
اراده شده فائز گردند از حقّ سائل و آمل زائرین
پیش را از حرارت صیف و امراض اخری
حفظ فرماید چه که در بعضی از سنین در
آن اطراف از اعمال غافلین هوا تغیر مینماید و
بالآخره وبا احداث میشود باری چه عرض نمایم
از حقّ میطلبم خود اصلاح فرماید و عبادش را
بما یحبّه و یرضی موفق دارد

- 6 I send greetings to the honored lady, upon her be Baha'u'llah, and Mirza Inayatu'llah and Mirza Aminu'llah, upon them be Baha'u'llah, and the other lady, upon her be the peace of God, and I beseech God, exalted be His Glory, for assistance. I convey greetings to Siyyid Asadu'llah, upon him be Baha'u'llah. God willing, they will attain their goal with utmost joy and fragrance. Regarding the journey of that beloved one and others, it was decided by lot and consent that, in accordance with wisdom, they should travel gradually, for if all travel at once it will not be free of talk. Peace be upon you and upon the servants of God.

6 خدمت جناب ورقه مخدّره علیها و آقا میرزا
عنایت الله و آقا میرزا امین الله علیهم ۶۶ ۹ [بهاء
الله] و ورقه اخری علیها سلام الله سلام میرسانم
و از حقّ جلّ جلاله تأیید میطلبم خدمت جناب
آقا سید اسدالله علیه ۶۶ ۹ [بهاء الله] تکبیر
عرض مینمایم انشاء الله بکمال روح و ریحان
بمقصد فائز گردند و در باره توجه آنخوب
و سائرین قرار بر قرعه و رضایت شد موافق
حکمت آنکه بتدریج توجه فرمایند چه اگر مرّة
واحدہ شود خالی از گفتگو نخواهد بود السلام
علیکم و علی عباد الله

BLIB_Or15700.244, BLIB_Or15711.179

BH01305

To: *Haji Siyyid Javad Yazdi, in Beirut*

Date: 1302-09-01 [1885-Jun-14]

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

2 Praise be to the Goal of the world Who, through the breathings of correspondence, adorns hearts with a new ornament and souls with a wondrous beauty. In truth, letters are divine messengers that arrive from the cities and regions of love, affection, fellowship and unity. We beseech Him that this grace may not be cut off and this bounty may not cease. He is the Bestower Who gave life to the world of acceptance through the Word of Unity, and in the arena of manifestation conquered cities and regions with the swords of power and certitude, and raised the banner of His Oneness over the hearts of those who have turned to Him and the sincere ones. His is the praise and the bounty, His the gratitude and the greatness, His the glory and the mercy. And blessings and peace be upon the Dayspring of His Cause, the Lord of His chosen ones, the Seal of His Prophets, the heaven of His mercy and the sun of His grace, through Whom were opened the gates of the treasures of mysteries and distinction was made between the wicked and the righteous, and upon His family and companions who, when they heard the call from the direction of the Most Great, arose and said: "Yea, Thou art our Lord and our God, our Goal and the Goal of all who are in earth and heaven." These strove with true striving and aided the Faith of God with true aid.

3 And further: although thy letter was not Israfil's trumpet, yet it gave life. This is one of the talismans of the Lord of Glory, exalted be His grandeur. His names have revelations and manifestations. May God grant time that we may ponder His signs and tokens and manifestations and conditions, and clearly and evidently observe the effects of power and might and greatness and exaltation. His grace is greater than what hath been and is mentioned. Sometimes He ordaineth pleasure and delight, at times sorrow and grief, and at times He freeth and detacheth man from both. Indeed, if the drops of the sea could be counted and the sands of the deserts limited, these stations too would be bounded. Who can render thanks by hand or tongue? In all conditions I beseech for thee His aid and confirmation, and likewise for myself, though this too is wrong - man hath no self or self-will. He must be attentive to the Command and arise in service like a corpse in the hands of the washer.

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد مقصود عالم را که از نفحات مراسلات
افتده را بطراز جدید و قلوب را بزینت بدیع
مزین دارد فی الحقیقه مراسلات مراسلات حقد
که از مدن و دیار محبت و وداد و الفت و اتحاد
میرسد از او میطلبیم این عنایت مقطوع نشود و
این مکرمت توقف ننماید اوست بخشنده که عالم
قبول را بکلمه توحید جان بخشید و در عرصه
ظهور بسیوف قدرت و ایقان مدن و دیار را فتح
نمود و علم توحید ذاتش را بر افتده مقبلین و
مخلصین برافراخت له الحمد و المنه و له الشکر و
العظمة و له البهاء و الرحمة و الصلوة و السلام
علی مطلع امره و سید اصفيائه و خاتم انبيائه و
سماء رحمته و شمس فضله الذي به فتحت ابواب
کنوز الأسرار و فصلی بین الأشرار و الأخیار
و علی آله و اصحابه الذين اذا سمعوا النداء من
شطر الکبرياء قاموا و قالوا بلی انت ربنا و الهنا
و مقصودنا و مقصود من فی الأرض و السماء
اولئک جاهدوا حق الجهاد و نصرُوا دين الله حق
النصر

3 و بعد نامه آنجوب اگرچه اسرافیل نبود اما
حیوة بخشید این یکی از طلسمهای حضرت
باری جلّت عظمته است اسمائش تجلیات دارد
و ظهورات خدا فرصت عنایت فرماید تا در
آیات و علامات و ظهورات و شئونانش تفکر
نمائیم و آثار قدرت و شوکت و عظمت و رفعت
را ظاهراً باهراً مشاهده کنیم فضلش اعظم
است از آنچه ذکر شده و میشود گاهی بعیش
و عشرت و هنگامی بحزن و کدورات و وقتی
از هردو انسانرا منزّه فرماید و فارغ دارد باری
اگر قطرات دریا احصا شود و رمول بیابانها
تحدید گردد ایقنومات هم محدود شود از دست
و زبان که برآید در هر حال از او تأیید و توفیق
از برای آنحضرت میطلبم و همچنین از برای
خود اگرچه اینهم خطاست انسان خودی و

خودسری ندارد باید بامری ناظر باشد و بخدمت
قائم کالیت بین یدی الغسال

- 4 After the letter was presented before His face, He said that although thou art not physically present, thou hast been and art remembered night and day. Thy mention hath been made in His presence. Repeatedly He said: "We sent him when his presence was needed. We considered the desire of the Afnan purely for the sake of God. We beseech God to grant him reward." And now, according to what was mentioned, they intend to wait for another steamer, and He said that since We have absolute authority, permission may perhaps be granted, but We beseech God that it may not reach the point of "We strengthened them with a third." God willing, they will return by another steamer.

4 بعد از عرض نامه تلقاء وجه فرمودند اگرچه
بظاهر حاضر نه ولكن مذکور بوده و هستند
لیلاً و نهراً ذکر آنحضرت لدی الوجه بوده مکرر
فرمودند او را فرستادیم وقتیکه کوشش لازم
میل افنان را خالصاً لوجه الله ملاحظه نمودیم
از حق میطلبیم باو اجر عنایت فرماید و حال
از قرار مذکور خیال توقف واپور دیگر دارند و
فرمودند نظر باینکه ما وکالت مطلقه داریم شاید
اذن عنایت شود ولكن از حق میطلبیم بکلمه
مبارکه عززانهما بثلث نرسد انشاءالله در واپور
دیگر رجوع مینمایند

- 5 And concerning what thou didst write about his honor the Hakim - truly he is the manifestation of virtues and the dawning-place of kindness. Virtues are the adornment of the world and the life-giving force of nations, and are in truth the manifestations of the highest Paradise and the most exalted Heaven. If these were to vanish from the page of the world, it would truly become a manifestation of the fire of hell. In any case, this servant praiseth the Goal of the world Who confirmed him in that which hath ever been loved and accepted by God. The grace is in His hands - He bestoweth it upon whomsoever He willeth among His creation, and He is the All-Bountiful, the All-Generous.

5 و آنچه در باره جناب حکیم مرقوم داشتند
فی الحقیقه ایشان مظاهر اخلاقند و مطالع اشفاق
اخلاق زینت عالم و ممد حیوة امم است و
فی الحقیقه مظاهر جنت علیا و فردوس اعلی
است اگر او از صفحه عالم محو شود فی الحقیقه
مظهر نار سعیر گردد باری اینفانی حمد مینماید
مقصود عالم را که ایشانرا تأیید فرمود بر آنچه که
لازال عندالله محبوب و مقبول بوده الفضل بیده
یعطیه من یشاء من خلقه و هو الفضال الکریم

- 6 Verily this servant sendeth greetings to him and mentioneth him and beseecheth God to make his breaths a lamp unto the darkness of the world and his face a healing to the sick among the nations, and through the ocean of His wisdom to purify chronic and persistent diseases and base and degraded morals. And I beseech Him, exalted be He, to assist his honor with the means of the heavens and earth and to confirm him in what He loveth and approveth. He is the Lord of creation and the Sovereign of the hereafter and the former life, and the Lord of the throne and the earth.

6 انّ الفانی یسلم علیه و یذکره و یسئل الله بأن یجعل
انفاسه نبراساً لظلمة العالم و وجهه شفأاً لمرضآء
الأمم و من بحر حکمته یطهر الأمراض المزمنة
اللازیه و الأخلاق الرّدیة الرّدیة و اسئله تعالى
بأن یمدّ حضرته بأسباب السموات و الأرض و
یؤیدّ جنباه علی ما یحبّ و یرضی هو مولی الوری
و مالک الآخرة و الأولى و ربّ العرش و الثّری

- 7 O beloved of my heart! The servant beseecheth God to grant him a mouth as wide as the heavens that he may mention the loved ones of God and His chosen ones and His trustees in His lands, among them his honor Muhammad Mustafa, upon him be mention and praise from God, the Lord of Names and Creator of Heaven. Verily the servant remembereth his honor and doth not forget him - his Lord, to Whom is his return and abode, beareth witness to this. And he sendeth greetings to

7 یا محبوب قوادی انّ الخادم یسئل الله بأن یعطیه
فاهاً یكون عرضه کعرض السموات و یذکر
احباء الله و اصفیائه و امناء الله فی بلاده منهم
حضرة محمد مصطفی علیه الذکر و الثناء من لدی
الله مولی الأسماء و فاطر السماء انّ الخادم یذکر
حضرته و لا ینساه یشهد بذلك مولاه الذی الیه
منقلبه و متواه و یسلم علی حسین علیه سلام الله

Husayn, upon him be the peace of God. His honor departed and no further news of him was received. God willing, may all attain true health. Peace be upon him and upon those with him, and peace be upon you and upon those with you.

جناب ایشان رفتند دیگر خبری از ایشان نشد
انشاء الله جميع بصحة حقیقی فائز باشند السلام
عليه و علی من معه و السلام عليكم و علی من
معكم

BLIB_Or15700.174, BLIB_Or15711.065

BH01503

To: Muhammad Mustafa Baghdadi

Date: 1302-09-07 [1885-Jun-20]

- 1 He is God, exalted be His station, the Most Great, the Most Glorious
هو الله تعالى شأنه العظمة والكبرياء 1
- 2 Praise be to God Who hath manifested, revealed, sent down and made clear His Revelation, His sovereignty, His verses and His path. And peace and blessings be upon the Dawning-Place of His names, the Dayspring of His attributes, the Source of His knowledge, the Wellspring of His Cause, and the Manifestation of His commandments and ordinances, through Whom the law of unity was established in the world and the mystery of oneness among the nations. Through Him God opened the door of hope to all in earth and heaven, through Him the light appeared and the mystery of the Mount was revealed. Were it not for Him the mysteries of eternity would not have been unveiled nor would the station of nations have been exalted - He Who was named Muhammad in the kingdom of names - and upon His family and companions whom God made the lamps of His guidance, the banners of His victory, the signs of His Cause, the manifestations of His power and the evidences of His might. Through them God conquered the world and His Cause flowed among the nations. And upon those who entered beneath their shadow, drank the choice wine of their love, tasted the sweetness of their utterance, and circled round their Cause in support of God's religion and the exaltation of His Word.
الحمد لله الذي اظهر و ابرز و انزل و اوضح ظهوره و سلطانه و آياته و صراطه و الصلوة و السلام على مطلع اسمائه و مشرق صفاته و منبع علمه و مصدر امره و مظهر اوامره و احكامه الذي به ثبت حكم التوحيد في العالم و سر التفريد بين الأمم به فتح الله باب الرجاء لمن في الأرض و السماء و به ظهر النور و برز سر الطور لولاه ما ظهرت اسرار القدم و ما ارتفع شأن الأمم الذي سمي بمحمد [ص] في ملكوت الأسماء و على آله و اصحابه الذين جعلهم الله سرج هدايته و رايات نصره و علامات امره و ظهورات قوته و بروزات قدرته بهم سخر الله العالم و جرى امره بين الأمم و على الذين دخلوا في ظلهم و شربوا رحيق حبهم و ذاقوا حلاوة بيانهم و طافوا حول امرهم في نصرة دين الله و ارتفاع كلمته 2
- 3 Thereafter, the servant hath received your letter, and before it your other letter, and every letter therein spoke of your mention and praise. Our purpose and your purpose and the purpose of all in the heavens and earth:
و بعد قد بلغ الخادم كتابكم و من قبله كتابكم الآخر و كل حرف منهما كانت ناطقة بذكركم و ثنائكم مقصودنا و مقصودكم و مقصود من في السموات و الأرض 3

- 4 Praised be Thou, O God, my God! These are the days whereon Thou hast enjoined Thy chosen ones, Thy loved ones and Thy servants to observe the Fast, which Thou hast made a light unto the people of Thy kingdom, even as Thou didst make obligatory prayer a ladder of ascent unto those who acknowledge Thy unity. I beg of Thee, O my God, by these two mighty pillars, which Thou hast ordained as a glory and honor for all mankind, to keep Thy religion safe from the mischief of the ungodly and the plotting of every wicked doer. O Lord, conceal not the light which Thou hast revealed through Thy strength and Thine omnipotence. Assist, then, those who truly believe in Thee with the hosts of the seen and the unseen by Thy command and Thy sovereignty. No God is there but Thee, the Almighty, the Most Powerful.
- 5 The Pen was poised to range within one arena, yet the Will bore it unto another realm and another station, until it culminated in the mention of God – exalted be His glory, all-pervading His bounty, and mighty His sovereignty. In that moment did my spirit take flight and my limbs trembled, as though the blood coursed boiling through my veins. I ask God the Exalted to assist me and your honors in what He loves and is pleased with. Verily He is the Lord of all creation, there is no God but He, the Omnipotent, the All-Knowing, the All-Wise. By thy life, O my beloved, thy mention brings me joy as though it were a herald bearing me glad tidings. The servant asks his Lord to enable him to manifest what is in his heart and reveal what was hidden in his inner being regarding the degrees of his love and affection for you. Verily He is powerful over all things.
- 6 As for what you mentioned regarding Darvish Ghulam-Husayn, upon him be God's peace, We have sent him that which diffuses the fragrance of grace and favors. And regarding what you mentioned about Aqa Ahmad, upon him be God's grace and bounty - excellent is what you intended regarding separation and detail lest there appear what is not befitting. The matter is known, uncovered, evident, requiring no mention or proof. The servant asks his Lord to preserve His servants and assist them in virtuous conduct. Verily He is the Creator, there is no God but He, the Ruler over what He wills, and He is the Mighty, the Powerful. I send greetings to the beloved ones and ask God the Mighty, the Praiseworthy for their protection and success. Peace, remembrance and praise be upon your honors and upon our brothers and beloved ones and upon God's righteous servants. Praise be to God, Lord of the worlds.
- 7 The servant, on the 7th of the blessed month of Ramadan 1302
- سبحانك اللهم يا الهى هذه أيام فيها فرضت الصيام على اصفيائك و اوليائك و عبادك و جعلته نوراً لأهل مملكتك كما جعلت الصلوة معراجاً للموحدين من عبادك استلكت يا الهى بهذين الركنين الأعظمين الذين جعلتهما عرّاً و شرفاً خلقتك بأن تحفظ دينك من شر كل مشرك و مكر كل فاجر اى رب لا تسترنورك الذى اظهرته بقدرتك و اقتدارك ثم انصر الموحدين بجنود الغيب و الشهادة بأمرك و سلطانك لا اله الا انت القوى القدير
- 5 انّ القلم كان ان يجول فى مضمار والأرادة ذهبت به الى عالم آخر و مقام آخر الى ان انتهى بذكر الله جلّ جلاله و عمّ نواله و عظم شأنه و فى ذلك الحين طار روحى و اهتزت جوارحى كأنّ الدم يغلى فى عروقى اسئل الله تعالى بأن يؤيدنى و حضرتم على ما يحب و يرضى انه مولى الورى لا اله الا هو المقتدر العليم الحكيم لعمرك يا محبوبى ذكركم يسرنى كأنه مبشّر يسرنى يسئل الخادم ربه بأن يوفقه على اظهار ما فى قلبه و ابراز ما كان مكنوناً فى سرّه فى مراتب حبكم و ودكم انه على كلّشئ قدير
- 6 و اما ما ذكرتم فى جناب درويش غلامحسين عليه سلام الله قد ارسل له ما يفوح به عرف العناية والألطف و ما ذكرتم فى جناب آقا احمد عليه عناية الله و فضله نعم ما اردتم حضرتم فى التفريق و التفصيل لئلا يظهر ما لا ينبغى الأمر معلوم مكشوف ظاهر لا يحتاج بالذكر و الدليل انّ الخادم يسئل ربه بأن يحفظ عباده و يؤيدهم على الأخلاق انه هو الخلاق لا اله الا هو الحاكم على ما اراد و هو المقتدر القدير و اسلم على قرر العيون و اسئل لهم الحفظ و التوفيق من الله العزيز الحميد السلام و الذكر و الثناء على حضرتم و على اخواننا و قرر عيوننا و على عباد الله الصالحين و الحمد لله رب العالمين
- 7 خادم فى ٧ شهر رمضان المبارك سنة ١٣٠٢

- 8 To his honor, the beloved of the heart, Haji Siyyid Javad, upon him be 69 [Baha'u'llah] and His care. I convey greetings. At this time his letter was received and became a crown of joy. As there was no new matter, the response will be offered, God willing, at the time of meeting. As commanded, his honor the Afnan Aqa Siyyid Muhsin, upon him be God's most exalted peace, is preparing in detail - they are departing and they are arriving. May the Desired One bless both the going and coming. Verily He is the Forgiving, the Merciful. And peace and praise be upon his honor and upon every steadfast believer.

BRL_IOPF#3.05x, BPRY.286x, KSHK#20x

8 خدمت حضرت محبوب فؤاد جناب حاجی
سید جواد علیه ۹۶ [بهاء الله] و عنایتہ
عرض سلام میرسانم در این حین دستخط
ایشان رسید اکیلل بہجت شد چون مطلب تازه
نبود لذا جواب حین لقا انشاء الله عرض میشود
حسب الامر جناب افنان آقا سید محسن علیہ
سلام الله الاعلی بتفصیل عازمند ایشان میروند و
ایشان تشریف میآورند حضرت مقصود ذهاب
و ایاب هر دو را مبارک فرماید انه هو الغفور
الرحیم و السلام و الثناء علی حضرتہ و علی کل
موقن مستقیم

BLIB_Or15700.200, BLIB_Or15711.067,
BRL_DA#817, MMUH#02x, OOL.B090.13x

BH00174

To: *Abdu'l-Majid, in Maraghih*

Date: 1302-09-15 [1885-Jun-28]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord.
- 2 Blessed is God Who brought the world into being with a single word, and from the first day gave the peoples the glad tidings of the Day of the Manifestation of Him Who conversed on Sinai. His Books testify to this glorious Cause and bear witness to this mighty announcement.
- 3 Each of the Messengers and Guides of the paths spoke of this Day and yearned for His presence. Exalted, exalted is He Who made His Day the Dawning-place of all days and the Source of commandments and laws. The eyes of those near to God awaited this wondrous Day, and the ears of the sincere were attentive to the call of the Lord of the Day of Judgment.
- 4 Praise and gratitude be to God! With the finger of power He rent asunder the veil and removed the clouds from the horizon. The essence of the Books is established upon the throne of manifestation, speaking forth the blessed, mighty, hidden, concealed and promised Word. Glory be to God! The effulgences of the Sun of Revelation are a hundred thousand times more luminous and manifest than the sun, yet eyes are deprived and forbidden from beholding it.

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 تبارک الله مقصودیکه عالم را بحرفی پدید آورد و
از یوم اول امم را بیوم ظهور مکلم طور بشارت
داد کتبش بر این امر کریم شاهد و بر این نبأ
عظیم گواه

3 هر یک از رسل و هداة سبل بذکر این یوم ناطق
و لقایش را آمل تعالی تعالی من جعل یومه مطلع
الایام و مصدر الأوامر و الأحکام ابصار مقرّبین
منتظر این یوم بدیع و آذان مخلصین مترصد نداء
مالک یوم دین

4 لله الحمد و المنة باصبع قدرت حجابرا شق نمود
و سخارا از افق برداشت جوهر کتب بر عرش
ظهور مستوی و بکلمه مبارکه عظیمه مکتونه
مستوره موعوده ناطق سبحان الله اشراقات انوار
آفتاب ظهور از صد هزار شمس نورانی تر و ظاهر تر
مع ذلک ابصار از مشاهده اش ممنوع و محروم

- 5 O God, O Generous One! The oceans of bounty are manifest through Thy generous Name, and the rain of mercy descendeth through Thy bountiful Name. Thy bestowal hath encompassed the world, and Thy mercy hath preceded all things. My God! The thirsty ones in the valley of love seek the water of life, and those enkindled with the fire of affection seek Thy presence. Thy generosity, like Thy existence, is manifest and evident. Thou didst bestow before any request and gave before any supplication. The ocean of Thy giving hath never been, nor shall ever be, contingent upon anything. Cleanse this handful of dust from defilement and deprive it not of the wonders of Thy grace. The Day is Thy Day, and the reins of power are in Thy grasp. Guide Thou the lost and direct them. Thou art the All-Knowing and the All-Powerful over all things.
- 5 الها کریمما بحور عنایت باسم کریمت ظاهر و امطار رحمت باسم جودات نازل بخششت عالمرا فرا گرفته و رحمت بر کل سبقت یافته الهی تشنگان وادی محبت آب حیات میطلبند و مشتعلان نار مودت لقای را میجویند جودت بمثل وجودت ظاهر و آشکار قبل از طلب عطا فرمودی و قبل از سؤال بخشیدی دریای بخششت معلق و منوط بامری نبوده و نیست این مشت خاکرا از آرایش پاک فرما و از بدایع فضلت محروم نمما یوم یوم تو و زمام اقتدار در قبضه تو گمگشتگانرا راه نما و هدایت فرما توئی دانا و بر هر شیء توانا
- 6 O beloved of My heart! Thy letter was received - the arrival of a caravan bound for the city of the Beloved, bearing as its gift praise of the All-Merciful. In truth it brought joy and spread wide the carpet of gladness. Praise be to God that thou hast been successful in serving the Cause and confirmed in the mention and praise of the Friend. After reading and reviewing it, I proceeded to the Most Exalted Station, presented it, and after its completion, the Lord of all beings and the Sovereign of Days spoke these exalted words - mighty be His utterance and glorious His proof:
- 6 یا حبیب فؤادی نامه آنجناب رسید رسیدن کاروانیکه قاصد شهر جانان بود و ارمغانش ثنای حضرت رحمن فی الحقیقه بهجت آورد و بساط فرح مبسوط نمود لله الحمد بخدمت امر موفق شدید و بذکر و ثنای دوست مؤید بعد از قرائت و اطلاع قصد مقام اعلی نموده حاضر شدم و عرض نمودم و بعد از اتمام مالک انام و سلطان ایام باینکلمات عالیات نطق فرمودند قوله عزّ بیانه و جلّ برهانه
- 7 I am the One Who warbleth upon the branches with diverse melodies
- 7 انا المغرّد علی الأغصان بفنون الألحان
- 8 O Majid! Thy Lord, the All-Praised, maketh mention of thee from this far-distant shore, and calleth thee to the supreme horizon, and counselleth thee to manifest great steadfastness in this Cause whereby the hearts of all people were shaken save those who cast away the world, turning unto that quarter from whence the call was raised betwixt earth and heaven. These, verily, are reckoned among them that are nigh unto God in His Book, the Lord of all worlds. The fragrance of revelation hath been wafted throughout all regions, and the Lord of the Covenant hath been established upon the throne of His Great Name. This is a day wherein the clouds of proof have shed the rain of knowledge. Blessed is he who hasteneth and attaineth, and woe unto the heedless!
- 8 یا مجید یذکرک ربّک الحمید من هذا الشّطر البعید و یدعوک الی الأفق الأعلی و یوصیک بالاستقامة الکبری علی هذا الأمر الذی به اضطربت افئدة الوری الّا الذین نبذوا العالم مقبلین الی شطر منه ارتفع النداء بین الأرض و السّماء الا انهم من المقربین فی کتاب الله ربّ العالمین قد تضرّع عرف الوحی فی الآفاق و استوی مالک الميثاق علی عرش اسمه العظیم هذا یوم فیه امطر سحاب البرهان امطار العرفان طوبی لمن سرع و فاز و ویل للغافلین
- 9 O people of God! Harken unto the call from the direction of Akka, from the right hand of the luminous spot, from the Divine Lote-Tree: Verily, there is none other God but Me, the Omnipotent over what I will. Neither the might of the world nor the clamor of the nations can hinder Me. I have appeared and made manifest that which was hidden in the treasures of infallibility and power, and that which was recorded in the
- 9 یا حزب الله ان استمعوا النداء من شطر عکاء عن یمین بقعة النوراء من سدرۃ المنتهی انه لا اله الا انا المقتدر علی ما اشاء لا تمنعنی سطوة العالم و لا ضوضاء الأمم ظهرت و اظهرت ما کان مکنوناً فی خزائن العصمة و الاقتدار و مذکوراً فی کتب الله ربّ العرش و الثّری و مسطوراً من یراعة

Books of God, the Lord of the Throne and of the dust, and inscribed by the Pen of wisdom and knowledge upon the tablets of the hearts of the Messengers. Say: O concourse of the heedless! By what proof have ye believed in your Lord, the All-Merciful, and by what reason have ye turned away from Him by Whom the countenance of faith hath been made to shine? Fear God, and be not of them who believed and then denied, who accepted and then turned away, until they returned to the nethermost fire - the abode ordained for them by God, the All-Knowing, the All-Wise.

- 10 Say: O people of the Bayan! Fear God and utter not that which the people of the Furqan uttered, who claimed faith throughout the ages, yet when the Manifestation thereof came unto them with the standards of signs, they slew Him with such injustice as caused the dwellers of the highest Paradise and the inmates of the pavilion of glory to lament in an exalted station. Say: Cast away what ye possess. This is the Day of God wherein naught shall be mentioned save Him. Fear God, and spread not corruption in the land after its reformation, and be not of the wrongdoers. Come ye forth from the precincts of idle fancies and vain imaginings, then enter ye the City of God in peace and security. Thus doth the Supreme Pen counsel you whilst the Wronged One is in grievous sorrow. Convey My greetings unto My loved ones who have hearkened unto the call from the supreme horizon and have responded with evident submission. O people of God! This is the Day of deeds. Take ye hold of the Book of God with the power that proceedeth from Him, then observe that which ye have been commanded, and be not of them that forsake it.

- 11 O Majid! Harken in the Persian tongue: In their first step, the people of the Bayan have reverted to that which was uttered by the heedless, rebellious and wayward group. These souls have likewise clung to and become attached to those same words. With but a slight test, they turned away from Him Who was their Ultimate Goal, Whom they had remembered throughout ages and cycles, Whose manifestation they had eagerly sought, and with swords of hatred and animosity they martyred Him. Now the people of the Bayan too have desired to spread the carpet of new vain imaginings. We beseech God to assist His party in such wise that they may see all else as non-existent and count it as naught.

- 12 Say: O friends! Until ye pass beyond the gulf of names, ye shall not attain unto the Most Great Ocean. We have previously announced that the barking ones would spread abroad like locusts. Through the blessedness of the Most Great Name must the ears of faith and recognition be preserved. This is

الحكمة و العرفان على الواح افئدة المرسلين قل يا معشر الغافلين بأى امر آمتم بربكم الرحمن وبأى شىء اعرضتم عن الذى به افترتغ الايمان اتقوا الله ولا تكونوا من الذين آمنوا ثم كفروا اقبلوا ثم اعرضوا الى ان رجعوا الى السجين المقام الذى قدر لهم من لدى الله العليم الحكيم

10 قل يا ملاء البيان اتقوا الله ولا تقولوا ما قاله اهل الفرقان الذين ادعوا الايمان فى الأعصار فلما اتتهم مطلعهم برآيات الآيات قتلوه بظلم ناح به سكان الفردوس الأعلى و اهل خباء المجد على مقام رفيع قل ضعوا ما عندكم هذا يوم الله لا يذكر فيه الا هو خافوا الله ولا تفسدوا فى الأرض بعد اصلاحها ولا تكونوا من الظالمين ان اخرجوا من مراض الظنون والأوهام ثم ادخلوا مدينة الله بسلام آمنين كذلك ينصحكم القلم الأعلى اذ كان المظلوم فى حزن عظيم كبر من قبلى على اوليائى الذين سمعوا النداء من الأفق الأعلى و اجابوا بخضوع مبين يا حزب الله هذا يوم الأعمال خذوا كتاب الله بقدرة من عنده ثم اعملوا ما امرتم به ولا تكونوا من التاركين

11 يا مجيد بلسان پارسی بشنو اهل بیان بقدم اول راجع آنچه حزب غافل عاصی تارک بآن تکلم مینمودند این نفوس هم بعینها بهمان کلمات متمسک و متشبثند حضرت مقصودبرا که در قرون و اعصار بذکرش مشغول و ظهورشرا طالب و آمل بودند بجزئی امتحانی از حضرتش اعراض نمودند و بسیوف ضغینه و بغضا شهیدش کردند حال اهل بیان هم اراده نموده اند بساط اوهام جدیده مبسوط نمایند از حق میطلبیم حزبشرا تأیید فرماید بشأنیکه غیرشرا معدوم بینند و مفقود شمزند

12 بگو ای دوستان تا از خلیج اسماء عبور ننمائید به بحر اعظم فائز نگردید از قبل اخبار نمودیم ناعقین بمثل جراد منتشر شوند باید بمبارکی اسم اعظم سنبلات ایمان و عرفانرا حفظ نمود اینست

the station of the supreme steadfastness. Blessed is the soul that hath attained thereunto and held fast unto it. This is the firm cord and the sure handle. Blessed are they that hold fast thereunto. The hearing of the friends, praise be to God, hear-keneth unto the Voice of the True One, exalted be His glory, and without delay or hesitation attaineth unto it. Such is the bounty that the noble scribes are powerless to reckon it, how much less others. How excellent is the state of those souls who have, through the Name of the True One, delivered themselves from chains and vain imaginings, and who soar with utmost freedom in the atmosphere of Divine love.

- 13 Concerning Janab-i-'Andalib—may the loving-kindness of God be upon him—ye wrote. This matter was laid before the presence of the King of Manifestation, and attained the honor of His attentive hearing. His glory be magnified and His utterance exalted:

- 14 O Majid! These are the days of the Most Great Manifestation – days whose mention hath been on the lips of them that are nigh unto God, the sincere ones, and the Messengers. All have yearned and hoped for the attainment of this Day from God, exalted be His grace. Today the Dawning-Place of generosity, the Dayspring of bounty, the heaven of munificence, the Source of favors, and the Fountainhead of bestowals is manifest, resplendent and evident. On the first day when the King of nations entered the Ridvan, He shed the splendor of all His most excellent names upon all created things. Every thing that turned unto Him reflected His light, and that which turned away – verily the light returneth unto its source and the branch remaineth as it was.

- 15 O Majid! The grace of God hath so encompassed all that every transgressor hath deemed God heedless. From time immemorial the name 'Concealer' hath clung to the hem of God's robe, ever seeking concealment, while the name 'Revealer' and 'Uncoverer' seek to expose and unveil. Yet as mercy hath preceded all else, the glance of God's loving-kindness is fixed upon the sign that exists in all things, for in all things there is a sign testifying to His oneness. Were He to judge by deeds, words and character, the matter would prove most difficult and arduous. Today the names 'Concealer', 'Munificent' and 'All-Bountiful' are present before His face. In this Most Great Revelation, the ocean of generosity is surging and hath encompassed all. Blessed, however, is the soul that hath detached itself from its own desires, held fast unto the Will of God, and clung to such deeds and character as would exalt His Cause. The deeds of every soul are reflected in the mirror of divine knowledge. Today the loved ones of God must, with the utmost lowliness

مقام استقامت کبری طوبی از برای نفسیکه بآن
فائز شد و باو تمسک نمود اوست جبل محکم
و عروه و وثقی طوبی للمتمسکین انتهی الله الحمد
قوه سامعه اولیا ندای حق جل جلاله را اصغا
مینماید و من غیر تعطیل و تعویق بآن فائز فضل
بمقامیست که کرام الکاتبین از احصای او عاجز
تا چه رسد بغیر نیکوست حال نفوسیکه خود را
باسم حق از سلاسل و اوهام نجات دادند و
بکمال آزادی در هواء محبت الهی طائرند

- 13 در باره جناب عندلیب علیه عنایه الله مرقوم
داشتید اینفقره در پیشگاه حضور سلطان ظهور
بشرف اصغا فائز قوله جل جلاله و عز بیان

- 14 یا مجید ایام ظهور اعظمست این ایامیست که
ذکرش نزد مقربین و مخلصین و مرسلین بوده و
کل لقاء این یوم را از حق جل فضل راجی و
آمل امروز مشرق کرم و مطلع فضل و سماء
جود و مصدر الطاف و منبع عطا ظاهر و باهر و
هویدا در یوم اول که مالک ملل وارد رضوان
شد بر جمیع اشیاء بجمع اسماء حسنی تجلی فرمود
هر شیئی از اشیاء اقبال نمود تجلی در او ظاهر
و من دون آن ان النور یرجع الی اصله و الفرع
یتقی علی ما کان علیه یا مجید

- 15 فضل حق بشائی احاطه نموده که هر مذنبی
حق را غافل دانسته لازال اسم ستار باذیال حق
متشبث و رجای ستر نموده و مینماید و اسم ظاهر
و کاشف هتک و کشف میطلبند و لکن چون
رحمت سبقت گرفته لحاظ عنایت متوجه آیتی
است که در جمیع اشیاء موجود و فی کل شیء
له آیه تدل علی انه واحد اگر باعمال و اقوال
و اخلاق ملاحظه فرماید امر بسیار مشکل و
صعب میشود امروز اسم ستار و اسم جواد و
اسم کریم لدی الوجه حاضرند در اینظهور اعظم
بجر کرم مواج و کل را احاطه نموده و لکن
طوبی از برای نفسیکه از اراده خود گذشت
و باراده الهی تمسک نمود و باعمال و اخلاقیکه
سبب ارتفاع امر الله است تشبث جست عمل هر

and supplication, seek forgiveness for one another and beseech divine confirmation. He is the All-Powerful, the Almighty.

نفسی در مرآت علم الهی ظاهر و نمایان الیوم اولیا
باید در بارهٔ یکدیگر بکمال عجز و ابتهال مغفرت
طلب نمایند و تأیید بخوانند اوست قادر و توانا
انتهی

- 16 And as for their supplication for forgiveness on his behalf, it was most graciously received before the Throne, and He declared: "Well spoken is he who hath uttered these words." Here endeth the passage.

16 و اینکه از برای ایشان طلب عفو نمودند تلقاء
عرش بسیار مقبول افتاد فرمودند نعم ما نطق به
مجید انتهی

- 17 Several days prior to the arrival of that honored one's epistle to this servant, on one of those days there was suddenly revealed from the heaven of bounty a Most Sacred Tablet in the name of His Honor Nightingale, which was graciously bestowed upon His Presence, *Ism-i-Jud* – upon him be the Most Great Glory of God – for transmission. The Pen of God hath, with perfect grace and mercy, given counsel therein, and every soul who reciteth it will perceive the fragrance of bounty and compassion. And after some time there arrived the petition of His Honor Nightingale himself, which was expressive of remorse, helplessness, repentance, lamentation, and supplication. And even as is evident, the plea of that honored one was at that very moment joined with acceptance and response.

17 چندی قبل از وصول نامهٔ آنجناب باینعبد
یومی از ایام بغتة یک لوح اقدس باسم
جناب عندلیب از سماء فضل نازل و بحضرت
اسم جود علیه بهاء الله الاهی عنایت شد
که ارسال دارند قلم الله بکمال فضل و رحمت
نصیحت فرموده هر نفسی آنرا تلاوت نماید
عرف فضل و شفقت را ادراک مینماید و
بعد از چندی عریضهٔ خود جناب عندلیب
که مشعر بر ندامت و عجز و توبه و ندبه و نوحه
بود رسید و همیشه معلوم میشود که استدعای
آنجناب همان حین بشرف استجاب مقرون

- 18 The True One is witness and testimony that this servant, after the transformation of his condition, sought relief from the Sovereign of mankind throughout the nights and days. That is to say, from this circumstance there came upon this servant such grief as had never before occurred, inasmuch as he had been eloquent in praise of the Beloved of the world and occupied with His remembrance and service. And even now I beseech the True One – glorified be His glory – that He may sanctify him from that which is unseemly and confirm him in that which is meet and fitting. May pure deeds render this handful of dust the envy of the celestial spheres. The hope is such that there may be diffused from him that which shall render null and void unseemly fragrances. Verily, our Lord the Merciful is the Bountiful, the Forgiving, the Generous.

18 حق شاهد و گواهد است که اینعبد بعد از انقلاب
احوال ایشان در لیلای و ایام از مالک انام فرج
مطلبید یعنی از اینفقره حزنی بر اینعبد وارد شد
که تا آن حین نشده بود چه که به ثنای محبوب
عالم ناطق بودند و بذکر و خدمتش مشغول و
حال هم از حق جلّ جلاله می‌طلبم که ایشانرا
از آنچه لایق نیست مقدّس فرماید و به آنچه
سزاوار است مؤید نماید عمل پاک تودهٔ خاک
را رشک افلاک نماید امید چنان است که از
ایشان متضوّع شود آنچه که رواج غیر لایقه را
معدوم و مفقود سازد انّ ربنا الرحمن هو الفضل
الغفار الکریم

- 19 And as for their mention of souls that have turned unto God, it was presented before the Countenance of the Ancient One. This is that which was revealed in response – He saith, magnified be His command and exalted His remembrance:

19 و اینکه ذکر نفوس مقبله را فرمودند تلقاء وجه
قدم عرض شد هذا ما نزل فی الجواب قوله جلّ
امر و عزّ ذکره

- 20 O Majid! The servant in attendance before the Face is present and hath made mention of souls who have quaffed from the sealed wine in the name of the Self-Subsisting and have turned towards the Most Exalted Horizon. Say: We have heard your call and witnessed your turning unto Us and perceived the fragrance of your sincerity. We make mention of you in such

20 یا مجید عبد حاضر لدی الوجه حاضر و ذکر نمود
نفوسیرا که باسم قیوم از ریحی محتوم آشامیده‌اند
و بافق اعلی توجه نموده‌اند قل انا سمعنا ندائکم
و رأینا اقبالکم و وجدنا عرف خلوصکم ذکرناکم
بما لا یعادلہ شیء من الأشياء و انا الذّاکر العلیم

wise as nothing in all creation can equal, and I am verily the All-Knowing, the All-Wise Remembrancer. Blessed is he who hath answered My call, tasted the sweetness of My utterance and found the fragrance of My luminous garment. This is the Day whereon the Mother Book hath been sent down and speaketh before the faces of the world: There is none other God but He, the Single One, the All-Informed.

- 21 O My loved ones in that land! Take ye the chalice of steadfastness in My Name, then drink therefrom in remembrance of My wondrous mention. He who attaineth unto it hath attained unto all good, as testify the Concourse on High, the Most Exalted Paradise, the Supreme Heaven and the dwellers of the Cities of Names who circle round My mighty throne. Remember them on My behalf and glorify their faces in My Name, for I am the Wronged One, the Stranger.

- 22 O Majid! The Cause is most mighty in this day. They that have turned unto it must be so steadfast that the dominion of names and remembrances of the past shall not hold them back from the heaven of inner meanings. This station cannot be attained except through reflection upon past events. The more they become aware of the lies and calumnies of the Shi'ih sect, the more steadfast they will remain in the Cause of God. Throughout ages and centuries they acted contrary to that which God desired, yet counted themselves the most exalted of creation. Consider the fruits of their deeds and words - what they were and what became of them. The outcome was that they martyred the Lord of all horizons with the swords of their malice.

- 23 Now certain among the people of the Bayan who have strayed from the path of the All-Merciful are engaged in the same deeds and words as those souls, making their own desires a snare for mankind in the name of Truth. We beseech God to preserve His loved ones until such time as they comprehend the station of this Day of God. Say: This is a Day wherein none is mentioned save God alone. Thus hath the Sun of Unity shone forth from the horizon of the world while the peoples remain in evident veils. This is the Day of Unity. Blessed is the one whom the idols of names have not debarred from the Creator of heaven.

- 24 O Majid! For twelve hundred years and more they were occupied with dispute and contention. Each faction cursed the other - some Shi'ih, some Sunni, some Shaykhi, while others counted themselves among the people of the Path and Truth. They were ever engaged in disputation, yet when the Day of God appeared, through a slight test they wrought against the

الحکیم طوبی لمن اجاب ندائی و ذاق حلاوة بیانی و وجد عرف قیصی المنیر هذا يوم فيه نزل امّ الکتاب و ينطق امام وجوه العالم انه لا اله الا هو الفرد الخلیب

- 21 یا اولیائی هناک خذوا کأس الاستقامه باسمی ثم اشربوا منها بذکری البدیع من فاز بها فاز بكلّ الخیر یشهد بذلك الملائه الأبهی و الفردوس الأعلى و الجنة العلیا و سکن مدائن الاسماء الذین یطوفون حول عرش العظیم ذکّهم من قبلی و کبر علی وجوههم باسمی و انا المظلوم الغریب

- 22 یا مجید امر بسیار عظیمست امروز مقبلین باید بشأنی مستقیم باشند که هیمنت اسماء و اذکار قبل ایشانرا از آسمان معانی منع نمایند و این مقام حاصل نشود مگر بتفکر در امورات قبل هر قدر و هر مقدار که بر کذب و مفتریات طایفه شیعه آگاهی یابند بر امر الله مستقیم مانند در قرون و اعصار بغیر ما اراده الله عمل می نمودند و مع ذلک خود را اعلی الخلق می شمردند باری در ثمره اعمال و اقوالشان تفکر نمائید که چه بود و چه شد ثمره و حاصل آنکه سید آفاقرا باسیاف نفاق شهید نمودند

- 23 حال جمعی از اهل بیان که از شریعه رحمن گذشته اند باعمال و اقوال آن نفوس مشغول گشته اند و هواهای خود را باسم حق دام انام قرار داده اند از حق می طلبیم اولیای خود را حفظ فرماید تا حین مقام یوم الله را ادراک ننموده اند قل هذا يوم لا یذکر فیہ الا الله وحده اذا اشرق نیر التوحید من افق العالم و الأمم فی حجاب مبین امروز روز توحید است طوبی از برای نفسیکه اصنام اسماء او را از فاطر سماء محروم نساخت

- 24 ای مجید هزار و دویست سنه بل ازید بنزاع و جدال مشغول بودند هر حزبی حزب دیگر را لعن مینمود بعضی شیعه و برخی سنی و قومی شیخی و حزبی خود را از اهل طریقت و حقیقت می شمردند و لازال بجدال مشغول و چون یوم الله ظاهر بامتحان جزئی بر ودیعه الهی وارد

Divine Trust that which caused the very stones to lament and the earth to weep, let alone all other things. Reflect upon this matter, that the cause of the shedding of that most pure blood was the Shi'ih sect. Their highest have become their lowest and their lowest their highest. Say: Take ye warning, O ye who are endued with insight! Say: O friends! Purify your hearts from selfish desires and reflect with justice and fairness upon these events, that perchance the gate of true knowledge may be opened and lead to the kingdom of steadfastness.

آوردند آنچه را که جرنوحه نمود و مدر گریست
فضلاً عن سائر الأشياء در این فقره تفکر نمائید
که سبب و علت سفک دم اطهر شیعه بوده
قد ظهر سرّ اعلیهم اسفلهم و اسفلهم اعلیهم قل
فاعتبروا یا اولی الابصار یگو ای دوستان قلب
را از اعراض نفسانیه مطهر نمائید و بانصاف و
عدل در امورات واقعه تفکر کنید که شاید باب
علم حقیقی مفتوح شود و بملکوت استقامت راه
نماید انتهی

- 25 Praise and gratitude be to God! The rain of divine bounty continues to pour down and the horizon of loving-kindness remains radiant. Blessed is the state of those souls who have clung to truth and are detached and free from all else. This Revelation is the Revelation of unity, this Day is the Day of detachment wherein none is mentioned save God alone. At one time this exalted Word shone forth from the horizon of utterance of the Lord of Names, saying: "O servant who is present! These are the days of the manifestation of this blessed verse of the Furqan: 'Say: God; then leave them to their vain disputes.' Blessed is the soul that hath clung to it, and woe unto him who hath been heedless of it."

25 لله الحمد و المنة لازال امطار فضل نازل و افق
عنایت منیر نیکوست حال نفوسیکه بحق تمسک
جستند و از مادونش فارغ و آزاد این ظهور ظهور
توحید است این یوم یوم تجرید است لا یدکر
فیه الا الله وحده وقتی از اوقات اینکلهء علیا از
افق بیان مالک اسماء اشراق نمود فرمودند یا عبد
حاضر این ایام ظهور این آیهء مبارکهء فرقاقت
قل الله ثم ذرهم فی خوضهم یلعون طوبی لنفس
تمسکت بها و ویل لمن غفل عنها انتهی

- 26 This evanescent servant at all times beseeches and hopes from God, exalted be His glory, that He may enable His loved ones to attain unto such steadfastness that neither names nor their bearers may deprive them from the Lord of Names and Attributes. That they have traveled through various lands and exerted their utmost in guiding people - all this is from God's grace upon you. Praise be to God, they were successful and confirmed. However, you must counsel all to observe wisdom. People are prone to imitation; if they observe opposition, an uproar will arise. In this year, which is 1302, concealment has been ordained. Until this year, the loved ones of God have acknowledged and confessed the Most Great Cause and the Mighty Announcement with perfect steadfastness, power and might. However, in these days the decree of concealment hath been sent down from the heaven of divine will. One must observe and act according to the command. He doeth whatsoever He willeth, and He is the All-Commanding, the Unconstrained.

26 این خادم فانی از حقّ جلّ جلاله در کلّ حین
سائل و آمل که اولیای خود را باستقامتی فائز
فرماید که اسماء بل مسمیات ایشانرا از مالک
اسماء و صفات محروم نسازد اینکه بر بلاد مرور
نمودند و بقدر مقدور در هدایت ناس جدّ و جهد
مبذول داشتند کلّ ذلک من فضل الله علی
جنابکم الحمد لله موفق شدند و مؤید گشتند و لکن
باید کلّ را بحکمت وصیّت نمائید ناس مفلطونند
بتقلید اگر مخالف آن مشاهده نمائید ضوضا مرتفع
در این سنه که هزار و سیصد و دو ۱۳۰۲ است
امر بستر فرمودند تا این سنه احبای الهی بکمال
استقامت و قدرت و قوت اقرار و اعتراف بامر
اعظم و نبأ عظیم نموده اند و لکن این ایام حکم
ستر از سماء مشیت الهی نازل باید بامر ناظر بود
و بآن عامل شد یفعل ما یشاء و هو الامر المختار

- 27 In brief, if the friends were to break the chains of imitation all at once, it would be unwise, for all would become aware and arise in opposition. God is generous and His mercy hath preceded all, therefore one must deal with people with forbearance. As you have observed, the Most Great Branch and the Most Mighty Branch - may my spirit, my being, and my essence be

27 باری دوستان اگر یکمرتبه سلاسل تقلید را
بشکنند از حکمت خارج است چه که کلّ
ملفت می شوند و بعناد قیام مینمایند حقّ کریم
است و رحمتش سبقت گرفته لذا باید با خلق
مدارا شود چنانچه آنجناب مشاهده نموده که

sacrificed for the dust of their footsteps - act in accordance with the law. This servant beseeches God that He may aid all to do that which is pleasing unto Him.

- 28 And concerning what you wrote about Aqa Mirza 'Abdu'l-Khaliq and Aqa Siyyid Nasru'llah - upon them be the glory of God - that they were present in the gathering and sought His favor, this was granted the honor of being heard in the Most Holy, Most Exalted Presence. His word, exalted be His glory: "We beseech God that He may enable them to promote His Cause and to mention and praise Him in such wise that neither the clamor of the people of the Bayan nor the opposition of the concourse of the Furqan may deter them or keep them back from God. O people of God! Know ye the value of these days and arise to do what behooveth you."

- 29 These exalted words were revealed from the heaven of divine favor concerning Jinab-i-Haji Muhammad-Taqi. He - exalted and mighty be His Word - saith: O Muhammad! Noah came and they rejected him. Hud arose and they occupied themselves with denouncing him as an infidel. He sent Salih and they rose up to torment him. What was the cause of this torment, this denunciation of infidelity, this attribution of fault? By the life of God! The cause of denunciation was the opposition of the divines of that age, and the cause of fault-finding was detachment from all save God. Moses came and they deemed His words false and His Cause invalid. The Spirit (Christ) came and the doctors of the Torah rose up with such malice as cannot be imagined, save in this Revelation wherein the Shi'ih divines have arisen to perpetrate even greater acts. Reflect upon the Seal of the Prophets (Muhammad) - may the spirit of all else be sacrificed for His sake. Although He spoke the word of Divine Unity, they reviled Him and counted the persecution of that Holy One as a means of drawing near to God. The matter became so severe as to defy description, until, by divine command, the righteous companions resolved to depart and migrated to Abyssinia. If these souls were at fault, for what crime were those holy beings afflicted with trials? Consider the blessed verse "No Messenger cometh unto them but they mock at him." Their abominable deeds prevented them and deprived them of the divine Kawthar and heavenly Tasnim. Arise in the name of Truth, be enkindled with the fire of His love, and occupy thyself with service to His Cause. The days are fleeting and time doth not endure. Rend asunder the veils and stand firm in such wise that neither trembling shall

حضرت غصن الله الأعظم و حضرت غصن الله الأكبر روحی و ذاتی و کینونتی لتراب قدومهما الفداء بشریعت عاملند این خادم از حق سائل که جمیع را تأیید فرماید بر آنچه رضای او در اوست

- 28 و اینکه مرقوم داشتند جناب آقا میرزا عبدالحق و جناب آقا سید نصرالله علیهما بهاء الله در مجلس حاضر بودند و استدعای عنایت نمودند در ساحت اقدس اعلیٰ بعضی اصغائر قوله جلّ جلاله از حقّ میطلبیم ایشانرا مؤید فرماید بر نصرت امر و ذکر و ثنایش بشأنیکه طنین اهل بیان و اعراض ملأ فرقان ایشانرا منع ننماید و از حقّ باز ندارد یا حزب الله قدر ایام را بدانید و باینبغی قیام نمائید انتی

- 29 و اینکلمات عالیات در باره جناب حاجی محمد تقی از سماء عنایت ربّانی نازل قوله جلّ و عزّ یا محمد نوح آمد تکذیبش نمودند هود برخاست بتکفیرش مشغول گشتند صالح را فرستاد به تعذیبش برخاستند آیا سبب تعذیب چه بود و تکفیر چه و علتّ تقصیر چه لعمر الله علتّ تکفیر اعراض علمای عصر و تقصیر انقطاع از ماسوی الله حضرت کلیم آمد کلامشرا کذب دانستند و امرشرا باطل حضرت روح آمد علمای توراۀ بشقاوتی برخاستند که فوق آن متصور نه الا در این ظهور که علمای شیعه بر اعظم از آن قیام نمودند و مرتکب شدند در حضرت خاتم روح مایسواۀ فداء تفکر نما یا آنکه بکلبه توحید ناطق سپیش نمودند و اذیت آن حضرت را از اسباب تقرب الی الله میشمردند امر بقسمی شدید شد که از وصف خارج تا آنکه حسب الامر اصحاب حقّ عزم رحیل نمودند و به حبشه هجرت کردند اگر این نفوس مقصّرند آن نفوس مقدّسه بجه جرم بیلایا مبتلا گشتند در آیه مبارکه ما یأتیم من رسول الا کانوا به یستزءون نظر نما جزای اعمال شنیعه ناسرا منع نمود و از کوثر الهی و تسنیم ربّانی محروم ساخت باسم حقّ قیام نما و بنار حبّش مشتعل شو و بخدمت امرش مشغول ایام فانی و وقت غیر باقی خرق کن احبارا و بایست بر امر ایستادنیکه اضطراب او را اخذ ننماید و قعود

seize thee nor sitting follow. He is the Ruler over whatsoever He willeth through His word "Be" and it is.

- 30 As for the mention they made of Jinab-i-Aqa Mirza Abu-Talib and those with him, and Aqa Mirza Kazim and Karbala'i Iskan-dar and Aqa Mirza Muhammad and Aqa Mirza 'Abdu'l-Karim and Karbala'i Qasim - upon them be the Glory of God - each one is mentioned in the Most Holy and Most Exalted Presence and hath attained the favors of the Truth, exalted be His Glory. Verily this servant giveth them glad tidings of God's remembrance and His favor. Blessed is the soul that hath attained the remembrance of the Purpose of the world. This servant conveyeth greetings and glorification to each one, and beseecheth confirmation and divine aid for each, that they may attain to that which is everlasting and eternal. The Command is in God's hands - our Lord and your Lord and the Lord of all who are in the heavens and the earth. As for their question concerning the blessed verse of the Furqan (Qur'an), it was presented before the Presence. This is what the Tongue of Grandeur hath spoken in reply - mighty be His utterance:

- 31 As to what thou hast asked concerning that which the All-Merciful hath revealed in the Qur'an to Muhammad, the Apostle of God, where He saith, "Who maketh the angels His messengers, having wings two, and three, and four" - know thou that the angels have diverse ranks and stations, and likewise exalted positions, some above others. Some are occupied with the education of the world, while others are charged with recording the words, deeds and conduct of the servants. The four well-known angels are each appointed to a specific service, as all have heard and known. Similarly there are angels in each of the worlds of God that exist, and some angels are immersed in the divine manifestations of the Glory of God, exalted be His majesty. Their sustenance is the Divine Presence, their deed is nearness - this group is occupied with revelation and witnessing, and from the beginning that hath no beginning they have turned to none but God, nor will they until the end that hath no end. One group of angels is known as the Most Exalted, whom none knoweth save God, the All-Knowing, the All-Informed. Another group is known as the Spirit, as witnessed by "the angels and the Spirit descend." The Spirit itself hath various ranks known and mentioned, such as the Holy Spirit which is mentioned in the Books and which some have identified as Gabriel, and likewise the Faithful Spirit, the Spirit of Faith, the Spirit of Certitude, the Spirit of Command, the Spirit of Grandeur, the Spirit of Power, the Spirit of Beauty, the Spirit of Majesty, and the like.

از پی درنیاید هو الحاکم علی ما اراد بقوله کن
فیکون انتهى

30 و اینکه ذکر جناب آقا میرزا ابوطالب و من معه
و آقا میرزا کاظم و کربلائی اسکندر و آقا میرزا
محمد و آقا میرزا عبدالکریم و کربلائی قاسم علیهم
بهاء الله را نموده بودند هر یک در ساحت امنع
اقدس مذکور و عنایت حق جلّ جلاله فائز
انّ الخادم یبشرهم بذكر الله و عنایت طوبی از
برای نفسیکه بذكر مقصود عالم فائز شد اینعبدهم
خدمت هر یک سلام و تکبیر میرساند و از برای
هر یک توفیق و تأیید میطلبد تا فائز شوند بآنچه
که باقی و دائم است الامر بید الله ربنا و ربکم و
رب من فی السموات و الارض و اینکه از آیه
مبارکه فرقان سؤال نمودند تلقاء وجه عرض شد
هذا ما نطق به لسان العظمة فی الجواب قوله عزّ
بیانه

31 و اما ما سئلت فیما انزله الرحمن فی الفرقان علی
محمد رسول الله قوله تعالی جاعل الملائكة رسلاً
اولی اجنحة مثنی و ثلث و رباع از برای ملائکه
مراتب مختلفه بوده و هست و همچنین مقامات
عالیه بعضهم فوق بعض و هم چنین در اقسام آن
بعضی از آن بتربیت عالم مشغول و برخی به ثبت
گفتار و کردار و رفتار عباد مأمور و چهار ملک
معروف هر یک بخدمتی منصوب چنانچه کلّ
شنیده و دانسته اند و همچنین ملائکه هائیکه در هر
عالی از عوالمهای حق بوده و هستند و بعضی از
ملائکه محو تجلیات حق جلّ جلاله اند رزقشان لقا
عملشان قرب آنخیز یکاشفه و مشاهده مشغول
و مسرور از اول لا اول بغیر حق توجه ننوده و
الی آخر الذی لا آخر له نخواهند نمود و یک حزب
از ملائکه بعالین معروفند لم یطلع بهم الا الله العلیم
الخیر و حزبی بروح معروف تنزل الملائكة و الروح
گواه بر آن و از برای روح هم مراتب مذکور و
مشهور مثلاً روح القدس که در کتب مذکور
است و بعضی او را جبرئیل دانسته اند و همچنین
روح الامین و روح الایمان و روح الایقان و
روح الامر و روح العظمة و روح القدرة و روح
الجمال و روح الجلال و امثال آن

- 32 As to His words "Who maketh the angels His messengers," the meaning is that angels are intermediaries between God and His chosen ones and loved ones. They convey unto them the messages of their Lord through revelation, inspiration or vision, and teach them what they have been commanded by God. Through the angels hath God aided His Cause, manifested His Command, perfected His handiwork and made firm His signs. And as to His words "having wings two, and three, and four," the intention is to mention the ranks of angels as was stated before. They are possessed of multiple, varied wings according to their ranks and stations, by which they descend and ascend. Some have wings numbering the divine names, as when the Seal of the Prophets met Gabriel on the night of His ascension and said "he had six hundred wings."
- اینکه فرموده جاعل الملائكة رسلاً مقصود آنکه ملائکه وسائطند بین الله و بین اصفیائش و اولیائش یبلغون الیهم رسالات ربهم بالوحی او بالالهام او بالرؤیا و یعلمونهم ما امروا به من لدی الله بالملائكة نصر الله دینه و اظهر امره و اتم صنعه و اتقن آثاره و اینکه میفرماید اولی اجنحة مثنی و ثلث و رباع مقصود ذکر مراتب ملائکه بوده چنانچه از قبل ذکر شد ایشانند صاحب اجنحة متعدده متفاوتة بتفاوت مراتبهم و مقاماتهم یزولون بها و یرجعون و از برای بعضی بعد اسماء الهی جناح بوده و هست چنانچه در شب معراج خاتم انبیا جبرئیل را ملاقات نمود و فرمود له ستائة جناح
- 33 Each group hath described these stations in their own way and taken their own path. This Wronged One hath mentioned the statements of certain souls. The truth of the matter resteth with God. In every decree and command they have mentioned that which was neither spoken of in the Supreme Concourse nor accepted by the people of the Most Exalted Paradise. Were the true meaning to be revealed, they would flee and say what the idolaters said before. For thirteen hundred years and more they have recited the Qur'an and written commentaries upon it, but by God's life they have not inhaled the fragrance of a single letter thereof. "None shall touch it save the purified ones" is a truthful witness and an eloquent testimony. The people of the Bayan, that is, those souls who have turned away from the Most Exalted Horizon, are seen to be the basest of all groups.
- هر حزبی در این مقامات قسمی ذکر کرده اند و سبیلی اخذ نموده اند اینظلم اقوال بعضی از نفوس را ذکر نمود حقیقت امر عند الله بوده و هست در هر حکمی از احکام و هر امری از امور ذکر نموده اند آنچه را که بین ملا اعلی مذکور نه و عند اهل جنت علیا مقبول نه و اگر مقصود ذکر شود یفرون و یقولون ما قاله المشركون من قبل هزار و سیصد سنه بل ازید تلاوت قرآن نمودند و تفاسیر بر آن نوشتند و لکن لعمر الله عرف حرفی را استشمام نه نمودند لا یمسه الا المطهرون شاهدیست صادق و گواهیست ناطق اهل بیان یعنی نفوسیکه از افق اعلی اعراض نموده اند پست ترین احزاب مشاهده میشوند
- 34 This Wronged One hath not had, nor hath, any desire to interpret. He hath come to sanctify you through God's most exalted Word, to purify you with the choice sealed wine, and to draw you nigh unto Him through that which hath flowed from the Pen in His wondrous and glorious Day. Baha hath not come to interpret the Books, but to fulfill what is in them and to set the world ablaze with the fire of the love of God, the Lord of all worlds. Interpretation hath not been, nor is, the province of God. And if at times the Most Exalted Pen hath engaged in it, this hath been due to the people's request and their desire. Verily, He loveth to speak forth in every matter that which none of His heralds hath spoken before, and I am the All-Knowing, the Unique One.
- اینظلم اراده تفسیر نداشته و ندارد قد جاء ليقْدِّسکم بکلمة الله العلیا و یطهّرکم من الرّحیق المختوم و یقرّبکم الیه بما جرى من القلم فی یومه العزیز البدیع ما جاء البهاء لیفسّر الکتب بل لیتّم ما فیها و یشعل العالم بنار محبة الله ربّ العالمین تفسیر شأن حق نبوده و نیست و اینکه گاهی قلم اعلی بآن مشغول شده نظر بطلب ناس و تمنای ایشان بوده انه یحبّ ان ینطق فیکلّ شأن ما نطق به مبشری من قبل و انا الفرد العلیم انتهى
- 35 Praise be to God! The outpourings of the sea of meanings and utterance that appeared from the Most High have adorned the world of hearts with a wondrous new ornament. His is the praise and the bounty. The light of His utterance has illumined
- الحمد لله رشحات بحر معانی و بیان که از اعلی ظاهر عالم قلوب را بطراز بدیع جدید مزین نمود له الحمد و المنة نور بیانش عالماً منور نمود و بحر حکمتش کلّ را احاطه کرده له العظمة و البهاء وله الحمد و

the world, and the ocean of His wisdom has encompassed all. His is the greatness and the glory, and His is the praise and the bestowal. My spirit be a sacrifice for His utterance, and my spirit be a sacrifice for His Cause. I convey greetings and salutations to all the friends in that land - salutations that will guide all to the Most Great Abode of Peace, and a greeting that will confirm them in the most great steadfastness. Today is the Day of utterance, the Day of remembrance, the Day of service, the Day of unity, and the Day of detachment. I beseech Him, exalted be His glory, to assist all to achieve that which befits this blessed Day. Glory and remembrance and praise be upon you all and upon those whom the ways of the people have not prevented from the path of God, the Protector, the Self-Subsisting.

العطاء روحی لبیانہ الفداء و روحی لأمره الفداء
خدمت جميع دوستان آن ارض تكبير و سلام
میرسانم سلامیکه کل را به دار السلام اعظم
هدایت نماید و تکبیریکه بر استقامت کبری مؤید
فرماید امروز روز بیان و روز ذکر و روز خدمت
و روز توحید و روز تفرید است از حق تعالی
شأنه می طلبم جميع را موفق دارد بر آنچه سزاوار
این يوم مبارک است البهاء و الذکر و الثناء علی
جنابکم و علی الذین ما منعهم سبل القوم
عن صراط الله المهيمن القيوم

36 The servant, 15 Ramadan 1302

36 خادام فی ۱۵ رمضان المبارک سنة ۱۳۰۲

37 Four Most Holy, Most Exalted Tablets have been revealed from the heaven of grace in response to the petitions that arrived with your envelope, and have been sent. Let them be delivered.

37 چهار لوح اقدس در جواب عرایضی که با
پاکت آنجناب رسید از سماء فضل نازل و ارسال
شد برسانند

BLO_sazedj#15x

BLIB_Or15712.314.04x, AVK2.159x,
MSBH5.063-076, NSS.102-103x

BH01232

To: Aqa Mirza Muhammad et al., in Akka

Date: 1302-09-16 [1885-Jun-29]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 All praise befiteth the most holy and exalted Court of the Beloved One, Who from His Most Great Word created emissaries and made them heralds, that they might give glad-tidings to the peoples of the world and summon them to the most exalted horizon. And when the effulgences of the Sun of the Primal Word shed their radiance upon the Secondary Word, the world was seized by the vibration of the Word. Every soul in whom a light was manifest turned towards the Dayspring of existence, and this Secondary Word which appeared from the mouth of the emissaries penetrated the realities of men, and the lovers of the countenance of the Beloved Lord sought to attain His station, and with utmost lowliness and supplication gained permission and turned

1 هو الله تعالى شأنه العظمة والاقتدار

2 حمد ساحت اقدس حضرت محبوبی را لایق
و سزاست که از کلمه علیا سفر خلق نمود و
ایشانرا مبشر قرار فرمود تا اهل جهات را بشارت
دهند و بافق اعلی دعوت نمایند و چون اشراقات
آفتاب کلمه اولی بر کلمه ثانی تجلی فرمود عالم
را اهتزاز کلمه اخذ نمود هر نفسیکه در او نوری
مشهود بمطلع وجود اقبال نمود و اینکلمه ثانی که
از فم سفر ظاهر شد در حقایق بشر نفوذ نمود و
عشاق جمال حضرت محبوب قصد مقام نمودند
و بکمال عجز و ابتهال باذن فائز و بمطلع و مبدء و
مشرق و مصدر و مرجع توجه کردند چون این

towards the Dawning-Place, the Source, the Rising-Point, the Fountainhead and the Return. When this turning and journeying occurred in the contingent world, the pilgrim house came into being - and it is the first guest-house of the world, the shelter of the chosen ones and the near ones, and the homeland of the people of Baha. A hundred thousand blessings be upon the one who gained permission and was honored to visit that place. From the first emissaries shall appear second emissaries, and from the second emissaries other emissaries unto the end that hath no end. But blessed is he who attained unto it in His days and drank the choice wine of His revelation from the hands of His bounty and partook of His favors at the table of His generosity. In truth, all others are in the shadow of decrease, except whom our Lord and your Lord and the Lord of the heavens and earth willeth.

توجه و مسافرت در عالم احداث شد مسافرخانه تحقیق یافت و اوست اول مضیف عالم و مأوی اولیا و اصفیا و وطن اهل بها صد هزار طوبی از برای نفسیکه باذن فائز شد و بانخل مشرف و مفتخر گشت از سفراء اول سفراء ثانی و از سفراء ثانی سفراء اخری الی آخر الذی لا آخر له ظاهر خواهند گشت ولکن طوبی لمن فاز به فی ایامه و شرب رحیق وحیه من ابادی عطائه و اکل نعمته علی خوان جوده فی الحقیقه بعد در ظل قبلند الا من شاء ربنا و ربکم و رب من فی السموات و الارض

3 I submit that your letter arrived and was like musk, for from it wafted the fragrance of love for the Desired One of the worlds. After it was read and reviewed, it was presented to the Master. He said: "Praise be to God, in this month of fasting the sun of deeds hath shone forth and illumined the temples of those who have turned to Him and drawn nigh unto Him. Blessed is he who performeth what God hath revealed, purely for His sake - he is indeed among the sincere ones in the perspicuous Book." End quote.

3 عرض میشود نامه رسید و نافه بود چه که عرف محبت مقصود عالمیان از او متضوع و بعد از قرائت و اطلاع نزد مولی عرض شد فرمودند لله الحمد در این شهر صیام آفتاب عمل اشراق نمود و هیاکل مقبلین و مقربین را منور فرمود طوبی لعامل عمل ما انزله الله خالصاً لوجهه انه من المخلصین فی کتاب مبین انتهی

4 After presenting the prayer of the beloved of the heart, His Eminence Ibn-i-Abhar, upon him be the peace of God, the Lord of Power, He said before His face: "We beseech God, exalted be He, to make him a leader of His servants unto His path. Verily He is powerful over all things. O Ibn-i-Abhar! The servant in attendance here read what thou didst supplicate at the beginning and the end. Verily the Wronged One heard and answered thee with that which causeth the fragrance of utterance to waft throughout all possibility." End quote.

4 و بعد از عرض مناجات محبوب فؤاد جناب ابن ابهر علیه سلام الله مالک القدر تلقاء وجه فرمودند نسئل الله تعالی ان یجعلہ قائد عباده الی صراطه انه علی کلشیء قدير یا ابن ابهر حضر العبد الحاضر و قرأ ما ناجيته فی الاول و الآخر ان المظلوم سمع و اجابک بما يتضوع به عرف البیان فی الامکان انتهی

5 Praise be to God, in this blessed month they are occupied with the remembrance of God, exalted be His glory, and are turned towards Him. Tomorrow afternoon, which is Tuesday the 3rd, they shall turn with another of the pilgrims. He said: "This is the reward of his deed and his remembrance." Later they will gradually summon the others. Your Honor should convey greetings from this servant to each one. He said that Your Honor should look after the pilgrims so that they may be engaged with joy and fragrance in the praise and glorification of the Beloved of the worlds. Especially in the blessed month of Ramadan, attention is necessary. They ask thee concerning the bounty - it is water and bread. Praise be to God, they are blessed with manifold bounties: the bounty of recognition, the

5 الحمد لله در این ماه مبارک بذکر حق جل جلاله مشغولند و باو متوجه عصر فردا که یوم سه شنبه ۳ است توجه نمایند با یک نفر دیگر از مسافرین فرمودند هذا جزاء عمله و ذکره بعد هم سائرین را بتدریج میطلبند آنحضرت از جانب اینعبد خدمت هر یک سلام برسانند فرمودند آنجناب باید مسافرین را ملاحظه نمایند تا بروح و ریحان بذکر و ثنای محبوب عالمیان مشغول باشند مخصوص ماه مبارک رمضان ملاحظه لازمست یسئلونک عن النعم ابست و نان حال الحمد لله بنعماء متعدده مرزوقند نعمت عرفان نعمت عمل نعمت توجه نعمت حضور نعمت لقا

bounty of deeds, the bounty of turning to God, the bounty of attaining His presence, the bounty of meeting Him, the bounty of hearkening, the bounty of witnessing. Were this table of power to be spread unto the end that hath no end, it would not be exhausted. "If ye should count the bounties of God ye would not be able to number them." End quote.

نعمت اصغا نعمت مشاهده بر این خوان قدرت
اگر الی آخر الذی لا آخر له چیده شود منتی
نگردد ان تعدوا نعمة الله لا تحصوها انتهى

- 6 In truth the glance of favor is directed towards you. The mention of those souls has ever been and continues to be in His presence. They stated that his honor Muhammad, upon him be peace, has received and continues to receive rewards and recompense for this service. Give him my glad-tidings and say: Peace be upon you and the mercy of God and His blessings.

6 فی الحقیقه لحاظ عنایت متوجه است لازل ذکر
حضرات در حضور بوده و هست و فرمودند
جناب محمد علیه سلامی از اینخدمت اجرا برده
و میرند مکافاتا شده و میشود بشره من قبل و
قل السلام علیک و رحمة الله و برکاته انتهى

- 7 O beloved of my heart! Though the reply to your letter was delayed, it is compensated in this missive, for it is adorned with the mention of the Master—may our spirits be sacrificed for His sake. I beseech God, exalted be His glory, to continually grant unto all that which He has in these days bestowed upon some.

7 یا محبوب قلبی اگرچه جواب دستخط تأخیر شد
تدارک در این ورقه شد چه که مزین است
بذکر مولی روح ما سواه فداه از حق تعالی شأنه
میتلم لازل کل را روزی فرماید بآنچه که این
ایام بعضی را بآن مرزوق فرمود

- 8 Regarding what was written about his honor Aqa Asadu'llah, upon him be the peace of God, it has been granted. Likewise, the names of the advancing souls that his honor Aqa 'Abdu'l-Muttalib, upon him and them be the peace of God, sent have each attained what is befitting them. Happy are they! And the spiritual beloved, his honor Aqa Siyyid Asadu'llah, upon him be the peace of God and His favors—the request he had made has been granted acceptance. We ask him to act upon what was intended previously for the friends of God.

8 اینکه در باره جناب آقا اسدالله علیه سلام الله
مرقوم داشتند باجابت مقرون و همچنین اسامی
نفوس مقبله که جناب آقا عبدالمطلب علیه و
علیهم سلام الله فرستادند هریک بما ینبغی فائز
هنیئاً لهم و حبیب روحانی جناب آقا سید اسدالله
علیه سلام الله و عنایت استعدائیکه نموده بودند
بشرف قبول فائز فرمودند او را میطلبیم عمل نمایند
آنچه را از قبل دوستان الهی اراده کرده اند انتهى

- 9 Regarding the wheat about which they wrote that it is finished, it should be mentioned to his honor the Most Exalted Name of Bounty, upon him be the peace of God, as this service pertains to him. He has ever accomplished and continues to accomplish it. His reward and recompense are with God and before God. Assuredly they should mention the details to him; consideration of this is necessary, nay, obligatory. Peace, spirit and mercy be upon you and upon the sincere servants of God. Praise be to God, the Lord of the worlds.

9 در باب گندم مرقوم [داشتند] تمام شده
بحضرت اسم جود علیه سلام الله الاعلی باید
ذکر شود چه که این خدمت با ایشانست لازل
انجام داده و میدهند اجره و مکفاته عند الله
و لدی الله البتّه تفصیل را بایشان ذکر [نمایند]
ملاحظه آن لازم بل واجب و السلام و الروح
و الرحمة علی حضرتکم و علی عباد الله المخلصین و
الحمد لله رب العالمین

- 10 The servant 16th of the blessed month of Ramadan 1302

10 خادم فی ۱۶ شهر رمضان المبارک سنة ۱۳۰۲

BLIB_Or15700.184, BLIB_Or15711.103,
YIA.194-195x

BH06139

To: Muhammad Javad Qazvini

Date: 1302-09-19 [1885-Jul-2]

- 1 Your beloved handwriting arrived - it was a new bounty bestowed during the days of fasting. Every particle has its suitable and befitting sustenance. The sustenance of the heart is without doubt the manifestation of love and affection of the masters and friends - of this there is no doubt. And the table of this pure, holy, spiritual bounty is correspondence. This adornment is specific to Him - He giveth as He willeth and is not asked of what He doeth. Writing and paper associated with the friends has attained this station; what then must their own station be? The knowledge is with Him.
- 2 Now that the world is not capable of this manifestation, as it is narrow and base, God willing the days of expansion will come and the hidden things will be revealed and the concealed stations will raise their banners in the realm of knowledge. This is truth, there is no doubt in it. Regarding the matters you wrote about, God willing letters and Tablets will be sent. Concerning the feast they said to seek what - verily God is with the patient ones. God willing it will be arranged. Convey greetings and praise to all. Peace be upon you and the mercy of God and His blessings.

1 دستخط آنجبوب رسید نعمت جدیدی بود که در ایام صوم عطا شد هر جزئی را رزقی لایق و درخور رزق فؤاد یقین مبین اظهار محبت و مودت آقایان و دوستان بوده و هست لا شک فی ذلک و خوان این نعمت طیبیه طاهره روحانیه مراسلات است این طراز مخصوص باوست یوئی کیف یشاء و لا یسئل عما یفعل خط و ورق که منسوب باولیاست صاحب ایتمقام شد دیگر مقام خودشان چه باشد العلم عنده

2 حال که دنیا قابل این اظهار نیست چه که تنگ و محقر است انشاءالله ایام بسط و مستورات ظاهر خواهد شد و مقامات مکتونه در عرصه عالم علم برافرازد هذا حق لا ریب فیہ مطالبیکه مرقوم داشتند انشاءالله مکاتیب و الواح ارسال میشود در باب ضیافت فرمودند طلب ما ان الله مع الصابرين انشاءالله قرار آن داده میشود خدمت کل تکبیر و سلام عرض میشود السلام علیکم و رحمة الله و برکاته

BLIB_Or15700.276a, BLIB_Or15711.106

BH00943

To: Haji Abdul-Karim Tihirani, in Egypt

Date: 1302-09-24 [1885-Jul-7]

- 1 He is God, exalted be His station, the Greatness and the Power!
- 2 Praise befitteeth the most holy and exalted Court of the Desired One Who hath adorned the world of contingent being with the light of recognition and hath embellished the tablet of existence with the inscription "I am He that existeth and is to be worshipped." He is the Omnipotent One Who hath raised high the heaven of utterance and adorned it with the stars of wisdom, Who hath made the ocean of inner meanings

1 هو الله تعالى شأنه العظمة والاقتدار

2 حمد ساحت امع اقدس حضرت مقصودیرا لایق و سزاست که عالم امکانرا بنور عرفان مزین فرمود و لوح وجود را بطغرای انا الموجود و المعبود مطرز داشت اوست مقتدریکه آسمان بیان را مرتفع فرمود و بانجم حکمت مزین داشت بحر معانی را دارای لالی عرفان نمود و انجمن عالم را

to be possessed of the pearls of knowledge, and Who hath perfumed the assemblage of the world with the sweet fragrances of His Most Compassionate Name. His is the praise and His the thanksgiving, His the grace and His the bounty, His the generosity and His the glory.

- 3 Glory be to God! Despite this Revelation whose light hath encompassed both the seen and the unseen, and despite this Call which hath embraced both heaven and earth, no eye capable of beholding and no ear worthy of hearkening hath been found, save whom God hath willed. He is the One Whom the conditions of the world did not prevent from the Most Great Name, and Whom the allusions of the peoples did not hinder from immersion in the ocean of inner meanings.

- 4 And peace and blessings be upon Him through Whom the hearts of the believers found rest and the hearts of the ungodly were disturbed. Every accepted one is accepted through His acceptance, and every known thing is known through His will. He is the Lord of the Prophets and the Sovereign of the chosen ones. The books of the world were sealed with His name, and the sending of Messengers was concluded with His appearance. His is the bounty and generosity in the beginning and in the return. Through His appearance the mystery of the Book was made manifest, and through His utterance the hidden meanings of the Books became clear. Through Him God sent down the proof and made manifest the way, through Him the gate of utterance was opened to all who dwell in the realm of possibility, and His ordinances were established among all religions. And upon His family and His companions who cast away all that is in the world, holding fast to the Most Great and Most Firm Cord.

- 5 And after that, the letter which you had addressed and sent unto the beloved of heart, Aqa Mirza Husayn—upon him be the peace of God—this lowly one, upon perusing it and becoming informed of its contents, set his face toward the Most Exalted Presence and laid it before His countenance. He said:

- 6 God willing, at all times may they dwell and repose beneath the shadow of the loving regard of the Desire of the worlds. Praise be to God! they have attained unto the lights of the Sun of true oneness; they have drunk from the cup of recognition and tasted of the goblet of certitude. We beseech God, exalted be He, to confirm him in that which He loveth and approveth, and to enable him to do that whereby the fragrance of His love may be diffused amongst men.

- 7 This day it behoveth all to fix their gaze upon the Most Exalted Horizon, and to implore of the Lord of the Names and

بنفحات اسم رحمانش معطر فرمود له الحمد وله الشکر له الفضل وله العطاء له الجود وله الثناء

3 سبحان الله با این ظهور که انوارش غیب و شهود را احاطه نموده و با این ندا که آسمان و زمین را فرا گرفته چشمی قابل مشاهده و گوشتی لایق اصفا دیده نشد الا من شاء الله اوست نفسی که شئون عالم او را از اسم اعظم منع ننود و اشارات امم از تغمس در بحر معانی بازنداشت

4 و الصلوة والسلام على الذى به اطمئنت افئدة الموحدين واضطربت قلوب المشركين هر مقبولی بقبولش مقبول و هر معروفی باراده اش معمول اوست سید انبیا و سلطان اصفیا دفاتر عالم باشمش ختم شد و ارسال رسل بظهورش منتهی گشت له الجود و الکریم فی المبدء و المآب بظهور او سر کتاب ظاهر و بیان او مستسرآت کتب واضح به انزل الله الدلیل و اظهر السبیل و به فتح باب البیان علی من فی الامکان و ثبت احکامه بین الأديان و علی آله و اصحابه الذین نبذوا ما فی العالم متمسکین بالحبلى الأعظم الأمتن

5 و بعد نامه آجناب که بجناب حبیب فؤاد آقا میرزا حسین علیه سلام الله ارسال داشتند اینفانی بعد از ملاحظه و اطلاع قصد مقام اعلی نموده تلقاء وجه عرض شد فرمودند

6 انشاء الله در کل احوال تحت لحاظ عنایت مقصود امکان ساکن و مستریح باشند الحمد لله بانوار آفتاب توحید حقیقی فائز گشته اند از کأس عرفان آشامیدند و از کوب ایقان نوشیدند نسبتل الله تعالی ان یؤیده علی ما یحب و یرضی و یوققه علی ما یتضوع به عرف حبه بین الوری

7 امروز باید کل بافق اعلی ناظر باشند و از مالک اسماء و صفات حفظ اهل توحید را مسئلت

Attributes the safeguarding of the people of unity; for the fire of idolatry is kindled, and the horizon of the light of oneness is veiled by the clouds of vain imaginings and idle fancies. Blessed is the soul that hath expended itself in the path of God—that is to say, hath arisen to remember God, to praise God, and to serve God. Such a one is of those of whom He saith: “Neither traffic nor commerce distracteth them from the remembrance of God,” and such a one is of those of whom He saith: “They precede Him not in speech, but act according to His command.”

- 8 All the friends of that land are, at all times, present and witnessed before the face of the Wronged One; and the Tongue of Utterance is ever speaking this word: “O God, my Adored One, my Worshipped One, my Sovereign, the Self-Sufficient! Deprive not Thy loved ones of the ocean of awareness, and withhold them not from beholding the lights of the Sun of Manifestation.

- 9 “O Thou the Generous! By a single spark of the fire of Thy love Thou hast set the world aflame, and by one effulgence of the lights of Thy countenance Thou hast sent the near ones and the sincere unto the place of sacrifice. Thou art the Sovereign Whom the power of all created things hath not weakened, and Whose will the might of rulers hath not restrained. In Thy Name, the banner of “He doeth whatsoever He willeth” is uplifted in this dark night. I beseech Thee: grant unto Thy loved ones their portion from the Kawthar of meanings, and bestow upon them a full share of everlasting life. Let not the raging winds extinguish Thy lamp, nor the floods of the world uproot the Lote-Tree of Thy Cause from its resting-place. Thy remembrance, in the mouth of lovers, is sweeter than every honey; and Thy Name, to the taste of the faithful, is more delightful and more beloved than all that is in the horizons. O Thou the Generous! Preserve Thy loved ones, and aid them in that which beseemeth them. Verily Thou art potent to do whatsoever Thou wilt. There is none other God but Thee, the Mighty, the All-Knowing, the All-Wise. Ended.

- 10 Praised be God that the fragrances of utterance have perfumed the world of possibility, yet its people remain heedless and deprived. This servant is bewildered at how one could be deprived of the sweet-scented breezes while standing in the midst of a rose garden. The light is manifest, the fire is ablaze, and the call is raised, yet the affairs of this fleeting world have prevented the senses from beholding, perceiving, and hearing. I beseech God, exalted be His glory, not to close the doors of His grace and to guide those who are lost unto the straight and firm path. He is the Powerful, the Mighty. Praise be unto Him, for He is the Lord of all names.

نمایند چه که نار شرک مشتعل وافق نور توحید از سحاب ظنون و اوهام مستور طوبی از برای نفسیکه خود را فی سبیل الله انفاق نمود یعنی بذکر حق و ثنای حق و خدمت حق قیام کرد اوست از رجالی که میفرماید لا تلهمهم تجارة ولا بیع عن ذکر الله و اوست از نفوسیکه میفرماید لا یسبقونه بالقول و هم بأمره یعملون

- 8 دوستان آن ارض طراً امام وجه مظلوم حاضر و مشهود در جمیع احیان لسان بیان باینکلمه ناطق الها معبودا مسجودا ملکا یبنیازا دوستان را از دریای آگاهی بی نصیب مفرما و از مشاهده انوار آفتاب ظهور محروم مساز

- 9 ای کریم از یک شعله نار محبت عالم را مشتعل نمودی و بیک تجلی از تجلیات انوار وجهت مقربین و مخلصین را بمشعر فدا فرستادی توئی سلطانی که قدرت کائنات ترا ضعیف ننمود و شوکت امرا از ارادهات بازداشت باسمت رایة یفعل ما یشاء مرتفع در این لیلہء دلماء از تو مسئلت مینمایم دوستان را از کوثر معانی قسمت عطا فرما و از حیوة ابدی نصیب کامل بخش سراجت را اریاح عاصفات خاموش ننماید و سدره امرت را سیلابهای عالم از مقرر نیارد ذکرت در کام عشاق از هر شهدی شیرین تر و اسمت در مذاق اهل وفاق از ما فی الآفاق خوشتر و محبوبتر ای کریم دوستان را حفظ فرما و بر آنچه سزاوار است تأیید نما انک انت المقتدر علی ما تشاء لا اله الا انت القوی العلیم الحکیم انتی

- 10 الحمد لله نفحه بیان عالم امکان را معطر نمود ولكن اهلش غافل و محروم خادم متحیر که این چه طلسمی است که انسان در وسط گلزار از استنشاق اریاح معطره محروم نور ظاهر و نار مشتعل و ندا مرتفع ولكن حواس را شئونات عالم فانی از مشاهده و ادراک و استماع منع نموده از حق جلّ جلاله سائل و آمل که ابواب فضل را مسدود نفرماید و گمگشتگان را بسبیل مستقیم و راه محکم متین هدایت فرماید اوست قادر و توانا الحمد له اذ هو مالک الأسماء

- 11 The one true God is witness that since the return of your honor, you have been remembered and have been the recipient of His special favors. This ephemeral one has been and continues to be mindful of the friends in that land. The loved ones of God are as one soul, though they appear to be many, for all hold fast to the sure handle and are turned unto Him, turning away from all else. For all I seek divine confirmation and assistance, that they may all be adorned with the greatest steadfastness in such wise that nothing shall prevent them from God, their Creator, their Provider, their Sustainer, their Supporter, their Helper, and their Protector.
- 12 Regarding what you wrote about the newborn child, upon him be God's peace, it was presented, and in the Book of Names he was designated and honored as Badi' Effendi. This evanescent servant beseeches and hopes that He may open the doors of His bounties and blessings upon your honor, and shower the wonders of His favors like abundant rain. Verily, He has power over whatsoever He willeth.
- 13 Your shipment of ..., two boxes of sweets, and nine containers of rice arrived on the day the mansion became the residence, was presented, and was accepted and honored. Praise be to God that you were assisted to achieve that which the people of the world, despite their pleading, supplication, and waiting, remained deprived of. Praise be unto Him in all conditions. And peace be upon you and upon God's sincere servants.
- 14 The servant, 24th of the blessed month of Ramadan 1302
- 11 خدای واحد شاهد که از حین رجوع آنجناب مذکور بوده‌اند و در ساحت محبوب بعنایت مخصوصه فائز دوستان آن ارض را اینفانی ذاکر بوده و هست اولیاء حق یک نفسند اگرچه متعدد مشاهده شوند چه که کلّ بعروه و وثقی متمسکند و باو مقبل و از دوشش معرض و از برای کلّ توفیق و تأیید میطلبم تا جمیع بطراز استقامت کبری مطرز و مزین گردند علی شأن لا یمنعهم شیء عن الله موجودهم و خالقهم و رازقهم و مؤیدهم و معینهم و حافظهم
- 12 و آنچه در باره مولود جدید علیه سلام الله مرقوم داشتند عرض شد و در کتاب اسماء به بدیع افندی موسوم و مفتخر این خادم فانی سائل و آمل که ابواب فیوضات و برکات را بر آنجناب بگشاید و بدایع عنایات را بمشابه غیث هائل مبدول فرماید آنه علی ما یشاء قدیر و
- 13 مرسله آنجناب از وجه و نبات دو صندوق و برنج ۹ ظرف یومیکه قصر مقرّ واقع عرض شد و بطراز قبول فائز و مزین الحمد لله موفق [شدند] بر آنچه که اهل عالم بعد از طلب و رجا و انتظار از او محروم ماندند له الحمد فی کلّ الأحوال و السلام علیکم و علی عباد الله المخلصین
- 14 خادم فی ۲۴ شهر رمضان المبارک سنة ۱۳۰۲

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BH00981

To: Hasan Khurasani, in Egypt

Date: 1302-09-24 [1885-Jul-7]

- 1 He is God - Exalted be His Station, to Him belong Greatness and Glory
- 2 This evanescent servant, whenever he attempts to offer praise and thanksgiving, it is as though he hears from all his limbs and members the cry "it cannot draw nigh unto me, for God
- 1 ۲۴ هو الله تعالى شأنه العظمة والكبرياء
- 2 این خادم فانی هر هنگام اراده حمد و ثنا مینماید کانه از جمیع اعضا و اجزایش ندای لا یقرّب الیّ فاجعله الله فوق عرفان العالم میشنود و چون

hath placed it beyond the comprehension of all creation.” And when he turns away and sets down pen and paper, it is as though spirit, heart and soul cry out: “O heedless one! Art thou in despair, even though thou hast heard from the Tongue of Grandeur ‘Despair not of God’s mercy’?” He stands between light and fire - His light [...] and His fire strikes fear, yet this servant circumambulates both, for the light is a gleam from the effulgences of the Sun of His Countenance, and the fire is a flame from the burning of the Tree of Grace. Glory be to God! The Ocean of Life surgeth, and the horizon of grace and bounty is manifest, evident, dawning and resplendent. Nevertheless, all are heedless of Him save whom God willeth.

منصرف میشود و قلم و قرطاس را از دست میگذارد کأن الروح والقلب والفؤاد ندا مینمایند ای غافل آیا مأیوس شدی مع آنکه لا تیأس من روح الله را از لسان عظمت استماع نمودی مابین نور و نار قائم نورش [...] مینماید و نارش تحویف و لکن خادم هر دو را طواف مینماید چه که نور لمعه ایست از تجلیات انوار آفتاب وجه و نار جذوه ایست از اشتعال سدره فضل سبحان الله بحر حیوان مواج و افق فضل و عطا ظاهر و باهر و مشرق و لائح مع ذلک کلّ از او غافل الا من شاء الله

- 3 In the Qur'an the All-Merciful saith: “None shall touch it save the purified ones.” Now this evanescent servant declareth concerning the manifestations of grace which “none behold save those who are brought nigh”: O my God, O Thou the Generous One! Thy Name of the Beloved hath attracted the world, and Thy Name of Bounty hath adorned the nations with the ornament of prosperity. The people of the world, despite their heedlessness and ignorance, seek the wonders of Thy grace, and the wayfarers, despite their weakness and poverty, are in search of the gems of Thy bounty. Thou art He the rejection of Whose grace by the ungrateful hath not withheld the rain of Thy mercy and bounty, and the ignorance of Whose servants hath not concealed the manifestations of Thy knowledge. The swords of princes and the chains of the mighty have not prevented Thee from Thy purpose. Thine is the power and the strength, and Thine is the might and the choice.

3 در فرقان حضرت رحمن میفرماید لا یمسّه الا المطهرون حال اینبعد فانی در ظهورات فضل لا ینظرها الا المقربون عرض مینماید بار الها کریم اسم محبوبت عالم را جذب نموده و اسم جودت امم را بطراز رخا مزین فرموده اهل عالم مع غفلت و نادانی بدایع فضلت را آمل و اصحاب سیلش مع ضعف و بینوائی جواهر جودت را طالب و سائل تویی مقصودیکه ناسپاسی ناس ترا از امطار کرم و رحمت منع ننمود و بیدانستی عباد ظهورات علت را مستور نساخت سیوف امرا و زماجیر کبرا ترا از ارادهات منع ننمود لک القوة و الاقتدار و لک القدرة و الاختیار

- 4 I beseech Thee to adorn Thy faithful servant, who is designated by the name of Hasan, with the lights of Thy Most Great Name amongst the world and the nations. O Generous One! Through Thy conquering power and Thy prevailing might, preserve him from the evil of the heedless and idolatrous souls. Make manifest in his heart the light of steadfastness and kindle in his being the fire of love, that he may be wholly occupied with Thee, in such wise that his name may be exalted under the shadow of Thy Name and his station may be elevated beneath the canopy of Thy station. Thine is the bounty and the generosity, and Thine is the grace and the bestowal, O Thou the Bestower of favors! Thy grace took his hand and delivered him from the doubts and vain imaginings of men. Verily, this servant hath laid hold on the hem of Thy bounty and the cords of Thy generosity and favors, that Thou mayest make him a servant of Thy Cause, standing firm in Thy service, and speaking forth Thy praise and glorification with wisdom and eloquence.

4 از تو میطلبم که عبد مقبلت را که باسم حسن موسوم او را بانوار اسم اعظم بین عالم و امم مزین فرما ای کریم بقدرت غالبه و قوت قاهره از شر نفوس غافله مشرکه حفظش فرما نور ثباتت را در قلبش ظاهر فرما و نار محبت را در ارکانش برافروز تا بتامه مشغول تو گردد بشأنی که اسمش در ظل اسمت مرتفع و شأنش در سایه شأنت متعالی گردد لک الجود و الکرم و لک الفضل و العطاء یا سابع النعم فضلت یدش را اخذ نمود و از ظنون و اوهام عباد نجات بخشود انّ الخادم تمسک بذیل عطائک و حبال جودک و افضالک بأنّ تجعله خادماً لأمرک و قائماً علی خدمتک و ناطقاً بذکرک و ثنائک بالحکمة و البیان انک انت مالک الأديان و المهیمن علی الأكوان

Verily, Thou art the Lord of all religions and the Ruler of all existence.

- 5 Thereafter, this evanescent one, after reading 'Ali's letter and reviewing it, turned his attention until that which was in the letter was presented before the presence of the Countenance. He said: Praise be to God! Through the confirmations of the Blessed One they have attained, and by the radiant lights of the Sun of divine knowledge they are illumined and adorned. All the peoples of the world count themselves among the faithful and assured, yet when the test came and the light of recognition shone forth from the direction of Mecca, all the divines - whether idol-worshippers, Jews, or Christians - arose in opposition, though that Holy Being called all to the word of unity. Glory be to God! The ears of the ungodly were deprived of His call and the eyes of the heedless were prevented from beholding the splendors of His beauty. Finally they issued the decree for His death and arose with utmost hatred and malice to shed His most pure blood. The more they opposed, the more manifest became the light of His Cause, and the more complete their objections, the more intense grew the fire of His Cause. His is the command and the creation, His the grandeur and the majesty. Verily He is the Lord of all names and the Creator of the heavens.

5 و بعد اینفانی بعد از قرائت نامه علی و اطلاع بر آن توجه نموده تا آنکه در حضور امام وجه ما فی النامه عرض شد فرمودند الحمد لله بتأییدات حضرت باری فائزند و بانوار آفتاب عرفان منور و مزین جمیع اهل عالم بگمان خود خود را از اهل ایمان و ایقان میشمردند و لکن چون امتحان بمیان آمد و نور عرفان از جهة بطحا ساطع و مشرق جمیع علما از عبده اصنام و یهود و نصاری بر اعراض قیام نمودند مع آنکه آنحضرت کل را بکلمه توحید دعوت فرمود سبحان الله اذان مشرکین از ندایش محروم و ابصار غافلین از مشاهده انوار جمالش ممنوع و بالأخره بر قتلش فتوا دادند و بر سفک دم اطهرش بکمال ضغینه و بغضا قیام نمودند هر قدر اعراض بیشتر نور امر ظاهرتر و هر مقدار اعتراض کاملتر نار امر مشتعلتر مشاهده میشد له الامر و الخلق و له العظمة و الکبریاء انه مولی الاسماء و فاطر السماء

- 6 The servant in attendance read thy letter. Praise be to God, the fragrance of steadfastness and the sweet-scented breeze of love were inhaled therefrom. We beseech God to ordain for thee the good of this world and the next, and to exalt thee through His Name in the kingdom of creation. There is no God but Him, the Omnipotent over His will. Within His grasp lie the reins of all who dwell in the kingdoms of earth and heaven, and in His right hand are all who abide in the dominion of command and creation. He is the Mighty, the Supreme, the Powerful, the All-Knowing.

6 عبد حاضر حاضر نامه آنجناب را قرائت نمود الحمد لله عرف استقامت و نفعه محبت از او استشمام شد نسل الله ان یکتب لک خیر الآخرة و الأولى و یرفعک باسمه فی ناسوت الانشاء لا اله الا هو المقتدر علی ما یشاء و فی قبضته زمام من فی ملکوت السموات و الأرض و فی یمینه من فی جبروت الامر و الخلق و هو القوى الغالب العزیز العلیم انتهى

- 7 His is the praise and the bounty, His the majesty and the grandeur. He is the King Who has honored His loved ones at all times with mention and utterance among all possibilities. He deposited the seed of divine knowledge in the soil of hearts through His hands of mercy and watered it with the rains of His grace. Praise be to God, it has sprouted forth in such wise that neither the poisons of the world can harm it nor the afflictions of the nations can alter it. He doeth what He willeth and ordaineth what He pleaseth. He is the Single, the One, the Mighty, the Praiseworthy.

7 له الحمد و المنه و له الکبریاء و العظمة اوست سلطانیکه دوستان خود را در جمیع احیان بذکر و بیان مابین امکان معزز فرمود بزر عرفان را بایادی رحمت در اراضی قلوب و دیعه گذاشت و بامطار کرم آبش داد الحمد لله انبات نمود آنچه سوم عالم قادر بر ظلم نه و آفات امم قادر بر تغییر نه یفعل ما یشاء و یحکم ما یرید و هو الفرد الواحد العزیز الحمید

- 8 This servant beseecheth God, exalted be His glory, to aid thee to promote the Word with wisdom and utterance and to become the cause of spreading divine knowledge in those regions.

8 این خادم از حق جلّ جلاله سائل و آمل که آنجناب را مؤید فرماید بر اعلاء کلمه بحکمت

He is the Powerful, He is the Mighty. I convey greetings of peace to the friends in that land. It is hoped they will recognize the worth and station of this time, will in all conditions drink from the cup of bounty, and will gaze toward the highest horizon. Praise be to God, the lights of the Sun of favor are shining and the ocean of grace is surging. Blessed are they who in this transient world acquire an everlasting station. This servant is occupied with the remembrance of the friends at all times. God willing, may all hold fast with utmost strength, power and assurance to the cord of the favor of the Lord of religions. Verily our Lord, the All-Merciful, is the Hearer, the Answerer.

و بیان و سبب نشر معارف در آنجهات اوست
قادر و اوست توانا خدمت دوستان آن ارض
سلام عرض مینمایم امید هست که قدر و مقام
وقت را بدانند و در جمیع احوال از کأس عطا
پیشامند و بافق اعلی ناظر باشند الحمد لله انوار
آفتاب عنایت مشرق و بحر فضل مواج طوبی از
برای نفوسیکه در این دار فانی کسب مقام باقی
نمایند اینبعد در لیالی و ایام بذکر دوستان مشغول
انشاء الله جمیع بکمال قوت و قدرت و اطمینان
بجیل عنایت مالک ادیان متمسک باشند ان
ربنا الرحمن هو السامع المجیب

- 9 The sweets that were sent arrived. In truth, the fragrance of love wafted from them all and the palate of God's loved ones was sweetened thereby. After they were presented in the Most Holy Court, they were accepted and with a smile it was said: "They arrived at a good time." According to command, some were distributed and some preserved so that others might gradually partake thereof. Peace be upon you and upon those with you and upon God's righteous servants. Praise be to God, the Lord of the worlds.

9 شامهای مرسله رسید فی الحقیقه عرف حبّ از
کل متضوع و کام اولیای حقّ از او شیرین و
بعد از عرض و حضور در ساحت اقدس میل
فرمودند و متبسماً فرمودند خوب وقتی رسید
حسب الأمر بعضی قسمت شد و بعضی محفوظ
تا بتدریج فائز شوند السلام علی جنابکم و علی من
معکم و علی عباد الله الصالحین و الحمد لله ربّ
العالمین

BLIB_Or15700.122, BLIB_Or15711.110

BH09310

To: Muhammad Husayn Bayk et al., in Tabas

Date: 1302-09-30 [1885-Jul-13]

- 1 In the Name of Our Lord, the Most Holy, the Most Great, the Most High, the All-Glorious.
- 2 Blessed is the Day of God that hath appeared; blessed the fragrance of His raiment that is diffused; blessed the Lote-Tree that speaketh forth! Today, from the rustling of its leaves, this exalted Word hath shone resplendent:
- 3 Might, and power, and majesty be upon him who hath come with the truth, accompanied by the hosts of revelation and inspiration!
- 4 At every moment the verses of God are being sent down, and His clear evidences made manifest. This is the day of pure and absolute unity unto God, the True, exalted be His glory; for

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 حبّذا يوم الله ظاهر و عرف قبص متضوع و
سدره ناطق امروز از حقیقتش اینکلمه علیا ظاهر

3 العزّة و القدرة و العظمة لمن اتى بالحقّ بجنود
الوحي و الالهام

4 در جمیع احیان آیات الهی نازل و بیناتش ظاهر
امروز روز توحید خالص است لله الحقّ جلّ
جلاله چه که يوم اوست و لا یذکر فیہ الاّ

this Day is His Day, and none is commemorated therein save Him – despite the people of the Bayan, who have cast away that which they were commanded in the Book of God, the Lord of Names and the Creator of heaven, and have returned to their former step.

هو رغماً لأهل البيان الذين نبذوا ما أمروا به في
تکتاب الله مالک الأسماء و فاطر السماء بقدّم
اول راجع شده اند

- 5 By the life of Our Well-Beloved, and the Beloved of all that dwell on earth and in heaven! In this Day they appear even lower than the Shi'ih party. Never for a single instant have they pondered: what was the fruit of that people, and what the outcome of their beliefs and deeds, save that they pronounced the sentence of death against the Prince of the world and the chosen ones of God, and upon their pulpits and in their mosques are occupied with cursing and reviling. May God bring to naught the understanding of such as discern not!

5 لعمر محبوبنا و محبوب من في الأرض و السماء
پست تر از حزب شیعه مشاهده میشوند در آتی
تفکر نمودند آیا ثمر آنقوم چه بود و حاصل عقاید
و اعمالشان چه جز آنکه فتوی بر قتل سید عالم و
اولیای الهی دادند و بر منابر و مساجد بسب و
لعن مشغول فضّ الله فاهم و

- 6 Blessings and peace be upon the friends of God in these days – those souls whom neither the mention of their names, nor the aversion and protest of the people, withheld from turning unto Him, but who, with perfect steadfastness, arose in the Cause of the Lord of all being. These are the souls in whose praise the Books of former and latter times have spoken and whose station they attest. A hundred thousand tubas be upon those souls who look with the eye of truth, and are sanctified, hallowed and purified from all else save Him. Upon them be the peace and the glorification of God, and the mercy and bounty of the Lord.

6 الصلوة و السلام على اولیاء الله في هذه الأيام
نفوسیکه اسماء ایشان را منع نمود و اعراض و
اعتراض قوم ایشانرا از توجّه بازداشت باستقامت
تمام بر امر مالک انام قیام نمودند ایشانند نفوسیکه
کتب قبل و بعد بذکرشان ناطق و بر مقامشان
گواه صد هزار طوبی از برای آن نفوس که بحق
ناظرند و از غیرش منزّه و مقدّس و مبرا علیهم
سلام الله و تکبیره و رحمة الله و فضله

- 7 I beseech God, through them, that He may enable me and His loved ones to remain standing, firm and steadfast in such wise that no outcry of any clamorous soul, nor any plot of any treacherous schemer, may hinder us.

7 أسأل الله بهم ان يجعلني و اولیائه قائمین ثابتین
راستین علی شأن لا یمنعنا نفاق کلّ ناعق و مکر
کلّ ما کر غدار

- 8 And now, O My beloved! Some time ago your letter arrived; from it there wafted the sweet scent of turning, of response, and of steadfastness. After reading and becoming acquainted with its contents, this servant directed his steps towards the Most Exalted Court and laid it before the Holy Presence. When this was accomplished, the Tongue of Grandeur uttered words concerning my mention and the mention of my like, the full import of which I cannot grasp. I entreat Him, in all conditions, to confirm me in guarding that which the Tongue of grace uttereth in the Kingdom of the Bayan. His blessed word was this – exalted and glorified be He:

8 و بعد یا حبیبی چندی قبل نامه آنجناب رسید
عرف توجّه و اقبال و استقامت از او متضوّع
بعد از قرائت و اطلاع قصد مقام اعلی نموده
حضرت و عرضت تلقاء الوجه فلما تمّ نطق لسان
العظيمة بما لا يعرف بذکری و ذکر امثالی اسأله
فیکل الأحوال بأن یؤیدنی علی حفظ ما ینطق به
لسان العناية فیملکوت البیان قوله تبارک و تعالی

- 9 “In My Name, the Speaker in the Most Great Prison! Verily, He guideth the nations unto God, the Lord of pre-existence, and bringeth them nigh unto Him as a bounty from His presence. Verily, He is the Bountiful, the All-Generous.”

9 بسمی الناطق فی السّجن الأعظم انه یهدی الأمم
الی الله مالک القدم و یقرّبهم الیه فضلاً من
عنده و هو الفضل الکریم

- 10 “O thou that gazest toward the Most Exalted Horizon! The servant in attendance hath come with thy letter and laid it before My Face. We have sent down for thee that whereby thou wilt perceive the fragrance of My loving-kindness that hath outstripped all who are in heaven and on earth. This is attested by the Mother Book in this lofty station. We have perceived from thee the perfume of My love and of steadfastness in My Cause. Blessed art thou, and blessed whoso attaineth unto this mighty rank. Consider then, and call to mind what hath flowed from the tongues of the people of the Bayan who turned away from the Truth and disbelieved in God, the Lord of all worlds. They profess faith in the Point of the Bayan, yet disbelieve in Him Whom He sent in truth, and Whom He made the herald of this Announcement, through which the pillars of the divines were shaken and the earthquakes seized all tribes, save such as God, thy Lord, the Mighty, the Praised, willed to spare. I know not by what proof they once believed in God, nor for what cause they now have turned away from this luminous Horizon.”
- 10 یا ایها الناظر الى الأفق الأعلى قد حضر العبد الحاضر بكابك و عرضه تلقاء الوجه و انزلنا لك ما تجد منه عرف عنايتی التي سبقت من فی السموات و الأرض يشهد بذلك أم الكتاب في هذا المقام الرفيع وجدنا منك عرف حبي و الاستقامة على امری طوبى لك و لمن فاز بهذا المقام العظيم فانظر ثم اذكر ما نطق به اهل البيان الذين اعرضوا عن الحق و كفروا بالله رب العالمين يدعون الايمان بنقطة البيان و كفروا بالذى ارسله بالحق و جعله مبشراً لهذا النبأ الذى به اضطربت اركان العلماء و اخذت الزلازل كل القبائل الا من شاء الله ربك العزيز الحميد لم ادر بأى برهان آمنوا بالله من قبل و بأى امر اعرضوا عن هذا الأفق المنير
- 11 Now will it be mentioned in the Persian tongue, that all may understand and become aware of the guile, the plotting, and the heedlessness of the idolatrous souls.
- 11 بلسان پارسی ذکر میشود تا کل بیابند و بر خدعه و مکر و غفلت نفوس مشرکه آگاه شوند
- 12 A King of existence hath been manifested – His Revelation equivalent to all the Books of God, nay rather exceeding them – for from the Kingdom of His Will there hath descended that which hath encompassed the world. Yet they have denied Him, and in their fancy reckon themselves among the people of faith.
- 12 سلطان وجودیکه معادل جمیع کتب الهی بل ازیذ از ملکوت مشیتش نازل چنانچه عالم را احاطه نموده او را انکار نموده اند و بجان خود خود را از اهل ایمان می‌شمردند
- 13 By the life of God! The Point of the Bayan is, by reason of the injustice of these souls, engaged in lamentation and wailing.
- 13 لعمر الله نقطه بیان از ظلم آن نفوس بنوحه و ندبه مشغول است
- 14 Today, God – exalted be His glory – is in no wise in need of any other proof for the establishment of His Cause; He Himself maketh His Cause evident through that which He hath sent down from His presence and made manifest from His own Self.
- 14 امروز حق جلّ جلاله در اثباتش بهیچ امری محتاج نه آنه یتدلّ بما انزل من عنده و اظهر من لدنه
- 15 Convey to the friends of that land My greetings and gladden them with the bounties and favours of God, exalted be His glory. Ere long shall their eyes be cheered with that which God hath promised them. Verily, He is the most merciful of the merciful and the One Who, over all that are in the heavens and on earth, exerciseth His sway. End.
- 15 دوستان آن ارض را تکبیر برسان و بعنایت و الطاف حق جلّ جلاله بشارت ده سوف تقرّ عیونهم بما وعدهم الله انه هو ارحم الراحمين و المهيمين على من فی السموات و الأرضین انتهى
- 16 A hundred thousand praises and thanksgivings be unto the Desire of all the worlds, for that He causeth His friends to rejoice through the fragrance of one another's love, and transmuteth sorrow and care into joy and gladness. One word, if it proceed
- 16 صد هزار حمد و شکر مقصود عالمیان را که دوستان خود را از عرف محبت یکدیگر مسرور می‌فرماید و هم و غم را بی‌هجت و ابتهاج تبدیل مینماید یک کلمه که از قلب طاهر پاک ظاهر

from a heart pure and stainless, traineth the world of humanity and draweth it unto the Shore of the Friend. Unto Him be praise and gratitude in all conditions.

- 17 From Him do I entreat and hope that He may reckon you among the appointed standards, and may so vouchsafe you confirmation that no soul shall retain any pretext for turning aside or objecting.

- 18 The lamentation and sighing of this servant are because of those souls who behold the sun and yet set themselves to veil it, and – by the true Self of God – there is fear lest once again they should hide the creation behind the same doubts and fancies as of old, and for another twelve hundred years, nay even more, remain occupied only with contention one with another.

- 19 The hope is that the party of God will protect the people, will awaken the ignorant and arouse the heedless. Blessed is the just one who is fair in what hath appeared; and woe betide the heedless and the faithless.

- 20 As to what you have written concerning the noble and exalted handmaid, Varaqatu'l-Firdaws – upon her be the glory of God, the All-Glorious – this was presented in the Sacred, Inaccessible Court. The Tongue of Grandeur uttered these words:

- 21 “All the people of the world have been created for the knowledge of the True One and for service in His Cause. Yet love of outward adornments and occupation therewith have debarred and withheld all from the special bounties of God, exalted be His glory, to such a degree that they hesitate even in rendering those rights which are directly referable to the True One Himself – although the fruit thereof returneth unto the souls themselves. Blessed are the souls who are enkindled with the fire of love and who act according to that which hath been sent down in the Book. Until now, in proportion to what might be expended for the victory of the Cause, they have not yet been confirmed. By My life, all are heedless save whomsoever God willeth; for if they were to become aware of the station of the deeds of these days, they would gladly sacrifice their very lives, how much more their fleeting possessions.” End.

- 22 This lowly servant beseecheth the True One to confirm all, that they may rend asunder every veil and arise for the service of the Cause.

- 23 As to what you have written – that a command be issued for the delivery of the Huquq to the Leaf, upon her be the glory of God and His loving-kindness – according to the divine ordinance, some soul must, for the sake of God, remind

میشود عالم خلق را تربیت مینماید و به شطر دوست میکشاند له الحمد والمنة فيكل الأحوال

- 17 و از او سائل و آمل که آنجناب را از اعلام منصوبه محسوب فرماید و بشأنی توفیق عنایت نماید که از برای احدی مجال اعراض و اعتراض نماند

- 18 ناله این عبد و حنینش از نفوسی است که آفتاب را مشاهده مینمایند و بر ستر آن همت گاشته‌اند و نفسه الحق بیم آنست مجدد بظنون و اوهام قبل خلق را محجوب نمایند و هزار و دویست سنه دیگر بل ازید بمجادله بایکدیگر مشغول شوند

- 19 امید آنکه حزب الله ناس را حفظ نمایند جاهلان را آگاهی بخشند و غافلان را متنبه سازند طوبی لمنصف انصف فیما ظهر و ویل للغافلین و التارکین

- 20 اینکه در باره علیا مخدّره معظّمه ورقة الفردوس علیا بهاء الله الاهی مرقوم داشتند در ساحت اقدس عرض شد هذا ما نطق به لسان العظمة

- 21 جمیع اهل عالم از برای عرفان نفس حقّ و خدمت امرش خلق شده‌اند و لکن حبّ زخارف و اشتغال بآن کل را از عنایات مخصوصه حقّ جلّ جلاله منع نموده و محروم ساخته بشأنی که در اداء حقوقیکه بنفس حقّ راجعست متوقّفند و حال آنکه ثمره‌اش بخود آن نفوس راجع طوبی از برای نفوسیکه بنار محبت مشتعلند و بما نزل فی الکتاب عامل تا حین بقدریکه در نصرت امر صرف شود مؤید نشده‌اند لعمری کل غافلند الا من شاء الله چه اگر بر مقام اعمال این ایام مطلع شوند جان رایگان ایثار نمایند تا چه رسد باموال فانیه انتهی

- 22 این خادم فانی از حقّ میطلبد جمیع را مؤید فرماید تا کل حجابات را خرق نمایند و بر خدمت امر قیام کنند

- 23 و اینکه مرقوم داشتند امر صادر شود بر تسلیم حقوق الی الورقة علیا بهاء الله و عنایتیه حسب الامر باید نفسی عباد را لله متذکر نماید که شاید

the servants, that perchance they may be enabled to discharge the Huququ'llah, and thus attain unto a lofty station and an everlasting recompense.

بر اداء حقوق موقت شوند و تحصيل مقام على و اجر باقى نمايند

- 24 Let the funds be collected in the presence of a trustworthy person, and let him report the matter, that, in accordance with the Will of God, action may be taken. From those contributions, that portion which was formerly conveyed, on their behalf, to the presence of the Leaf, upon her be the glory of God, should again be delivered to her; and the details thereof should be set down in writing.

24 نزد امينى جمع شود و اخبار نمايند تا بارادة الله عمل شود و از آنجوه مقدارى كه بحضرت ورقه عليها ٩٦٩ [بهاء الله] از قبل ميرسيد برسانند و تفصيل را بنويسند

- 25 It is hoped that the heirs of Hadrat Mirza-yi-Marfu' – upon him be the glory and mercy of God – will be aided to follow in the footsteps of their honoured father, although some are veiled, some hesitant, and some wavering. It is to be hoped that the pure intention of that exalted and departed one will become the cause and reason of all-embracing divine bounties, and that he will not suffer his sons to be deprived of the abundant reward, the comely character, and the spending of their substance in the path of God. I entreat the Lord that He may confirm them in all that leadeth to the exaltation of His Word. God willing, the party of God will be granted success in that which hath been sent down in the Book.

25 اميد هست كه وراثت حضرت ميرزاى مرفوع عليه بهاء الله و رحمته موقت شوند و بر اثر قدم والد مشى نمايند حال كه بعضى محبوب و بعضى متوقف و بعضى متدنند اميد هست كه نيت خالص آنمرفوع مرحوم سبب و علت فيوضات كليّه گردد و ابنا را از اجر جزيل و خلق جميل و انفاق فى سبيل الله محروم نفرمايد از حق ميطلبم ايشانرا مؤيد فرمايد بر آنچه سبب ارتفاع كلمه است انشاءالله حزب الهى موقت شوند بر آنچه در كتاب نازل شده

- 26 As to what you have written regarding the saplings of the garden of knowledge and the leaves of the Lote-Tree of the love of the All-Merciful – upon them be the glory of God – who are related to your honoured self: this was submitted in the Holy Presence and attained the honour of being heard.

26 و اينكه در باره نهال بستان عرفان و اوراق سدره محبت رحمن عليهم بهاء الله كه بانجناب منسوبند مرقوم داشتند در پيشگاه حضور عرض شد و بشرف اصفا فائز

- 27 This is what was revealed for the son, Wali-Aqa – upon him be the glory of God:

27 هذا ما نزل لابن ولى آقا عليه ٩٦٩ [بهاء الله]

- 28 He is the Dawn shining from the horizon of the heaven of the Bayan.

28 هو المشرق من افق سماء البيان

- 29 This is a remembrance from Us for him who hath attained unto the lights of the Kingdom, when the Lord of Might came with manifest sovereignty. Say:

29 ذكر من لدنا لمن فاز بانوار الملكوت اذ اتى مولى الجبروت بسلطان مبين قل

- 30 Glorified art Thou, O Thou by Whose Name the seas of wisdom and knowledge have surged, and by the light of Whose Face the horizon of proof hath shone forth! I beseech Thee, by the Mother Book and by the breaths of Thy Revelation in the Abode [of eternity], to make me aided by Thy confirmations, steadfast in Thy Cause, gazing toward Thy horizon, and voicing Thy praise amongst Thy servants. Praise be unto Thee, O my God, for having caused me to appear in Thy days from the loins of one of Thy loved ones. I entreat Thee, by Thy power and Thy might, that Thou suffer me not to be deprived of that

30 سبحانك يا من باسمك ماجت بحار الحكمة و العرفان و بنور وجهك اشرق افق البرهان اسألك بأمر الكتاب و نفحات وحيك فى المآب بأن تجعلنى مؤيداً بتأييدائك و مستقيماً على امرك و ناظراً الى افقك و ناطقاً بثناءك بين عبادك لك الحمد يا الهى بما اظهرتنى فى ايامك من صلب احد من اوليائك اسألك بقدرتك و قوتك ان لا تجعلنى محروماً عما عندك و لا تخيبنى عما قدرته لأصفيائك و امنايك انا الذى

which is with Thee, nor disappoint me of that which Thou hast ordained for Thy chosen ones and Thy trusted ones. Verily, I am he who hath confessed, O my God, to Thy oneness and Thy singleness and to that which Thou hast sent down in Thy Book. There is no God but Thee, the All-Powerful, the One Who exerciseth His sway over whatsoever hath been and shall be.

اعترفت يا الهى بوحدانيتك و فردانيتك و بما
انزلته فى كتابك لا اله الا انت المقتدر المهيمن
على ما كان و ما يكون انتهى

31 And this is what was revealed for the daughter, Nuriyyih – upon her be the glory of God:

31 و هذا ما نزل للبنت نوريّة عليها بهاء الله

32 In My Name, sanctified above all names.

32 بسمي المقدّس عن الأسماء

33 O Leaf! Hear the Call of God from the Sinai of meanings. From the beginning of the creation of the world until this moment no such Call hath been raised. By My life! Through this sweetest Call, they that dwell in heaven and the inmates of the Kingdom of Names have been enraptured.

33 يا ورقه ندای الهى را از طور معانى بشنواز اوّل
خالق عالم تا حين چنين ندائى مرتفع نشده لعمري
بندائى الاحلّ انجذب من فى السماء و سگان
ملكوت الأسماء

34 Blessed is thy mother who gave thee suck, and thy father who reared thee. Know thou his worth and station, for he was the means of thy existence and the cause of thine acceptance. The whole world was in quest of him; yet when the lights of his being shone forth from the horizon of manifestation, all turned away from him. Thou, however, art accounted among those leaves whose names the Pen of the Most High hath inscribed upon the Crimson Scroll. Know thou, then, how exalted is this station, and be thou thankful unto the True One – exalted be His glory. The glory of God rest upon thy father and thy mother and upon thee, and upon those who have believed in God, the All-Sustaining, the Self-Subsisting.

34 طوبى از برای اميکه ترا شير داد و از برای ايکه
ترا تربيت نمود قدر و مقامش را بدان چه که
اوست واسطه وجود تو و اوست سبب اقبال
تو جميع عالم طالب و چون انوارش از افق ظهور
لامع و ساطع کل اعراض نمودند و تواز اوراق
محسوبی که در صحيفه حمرا از قلم اعلى مذکورند
قدر اين مقام اعلى را بدان و حقّ جلّ جلاله را
شاكر باش الباء على ايک و امک و عليك و
على اللّائى آمن بالله المهيمن القيوم

35 And this is what was revealed for another daughter, 'Ala'iyih – upon her be the glory of God:

35 و هذا ما نزل لبنت اخرى علائيّه عليها بهاء الله

36 In the Name of the one Friend.

36 بنام دوست يگّا

37 In this Day, whosoever attaineth unto the knowledge of the True One – exalted be His glory – is, in the Book, recorded and inscribed among the people of the Supreme Paradise; and whoso is heedless is, in the perspicuous Book, numbered with the people of Sijjin. Blessed is the soul whom this world hath not debarred from the Lord of what lieth beyond. By the life of God! If she be of the Leaves, she is accounted among the mightiest of men; and if she be of the weakest of servants, she is, in the sight of the All-Glorious, known among the champions.

37 امروز هر نفسى بمعرفت حقّ جلّ جلاله فائز
شد او از اهل فردوس اعلى در كتاب مذکور
و مسطور و هر نفسى غفلت نمايد او از اهل
سجين در كتاب مبين طوبى از برای نفسی که دنيا
او را از مالک ورى منع ننمود لعمري الله او اگر
از اوراق است از اقوى الرجال محسوب و اگر
از اضعف عباد است از ابطال عند غنى متعال
معروف

38 Blessed is the leaf whom the violent winds have not withheld from God, her Lord. We beseech the True One to keep the people of that household firm in His Cause and renowned by His Name. He is the All-Powerful, Whom the clamour of the

38 طوبى لورقة ما منعها ارياح عاصفات عن
الله ربّها از حقّ ميطلب اهل آن بيت را بر
امرش مستقيم فرمايد و باسمش معروف اوست
مقتدری که ضواء عالم و ظلم امم او را منع ننمايد

world and the injustice of the nations cannot hinder. His Will is the breaker of the wills of the world, and His purpose the slayer of the purposes of all. Verily, He is the One, the Single, the All-Powerful, the Almighty.

اراده اش قاصم اراده های عالم و مشیتش قاطع
مشیات آنه هو الفرد الواحد المقتدر القدير انتهى

39 And this is what was revealed for the sister – upon her be the glory of God:

39 و هذا ما نزل للأخت عليها بهاء الله

40 He is the One potent to accomplish whatsoever He willeth and desireth.

40 هو المقتدر على ما اراد ويريد

41 This is a Book which the Wronged One hath sent down in the Most Great Prison, wherein He maketh mention of a handmaiden among His handmaidens and a Leaf among His leaves, that the sweetness of My utterance may draw her nigh to the Kingdom of My might, the All-Glorious, the Inaccessible. Verily, We have made mention of thee with this wondrous mention, and We entreat God that He may make it a treasure for thee in His presence. Verily, He is powerful over all things.

41 كتاب انزله المظلوم في السجن الأعظم وفيه يذكر
أمة من امائه وورقة من اوراقه لتأخذها حلاوة
يباني وتقرّبها الى ملكوتي العزيز المنيع انا ذكرناك
بهذا الذكر البديع نسأل الله بأن يجعله كنزاً لك
عنده انه على كل شيء قدير

42 And this is what was revealed for another sister – upon her be the glory of God.

42 و هذا ما نزل للأخت اخرى عليها بهاء الله

43 He is the All-Knowing, the Speaker.

43 هو الناطق العليم

44 Glorified be He Who hath sent down the verses and made manifest the clear evidences, and in every station hath proclaimed: “Verily, there is no God but Me, the All-Subduing, the Self-Subsisting.” Every created thing hath heard the call of its Lord, whilst the people perceive it not. Verily, We have brought forth what was hidden in the treasures of knowledge and concealed in the Books of God, the Lord of all being. Blessed is the people that hath attained unto faith and believed in its Lord when He came with a manifest sovereignty. Take thou the Book of God with a power that cometh from Him; then render thanks unto thy Lord, the Mighty, the All-Loving. Thus have We sent down the verses and despatched them unto thee, that thou mayest remember thy Lord, the Lord of the Promised Day.

44 سبحانه من انزل الآيات و اظهر البينات و نطق
فيكل شأن انه لا اله الا انا المهيمن القيوم قد
سمع كلشيء نداء ربه و القوم هم لا يفقهون انا
اظهرنا ما كان مكنوناً في العلم و مخزوناً في كتب
الله مولى الوجود طوبى لأمة فازت بالايمان و
آمنت يربها اذ اتى بسلطان مشهود خدى كتاب
الله بقوة من عنده ثم اشكرى ربك العزيز الودود
كذلك انزلنا الآيات و ارسلناها اليك لتذكرى
ربك مالك اليوم الموعد

45 And this is what was sent down for the “Rib” (the kinswoman), upon her be the glory of God:

45 و هذا ما نزل للصلع عليها بهاء الله

46 He is the Seer, gazing from the horizon of the Kingdom.

46 هو الناظر من افق الملكوت

47 This is a Book which the King of kings hath sent down, wherein He maketh mention of His handmaidens who have believed in God, the One, the All-Informed. We, of a truth, have created all things that they may hearken unto My Call and recognize My Self, which exerciseth dominion over all who are in the heavens and on earth. Among men are those who have attained unto this recognition, severed from all that is in the realm of dust; and among them are those who have taken Satan, instead

47 كتاب انزله مالك الملوك وفيه يذكر امائه
اللائى آمن بالله الفرد الخبير قد خلقنا كلشيء
لاصغاء ندائى و عرفان نفسى المهيمنة على من
في السموات و الأرضين من الناس من فاز
بالعرفان منقطعاً عن الامكان و منهم من اتخذ
الشيطان لنفسه رباً من دون الله الا انه من
الصاغرين في كتاب الله العلى العظيم

of God, as a lord unto themselves. Verily, such are, in the Book of God, the Most High, the Most Great, numbered with the abased.

- 48 Take thou the Book of God with a power that cometh from Him; then be thou thankful unto thy Lord, the Mighty, the All-Praised. Verily, We have made mention of every servant who hath turned unto God, and of every handmaiden who hath directed her face unto His luminous Horizon. The glory that shineth from the heaven of My bounty rest upon thee, and upon every handmaiden whom the cavils of the divines and the insinuations of the froward have not debarred. End.
- 48 خذی کتاب الله بقوة من عنده ثم اشکری ربک العزیز الحمید انا ذکرنا کل عبد اقبل الى الله و کل امة اقبلت الى افقه المنیر البهاء المشرق من افق سماء فضلی علیک و علی کل امة ما منعها شبهات العلماء و لا اشارات المعرضین انتهی
- 49 The gracious favour of God – exalted be His glory – towards this station is such that all the tongues of the world are powerless and mute to render thanks for it; yet the servants remain heedless of this lofty and exalted rank, and are busied with their own imaginings.
- 49 عنایت حق جلّ جلاله بمقامیست که جمیع السن عالم از شکرش عاجز و قاصر و لکن عباد غافل از این مقام بلند ارجند آگاه نه باو هام خود مشغول
- 50 O beloved of my heart! In very truth the world is consumed by the fire of idle fancies and vain imaginings, and these have debarred the people from the True One. Today, a single word that floweth from the Pen of the Most High concerning a soul, and conferreth upon him an everlasting grace, is such a bounty that most of the people are wholly bereft of any understanding of its station – although all know full well that, save the True One, exalted be His glory, there hath been and will be no appointing and no helper. His loving-kindness and His tokens clothe this mortal world with the vesture of immortality.
- 50 یا حبیب فؤادی فی الحقیقه عالم از نار ظنون و او هام سوخته و خلق را از حق منع نموده امروز یک کلمه که از قلم اعلی در باره نفسی جاری و نازل او بعنایت سمردی فائز است اکثری از خلق از عرفان این مقام بی بهره و بی نصیب مع آنکه کل میدانند جز حق جلّ جلاله معین و ناصر نبوده و نخواهد بود عنایت و آثارش عالم فانی را بطراز باقی مزین فرماید
- 51 Consider the honoured Mustawfi Marfu' – upon him be the glory of God. In this world he toiled greatly; he preferred his children to his very eyes; and yet, after him, they failed to recognize his worth and did not walk in his footsteps.
- 51 در جناب مستوفی مرفوع علیه بهاء الله ملاحظه فرمائید در دنیا بسیار زحمت کشید اولادش را بر چشمهایش ترجیح میداد معذک بعد از او قدر و مقام او را ندانستند و بر قدمش مثنی نمودند
- 52 By the life of our Desire! That which remained with him and secured his eternal victory were the verses which, from the Pen of the Most High, were revealed especially in his name. One such verse is equivalent to a thousand heirs and a hundred thousand sons. Over and above the weighty Tablets, there was revealed, in connection with his visitation, a Most Holy, Most Exalted Tablet, which – by the life of God – nothing in existence can compare with. We beseech the Lord that He may likewise confirm his children, that they be not deprived of the water of life and may partake of the virtues of their father; verily, He is powerful over all things.
- 52 لعمر مقصودنا آنچه با اوست و سبب فوز ابدی او آیاتی بود که از قلم اعلی مخصوص او نازل شد بیک آیه آن هزار وارث و صدهزار اولاد معادله نمینماید علاوه بر الواح منیعہ یک لوح امنع اقدس در زیارتش نازل لعمر الله لا یعادلہ شیء من الأشياء از حق میطلبیم اولاد ایشانرا هم مؤید فرماید که شاید از بحر حیوان محروم نمانند و از فضائل پدر قسمت برند آنه علی کل شیء قدیر
- 53 As to what you have written regarding the honoured, exalted, blessed veiled one, the mother – upon her be the glory and
- 53 اینکه در باره مخدّره مرفوعه مبروره والده علیها بهاء الله و عنایتہ مرقوم داشتید عرض شد هذا ما نزل لها من ملکوت مشیة ربنا العلیم الخبیر

grace of God – this was submitted, and the following was revealed for her from the Kingdom of the Will of our Lord, the All-Knowing, the All-Informed:

54 He is the All-Forgiving, the All-Bountiful.

هو الغفور الكريم 54

55 Glorified art Thou, O Thou in Whose Name the heaven hath rained, the earth hath brought forth her fruits, the sun hath shone, the mysteries have been disclosed, and the tokens have appeared! I beseech Thee, by the ocean of Thy mercy, by the breaths of Thy Revelation, by the manifestations of Thy signs, that Thou wilt forgive Thy handmaiden who hath ascended unto Thee and who hath sought Thy bounty, Thy grace, Thy gifts and Thy loving-kindness. O my Lord! This is Thy Day, wherein the fragrance of the vesture of Thy bounty is stirred, and the sweet scent of Thy Word is diffused. I beseech Thee to deal with her in a manner that beseemeth Thee and Thy Days and that is worthy of Thy majesty and Thy sovereignty.

55 سبحانك يا من باسمك امطرت السماء و نبتت الأرض و اشرفت الشمس و ظهرت الأسرار و برزت الآثار اسألك بحر رحمتك و نفحات وحيك و ظهورات آياتك بأن تغفر امتك التي صعدت اليك و ارادت فضلك و جودك و مواهبك و الطافك اي رب فأنزل عليها من سحاب الكرم ما ينبغي لفضلك يا مالك القدم ايرب هذا يومك و فيه هاج عرف قيص جودك و تضوعت رائحة بيانك اسألك بأن تفعل بها ما ينبغي لك و لأيامك و يليق لعزك و سلطانك

56 Verily, Thou art He Whom naught can frustrate and Whom no affair can hinder. There is no God but Thee, the All-Powerful, the All-Forgiving, the All-Bountiful. End.

56 انك انت الذي لا يعجزك شيء و لا يمنعك امر لا اله الا انت المقتدر الغفور الكريم انتهى

57 Praise be to God! The departed, chastely veiled handmaiden hath been encompassed, from every side, by the mercy of God. It behoveth us to render thanks unto Him in all conditions, and to praise Him at morn and at eventide.

57 لله الحمد مخدّره مرحومه را از جميع جهات رحمت المحي احاطه نمود ينبغي لنا ان نشكره في كل الأحوال و نحمده في الغدو و الاصال

58 Likewise, the mention of the ascension of Jinab-i-Mulla Muhammad Hasan – upon him be the glory of God – unto the all-merciful Throne was heard with attentive ear. This is what was sent down for him from the heaven of grace and bounty – exalted and blessed be His Word:

58 و همچنين ذكر صعود جناب ملا محمد حسن عليه بهاء الله تلقاء عرش رحمانى باصفا فائز هذا ما نزل له من سماء الفضل و العطاء قوله تبارك و تعالى

59 In My Name, through which the ocean of forgiveness hath surged within the realm of existence.

59 بسمى الذي به ماج بحر الغفران في الامكان

60 Glorified be He Who hath sent down the verses in truth, made manifest the proof, made clear the path, spoken and caused all things to speak, that there is no God but He, the All-Subduing, the Self-Subsisting. God Himself beareth witness that there is no God but He, and that He Who hath come with the truth is the Lord of manifestation, the Speaker on Sinai, the One named in the very heart of Baha by the hidden secret, and inscribed by the Pen of the Most High in the Gospel, the Torah, the Psalms and the Qur'an. By Him the Straight Path hath appeared, the Balance hath been set up, the Trump hath been blown, and all affairs have returned unto God, the Lord of the Day of Resurrection.

60 سبحان الذي انزل الآيات بالحق و اظهر الدليل و اوضح السبيل و نطق و انطق الأشياء على انه لا اله الا هو المهيمن القيوم شهد الله انه لا اله الا هو و الذي اتى بالحق انه مالك الظهور و مكلم الطور و المذكور في كيد البهاء بالسر المستور و المرقوم من القلم الأعلى في الفرقان و الانجيل و التوراة و الزبور به ظهر الصراط و نصب الميزان و نفخ في الصور و رجع كل امر الى الله مالك يوم النشور

- 61 O My Pen! Make mention of him who is named Hasan with such a mention that therefrom the fragrance of the loving-kindness of God, the Lord of what was and what shall be, may be diffused. ان يا قلم اذكر من سمي بالحسن بذكر يتضوع منه عرف عناية الله رب ما كان وما يكون
- 62 Blessed art thou, O Hasan, inasmuch as thou didst bear witness to what God had borne witness, ere the creation of the heavens and the earth, and didst confess to that whereunto the Tongue of Grandeur confessed in His praiseworthy station. I testify that thou didst turn unto God when the servants turned away from Him, and didst answer thy Lord when the Call was raised between earth and heaven. طوبى لك يا حسن بما شهدت بما شهد الله قبل خلق السموات والأرض واعترفت بما اعترف به لسان العظمة في مقامه المحمود اشهد أنك اقبلت الى الله اذ اعرض عنه العباد واجبت مولاك اذ ارتفع النداء بين الأرض والسماء
- 63 Thou art he who attained unto the Tablet of God, His remembrance, His Days and His Manifestation. Blessed art thou, and blessed whoso draweth nigh unto thy resting-place and visiteth thee for the sake of that which the All-Merciful hath sent down from the heaven of certitude. Verily, he is among the doers of good in the Book of God, the Lord of the visible and invisible. Thou art he whom God hath adorned with the light of faith, forgiven as a bounty from His presence, caused to enter the supreme Paradise, and given to drink of the Kawthar of bestowal, in His Name, the One Who ruleth over the unseen and the seen. انت الذي فزت بلوح الله وذكره وایام الله و ظهوره طوبى لك و لمن تقرب الى رمسك و زارك بما انزله الرحمن من سماء الايقان انه من المحسنين في كتاب الله رب الملك و الملوك انت الذي زينك الله بنور الايمان و غفرک فضلاً من عنده و ادخلک في الجنة العليا و سقاك کوثر العطاء باسمه المهيمن على الغيب و الشهود
- 64 Glorified art Thou, O Lord of Names and Fashioner of the heavens! Thou knowest and beholdest that he heard Thy Call, turned unto Thy Horizon, and was enkindled with the fire of Thy love in days when the divines, the sages, and the men of letters turned aside from Thee. سبحانک يا مالک الاسماء و فاطر السماء تعلم و ترى انه سمع ندائك و اقبل الى افئک و اشتعل بنار حبک في ایام فيها اعرض عنک العلماء و العرفاء و الأدباء
- 65 O my Lord, adorn him, amidst the dwellers of Paradise, with the vesture of forgiveness, and illumine him with the light of Thy gifts and bounties, O Thou in Whose grasp is the world of creation and the Kingdom of eternity. There is no God but Thee, the All-Powerful, the All-Subduing, the Mighty, the All-Glorious. Praise be to God, the All-Knowing, the All-Wise. End. ارب زينه بطراز الغفران بين اهل الجنان و نوره بنور الموهبة و العطاء يا من في قبضتک ناسوت الانشاء و ملکوت البقاء لا اله الا انت المقتدر المهيمن العزيز العظيم الحمد لله العليم الحكيم انتهى
- 66 Blessed is he, and blissful his state, and happy his condition! He hath attained unto that which was the hope of this servant and the longing of the company of the near ones. طوبى له و نعيمًا له و هنيئًا له فائز شد بآنچه که این عبد و ملاً مقربین و مخلصین آترا راجی و آملند
- 67 By the Sun that dawneth from the horizon of the Bayan! In these days, death is indeed most beloved, if it be attained through the operation of the Pen of God. Yet this servant is, in very truth, greatly desirous of life also, that perchance a service might be vouchsafed him worthy of mention. I bear witness that this service which pertaineth unto this lowly one is great – yea, exceedingly great. From the Lord, exalted be His glory, we ask for confirmation; and from your honoured self قسم بافتاب افق بیان این ایام موت بسیار محبوبست اگر باثر قلم الله فائز شود ولكن زندگی را هم این خادم بسیار طالب چه که شاید خدمتی از او ظاهر شود که لایق و قابل ذکر باشد شهادت میدهم این خدمتیکه باین فانی راجعست عظیم و بسیار عظیمست از حق جلّ

we beg remembrance in prayer, that haply I may be enabled and may acquit myself thereof.

جلاله توفیق میطلبیم و از آنجناب هم التماس دعا
مینمایم که شاید موفق شوم و از عهده برآیم

68 As to what you have written regarding Jinab-i-Abu Talib Bey and Jinab-i-Khalil Aqa – upon them be the glory of God – some months ago Jinab-i-Aqa ‘Aziz’u’llah – upon him be the glory and grace of God – had written that Jinab-i-Abu Talib Bey had, some time previously, set out for Tabas, and that Jinab-i-Mir – upon him be the glory of God, the All-Glorious – had taught him the Faith, whereupon he attained the honour of belief; and that he, in turn, had taught Jinab-i-Khalil Aqa.

68 و اینکه در باره جناب ابوطالب بیک و جناب
خلیل آقا علیهما بهاء الله مرقوم داشتند چند شهر
قبل جناب آقا عزیزالله علیه بهاء الله و عنایت
نوشته بودند که جناب ابوطالب بیک چندی
قبل قصد طبرس نمودند و جناب میر علیه بهاء
الله الاهی او را تبلیغ نموده و بشرف ایمان فائز
گشته و او جناب خلیل آقا را

69 This matter had already been submitted in the Most Holy, Most Exalted Court of the All-Glorious, and two special Tablets for these two souls had, from the Pen of the Most High, been sent down and forwarded to Jinab-i-Aqa ‘Aziz’u’llah – upon him be the glory of God – that he might deliver them. And now that the matter hath once more been presented, these exalted words have been revealed concerning these two: exalted and blessed be His Word:

69 و این تفصیل از قبل در ساحت امین اقدس
اعلی عرض شد و دو لوح مخصوص ایندو از قلم
اعلی نازل و نزد جناب آقا عزیزالله علیه بهاء الله
ارسال شد که برسانند و این کوه هم که عرض
شد اینکلمات عالیات در باره این دو نازل قوله
تبارک و تعالی

70 In My Name, the One Who shineth forth from the Most Exalted Horizon.

70 بسمی المشرق من الأفق الأعلى

71 O Mir! The All-Powerful calleth out unto thee in this moment wherein He is seated upon the throne of certitude and summoneth all unto His luminous Horizon. Make mention of him who is named Abu Talib, unto whom thou didst make the path plain and whom thou didst call unto God, the One, the All-Informed.

71 یا میر آن القدر ینادیک فیهذا الحین الذی استوی
علی سریر الیقان و یدع کلّ الی افقه المنیر اذکر
من سنی بأیطالب الذی اوضحت له السبیل و
دعوته الی الله الفرد الخبیر

72 Verily, We have already made mention of him in a Tablet whence there flashed, from its horizon, the Sun of the loving-kindness of thy Lord, the compassionate, the All-Generous. Blessed art thou, for thou didst give him to drink of the Kawthar of knowledge and didst acquaint him with My straight Path.

72 انا ذکرناه من قبل بلوح لاحت من افقه شمس
عنایة ربک المشفق الکریم طوی لک بما سقیت
کوثر العرفان و عرفته سبیل المستقیم

73 We counsel him to the supreme steadfastness in this wondrous Cause. And We make mention of Khalil, who turned unto the All-Glorious in a Day when every ignorant and suspicious soul turned away from Him. Verily, We have made mention of him and of those who have believed, in such wise that from this mention the denizens of nearness inhale the fragrance of the loving-kindness of their Lord, the Mighty, the All-Praised.

73 انا نوصیه بالاستقامه الکبری علی هذا الأمر
البدیع و نذكر الخلیل الذی اقبل الی الجلیل فی
یوم اعرض عنه کل جاهل مریب انا ذکرناه
و الذین آمنوا بما یجد منه المقربون عرف عنایة
ربهم العزیز الحمید

74 Blessed is Abu Talib, for he broke, in the Day of God and in the Name of the Lord of all existence, the chains of the people, and turned unto the Most Exalted Horizon.

74 طوی از برای ابوطالب که سلاسل قوم را در
یوم الهی باسم حضرت قیوم شکست و بافق اعلی
توجه نمود

- 75 The people of the path have, in this Dispensation, for the most part been seen heedless. Blessed is the soul that hath attained unto the knowledge of the Speaker on Sinai. We entreat God to assist him, draw him nigh, and confirm him in effacing from his mind all that he hath heard aforetime, and in being awakened to that which he heareth today from the direction of the Prison from whose horizon the Sun of the Bayan hath shone forth with a command from before the All-Powerful, the Almighty.
- 76 The glory that dawneth from the heaven of My bounty rest upon thee, upon him, upon Khalil, and upon every steadfast, firm and upright soul. End.
- 77 This lowly one beseecheth the Lord that He may confirm them in that which leadeth to the exaltation of His Cause. In this Day, steadfastness is, in the sight of God, accounted among the greatest of deeds; for the evil ones, with the utmost deceit and craft, are striving to mislead sanctified souls, while they themselves remain wholly ignorant of the very foundation of the Cause.
- 78 This servant sendeth them his greetings and takbir, and for each one of them supplicateth confirmation and aid.
- 79 As to what you have written concerning Hadrat-i-Afnan, Jinab-i-Aqa Siyyid 'Ali – upon him be the glory of God, the All-Glorious: he, together with the Great Afnan, his brother, his mother, his sister, the sons of his sister, and those who are with them, are now dwelling in the neighbourhood [of the Holy Spot]. This is the third time that, according to permission, they have attained unto the Prison and are resting in the shade of the Lote-Tree.
- 80 God hath made attainment their companion, lodged them in His neighbourhood, and granted them that which had been inscribed by the Pen of the Most High and recorded in the Books of the Messengers. This lowly one hath proclaimed your mention before him; and he, in turn, is engaged in making mention of your honoured person.
- 81 All the bearers, the circumambulators, the travellers and voyagers convey to you their greetings and takbir.
- 82 Blessed is this exalted, impregnable station! Unceasingly doth this servant beseech the Eternal Beloved that He may aid your honoured self to unite hearts, enkindle souls with the fire of the love of God, and enable all to be confirmed, with utmost joy, longing and rapture, in clinging to and holding fast the wisdom of this Cause that hath come from God.
- 75 اهل طریق در اینظهور اکثری غافل مشاهده گشتند طوبی از برای نفسیکه بعرفان مکمل طور فائز شد نسأل الله بأن یوققه و یقرّبه و یؤیّده علی محو ما سمع من قبل و صحو ما یسمع الیوم من شطر السّجن الذی اشرقت من افقه شمس البیان امرأ من لدن مقتدر قدیر
- 76 البهآء المشرق من افق سمآء فضلی علیک و علیہ و علی الخلیل و علی کلّ ثابت راسخ مستقیم انتی
- 77 اینفانی از حقّ سائل و آمل که ایشانرا مؤیّد فرماید بر آنچه سبب ارتفاع امر اوست امروز استقامت از اعظم اعمال لدی الله مذکور چه که شیاطین بکمال خدعه و مکر در اضلال نفوس مقدسه ساعی و جاهدند مع آنکه از اصل امر بیخبر و غافلند
- 78 این عبد هم خدمت ایشان سلام و تکبیر میرساند و از برای هریک توفیق و تأیید میطلبد
- 79 اینکه در باره حضرت افنان جناب آقا سیّد علی علیه بهآء الله الأجبی مرقوم داشتند ایشان و حضرت افنان کبیر و اخوی و امّ و اخت و بنین اخت و من معهم حال در جوار ساکن و این کرّه کرّه سیم است که حسب الاذن بسجن فائز و در ظلّ سدره مستریح
- 80 قد جعل الله التّوفیق رفیقهم و اسکنهم فی جواره و رزقهم ما کان مسطوراً من القلم الأعلى و مذکوراً فی کتب المرسلین اینفانی تبلیغ ذکر آنحضرت را نمود و ایشانهم بذکر آنجناب ناطق
- 81 حاملین و طائفین و مهاجرین و مسافرین کل سلام و تکبیر میرسانند
- 82 حبّدا هذا المقام العزیز المتیع لازال اینعبد از محبوب بیزوال مسألت نموده که آنحضرت را تأیید فرماید بر تألیف قلوب و اشتعال نفوس بنار محبة الله و کل موفق شوند بحکمت هذا امر من لدی الله با کمال شوق و اشتیاق و شغف و اشتعال متمسک باشند و متشبّث

- 83 This is a favour vouchsafed to the weak; the strong must needs have regard unto them. The glory, the remembrance, and the praise of God rest upon your honoured person, upon those who are with you, and upon such as have confessed to that whereunto the Tongue of Grandeur hath testified – that there is no God but He, the Mighty, the Well-Beloved.
- این فضلی است از برای ضعیفا باید اقویا ملاحظه نمایند البهاء و الذکر و الثناء علی حضرتکم و علی من معکم و علی الذین اعترفوا بما اعترف به لسان العظمة انه لا اله الا هو العزيز المحبوب
- 84 Another matter: the mention of the exalted and blessed Jinab-i-Aqa Muhammad-'Ali – upon him be the glory of God – who ascended in Jeddah. In two places hath his name flowed from the Pen of the Most High: once in a Tablet revealed for his mother, the chaste and veiled one, and again in a Tablet revealed for Jinab-i-Mulla Ghulam-Husayn. He hath attained unto that which was the hope of this servant and the longing of the company of the near ones.
- عرض دیگر ذکر مرفوع مبرور جناب آقا محمد علی [علیه] ۶۶۹ [بهاء الله] که در جدّه صعود فرمودند در دو مقام از قلم اعلی نازل یکی در لوح مخدّره ام ایشان و آخر در لوح جناب ملّا غلامحسین قد فاز بما کان امل الخادم و آمال المقرّبین
- 85 The servant, on the third day of the blessed month of Ramadan, 1302 A.H.
- خادم فی سیم شهر رمضان المبارک ۱۳۰۲
- BRL_DA#083, BRL_HUQUQP#089x, GHA.105.04-05+07-10x, GHA.107.05x
- BRL_HUQUQ#089x, COC#1147x

BH00095

To: Baha'is of Manshad

Date: 1302-10-15 [1884-Oct-5]

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

One day I was sitting, bewildered by the Divine Cause and contemplating what had appeared in the land of Kaf and Ra (Kirman), wondering how these calumnies had arisen and how they were preventing the helpless people from the Divine Law. At that moment, I was reminded of the blessed verse of the Most Holy Book which was revealed at the beginning of imprisonment from the Holy Kingdom. His word, exalted be His grandeur: "O Land of Kaf and Ra! We, verily, see in thee that which is not pleasing unto God, and We behold in thee that which none knoweth except God, the All-Knowing, the All-Informed. And We perceive that which secretly and stealthily proceedeth from thee. With Us is the knowledge of all things, recorded in a lucid Tablet. Sorrow not on account of that which hath befallen thee. Erelong will God raise up within thee men possessed of mighty strength, who will magnify My Name with such constancy that neither will they be deterred by the evil

بسم ربنا الأقدس الأعظم العلی الأبهی

یومی از ایام نشسته بودم در امر الهی متحیر و در آنچه در ارض کاف و را ظاهر شده متفکر که آیا چه شده این مفتريات بمیان آمده و ناس بیچاره را از شریعه ربّانیه منع مینمایند در این حین بآیه مبارکه کتاب اقدس که در اول سجن از ملکوت مقدس نازل متذکر شدم قوله عزّ کبریا ان یا ارض الکاف و الرّاء انا نراک علی ما لا یحبه الله و نری منک ما لا اطلع به احد الا الله العليم الخبیر و نجد ما یمرّ منک فی سرّ السرّ عندنا علم کلّشیء فی لوح مبین لا تحزنی بذلک سوف یظهر الله فیک اولی بأس شدید یذکروننی باستقامة لا تمنعهم اشارات العلماء ولا تحجبهم شبهات المربیین اولئک ینظرون الله بأعینهم

suggestions of the divines, nor will they be kept back by the insinuations of the doubters. With their own eyes will they behold God, and with their own lives will they render Him victorious. These, truly, are of those who are steadfast.” I said: “God, the Most High, the Most Great, speaketh the truth.”

At that very moment, a letter arrived sealed by four individuals. By the life of my Purpose and the Purpose of all who are in earth and heaven, after seeing and considering it, I lamented for the Primal Point (may the spirit of all else be sacrificed for Him), for it was observed that the people of the Bayan had not understood a single letter of the Bayan of the All-Merciful and had not attained its purpose. For the purpose of the entire Bayan was the recognition of this Most Great Manifestation - were it not for Him, the Bayan would not have been revealed nor would its Revealer have appeared. Bewilderment was added to bewilderment, for that blessed Being throughout the entire Bayan counsels all to turn towards, submit to, and become as nothing before this Most Great Manifestation. How well the divine covenant was fulfilled and His testament carried out!

The exact copy of the letter that was received is as follows, and at the beginning of the letter the name of the True One – exalted be His glory – is not mentioned: “And among that which the Azalis have agreed upon in their response to confirmation without obstinacy or objection are two matters: The first is the announcement of the death of a man or woman sought after at a specified time and day or night of such and such a month and such and such an hour from a particular disease, together with his name and his mother’s name and his house and his quarter and his tribe and his clan – in short, that which individuates him in all his particulars. And the second is the announcement of the birth of a specified child, whether male or female, from a specified woman by her name and her father’s name, with the determination of a specified time and specified day and such and such an hour and such and such a month in that specified year. And God is the Guide to the path of righteousness, and He is the Helper in all circumstances. On the 21st of the honored month of Rajab, 1302.”

God is my witness to what hath befallen this evanescent servant. The Primal Point—may the spirit of all else but Him be sacrificed for His sake—hath said: “Whatever ye desire on that Day, ask ye it now from Me.” And He hath said: “I have not failed to counsel this people, nor to devise means for their allegiance to their Lord and their faith in God, their Creator. Should they believe in Him on the day of His manifestation, all who dwell on earth would at that time rejoice, as would

وینصرته بأنفسهم الا انهم من الراسخين انتهى قلت
صدق الله العلي العظيم

در همانن مکتوبی وارد و بختم چهار نفر مختوم
لعمبر مقصودی و مقصود من فی الأرض و
السماء که بعد از مشاهده و ملاحظه بر نقطه
اولی روح ما سواه فداه نوحه نمودم چه که
ملاحظه شد اهل بیان حرفی از بیان رحمن را
نیافتند و بمقصود نرسیدند چه که مقصود از
جمع بیان عرفان اینظهور اعظم بوده لولاه ما
نزل البیان و ما ظهر منزله حیرت بر حیرت
افزود چه که آنحضرت در جمع بیان وصیت
میفرماید جمع را باقبال و تسلیم و فنا و نیستی
در اینظهور اعظم خوب عهد الهی بجا آمد و
وصیتش عمل شد

صورة مکتوبیکه وارد شد بعینه اینست و در اول
مکتوبهم اسم حق جل جلاله مذکور نه و مما
اتفقت علیه الأزلیة عند جوابها علی التصدیق من
غیر عناد و ایراد کلمات الأولى الاخبار بموت
رجل او امرأة منشدی فی وقت معینة و يوم او
ليلة من شهر الفلانی و ساعة فلانية من مرض
معین مع اسمه و اسم امه و بیته و محلته و قبیلته
و عشیرته و بالجملة ما یشخص بجمع جزئیاته و
الثانیة الاخبار بتولد ولد معین من ذکر او انثی
من امرأة معینة باسمها و اسم ابیها مع تعیین وقت
معینة و يوم معین و ساعة کذا و شهر کذا فی
تلك السنة المعینة و الله الهادی الی سبیل الرشاد
وهو المستعان فی کل الأحوال فی ۲۱ شهر رجب
المرجب ۱۳۰۲

حق شاهد و گوا هست که بر اینعبد فانی چه
گذشت نقطه اولی روح ما سواه فداه میفرماید
آنچه در آن يوم میخواهید امروز از من سؤال
کنید و میفرماید من تقصیر نکردم از نصیحتم
این خلق را و تدبیرم بجهة اقبالشان پروردگار و
ایمانهم بالله بارئهم اگر مؤمن شوند باو يوم ظهور
او جمع من علی الأرض در آنوقت مسرور
میشود کینونت من چه که کل رسیدند بذروه
وجودشان و واصل شدند بطلعة محبوبشان و
ادراک نمودند آنچه ممکن بود در امکان از تجلی
مقصود ایشان والا محزون میگردد فؤاد من بآئی
قد ریت کثیء لذلك فکیف یحتجب احد

Mine own Essence, for all would have attained the summit of their existence, would have gained access to the countenance of their Beloved, and would have apprehended all that was possible within contingent being from the revelation of their Object of desire. Otherwise, My heart would be saddened, for I have nurtured all things for this purpose—how then could anyone remain veiled?” Thus concludeth His mighty and exalted utterance. And He saith, blessed and exalted be His words: “O God! Do Thou nurture all who are in the heavens and on the earth and whatsoever lieth between them for the day of Thy manifestation, that when the Manifestation of Thy Self reciteth a verse from Thee, all may declare: ‘Yea, praise be unto Thee! There is none other God but Thee! We all do truly believe in what God hath promised us in the Bayan.’”

How well they heeded the counsels of God! A hundred thousand praises upon the people of the Bayan! He declareth that at the mere hearing of a single verse all would acknowledge Him. Now, the equivalent of all heavenly Books—nay, more—hath been sent down in every mode from the heaven of God’s Will. Yet they write anew asking for details about the pregnant mirror-bearer from Manshad—what she carrieth in her womb and when she will deliver! By the life of my Beloved, and the Beloved of all who are in earth and heaven, the very eye of justice weepeth, and equity crieth out in anguish!

In the thirteenth chapter of the second Vahid of the Bayan He says, exalted be His glory, the gist of this chapter is that no questions are permitted concerning Him Whom God shall make manifest except about that which befits His station, for His station is the pure manifestation itself, such that even the essence of manifestation in the essence of manifestation appears in His shadow. Despite this clear and evident command, now observe what the people of the Bayan have said and done and what questions they have asked. O people! Fear God and do not invalidate the truth through your own imaginings. Cast aside that to which you cling and turn unto Him. Verily He is the Forgiver, the Merciful. Do they imagine that today any thing among things or any matter among matters can benefit anyone? Nay, by the Self of the All-Merciful! All that is thereon shall perish save those who have clung to His cord and held fast to His hem.

One of the provisions of the Pen of the All-Merciful in the Bayan is that He says at the beginning of every nineteenth year, each of the people of the Bayan should write to one another a book proving Him Whom God shall make manifest. His purpose was that at the appointed time of the Manifestation, which is the nineteenth year as is known in the Kitab-i-Hayakil,

الى آخر بيانه چلّ و عزّ و ميفرمايد قويله تبارك و تعالى فلتربين اللهم كل من في السموات و الأرض و ما بينهما ليوم ظهورك على شأن حين ما يتلو مظهر نفسك آية من عندك كل يقولون بلى سبحانك ان لا اله الا انت انا كل بما قد وعدنا الله في البيان لمؤمنون انتهى

خوب وصايای حق را اصغا نمودند صدهزار آفرین بر اهل بیان ميفرمايد حين اصغاء يك آيه كل اقرار نمايند حال معادل جميع كتب سماوى بل ازيد در هر شأنى از سماء مشيت نازل تازه مینویسند تفصيل مرأه حامله منشادیه را ذکر نما که چه در بطن دارد و چه وقت میگذازد لعمر محبوبى و محبوب من فى الأرض و السماء عين عدل ميگرید و انصاف واغوثاه ميگوید

در باب ثالث عشر از واحد ثانی بیان ميفرمايد قويله عزّ و جلّ ملخص اين باب آنکه سؤال عمن يظهره الله جايز نيست الا از آنچه لايق باوست زيرا که مقام او مقام صرف ظهور است حتى نفس ظهور در نفس ظهور در ظلّ او ظاهر انتهى مع اين امر واضح مبين حال مشاهده نمايند که اهل بيان چه گفته اند و چه کرده اند و چه سؤال نموده اند يا قوم اتقوا الله ولا تدحضوا الحق بما عندكم ضعوا ما تمسکتم به و توبوا اليه انه هو التواب الرحيم آيا گمان مينمايد امروز شيئى از اشیاء و يا امرى از امور نفع ميبخشد احدى را لا و نفس الرحمن كل من عليها فان الا من تمسک بحبله و تشبث بذيله

يکى از تدبيرات قلم رحمن در بيان آنکه ميفرمايد در رأس سنه نوزده هر يك از اهل بيان کتابى در اثبات من يظهره الله بیکديگر بنويسند و مقصود آنحضرت آنکه در ميقات ظهور که سنه نوزده است چنانچه در کتاب هياکل معلوم است لسان و قلم و خاطر كل بذكر او و اثبات امر او مشغول باشند و کلمه ردی از نفسى ظاهر نشود سبحان الله حال در رفيق اعلى مشاهده ميفرمايند که چه وارد شده و چه گفته اند بسيار عجيبست که از اهل منشاء مثل اين امور ظاهر شده

بارى بعد از ملاحظه مکتوب اينعبد متحير ماند تلقاء وجه عرض شود و يا ستر از خوف آنکه مباد در ستر تقصيرى رود لذا قصد مقام اعلى و

the tongue, pen and thought of all should be occupied with His remembrance and the proof of His Cause, and that no word of denial should issue from any soul. Glory be to God! Now in the Supreme Horizon He observes what has transpired and what they have said. It is most strange that such things have appeared from the people of Manshad.

In any case, after observing the letter, this servant was perplexed whether to present it before His countenance or conceal it, fearing lest there be some negligence in concealing it. Therefore, placing my trust in God, I intended to approach the Most Exalted Station and Supreme Summit until I arrived and stood silent and speechless until He, exalted be His glory, said: "O servant who is present! What do you have in your hand?" I submitted: "A letter has come." He commanded: "Read it to the end." It was submitted. Then the Tongue of the All-Bountiful spoke these exalted words in reply:

O servant in attendance! What became of the divine counsels? Where have all those covenants and pledges gone? Today the Mother Book speaks and the Mother of the Bayan is manifest. These matters were not and are not worthy of mention. They have not taken their portion from the ocean of divine counsel nor received their share from the sea of the All-Merciful's wisdom. Any soul who today, after hearing this Most Great Cause, hesitates less than a moment is not worthy of mention. All books are dependent and conditioned upon the Word of this Manifestation. Today no mention and no deed is of benefit except by God's leave, exalted be His glory. Say: The Will of God is other than your wills, and His way is other than your ways. He walks not in your paths nor follows your desires. He calls those on earth and guides them to His straight path. Whoso turns toward Him has attained all good, and whoso turns away is among the people of the fire in a mighty Book.

O servant who is present! It would be most regrettable if the people of the Bayan were to be seen as more lost than the people of the Furqan. After centuries and ages of tribulation, the final fruit of their deeds was that they unanimously martyred the Lord of the world, both the learned and the ignorant. I abhor using the word 'curse', otherwise the Supreme Pen would have written: 'Lo! The curse of God be upon the wrongdoing people!' In this Most Great Revelation and Momentous Announcement, the Supreme Pen has saved certain divines and raised them from the pit of fancy and vain imaginings. We now beseech God for their steadfastness. In one of the Tablets it is revealed: The divines in this Revelation are as sight unto the body of the world and as spirit unto physical forms. May God protect them from the deceit and trickery of heedless souls.

ذروهء علیا متوکلّاً علی الله نمودہ الی ان حضرت و وقت ساکناً صامتاً الی ان قال جلّ جلالہ یا عبد حاضر چه در دست داری عرض کردم نامہائی آمدہ فرمودند اقرء الی آخر عرض شد بعد لسان و ہاب در جواب باینکلمات عالیات ناطق قولہ جلّ کبریائہ

یا عبد حاضر وصایای الہی چه شد آنہمہ عہدہا و میثاقہا بجا رفت امروز امّ الکتاب ناطق و امّ البیان ظاہر این امور لایق ذکر نبودہ و نیست از بحر نصیح الہی قسمت نبرده اند و از دریای تدبیر رحمائی نصیب برنداشتہ اند ہر نفسی الیوم بعد از استماع این امر اعظم اقلّ من آن توقّف نماید او قابل ذکر نہ جمیع کتب بکلمہ اینظہور معلق و منوط امروز هیچ ذکر و هیچ عملی نفع نمیبخشد جز باذن حقّ جلّ جلالہ بگو ارادۃ الله غیر ارادہ های شماس و سبیل او غیر سبیلہای شما آنہ لا یمشی فی طرقکم و لا یتبع اہوائکم آنہ یدعو من علی الأرض و یدہم الی صراطہ المستقیم من اقبل آنہ فاز بکلّ الخیر و من اعرض آنہ من اهل الجحیم فی کتاب عظیم

یا عبد حاضر بسیار حیفست اهل بیان اخسر از اهل فرقان مشاہدہ شوند بعد از زحمتهای در قرون و اعصار آخر نتایج اعمالشان آن شد کہ سید عالم را بالاجماع از عالم و جاہل شہید نمودند از لفظ لعنت کراہت دارم والا قلم اعلی میفرمود الا لعنة الله على القوم الظالمين در اینظہور اعظم و نبأ عظیم قلم اعلی بعضی از علما را نجات داد و از بثر ظنون و اوہام برآورد حال از حقّ استقامت آن نفوس را میطلبیم در یکی از الواح نازل علمای در اینظہور بمنزلہ بصرند از برای ہیکل عالم و مانند روحند از برای اجساد حقّ ایشانرا از مکر و خدعہء نفوس غافلہ حفظ فرماید

ای عباد امروز روز مکاشفہ و شہود است مشغول بسؤال و جواب مشوید براسستی بر خدمت امر قیام نمائید در یکی از الواح این آیہ کبری نازل لیس هذا يوم السؤال ينبغي لمن سمع النداء من الأفق الأعلى يقوم ويقول لبیک یا الہ الأسماء و لبیک یا مقصود العالمین

بگو ای عباد ضغینہ و بغضا لایق نہ باید کلّ بہمت تمام بر اتحاد نار جہانسوز قیام نمائید تا عالم

O servants! This is the Day of revelation and witnessing. Occupy not yourselves with questions and answers. Arise in truth to serve the Cause. In one of the Tablets this most great verse was revealed: "This is not the Day for questions. It behooveth him who hath heard the Call from the Supreme Horizon to arise and say: 'Here am I, O God of Names! Here am I, O Desire of the worlds!'"

Say: O servants! Hatred and animosity are unseemly. All must arise with complete determination to extinguish this world-consuming fire, that the world may be purified and adorned as befitteth it. Ye have all witnessed the Shi'ih sect - ye all know their claims and the deeds and actions of that party. Now strive that perchance the people may be preserved from the fire of self and passion.

O fair-minded ones! Consider the recent letter which the people of Manshad wrote in rejection of the Truth and opposition to it, sealing it with their seals, and likewise consider the gathering of the idolaters in the Mother City, what conditions they set for faith, saying that if these appeared they would believe, and if not, then nay. God, exalted be His glory, speaks through the tongue of those idolaters, blessed and exalted be His Word: "And they say: 'We shall not believe in thee until thou cause a spring to gush forth for us from the earth; or thou have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly; or thou cause the heaven to fall upon us in pieces, as thou hast pretended; or thou bring God and the angels face to face with us; or thou have a house adorned with gold; or thou ascend up into heaven; and even then we will put no faith in thine ascension until thou bring down for us a book that we can read.'"

That which is mentioned is for pure and assured souls; otherwise, it increaseth the wrongdoers in naught but loss. O people of the earth! Hear ye the words of the All-Merciful in the Qur'an. He relateth that the idolaters said: "We will not believe in thee until thou cause a spring to gush forth for us from the earth, or thou have a garden of date-palms and grapes and cause rivers to gush forth abundantly therein, or thou cause the heaven to fall upon us in pieces as thou hast claimed, or thou bring God and the angels as a surety, or thou have a house of gold, or thou ascend to heaven." And then from the depths of their hatred they said: "We will not believe in thy ascension unless thou bring down for us a book that we can read." Such was their hardheartedness that they said: "O God! If this be indeed the truth from Thee, then rain down stones on us from heaven, or bring us a painful doom!"

ظاهر شود و بما ینبغی مزین گردد حزب شیعه را کل دیده‌اید ادعاهای آن نفوس و اعمال و افعال آنحزب را کل میدانید حال جهد نمائید شاید ناس از نار نفس و هوی محفوظ ماند

ای منصفین در مکتوب جدید که اهل منشاد اعراضاً عن الحق و اعتراضاً علیه نوشته و بخاتمها مختوم نموده نظر نمائید و همچنین در اجماع مشرکین در امّ القری که چه امور را شرط ایمان قرار دادند که اگر ظاهر شود ایمان آورند والا فلا حق جل جلاله از لسان آئمشرکین میفرماید قوله تبارک و تعالی و قالوا لن تؤمن لک حتی تفجر لنا من الأرض ينبوعاً او تكون لک جنة من نخيل و عنب فتفجر الأنهار خلالها تفجيراً او تسقط السماء کما زعمت علينا کسفاً او تأتی بالله و الملائكة قبیلاً او یکون لک بیت من زخرف او ترقی فی السماء و لن تؤمن لرقیک حتی تنزل علينا کتاباً نقرؤه الى آخر

آنچه ذکر میشود از برای نفوس خالصه مطمئنه است والا لا یزید الظالمین الا خساراً ای اهل ارض بشنوید قول رحمن را در فرقان میفرماید مشرکین گفتند هرگز ایمان نمیآوریم بتو تا آنکه جاری نمائی از برای ما چشمه‌ئی در زمین یا باشد از برای توستانی از خرما و انگور و جاری سازی در آن نهرها یا فرود آوری آسمانرا بر ما پاره پاره همچنانکه ادعا کرده‌ئی یا بیاری خدا و قبیلی از ملائکه را شاهد و گواه یا باشد از برای تو بیقی از زخارف دنیا یا باسمان صعود نمائی و بعد از غایت بغضا گفته‌اند هرگز بصعود هم ایمان نمیآوریم تا آنکه نازل نمائی بر ما کتابی را که قرائت نمائیم او را قساوت بمقامی بود که گفته‌اند اللهم ان کان هذا هو الحق من عندک فأمطر علينا حجارة من السماء او ائتنا بعذاب الیم

در شرایط ایمان آن نفوس و شرایط ایمان این نفوس جدیده بسیار تفکر لازم طوبی از برای متنبهین و متنبهین یعنی آن نفوسیکه از نسمة الله بیدار شده‌اند و بافق اعلی توجه نموده‌اند منقطعاً عن الدنیا و ما فیها لعمر الله ایشانند اهل بها و اصحاب سفینه حمرا که در کتاب اسماء از قلم اعلی جاری شده امروز نقطه اولی نوحه مینماید و جمیع اشیاء محزون چه که مقامیکه معادل کتب قبل و بعد از سماء مشیتش نازل و همچنین

In reflecting upon the conditions of faith for those souls and the conditions of faith for these new souls, much contemplation is required. Blessed are they who are awake and alert - those souls who have been awakened by the divine breeze and have turned toward the Most Exalted Horizon, detached from the world and all that is therein. By the life of God! These are the people of Baha and the companions of the Crimson Ark mentioned by the Supreme Pen in the Book of Names. Today the Primal Point laments, and all things are saddened, for they have denied Him whose station equals all the books before and after that descended from the heaven of His Will, and whose manifestations of power and grandeur shone forth like the sun.

Glory be to God! How hath heedlessness so seized these souls that after years of reading the Qur'an, they remained so unaware as to speak like the idolaters. A hundred thousand pities that the people of the Bayan have been afflicted with the chronic diseases of old. Ibn-i-Ja'far-i-Kirmani claimed: "I possess a hundred books from the Primal Point and so-and-so." Say: Thou hast lied, by the Lord of the Ka'bah! By God, thou hast spoken without justice. In any case, whatever is from the Primal Point must be sent to the Most Holy Court, for it depends upon acceptance, and as for that which is from others - read some of it and judge fairly. By the life of God! It cannot compare with a single verse. We are not concerned with rejection or acceptance, but for the sake of God We say this much: you had and have no knowledge of the foundation of the Cause and its Founder. By the life of God! This one word would guide the fair-minded to the sweet and flowing fountain, but now you are found sleeping. Ask God to awaken you with the breezes of the springtime of divine knowledge and draw you to the Most Exalted Horizon. Verily, He is powerful over all things.

The Supreme Pen laments for itself, for matters have reached such a state that the Truth Itself writes proofs. O ye who possess ears, hearken with pure ears to this verse of the Qur'an. His blessed words, exalted is He: "If the Truth had followed their desires, verily the heavens and the earth and whosoever is therein would have been corrupted." He says that if the Truth had followed their desires, surely the heavens and earth and all within them would have been corrupted. O people! Hear the call of the Wronged One and abandon your desires. Fix your gaze upon the Will of God and hold fast to His Purpose. He manifests whatsoever He willeth. Blessed is the one whose will is annihilated in His Will and whose desire is dissolved in His Desire. Thus hath spoken the Truth, and He guideth the Way.

ظهورات قدرت و عظمتش بمثابه شمس ظاهر
و لائح او را انکار نموده اند

سبحان الله چگونه غفلت این نفوس را اخذ
کرده که سالها قرآن را قرائت نمودند و اینقدر
ملفت نشدند که بمثل مشرکین تکلم نمایند
صد هزار حیف که اهل بیان بامراض مزمنه
قبل مبتلا گشتند ابن جعفر کرمانی گفته صد
کتاب از نقطه اولی و فلان نزد من موجود
است قل کذبت ورب الکعبة ایم الله به
بی انصافی تکلم نموده ای باری در هر حال آنچه
از نقطه اولی است باید بساحت اقدس ارسال
نمائی چه که معلق است بقبول و آنچه از دون
اوست قدری آرا قرائت نما و انصاف ده لعمر
الله با یک آیه معادله نمینماید ما برد و قبول
کار نداریم ولكن لوجه الله اینقدر میگوئیم که
از اصل امر و مؤسس آن اطلاع نداشته و
ندارید لعمر الله منصف را این یک کلمه بمنیع
عذب فرات سائق هدایت نماید ولكن حال ناظم
مشاهده میشوید از حق بطلید شما را از نسایم
ربیع عرفان بیدار نماید و بافق اعلی کشاند انه
علی کلشی قدیر

ان القلم الاعلی یوح علی نفسه چه که کار بجائی
رسیده که نفس حق استدلالیه مینویسد ای
صاحبان آذان این آیه فرقان را باذن طاهره
اصغا نمائید قوله تبارک و تعالی و لو اتبع الحق
اهوائهم لفسدت السموات و الارض و من فیهن
الی آخرها میفرماید اگر حق متابعت مینمود
خواهشهای ایشانرا هراینه فاسد شده بود آسمانها
و زمین و آنچه در آنهاست ای قوم ندای مظلوم
را بشنوید و از هواهای خود بگذرید باراده الله
ناظر باشید و بمشیتش متمسک آنچه را بخواهد
ظاهر میفرماید طوبی از برای نفسیکه مشیتش
در مشیت او فانی و اراده اش در اراده اش
کذلک نطق الحق و هو یهدی السبیل

حال در صفت مؤمن موقن که حق از او
اخبار داده تفکر نمائید قوله تبارک و تعالی و اذا
سمعوا ما انزل الی الرسول تری اعینهم تفیض
من الدمع مما عرفوا من الحق یقولون ربنا آمنا
فاکتبنا مع الشاهدین و در باره مشرکین و
مخالفین که بهواهای خود حجت از برای خود
اخذ نموده اند میفرماید قوله تبارک و تعالی و لو

Now contemplate the attributes of the assured believer of whom God hath given tidings. His blessed words, exalted is He: "And when they hear what hath been revealed to the Messenger, thou seest their eyes overflow with tears because of what they have recognized of the truth. They say: 'Our Lord, we believe; write us down among the witnesses.'" And concerning the idolaters and opponents who have taken their own desires as proof for themselves, He says, blessed and exalted is He: "Even if We had sent down the angels unto them, and the dead had spoken unto them, and We had gathered all things before them, they would not have believed unless God had so willed. However, most of them are ignorant."

This blessed verse refers to souls who have ever risen in opposition and clung to their vain imaginings and turned away from the proof and testimony of God, exalted be His glory. He saith: "Even if We had sent down the angels unto them, and the dead had spoken unto them, and We had gathered together before them all things in multitude, they would not have believed in God, exalted be His glory." And "They swear their strongest oaths by God that if a sign should come to them, they would surely believe in it. Say: Signs are in the power of God alone, and what will make you realize that even if they came, they would not believe?" O assembly of Manshad! Be not as those who in the time of the Seal said: "By God, if He should turn Mount Safa into gold, or raise our dead to testify to the truth of His prophethood, we would believe."

Throughout all His verses, God, exalted be His glory, hath rejected the deniers and made mention of those who are assured of His signs, in a manner befitting their faith and their turning unto God, the Single, the One, the All-Knowing, the All-Wise. Moreover He saith, blessed and exalted be He: "Are they waiting to see if the angels come to them, or thy Lord, or certain of the signs of thy Lord? The day that certain of the signs of thy Lord do come, no good will it do to a soul to believe in them then."

Now ponder upon these verses and take heed, that perchance through divine proof and testimony ye may find your way to the straight path.

Concerning those souls who turn away from the rays of the Sun of Certitude, the Blessed and Exalted One declares: "Most of them follow nothing but conjecture. Surely conjecture can be of no avail against Truth. Verily God is well aware of all they do." Ponder upon this blessed verse. Concerning those souls who are deprived and forbidden from seeing and hearing, He says, blessed and exalted be He: "Among them are some

انما نزلنا اليهم الملائكة و كلمهم الموتى و حشرنا عليهم كلشيء قبلاً ما كانوا ليؤمنوا الا ان يشاء الله ولكن اكثرهم يجهلون

این آیه مبارکه در ذکر نفوسی است که لازال باعتراض قیام نموده اند و بهوای خود تمسک بسته اند از حجت و برهان حق جلّ جلاله اعراض کرده اند میفرماید اگر نازل کنیم ما بسوی ایشان ملائکه را و تکلم نماید ایشانرا موتی و جمع آوریم بر ایشان از هر شیء گروه گروه ایمان نیاورند بحقّ جلّ جلاله و اقساموا بالله جهد ایمانهم لئن جاتهم آية ليؤمنن بها قل انما الآيات عند الله و ما يشعركم انها اذا جاءت لا يؤمنون ای مجمع منشاد نباشید از نفسیکه در ظهور خاتم میگفتند والله اگر کوه صفا را طلا نماید یا جمعی از مرده های ما را زنده کند که بر صدق نبوتش گواهی دهند ایمان میآوریم

در جمیع آیات حقّ جلّ جلاله منکرین را طرد فرموده و موقنین بآیات را ذکر نموده بما ینبغی لایمانهم و اقبالهم الی الله الفرد الواحد العليم الحکیم و همچنین میفرماید قوله تبارک و تعالی هل ينظرون الا ان تأتيم الملائكة او يأتي ربك او يأتي بعض آيات ربك يوم يأتي بعض آيات ربك لا ينفع نفساً إيمانها

حال در این آیات تفکر نمائید و پند گیرید شاید از حجت و برهان الهی بصراط مستقیم راه یابید

در باره نفوس معرضه از انوار آفتاب یقین میفرماید قوله تبارک و تعالی و ما يتبع اكثرهم الا ظناً ان الظن لا يغني من الحق شيئاً ان الله عليم بما يفعلون در این آیه مبارکه تفکر نمائید در باره نفوسیکه از مشاهده و اصفا محروم و ممنوعند میفرماید قوله تبارک و تعالی و منهم من يستمعون اليك ا فانت تسمع الصم ولو كانوا لا يعقلون و منهم من ينظر اليك ا فانت تهدي العمى ولو كانوا لا يبصرون فاعتبروا يا اولی الأبواب

بشنوید ندای مظلوم را و از جهل بعلم راجع شوید و از اعراض باقبال و از غدیر ببحر اعظم جهد نمائید شاید از فیوضات فیاض حقیقی محروم

who listen to thee; but canst thou make the deaf to hear even though they are devoid of understanding? And among them are some who look toward thee; but canst thou guide the blind even though they see not? Take heed, O ye who are endued with understanding!"

Hearken unto the call of the Wronged One, and turn from ignorance to knowledge, from turning away to acceptance, and strive to proceed from the rivulet to the Most Great Ocean, that ye may not be deprived of the outpourings of the True Bestower. This is the Day of vision, for the highest horizon is resplendent and manifest, and the Day of hearing, for the call of the Intended One is raised. This is that Day which hath been mentioned in all the Books and Scriptures. This deafness and blindness is indeed divine retribution and the recompense of deeds, yet we beseech God, exalted be His glory, to assist all and deprive none from the ocean of divine unity on this Day.

Consider this objection of the idolaters, that perchance the breeze of fairness may waft from the direction of the heart and purify all members. The Blessed and Exalted One declares: "Those who disbelieve say: 'Why is not a sign sent down to him from his Lord?'" Observe how whatever was manifested from God, exalted be His glory, the idolaters were not content therewith, but desired according to their own vain imaginings whatsoever they wished. O ye who count yourselves as believers, do ye acknowledge or not that He "doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth"? Ye must to-day contemplate with fairness the proof of God and consider His evidence. By the life of God! This is spoken for the sake of God. The harm and benefit of the world revert to its people, as every discerning one and every informed sage doth testify. Fear God, O people, and be not among the wrongdoers.

Consider this verse: "If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak..." The purpose is that the idolaters among the Quraysh and those who turned away demanded such things from that holy Being that they might believe. The heavens lament and the dwellers of the highest Paradise wail. The idolaters of that age clung to such matters, and now certain followers of the Bayan are observed to be lower than those souls, for they have asked Him to reveal the gender of an expectant woman, who she is, what she carries in her womb and when she will deliver. Verily the very essence of seeking forgiveness doth ask forgiveness in this station for what they have said and say. Glory be to God! Is the mention of such matters befitting? Nay, by God! Yet this Wronged One standeth alone in the Cause and beseecheth God not to deprive His servants

نمائید امروز روز بصر است چه که افق اعلی روشن و ظاهر و روز سمع است چه که ندای مقصود مرتفع امروز است آروزی که در جمیع کتب و صحف مذکور است باری این کروی و کوری قهر الهی است و جزای اعمال و لکن از حق تعالی شأنه میطلبیم کل را مؤید فرماید و از بحر توحید الیوم محروم نسازد

در این اعتراض مشرکین نظر نمائید شاید نسیم انصاف از بین قلب مرور نماید و جمیع اعضا را طاهر فرماید قوله تبارک و تعالی و يقول الذین کفروا لو لا انزل علیه آیه من ربه الی آخرها میفرماید میگویند آنچنان کسانی که کافر شدند چرا فرو فرستاده نشد بر او آیتی از پروردگارش ملاحظه نمائید آنچه از حق جل جلاله ظاهر میشد مشرکین بآن قناعت نمی نمودند بهواهای خود میخواستند آنچه را میخواستند ای نفوسیکه خود را مؤمن میشمردید آیا حق را بفعل ما یثاء و یحکم ما یرید میدانید یا نه باید الیوم بانصاف در حجه الله تفکر نمائید و در برهانش نظر کنید لعمر الله لوجه الله گفته میشود ضر و نفع عالم باهلش راجع یشد بذلک کل عارف بصیر و کل عالم خبیر اتقوا الله یا قوم و لا تکنوا من الظالمین

در این آیه نظر نمائید قوله تبارک و تعالی و لو ان قرآنا سیرت به الجبال او قطعت به الارض او کلم به الموتی الی آخرها مقصود آنکه مشرکین قریش و معرضین این قسم امورات را از آنحضرت میطلبیدند تا ایمان بیاورند آسمان نوحه میکند و اهل فردوس اعلی بناله مشغول مشرکین آنعصر باین امورات تشبث جستند و حال بعضی از اهل بیان پستتر از آن نفوس مشاهده میشوند چه که از حق خواسته اند ذکر زن حامله را نمایند که کیست و چیست و چه در بطن دارد و کی میگذارد آن کینونة الاستغفار تستغفر فی هذا المقام عما قالوا و یقولون سبحان الله آیا ذکر این امور لایق لا والله ولكن اینظلم فرداً واحداً بر امر قائم و از حق میطلبید عباد خود را الیوم محروم نفرماید حال معادل کتب الله از قبل و بعد نازل و حاضر است در آنچه از قلم اعلی جاری شده تفکر نمائید در اینظهور ظاهر شده آنچه از اول ابداع تا حال نشده و لکن اعراض چشم ظاهر و باطن را منع

on this Day. Now the equivalent of all the Books of God, past and future, hath been revealed and is present. Reflect upon that which hath flowed from the Most Exalted Pen. In this Revelation hath appeared that which hath not appeared since the beginning of creation, yet opposition preventeth both the outward and inward eye from beholding. We beseech God that He may grant deliverance unto all and not deprive them from the oceans of His mercy.

O ye that are gathered together! I say unto you in truth that throughout all ages and centuries the evil ones among the people have ever been occupied with such objections. This is not the first Command that hath appeared in the Bayan, nor the first vessel that hath been broken in Islam, nor the first matter concerning which they have objected to the Prophets and Messengers. They objected to the Spirit (Christ), saying "If Thou be the Truth, command this stone to become bread," or "Cast Thyself down from above." He saith: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God's will." And it is also written: "Thou shalt not tempt the Lord thy God." Can they perceive the fragrance of these utterances and taste the sweetness of the Divine Word? This is most difficult unless the eyes, ears and hearts be cleansed through the water of return and repentance. He guideth whom He willeth and leadeth astray whom He pleaseth, and He is powerful over all things.

This is a Day wherein all must show forth obedience and turn with complete submission and contentment, offering praise unto God with both their outer and inner tongues. Instead of gratitude they have drawn forth the sword, and in place of submission they have kindled the fire of hatred. Where are they whom names have not kept back from their Creator, and where are they whom the might of sovereignty hath not frightened in the days of God?

O ye seekers who claim to be of the Shi'ih sect! Reflect, that perchance the tales and stories of old may not prevent you from the Day-Star of the divine kingdom and deprive you from the ocean of utterance. Verily He speaketh the truth and guideth to the Way. Whoso believeth, it shall be to his own benefit; and whoso turneth away, it shall be to his own loss. God is independent of all the worlds. O ye who claim knowledge! Consider this verse - blessed and exalted be His Word: "Seest thou such a one as taketh for his god his own passion? God hath, knowing him as such, led him astray, and sealed up his hearing and his heart, and put a covering on his sight. Who, then, will guide him after God? Will ye not then be mindful?"

مینماید از حقّ میطلبیم کلّ را نجات بخشد و از دریاهای رحمت خود محروم نسازد

ای اصحاب مجمع براسی میگویم لازال در قرون و اعصار اشرار قوم باین اعتراضات مشغول بوده اند لیس هذا اول امر حدث فی البیان و لا اول قارورة کسرت فی الاسلام و لا اول امر اعتراض به علی التّیین و المرسلین بحضرت روح اعتراض نمودند اگر تو حقّ هستی بگو این سنگ نان شود و یا خود را از بالا باسفل بینداز میفرماید لیس بالخبز وحده یحیی الانسان بل بکلّ کلمة تخرج من فم ارادة الله و مکتوب ایضاً لا تجرب الرّبّ الهک ایا عرف باینرا ادراک مینماید و حلاوت کلمه الهی را میباید بسیار مشکل است مگر آنکه بصر و سمع و قلب بآب رجوع و انابه طاهر شود یددی من یشاء و یضللّ من یشاء و هو علی کلّ شیء قدیر

امروز روزیست کلّ باید اطاعت نماید و بکمال تسلیم و رضا اقبال کنند و بالسن ظاهر و باطن حقّ را شکر نمایند عوض شکر سیف آختند و بجای تسلیم نار بغضا مشتعل این الدّین ما منعتم الأسماء عن مالکها و این الدّین ما خوفتم سطوة السّیحات فی ایام الله

ای طالبان بزعم خود در فرقه شیعه تفکّر نمائید شاید قصّه و افسانههای قبل شما را از نیر افق ملکوت الهی منع ننماید و از بحر بیان محروم نسازد آنه یقول الحقّ و یددی السّیبل من امن لنفسه من اعرض فعلیها و الله غنی عن العالمین ای مدعیان علم در این آیه نظر نمائید قوله تبارک و تعالی أ فرأیت من اتّخذ الله هواه و اضله الله علی علم و ختم علی سمعه و قلبه و جعل علی بصره غشاوة فن یددی من بعد الله أ فلا تدّکرون

از بیانات حقّ جلّ جلاله پند گیرید ایام در مرور است لعمر الله این اعتراضات لایق ایام الهی نبوده و نیست امروز روزیست که میفرماید و اشرقّت الأرض بنور ربّها امروز روزیست که میفرماید طور یون در آن منصعق میشوند پناه برید بحقّ جلّ جلاله و با قلب طاهر و بصر پاک بافقّ اعلی توجه نمائید قسم بانوار آفتاب برهان که از

Take heed of the words of Truth, exalted be His glory. The days are passing swiftly. By the life of God, these objections were and are unworthy of the divine days. This is the day whereof He saith, "The earth shall shine with the light of her Lord." This is the day whereof He saith, "The dwellers of Sinai shall be struck with thunderous awe." Take refuge in Truth, glorified be His majesty, and with pure hearts and sanctified vision turn towards the Most Exalted Horizon. I swear by the light of the Sun of Evidence which hath shone from the highest horizon of the world that this Wronged One hath gone beyond your faith and the faith of others.

For twelve hundred years and more, people like you took pride before other sects in what they possessed, and in gatherings and from pulpits they occupied themselves with disputation, contention, revilement and cursing of one another, imagining they were serving God. In the end, the fruit of all their deeds was their agreement to shed most holy blood. Now too these souls desire to occupy themselves with cursing, reviling and disputation for another thousand years, ultimately reaching the same fruit as the previous sect, namely the Shi'ih party. What strange intoxication and what strange heedlessness hath seized them all! From the beginning of Islam until the first day of the Manifestation, not one of the Shi'ih divines was aware of the nature of the Manifestation and the presence of that Essence of Being in the loins. This was the station of your previous divines who possessed not an atom's weight of knowledge. Were they to reflect somewhat on this matter, they would cry out. Now the time of the previous sect hath passed, and the time of the Bayani sect hath come. Say what ye wish. That which was incumbent upon Truth, glorified be His majesty, He hath proclaimed in most eloquent terms before the faces of all the world. All things bear witness to this, if ye be not of them that deny.

Judge fairly: after the effulgences of the Sun of the Bayan of the All-Merciful, and the waves of the ocean of divine knowledge, and the manifestations of the Luminary of inner meanings in the gathering of the world, is it befitting to speak like the former deniers? Nay, worse still! By God! Sanctify your hearts from the veils of idle fancies and desire, that perchance ye may hearken to the wondrous, delicate melodies of the Bird of inner meanings, warbling upon the highest branch of understanding, and may find yourselves detached and free from the world and all who dwell therein, and soar with the wings of freedom in the atmosphere of justice and fairness. It would be regrettable were ye to be seen as like unto the former deniers. By the life of God, were it not for the Most Exalted Pen, the veils and coverings would have prevented all. Now that some of the veils

اعلی افق عالم اشراق نموده اینظلم از ایمان شما و غیر شما گذشته

هزار و دویست سنه و ازید امثال شما بما عندهم بر سایر احزاب افتخار مینمودند و در مجالس و منابر بجدال و نزاع و سب و لعن یکدیگر مشغول بودند و بجان خود لله عمل مینمودند بالآخره حاصل اعمال کل اتفاق بر سفک دم اطهر شد حال هم آن نفوس هزار سنه دیگر بسب و لعن و جدال اراده دارند مشغول شوند و بالآخر بثره اعمال حزب قبل یعنی حزب شیعه میرسند عجب سکری و عجب غفلتی کل را اخذ نموده از صدر اسلام تا اول یوم ظهور نفسی از علمای شیعه بر کیفیت ظهور و کون آنجوهر وجود در اصلاص آگاه نه این شأن علمای قبل شما که بقدر سم ابره دارای علم نبودند اگر در این مقام فی الجمله تفکر نمایند صیحه زنند حال نوبت حزب قبل گذشت نوبت حزب بیان شد بگوئید آنچه میخواهید آنچه بر حق جل جلاله بود باعلی البیان امام وجوه عالم فرمود یشهد بذلک کلّ الأشياء ان انتم تنکرون

انصاف دهید بعد از اشراقات انوار آفتاب بیان رحمن و امواج بحر علم الهی و ظهورات نیر معانی در انجمن عالم آیا لایق است بمثل معرضین قبل نطق نمائید بل اشد لا والله قلوب را از حجاب ظنون و هوی مقدس سازید شاید الحان بدیعه لطیفه طیر معانی را که بر اعلی غصن عرفان مغرد است اصغا نمائید و خود را از عالم و عالمیان فارغ و آزاد مشاهده کنید و پیر آزادی در هواء عدل و انصاف طیران نمائید حیف است مثل معرضین قبل مشاهده شوید لعمر الله اگر قلم اعلی نمیبود سبحات و حجات کل را منع مینمود حال چون بقدرت قلم اعلی بعضی از سبحات خرق شد شاید نفوسی چند بیابد و مستقیم بماند ملاحظه نمائید آیات عالم را فرا گرفته و بینات اظهر از شمس ظاهر و مشرق مع ذلک وصایای الهی را فراموش نمودند و عهد و میثاقش را شکستند و وارد آوردند آنچه را که قلم و بیان از ذکرش قاصر است

یا عبد حاضر باینکلمه ختم مینمائیم قوله تبارک و تعالی انک لا تسمع الموتی و لا تسمع الصم

have been rent asunder by the power of the Most Exalted Pen, perchance a few souls may find and remain steadfast. Observe how the verses have encompassed the world and how the evidences have become more manifest than the sun, yet despite this they have forgotten the divine counsels and broken His covenant and testament, and have perpetrated that which pen and utterance fail to describe.

O servant! We conclude with these words, blessed and exalted be His utterance: "Verily, thou canst not make the dead to hear, nor canst thou make the deaf to hear the call when they turn their backs and flee." And it is better that we pass beyond all this and occupy ourselves with the remembrance of God.

O my God, my Adored One, my King! I bear witness that Thou art not to be known through the attributes of Thy creatures, nor described through the praises of created things. The perceptions of the world and the minds of nations cannot fittingly enter the precincts of Thy sanctity, nor comprehend it. What error has caused the dwellers of the City of Names to be withheld from Thine exalted horizon and deprived from drawing nigh unto Thy Most Great Ocean? A single letter from Thy Book is the Mother of all Utterance, and one word therefrom is the Source of all Being. What ingratitude has appeared from Thy servants that Thou hast withheld them all from knowing Thee! One drop from the ocean of Thy mercy can quench the flames of hell, and one spark from the fire of Thy love can set the world ablaze.

O All-Knowing One! Though we are heedless, yet we cling to Thy grace, and though we are ignorant, we turn to the ocean of Thy knowledge. Thou art He Whose abundance of grace is not hindered by the multitude of errors, nor is Thy bounty impeded by the world's rejection. The gate of Thy grace has forever been open. A dewdrop from the ocean of Thy mercy can adorn all with the ornament of sanctity, and a sprinkle from the sea of Thy generosity can endow all existence with true wealth. O Concealer! Remove not the veil. Ever have the manifestations of Thy grace encompassed the world, and the lights of Thy Most Great Name have shone upon all. Deprive not Thy servants of the wonders of Thy grace, and grant them awareness that they may testify to Thy oneness, and bestow upon them recognition that they may hasten unto Thee.

Thy mercy hath encompassed all created things and Thy grace hath embraced all. From the waves of the ocean of Thy bestowals have appeared the seas of seeking and yearning. All that exists is Thee; what is besides Thee is unworthy of mention save through entering beneath Thy shadow and arriving at Thy court. In every state we seek Thy ancient forgiveness

الدعاء اذا ولّوا و بهتر آنکه از همه بگذریم و بذکر الهی مشغول شویم

الها معبودا مسجودا مقتدرا شهادت میدهم که تو بوصف ممکنات معروف نشوی و باذکار موجودات موصوف نگردی ادراکات عالم و عقول امم بساحت قدست علی ما ینبغی راه نیابد و پی نبرد آیا چه خطا اهل مدینه اسماء را از افق اعلایت منع نمود و از تقرب بجز اعظمت محروم ساخت یکحرف از کتابت امّ البیان و یک کلمه از آن موجد امکان چه ناسپاسی از عبادت ظاهر که کل را از شناسائیت بازداشتی یکقطره از دریای رحمت نار بحیم را بیفسرد و یک جذوه از نار محبت عالم را برافروزد

ای علیم اگرچه غافلیم و لکن بکرمت متشبث و اگرچه جاهلیم بجز علت متوجه تویی آن جوادی که کثرت خطا ترا از عطا باز ندارد و اعراض اهل عالم نعمت را سد ننماید باب فضل لازال مفتوح بوده شبی از دریای رحمت کل را بطراز تقدیس مزین فرماید و رشی از بحر جودت تمام وجود را بغنای حقیقی فائز نماید ای ستار پرده برمدار لازال ظهورات کرمت عالم را احاطه نموده و انوار اسم اعظم بر کل تابیده عبادت را از بدایع فضل محروم نمما و آگاهی بخش تا بر وحدانیت گواهی دهند و شناسائی ده تا بسویت بشتابند

رحمت ممکنات را احاطه نموده و فضل کل را اخذ کرده از امواج بحر بخشش بحور طلب و طمع ظاهر هر چه هستی تویی مادونت لایق ذکر نه الا بالدخول فی ظلمک و الورود فی بساطک در هر حال آمرزش قدیمت را میطلبیم و فضل عیمت را میجوئیم امید چنانکه نفسی را از فضل محروم نسازی و از طراز عدل و انصاف منع نمائی تویی سلطان کرم و مالک عطا و المهیمن علی من فی الأرض و السماء انتی

روح العالم لندائه الفداء و لذكره الفداء و لبیانه الفداء لعمر مقصودی و مقصود من فی الأرض و السماء که در حین نزول این فقرات از اول الی آخر جمیع حقایق نبیین و مرسلین حاضر و جمیع ملأ اعلی و سگان فردوس ابی را جذب بیان رحمن اخذ نمود حق شاهد و گواهیست که

and search for Thy boundless grace. We hope that Thou wilt not deprive any soul of Thy grace nor withhold from anyone the ornament of justice and fairness. Thou art the Sovereign of generosity, the Lord of bounty, and the One Who ruleth over all who are in earth and heaven.

The spirit of the world be a sacrifice unto His call, and unto His remembrance, and unto His utterance! By the life of my Purpose and the Purpose of all who are in earth and heaven! At the time of the revelation of these verses, from beginning to end, all the realities of the Prophets and Messengers were present, and all the Concourse on High and dwellers of the Most Exalted Paradise were seized by the attraction of the utterance of the All-Merciful. God is witness and bearer of testimony to what befell this servant at the time of utterance - all limbs and members were agitated and convulsed, and from all directions sorrows encompassed me, that the people of the Bayan should act thus despite the counsels of the All-Merciful.

Glory be to God! This servant is astonished at how quickly the veils and idle fancies have encompassed the people. The Exalted One - may the spirit of all who are in the kingdom of Command and Creation be a sacrifice unto Him - proclaims with the most elevated call, His word, exalted and mighty: "I have written a gem concerning His remembrance: He shall not be known through My allusions, nor through what is mentioned in the Bayan." Do the people of the Bayan consider these words, which flowed from the lips of the Primal Point's Will - may the spirit of all else be a sacrifice unto Him - to be false or true? If, God forbid, they deem it false, then no further word remains. And if they accept it as true, what then are these words and these objections? Well done to the people of the Bayan! How firmly they have girded their loins to block the gates of divine bounties and how ready they are to prevent His mercy!

This evanescent servant implores and beseeches you to fix your gaze upon the truth and upon that which hath appeared from His presence. Have you not witnessed and hath there not appeared from the Truth even as much as you desired? Look ye in the revealed Books - whatsoever hath later come to pass had already flowed from the Most Exalted Pen, but there is neither sight nor hearing to observe and take heed.

This servant hath no word with anyone. What he had to say, he hath said; this was his duty and he hath discharged it. Guidance and error are in the hand of God, exalted be His glory. Yet he hath not failed, nor will he fail, to pray. The Command is in the hand of our Lord, our Beloved, our Purpose and the Purpose of all who are in the heavens and the earth.

در حین بیان چه بر اینعبد وارد شد جمیع ارکان و اعضا مضطرب و متزلزل و از جمیع جهات احزان احاطه نمود که از اهل بیان با وصایای حضرت رحمن اینقسم رفتار شود

سبحان الله اینعبد متحیر است که چگونه سبجات و حجات ناس را باین زودی احاطه کرده است حضرت اعلی روح من فی ملکوت الامر و الخلق فداه بأعلی النداء میفرماید قوله جلّ و عزّ و قد کتبت جوهره فی ذکره و هو انه لا یستشار باشارتی و لا بما ذکر فی البیان آیا اهل بیان اینکلمه را که از فم مشیت نقطه اولی روح ما سواه فداه جاری کذب میدانند یا صدق اگر نعوذ بالله کذب میدانند دیگر حرفی باقی نمیماند و اگر صدق میدانند این حرفها و این اعتراضات چیست آفرین بر اهل بیان خوب در سد ابواب فیوضات الهی کمر بسته اند و در منع رحمت آماده اند

اینعبد فانی التجا مینماید و التماس میکند که بحق ناظر باشید و به ما ظهیر من عنده آیا باینقتدار که شما خواسته اید از حق ندیده اید و ظاهر نشده در کتب منزله نظر نمائید آنچه از بعد احداث شده از قبل از قلم اعلی جاری ولیکن بصر و سمع نیست تا ملاحظه نماید و پند گیرد

اینعبد با احدی حرفی ندارد آنچه گفته باید بگوید تکلیف او این بود که عمل نمود دیگر هدایت و ضلالت پید حق جلّ جلاله است ولیکن از دعا تقصیر نموده و نینماید الامر پید ربنا و محبوبنا و مقصودنا و مقصود من فی السموات و الارض

و از حق جلّ جلاله میطلبم این نفوس مذکوره را مؤید فرماید بر رجوع و انابه لعلّ الله یکفر عنهم سیئاتهم و جبرائتم التي بها ذابت اجساد اهل الفردوس و ناح الملائع الأعلی و انصعق العبد الفانی مدتی اینعبد منصعق و مدهوش بعد از افاقه و ابتباه بکمال عجز و ابتهال از غنی متعال مسئلت نمودم که عباد خود را از اشراقات انوار آفتاب توحید محروم مسازد چه که امروز روز توحید حقیقی است طوبی از برای نفسیکه یوم و صاحب یوم را شناخت

امروز روز کلمه مبارکه لا اله الا هو است بشنود ندای این خادم فانی را و تا زود است بتدارک مافات قیام نمائید عظمت این یوم در کتب قبل و بعد مذکور و از قلم اعلی مسطور این

And I beseech God, exalted be His glory, to aid these mentioned souls to return and repent, that perchance God may remit their misdeeds and transgressions, whereby the hearts of the people of Paradise have melted, the Concourse on High have lamented, and this evanescent servant was struck unconscious. For a time this servant remained unconscious and stupefied. After recovering consciousness and awakening, I besought the Self-Sufficient One with utmost lowliness and supplication not to deprive His servants of the splendors of the Sun of Divine Unity, for this is truly the Day of Divine Unity. Blessed is the soul that hath recognized the Day and the Lord of the Day.

This is the Day of the blessed word "There is none other God but He." Harken unto the call of this evanescent servant, and while there is yet time, arise to redeem that which hath passed you by. The greatness of this Day hath been mentioned in the Books of old and of recent times, and recorded by the Most Exalted Pen. This evanescent servant beseecheth God to aid all to perform such deeds as befit this mighty Day, and to grant His confirmation that all may turn their faces to the eternal countenance and advance toward the Most Exalted Horizon.

At the close, this evanescent servant makes mention of a word, and it is this: Let them ask, with the utmost courtesy, from their own source one of those questions which they posed here with complete discourtesy, and after witnessing how different is the reality from what they had imagined, let them turn towards the Most Holy Court, that they may gain awareness and attain unto the knowledge of God, and recognize the station of this Day and true unity. This is the most great mercy and the supreme bounty, if they be enabled to achieve it. Would that the people might recognize Him! Would that the people might know! Verily we are God's, and verily unto Him shall we return. Glory be upon the people of Baha who were not prevented by the intimations of the people of the Bayan, those who turned away from the All-Merciful when He came to them with manifest sovereignty. And praise be to God, the Single, the One, the Powerful, the All-Knowing, the All-Informed.

The servant, 15 Shawwal 1302

He is God

After several days when no answer descended from the heaven of divine will, this servant once again, for the sake of God, submits these few words to the possessors of attentive ears, that perchance they may recognize the station of Truth and, through the fragrance of utterance, turn to the horizon of the All-Merciful. The people of the assembly, meaning those four

خادم فانی از حقّ میطلبد کلّ را موفق فرماید بر عملیکه سزاوار این یوم عظیم است و تأیید عطا فرماید تا کلّ بوجه باقی توجه نمایند و بافق اعلی اقبال کنند هو الله

بعد از چند یوم که جواب از سماء مشیت الهی نازل اینعبد مجدّد لوجه الله این چند کلمه را بعرض صاحبان آذان واعیه میرساند که شاید مقام حق را بشناسند و از عرف بیان بافق رحمن توجه نمایند اهل مجمع یعنی نفوس اربعه اخبار غیبیه میطلبند میگویند ما آیات نمیفهمیم اینکلمه بسیار بر اینعبد تأثیر نمود چه که مخالف است با آیات الهی در باب ثامن از واحد سادس بیان میفرماید قوله جلّ و عزّ من استدلّ بغیر کتاب الله و آیات البیان و عجز الکلیّ عن الاتیان بمثلها فلا دلیل له و من یروی معجزه بغیرها فلا صحّه له الی قوله جلّ و عزّ لعلّ یوم ظهور من یظهره الله در حقّ او لم و بم گفته نشود ایکاش لم و بم گفته گفته شده آنچه که هیچ ظالمی نگفته نفوسیکه میگویند ما آیات نمیفهمیم آیا معنی ظاهر آنرا هم نمیفهمند

در سوره مبارکه رئیس تفکر نمایند و انصاف دهند جمیع آنچه از بعد ظاهر از قبل از قلم اعلی بکمال تصریح جاری و نازل جمع شوند یکحزبی مقدّساً عن البغضاء و در آن سوره نظر نمایند لعمر ربّنا کلمه بکلمه در عالم ظاهر ظاهر شده ملاحظه کنند و انصاف دهند و از تیه غفلت بعرصه آگاهی رجوع نمایند و از ظلمت اوهام و ظنون بنیر یقین راجع شوند اتقوا الله یا قوم و لا تكونوا من المعتدین

مباشید از حزب شیعه غافله که بر یکمنبر اوّل نوحه مینمودند بر مظلومیت حروفات فرقان و در آخر بر سید حروفات لعن مینمودند و فتوی بر قتلش میدادند باری بشهادت بیان و فرقان و کتب الهی ارسال نوشته متّفقه خطا بوده خطائیکه بسیار مشکل است سوادش از دقتر اعمال محو شود الا بر جوع مبین لهم ان یستغفروا فی اللیالی و الاّیام لعلّ یغفرهم و یکفر عنهم ما ارتکبوا انه هو الغفور الرحیم

souls, seek tidings of the unseen, saying "We do not understand the verses." This statement greatly affected this servant, for it contradicts the divine verses. In the eighth chapter of the sixth Vahid of the Bayan, He says - exalted and glorified be His words: "Whoso seeks proof in aught save the Book of God and the verses of the Bayan, while all are powerless to produce the like thereof, hath no proof. And whoso relates miracles other than these, there is no truth in it..." until His exalted words: "that perchance on the Day of the Manifestation of Him Whom God shall make manifest, no 'why' or 'wherefore' shall be uttered concerning Him." Would that only "why" and "wherefore" had been uttered! That which no oppressor had ever spoken was spoken. Those souls who say "We do not understand the verses" - do they not even understand their obvious meaning?

Let them ponder the blessed Surih of Ra'is and judge fairly. All that subsequently came to pass had been previously revealed from the Supreme Pen with utmost clarity. Let a group gather, free from hatred, and examine that Surih. By the life of our Lord! Word for word it hath been made manifest in the visible world. Let them observe and judge fairly, and return from the desert of heedlessness to the field of awareness, and from the darkness of fancy and conjecture to the light of certitude. Fear God, O people, and be not among the transgressors.

Be not like the heedless Shi'ih party who would first lament from the pulpit the oppression of the Letters of the Furqan, and then at the end would curse the Chief of those Letters and decree His death. In any case, by the testimony of the Bayan and the Furqan and the divine Books, the sending of that concordant writing was an error - an error whose record would be most difficult to erase from the book of deeds, save through clear repentance. They must seek forgiveness by night and day; perchance He may forgive them and expiate what they have committed. Verily He is the Forgiving, the Merciful.

Glory be to God! They have said that which its error is clear and evident to every soul. O united souls! What tidings of the unseen did ye hear from the Exalted One? In the first year of the Manifestation, ye were all heedless and turned away. What unseen thing was then revealed that ye became believers? Now observe that which is above it and far above it, and judge fairly. God is witness and testifier that in what hath been submitted, I had and have no purpose save His good-pleasure and the salvation of His servants. Verily He knoweth what is in the hearts and what is in the breasts, and He is the All-Knowing, the All-Informed.

PM#153x

سبحان الله گفته اند آنچه را که بر هر نفسی
خطایش واضح و آشکار است ای نفوس متفقه
از حضرت اعلی چه اخبار غیب شنیده اید
در سنه اول ظهور جمیع شما غافل و معرض
بوده اید بعد چه غیب ظاهر شده که مؤمن
شده اید حال فوق آن و فوق فوق آنرا مشاهده
نمائید و انصاف دهید حق شاهد و گواه که از
آنچه عرض شده جز رضای او و نجات عباد
او قصدی نداشته و ندارم آنه هو العالم بما فی
القلوب و ما فی الصدور و هو العليم الخبیر

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BH03897

To: Muhammad Karim Attar, in Tihiran

Date: 1302-10-22 [1885-Aug-4]

1 He dawns from the horizon of the Kingdom

1 هو المشرق من افق الملكوت

2 A Book sent down by the King of Kings for him who hath believed in God, the Mighty, the Loving. O Karim! We have mentioned thee time after time, and again and yet again. To this beareth witness My Most Exalted Pen, and beyond it he who circleth round My mighty throne. Thou art he who responded when the Call was raised between earth and heaven, and who believed in God, the Sublime, the Great. Beware lest the breezes of aversion hold thee back from turning to the All-Informed One. Be thou so steadfast that neither the veils of the world nor the mists of the nations shall prevent thee. Thus doth command thee the Pen of the Divine Decree from the presence of One knowing, wise.

2 کتاب انزلہ مالک الملوک لمن آمن بالله العزيز الودود يا كريم انا ذكرناك مرّة بعد مرّة و کرّة بعد اخرى يشهد بذلك قلبي الأعلى و عن ورائه من طاف حول عرشي العظيم انت الذي اجبت اذ ارتفع النداء بين الأرض والسماء و آمنت بالله العلي العظيم اياك ان تمنعك نفحات الاعراض عن الاقبال الى الفرد الخبير كن مستقيماً على شأن لا تمنعك حجاب العالم ولا سبحات الأمم كذلك يأمرک قلم الأمر من لدن عليم حكيم

3 Consider those who claim belief in the Bayan - they have disbelieved in God just as did the people before them. They are indeed among the most lost. O Karim! God willing, thou shalt be blessed through His grace and stand firm in His Cause. In most times thy call hath been heard and the Most Exalted Pen hath moved at thy name. Know thou the measure of this mighty station, and as thou gazest upon the name of the Lord of Power, preserve it. Reflect upon the baseness of the people of the Bayan - they have turned away from One from Whose pen flowed the equivalent of all the books on earth and all tidings past and future, and they busy themselves with their own vain imaginings. Fie upon them and their faithlessness!

3 فانظر في الذين يدعون الايمان بالبيان انهم كفروا بالله كما كفروا قوم قبلهم الا انهم من الأخسرین يا كريم انشاء الله بعنايت حقّ فائز باشي و بر امرش مستقيم ندايت در اكثر احيان باصغا فائز و قلم اعلى بر اسمت متحرک قدر اين مقام عظيم را بدان و چون بصر باسم مالک قدر حفظش نما در پستی اهل بيان تفکر کن نفسیکه معادل کتب ارض کلها آورده و جميع اخبار بعد از قبل از قلبش جاری از او اعراض نموده اند و باوهامات خود مشغول اف لهم و لوفائهم

4 Be not grieved by hardship and difficulty. By My life, ease and relief have ever followed and shall follow. We beseech God that He assist thee and keep thee firm and steadfast in His Cause. Thy mention hath been made in the Supreme Concurrence - ask thou of God that this station remain lasting and eternal. All affairs are in His grasp and He hath power over all things. There is no God but Him, the Protector, the Self-Subsisting.

4 محزون مباش از عسر و شدت لعمری رخا و یسر از عقب بوده و هست از حقّ میطلبیم ترا تأیید فرماید و بر امرش ثابت و مستقیم دارد ذکر در ملاء اعلى مذکور از حقّ بخواه ان مقام باقی و دائم بماند کلّ الأمور فی قبضته و هو المقدر علی الأشياء لا اله الا هو المهيمن القيوم

INBA18:343

BH04012

To: *Haji Muhammad Rida, in Khadra'*

Date: 1302-10-22 [1885-Aug-4]

In the Name of the One Friend!

In the days when the foundations of all were disturbed and shaken through the power of oppression, this Wronged One arose to promote the Cause of God - an arising after which no sitting down was seen. Night and day did the tongue speak and the pen write, until the divine Cause was somewhat spread abroad. Then souls who were fearful, agitated and concealed behind a veil came forth with the sword of rejection and made for the truth. The curse of God be upon the wrong-doing people! Now they strive and struggle to lead the weak astray. Soon will this spread to those regions also. We beseech God that He may aid thee in that which is the cause of the Most Great Steadfastness. For twelve hundred years and more the Shi'ih sect counted themselves above all other sects and considered themselves the most exalted of creation. In the end what happened and what became evident was that in the sight of the Lord of creation they were and are like worthless insects, for they martyred with their own hands the One they worshipped and visited upon the friends of God in every land that which tongue and pen are powerless to recount. Now the people of the Bayan are occupied with those same vain imaginings. They have not reflected even this much on what was the outcome of the deeds of the Shi'ih's and what was their fruit. By God's life! They are accounted as transgressors in the Book of God, the True, the Manifest King. Rejoice thou in My remembrance of thee. Verily We have been with thee in all conditions. Thy Lord doth witness and behold, and He is the All-Hearing, the All-Seeing. We have ordained for thee that which gladdeneth the heart of every one who hath turned towards God. Thy Lord, the All-Knowing, doth testify to this. Convey My greetings to the friends in those regions and remind them on behalf of God of the Most Great Steadfastness.

بنام دوست یگا

در آیامیکه ارکان جمیع از سطوت ظلم مضطرب و متزلزل این مظلوم بر امر الله قیام نمود قیامیکه قعود او را ندید لیل و نهاراً لسان در نطق و قلم در تحریر تا آنکه امر الهی فی الجمله انتشار یافت بعد نفوس خائفه مضطربه مستوره خلف حجاب با سیف اعراض بیرون آمده قصد حق نمودند الا لعنة الله على القوم الظالمین

حال در اضلال ضعف ساعی و جاهدند زود است بآن اطراف هم سرایت مینماید از حق میطلبیم ترا تأیید فرماید بر آنچه که سبب استقامت کبری است هزار و دوست سنه و ازید حزب شیعه خود را فوق الأحزاب میشمرند و اعلی الخلق میدانستند عاقبت چه شد و مبرهن شد که نزد مالک ابداع بمثابه هیچ رعاع بوده و هستند چه که معبود خود را بدست خود شهید نمودند و بر اولیای حق در هر بلاد وارد آوردند آنچه را لسان و قلم از ذکرش عاجز حال اهل بیان بآن اوهامات مشغولند آنقدر فکر ننموده اند که حاصل اعمال شیعه چه بود و ثمر آن چه لعن الله انهم من المعتدین فی کتاب الله الملك الحق المبين افرح بذکری ایاک انا کما معک فی کل الأحوال ان ربک یشهد و یری و هو السميع البصیر قد قدر لک ما یفرح به قلب کل مقبل یشهد بذلک ربک العليم دوستان آن اطراف را تکبیر برسان و از قبل حق باستقامت کبری متذکر دار

BLIB_Or15712.304

BH05210*To: Aqa Habibullah, in Tihiran**Date: 1302-10-22 [1885-Aug-4]*

- 1 He dawneth from the horizon of eternity! هو المشرق من افق البقاء 1
- 2 O Habib! From the earliest days, when day and night appeared as one due to the dust and smoke of oppression, He appeared before the faces of the servants, and equal to the heavenly Books - nay, greater still - was that which descended from the heaven of His Will, and all matters both past and future flowed from His Pen. Yet they turned away from Him and turned instead to the dayspring of idle fancy, who had no knowledge whatsoever of His Cause. يا حبيب نفسيكه از اول ايام كه از غبار و دخان ظلم روز و شب يكسان مينمود امام وجوه عباد ظاهر و معادل كتب سماوى بل از يد از سماء مشيتش نازل و جميع امورات بعد از قبل از قلبش جارى از او اعراض نموده اند و بمطلع وهميكه بهيچوجه از امرش آگاهى نداشته اقبال كرده اند 2
- 3 By the life of God! The people of the Bayan are seen to be more base than the people of the Furqan, walking in the footsteps of that party. They have lost who denied My sovereignty and disputed My verses and turned away from My Beauty, the Luminous, the Shining One. We beseech God to grant justice, that perchance they may see with their own eyes and hear with their own ears the Call of God. لعمر الله اهل بيان پست تر از اهل فرقان مشاهده ميشوند بر اثر قدم آنخزب مثنى مينمايند قد خسر الذين كفروا بسلطاني و جادلوا باياتى و اعرضوا عن جمالى المشرق المنير از حق ميطلبيم انصاف عطا فرمايد كه شايد بچشم خود مشاهده نمايند و باذن خود نداء الله را اصغا كنند 3
- 4 We made mention of thee before in a Tablet from whose horizon shone forth the luminary of thy Lord's loving kindness, and We make mention of thee at this time with that which will draw thee nigh unto God, the Lord of all worlds. Take hold of the Book of God with His strength and with such steadfastness as cannot be shaken by the might of the oppressors. Convey My greetings to the friends and give them the glad-tidings of God's grace, exalted be His glory. انا ذكرناك من قبل بلوح لاح من افقه نير عناية ربك الكريم و نذكرك في هذا الحين بما يقربك الى الله رب العالمين خذ كتاب الله بقوة من عنده و باستقامة لا ترها سطوة الظالمين دوستانرا تكبير برسان و بعنايت حق جل جلاله بشارت ده 4
- 5 We counsel thee and those who have believed to show forth such steadfastness as will cause the hearts of the idolaters to tremble - they who have violated God's Covenant and His Testament and were among the heedless. The Glory be upon thee and upon all who are firm and steadfast. نوصيك و الذين آمنوا باستقامة تضطرب منها افئدة المشركين الذين نقضوا ميثاق الله و عهده و كانوا من الهائمين البهاء عليك و على كل ثابت مستقيم 5

INBA18:507

BH07378*To: Muhammad Rahim Attar, in Tihiran**Date: 1302-10-22 [1885-Aug-4]*

In My Name, the All-Encompassing over all names! O Rahim! The All-Bountiful, Who is imprisoned in the prison of 'Akka, makes mention of thee, inasmuch as He hath summoned all unto God, the Lord of all names. By the life of God! The people are in manifest error. We have mentioned thee before, and in this hour We have revealed unto thee this Tablet from whose horizon hath shone forth the Sun of the utterance of thy Lord, the All-Evident, the All-Knowing. Remember thou when thou didst turn to the Most Exalted Horizon and attain the presence of the Throne, and didst hear the verses of God, thy Lord and the Lord of the worlds, and didst drink the choice wine of reunion from the hands of bounty and favor, until thou didst return by the leave of thy Lord, the Ordainer, the Ancient of Days. Preserve thou this station, then give thanks unto thy Lord, the All-Bountiful. We make mention of thy brother who was with thee, and We counsel him to be steadfast in this Great Cause, whereby the hearts of the servants have been shaken, save those whom thy Lord, the All-Forgiving, the All-Merciful, hath willed. The Glory be upon thee and upon those whom vain imaginings have not withheld from this wondrous Cause.

بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ يَا رَحِيمَ يَذْكُرُ الْكَرِيمَ
الَّذِي سَجَنَ فِي سَجَنٍ عَكَّاءَ بِمَا دَعَا الْكُلَّ إِلَى اللَّهِ
مَالِكِ الْأَسْمَاءِ لِعَمْرِ اللَّهِ أَنَّ الْقَوْمَ فِي ظُلْمٍ مَبِينٍ أَنَا
ذِكْرُنَاكَ مِنْ قَبْلِ وَفِي هَذَا الْحَيْنِ أَنْزَلْنَا إِلَيْكَ هَذَا
الْوَحْيَ الَّذِي لَاحَتْ مِنْ أَفْقِهِ شَمْسُ بَيَانِ رَبِّكَ
الْمُبِينِ الْعَلِيمِ

اِنْ اذْكُرْ اِذَا اَقْبَلْتَ اِلَى الْاُفُقِ الْاَعْلَى وَ حَضَرْتَ
لَدَى الْعَرْشِ وَ سَمِعْتَ آيَاتِ اللَّهِ رَبِّكَ وَ رَبِّ
الْعَالَمِينَ وَ كُنْتَ شَارِباً رَحِيقَ الْوَصَالِ مِنْ اِيَادِي
الْجُودِ وَ الْاِفْضَالِ اِلَى اِنْ رَجَعْتَ بِاِذْنِ رَبِّكَ
الْأَمْرِ الْقَدِيمِ اِنْ اَحْفَظْ هَذَا الْمَقَامَ ثُمَّ اَشْكُرْ
رَبِّكَ الْكَرِيمَ وَ نَذْكُرْ اِخَاكَ الَّذِي كَانَ مَعَكَ
وَ نَوْصِيهِ بِالْاِسْتِقَامَةِ عَلَى هَذَا الْأَمْرِ الْكَبِيرِ الَّذِي
بِهِ اِضْطَرَبَتْ اِفْتِدَاءُ الْعِبَادِ إِلَّا مِنْ شَاءَ اللَّهُ رَبِّكَ
الْغَفُورُ الرَّحِيمُ الْبَهَاءُ عَلَيْكَ وَ عَلَى الَّذِينَ مَا مَنَعَتْهُمْ
الْأَوْهَامُ مِنْ هَذَا الْأَمْرِ الْبَدِيعِ

INBA23:145

BH07404*To: Ghulam-Ali son of Dhabih, in Tihiran**Date: 1302-10-22 [1885-Aug-4]*

¹ He is the All-Hearing, the Answering One!

¹ هُوَ السَّامِعُ الْجَبِيبُ

² O Ghulam! Praise be to God that thou hast been assisted to attain unto the good-pleasure of the Peerless Friend and hast acted according to that which He hath commanded. Blessed are they who have attained unto God's good-pleasure and have held fast unto that which is in the Book.

² يَا غُلَامَ الْحَمْدُ لِلَّهِ مُوَفَّقٍ شَدِيدِ بَرَضَى دُوسْتِ يَكَا وَ
عَمَلِ نُمُودِيدِ أَنْجِهْ رَا كِهْ اَمْرُ فَرْمُودِ طَوْبِي اَزْ بَرَا
نَفُوسِيكِ بَمَرَادِ اللَّهِ فَائِزْ گِشْتَنْدِ وَ بَمَا فِي الْكِتَابِ
تَمَسَّكَ جِسْتَنْدِ

- 3 In this day the rain of mercy is pouring down abundantly from the heaven of bounty. Whoso turneth unto it shall be reckoned among them that are nigh unto God, and whoso turneth away shall be recorded among the opposers in God's Book. The world hath been illumined by the lights of His countenance, and yet piercing vision is rare indeed. The spiritual feast hath been sent down, and yet none seeketh after it save whom God willeth. We beseech Him to kindle in the breast of the world the fire of seeking, that all may turn in devotion toward the most exalted horizon, the supreme perspective, and the ultimate goal. This is the fruit of existence and the cause of creation. Blessed are they that understand! Convey to all the kindred ones greetings from the True One. Upon thee and upon them be My glory, My loving-kindness and My mercy which hath preceded all who are in the heavens and on earth.

3 امروز غيث رحمت از سماء جود مستغاث نازل و
هاطل هر نفسى بآن اقبال نمود از مقرين محسوب
والا از معرضين در كتاب الهى مسطور عالم بانوار
وجه منور ولكن ابصار حديدۀ كياب مانده
معنويۀ نازل ولكن طالب مفقود الا من شاء
الله از او ميطلبيم در صدر عالم نار طلب برافروزد
تا كل بذروه عليا و افق اعلى و غاية قصوى
اقبال و توجه نمايند اينست ثمره وجود و علت
خلق آن طوبى للعارفين منتسبين طراً را از قبل
حق تكبير برسان عليك و عليهم بهائى و عنايتى و
رحمتى التى سبقت من فى السموات و الارضين

INBA28:266, ASAT4.427x

BH08993

To: *Mashhadi 'Ali Rida*

Date: 1302-10-22 [1885-Aug-4]

- 1 He is the All-Seeing, the All-Informed.
- 2 This is a Book sent down by the Wronged One, wherein He summoneth all to God, the Almighty, the All-Praised. There hath not been a day but the rustling of My Most Exalted Pen was raised therein and My sacred tongue spoke forth, the Mighty, the Wondrous. By God! The Day hath come and He Who was hidden in the knowledge of God, the Lord of the worlds, hath been made manifest. Thy name hath been mentioned in the presence of the Prisoner and this perspicuous Tablet hath been revealed for thee. When thou attainest unto it, arise and say:
- 3 Praise be unto Thee, O Thou Who art the Goal of the world and the Object of worship of the nations, for having guided me to Thy horizon and made me to know Thy manifestation, Thy dawning and Thy radiance. I beseech Thee by the Crimson Scroll and by the mysteries of Thy Tablets, O Thou Creator of the heavens and Sovereign of all names, to assist me to be

1 هو الشاهد الخبير

2 كتاب انزله المظلوم و فيه يدع الكل الى الله العزيز
الحميد ما من يوم الا و قد ارتفع فيه صرير قلبى
الاعلى و نطق لسانى المقدس العزيز البديع تالله قد
اتى اليوم و ظهر من كان مكنوناً فى علم الله رب
العالمين قد ذكر اسمك لدى المسجون و نزل لك
هذا اللوح المبين اذا فزت به قم و قل

3 لك الحمد يا مقصود العالم و معبود الأمم
بما هديتني الى افقك و عرفني ظهورك و
طلوعك و اشراقك اسئلك بالصحيفة الحمراء
و بأسرار الواحك يا فاطر السماء و مالك
الأسماء ان تؤيدني على الاستقامة على حبك
انك انت المقتدر العليم الحكيم

BLIB_Or15712.249a

steadfast in Thy love. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

BH09626

To: Sakinih wife of Muhammad Rahim Attar, in Tihiran

Date: 1302-10-22 [1885-Aug-4]

- 1 He is the One speaking from the Supreme Horizon
- 2 O My handmaiden! We mentioned thee before in such wise as to enrapture the hearts of the devoted ones in their chambers. Thy Lord is, verily, the All-Witnessing, the All-Informed. And We make mention of thee at this time with this wondrous mention. Beware lest the affairs of men sadden thee or the clamor of those who have denied God when He came with a mighty Cause cause thee to fear. Take hold of the Book of God with the strength that cometh from Him, then thank Him for this manifest bounty. By My life! My mention of thee outweigheth all the treasures of the earth - to this testifieth every discerning servant. The glory shining from the horizon of the heaven of My mercy be upon thee and upon those who have cast away what the people possess and upon those women who have believed in the One, the All-Informed.

1 هو الناطق من الأفق الأعلى
 2 يا امتی انا ذکرناک من قبل بما انجذبت به افئدة القانتات فی الغرفات ان ربک هو الشاهد الخیر و نذکرک فی هذا الحین بهذا الذکر البدیع ایاک ان تحزنک شئون الوری او تحوفاک ضوضاء اللّٰه کفروا باللّٰه اذ اتی بأمر عظیم خذی کتاب الله بقوة من عنده ثم اشکره بهذا الفضل المبین لعمری لا تعادل بذکری خزائن الأرض کلها یشهد بذلك کل عبد بصیر البهاء المشرق من افق سماء رحمقی علیک و علی اللّٰه نبدوا ما عند القوم و علی اللّٰه آمن بالفرد الخیر

INBA23:140a

BH09217

To: Mir Husayn

Date: 1302-10-22 [1885-Aug-4]

- 1 He is the One Who gazeth from the horizon of the heaven of utterance.
- 2 Today the world is illumined with the lights of the Sun of Manifestation. This Day hath no peer or likeness, and in all the divine Books its station and rank have been recorded and inscribed. O friends! By the life of the All-Merciful! If in this

1 هو الناظر من افق سماء البیان
 2 امروز عالم بانوار آفتاب ظهور منور این یوم را شبه و مثل نبوده و در جمیع کتب الهی شأن و مقامش مذکور و مسطور ای دوستان لعمری الرحمن اگر در این یوم از نفسی امری فوت شود

Day any soul should miss performing a deed, its compensation shall be impossible thereafter. Today the mystery of the Books is made manifest, the Mother Book is speaking, the Most Great Path is clear, and the ocean of knowledge is surging. Strive that ye may not be deprived of the outpourings of the divine days. Thy name hath been mentioned before the Wronged One, and this blessed Tablet hath been revealed as a token of grace. When thou attainest unto it, say: Praise be to God, the Lord of the worlds.

تدارک آن از بعد محال بوده و هست امروز سر
کتب ظاهر ام کتاب ناطق سبیل اعظم واضح
بحر علم موج جهد نمائید شاید از فیوضات ایام
الهی محروم نمائید اسمت لدی المظلوم مذکور و
این لوح مبارک محض فضل نازل اذا فزت به
قل الحمد لله رب العالمین

BLIB_Or15712.249b

BH00944

To: *Shaykh Muhammad Ali (Nabil son of Nabil), in Istanbul*

Date: 1302-10-26 [1885-Aug-8]

- 1 He is God, exalted be His station, the Greatness and the Power
- 2 Praise befitteth the sanctified court of the Desired One Who, out of pure wrath, hath manifested the Most Great Mercy, and from fire hath made light apparent. "In retaliation there is life for you, O men of understanding!" Through His pure will, retaliation became the cause of life, and the fire became the Manifestation of His verses. He is the King Who causeth the water of life to flow from the solid rock, and from sheer weakness bringeth forth incalculable power. Glory be unto Him! Glory be unto Him! How great are His signs, how exalted His might and majesty!
- 3 And may blessings, sanctified from all conjecture and idle fancy, and peace, exalted above the comprehension of all created things, rest upon Him through Whom the back of misbelief was broken and the light of unity shone forth from the horizon of creation. Exalted is the All-Merciful Who sent Him with the truth and revealed unto Him the Criterion, to the dismay of every misbeliever who took idle fancy as lord among the religions. And upon His family and companions, through whom were revealed the mysteries of the Book and the power of God in the beginning and the return, and through whom the cities of the world were conquered and God's decree was established among the nations, and through whom rivers flowed and oceans surged and the fragrances of the All-Merciful were wafted to all regions. And peace be

- 1 هو الله تعالى شأنه العظمة والاقترار
- 2 حمد ساحت قدس حضرت مقصودیرا لایق و سزاست که از غضب صرف رحمت کبری ظاهر نمود و از نار سر نور هویدا فرمود و فی القصاص حیوة یا اولی الألباب باراده محضه قصاص علة حیوة شد و نار سدره ظهور آیات اوست سلطانیکه از سخره صما کوثر حیوان جاری فرماید و از ضعف بحت قوه لاتخصی پدید آرد سبحانه سبحانه و عظمت آیاته و تعالت قدرته و کبریائه
- 3 و الصلوة المقدسة عن الظنون و الأوهام و السلام المنزه عن ادراك الأنام علی الذی به انکسر ظهر الشرک و اضاء نیر التوحید من افق الامکان تعالی الرحمن الذی ارسله بالحق و انزل علیه الفرقان رغماً لكل مشرک اتخذ الوهم لنفسه رباً بین الأديان و علی آله و صحبه الذین بهم ظهرت اسرار الکتاب و قدرة الله فی المبدء و المآب و بهم فتحت مدائن العالم و استقر حکم الله بین الأمم و بهم جرت الأنهار و ماجت البحار و هاج عرف الرحمن فی الأشطار و سلم تسليماً عجزت عن احصائه الأقلام

upon them - a peace whose reckoning the pens are powerless to count.

- 4 Glory be unto Thee, O God of existence and King of the seen and unseen! I beseech Thee by them and by those who aided Thy Faith and arose to serve Thy Cause, that Thou assist the people of unity through Thy strength and power and sovereignty. Then protect them, O my God, from the evil of the ungodly among Thy creatures who denied Thee and Thy signs and surrounded Thy cities and habitations. Then aid, O my God, whosoever hath turned unto Thee and held fast to the cord of Thy favors, and protect him from the oppressors among Thy creatures and the rebellious ones among Thy creation. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Almighty, the All-Powerful.

4 سبحانک یا اله الوجود و مالک الغیب و الشّهود
اسئلك بهم و بالذین نصرُوا دینک و قاموا علی
خدمة امرک بأن تؤیّد اهل التّوحد بقوّتک و
قدرتک و سلطانک ثمّ احفظهم یا الهی من شرّ
المشرکین من خلقک الذّین کفروا بک و بآیاتک
و احاطوا مدنک و دیارک ثمّ انصر یا الهی من
اقبل الیک و تمسّک بحبل الطافک ثمّ احفظه من
طغاة خلقک و عصاة بریتک انک انت المقتدر
علی ما تشاء لا اله الا انت القویّ القدير

- 5 The beloved's letter was received; it was not a mere letter in form, for in meaning it was a source of joy and a fountain of gladness. Glory be to God! What a wondrous missive it was, for without speech it conveyed its message and in perfect order expressed degrees of love. Paper, ink and pen alone possess not such grace; rather these miracles, favors and extraordinary things stem from the essence of love which has penetrated the very being of its letters and words.

5 نامهء آتخوب رسید نامه نبود در صورت نامه
و معنی مطلع سرور و مصدر فرح سبحان الله
نسخهء عجیبی بود چه که بی لسان حکایت مینمود
و مراتب محبت را بترتیب ادا میفرمود کاغذ و
حبر و قلم بتهائی اینقدر کرامت ندارد بلکه این
معجزها و کرامتها و خارق عادتها از جوهر حیّ
است که در کینونت حروفات و کلمات نفوذ
کرده

- 6 In any case, the door of reunion, meeting, nearness, joy and gladness was suddenly opened. I beseech God, exalted be His glory, not to withhold this subtle essence from the letters of creation, that it might permeate humanity and enable all to attain unto the word of unity.

6 باری باب وصال و لقاء و قرب و فرح و سرور مرّة
واحدہ گشوده شد از حقّ تعالی شأنه سائل و
آمل که این جوهر لطیف را از حروفات تکوینیّه
منع نفرماید شاید در بشر سرایت نماید و کلّ را
بکلمهء توحید فائز فرماید

- 7 After reading and becoming acquainted with its contents, I proceeded to the Holy Presence where it was presented. He said: "God willing, may you fix your gaze upon the love of God, which is the cause of creation and the reason for existence, and be enkindled with its heat. From the letter 'Ha' of this word, the fire of divine love surges in the breasts and hearts of the believers in unity, the near ones, and the sincere ones. From its letter 'Ba', all beings have appeared, and from its point the world of distinction has come into being. Were this 'Ba' to be expounded, the mysteries of the first and the last would become manifest through it. It is the mirror of all letters and words, wherein the mysteries of eternity are concealed and upon which the affairs of nations depend. It is the manifestation of the One, sanctified from numbers, and the dawning-place of verses and evidences."

7 و بعد از قرائت و اطلاع قصد مقام نموده لدی
المولی عرض شد فرمودند انشاء الله بحبّ الله که
سبب آفرینش و علّة خلق است ناظر باشی و
بحرارتش مشتعل از جاء اینکلمه نار محبت الهی
در صدور و قلوب موحدین و مقربین و مخلصین
در فوران و از بقاء آن کائنات ظاهر و از نقطهء
او عالم تمیز پیدا شد اگر این باء تفصیل شود اسرار
اولین و آخرین از او ظاهر و هویدا گردد اوست
مرآت حروفات و کلمات کلها و کلهن اسرار
قدم در او مستور و امورات امم باو معلق و
منوط اوست مظهر واحد مقدّس از اعداد و
مطلع آیات و بینات

- 8 I beseech God, exalted be His glory, to assist your honor in that which He loves and with which He is well-pleased. Today all - that is, the community of the All-Merciful - must implore with utmost humility and supplication the Self-Sufficient Lord for the victory of His manifest Faith, and beseech the All-Powerful One to extinguish the fire of the ungodly.
- 9 Peace be upon you, upon your son, and upon him who was with Me and bore tribulations without fault or error. We praise God Who enabled him to be patient and forbearing. Verily He is the Protector of His loved ones and His friends. There is no God but He, the All-Knowing, the All-Wise.
- 10 Praise be to God, again praise be to God, for the door of favor is opened and the effulgences of the Sun of Unity are manifest and evident. Glory be to God! What greed and avarice have blazed in the hearts of the ungodly! They possess numerous dominions yet run with lightning speed after a single span of earth. Do they not witness the changes of the world and its transience? The evanescence of all things is clear and evident in the midst of decline. What has prevented sight and what veils have seized the heart? They seize the wealth of the people of the world and spend it on weapons and war, without any proof from God. Man was created for peace and has come for reformation. For what is this contention and for whom is this war? This handful of dust was not and is not worthy of such transfers. God is witness and testifier that this servant, in nights and days, seeks that which is the cause and means of salvation for the people of the world. In view of His favor, mercy and generosity, despair has had and has no place. He is the All-Knowing, the All-Powerful.
- 11 Concerning what you wrote about the Feast, they said it is most excellent and praiseworthy; all that was mentioned in these matters is adorned with the ornament of acceptance. Praise be to God, you are people of truth and well-wishers of all the peoples of the world. The Lord of the Prophets (may our souls be a sacrifice for His sake) would pray and seek salvation for all creation, and was adorned with the crown of the blessed words "a mercy to all the worlds." Praise be to God, the Lord of the Worlds.
- 12 Convey my greetings to my spiritual friend, his honor Sheikh - upon him be 669 [Baha'u'llah]'s glory and favors. Mention of him has been and continues to be made in the gathering of friends, and love for him has been and will remain treasured in hearts. Convey my greetings to his honor Aqa Muhammad-'Ali - upon him be Baha'u'llah's glory. A response to his letter was
- 8 از حقّ جلّ جلاله میطلبم آنجناب را مؤیّد فرماید
علی ما یحبّ و یرضی امروز کلّی باید یعنی اّمّه
مرحومه بکمال عجز و ابتهال از غنی متعال نصرت
دین مبین را طلب نمایند و از قادر توانا اطفاء نار
مشرکین را بخواهند
- 9 السّلام علیک و علی ابنک و علی الذی کان
عندی و حمل البلیا من غیر جرم و خطّاء نحمد
الله الذی وفقه علی الصّبر و الاصبّار انه ولیّ
احبائه و اولیائه لا اله الا هو العلیم الحکیم انتهى
- 10 الحمد لله ثمّ الحمد لله چه که باب عنایت مفتوح
و اشراقات انوار آفتاب توحید ظاهر و لائح
سبحان الله چه حرص و آزی در قلوب مشرکین
شعله زده ممالک عدیده را متصرفند و از پی
یکشیر ارض بسرعت برق میدوند آیا تغییر دنیا
و فنای آنرا مشاهده نمینمایند زوال لازال در
وسط الزوال ظاهر و روشنت بصر را چه منع
نموده و قلب را چه سبحاتی اخذ کرده اموال
اهل عالم را اخذ مینمایند و صرف سلاح و
جنگ میکنند من دون بیّنه من الله انسان از
برای صلح ظاهر شده و از برای اصلاح آمده
جدال از برای چه و جنگ از برای که این
یکمشت خاک قابل اینهمه نقلها نبوده و نیست
حقّ شاهد و گواهد است اینفانی در لیلی و ایّام
میطلبد آنچه را که سبب و علّة نجات اهل عالم
است نظر بعنایت و رحمت و کرمش یأس و
ناامیدی مقرر نداشته و ندارد اوست دانا و توانا
- 11 اینکه در بارهء ضیافت مرقوم داشتید فرمودند
بسیار خوبست و مقبول از معروف محسوب آنچه
در اینغراتب ذکر فرمودند کلّ بطراز قبول مزین
الحمد لله اهل حقّید و خیرخواه جمیع اهل عالم
سید انبیا روح ما سواه فداه دعا میفرمودند و
از برای جمیع خلق نجات میطلبیدند و بتاج کلمهء
مبارکهء رحمة للعالمین مزین گشتند الحمد لله ربّ
العالمین
- 12 حبیب روحانی جناب شیخ علیه ۶۶۹ [بهاء
الله] و عنایت را سلام میرسانم ذکرشان در انجمن
دوستان بوده و هست و حبّشان در قلوب و دیعه
بوده و خواهد بود جناب آقا محمد علی علیه بهاء
الله را سلام میرسانم چندی قبل جواب نامهء
ایشان نوشته شد انشاء الله رسیده قرّة العین یعنی

written some time ago; God willing, it has arrived. Convey my greetings to Qurratu'l-'Ayn, the fruit of the Tree of the Love of God, and I beseech God - exalted be His glory - for his support and confirmation.

ثمره سدره محبة الله را سلام میرسانم و از
برایش تأیید و توفیق از حق جلّ جلاله میخواهم

- 13 A small amount of Huquq was received and accepted, and its purpose was designated at that very moment. This too is evidence of acceptance upon acceptance. Peace, mercy and loving-kindness be upon you and those with you.

13 قلیل وجه حقوق رسید و قبول شد و در همانحین
هم مصرفش معین اینهم دلیل قبول فوق قبول
است السلام والرحمة والعناية علی جنابکم و علی
من معکم

- 14 The Servant, 26th of the honored month of Shawwal 1302

VUJUDE.165-166x

14 خادم فی ۲۶ شهر شوال المکرم سنة ۱۳۰۲

MJAN.258-263, AYBY.304x, AYBY.305x,
UAB.011ex, YMM.432x, VUJUD.119-120x

BH10325

Date: 1302-11 [1885-Aug]

- 1 Another submission is that whatever expressions of humility, submissiveness, self-effacement, nothingness, remembrance, praise and glorification were offered in the presence of Their Holiness the Two Most Great, Most Exalted, Most Noble Branches - may my spirit and the spirits of all the worlds be sacrificed for the dust of their footsteps - were repeatedly presented, and in each instance They mentioned this one with special words reflecting pure grace and favor. Whatever this servant has presented in this station was and will remain utterly deficient.

1 عرض دیگر آنکه آنچه از مراتب خضوع و خشوع
و فنا و نیستی و ذکر و ثنا و تکبیر بحضور حضرت
غصنین اعظمین ارفعین روحی و ارواح
العالمین لثراب قدومهم الفداء اظهار رفته بوده مرّة
بعد مرّة معروض و در هر مرّة بذکر مخصوص که
از سازج لطف و عنایت حاکی است انجبوب
را ذکر فرموده‌اند آنچه در این مقام اینعبد معروض
دراد ناقص بوده و خواهد بود

- 2 Completed on Tuesday the 18th of Dhi'l-Qa'dih 1302.

2 تمام شد در روز سه شنبه هیجدهم شهر ذیقعدة
سنة ۱۳۰۲

INBA22:406, INBA45:180.14

BH00886

To: *Abu'l-Hasan-i-Ardikani (Haji Amin)*

Date: 1302-11-02 [1885-Aug-13]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise, sanctified beyond all that can be imagined, befiteth the most impregnable and most holy court of the Self-Sufficient, the Most High, Who through the first Word which shone forth from the Dayspring of the mouth of His Will, brought into being the worlds of Command and Creation. Through that Word was made manifest all that was made manifest. Whatsoever can be conceived of the Day of Resurrection, the Hour, and their conditions, appeared through Him. Glory be to God! The Most Great Exposition shone forth from Him. Fire and light, exaltation and abasement, felicity and wretchedness, guidance and error, belief and unbelief - all became manifest in creation through His appearance. Exalted be His grandeur, elevated be His power, and all-encompassing be His dominion! He is the One with such might that neither the cawing of the crows, nor the denial of the infidels, nor the clamor of the ungodly, nor the turning away of the divines, nor the power of princes could deter Him from His purpose.
- 3 Glorified art Thou, O God of Names and Creator of earth and heaven! I beseech Thee to ordain for Thy loved ones the good of this world and the world to come. O Lord! This is Thy Day wherein the ocean of Thy grace hath surged, the fragrance of Thy bounty hath wafted, the heaven of Thy generosity hath been raised up, and the sun of Thy giving hath shone forth. I beseech Thee not to drive away those who have turned toward Thy gate, nor to deprive them of the outpourings of Thy days and the rain-showers from the heaven of Thy mercy. Thou art He Who, through a letter of Thy Hidden Name, opened the doors of the mysteries of Thy Books and Scriptures, and through another letter made manifest Thy Path, Thy Evidence, and Thy Way. O Lord! Take the hands of Thy loved ones with the hands of Thy power and might. Verily, Thou art the Chosen One and the Lord of the righteous. There is none other God but Thee, the Mighty, the Compelling.
- 4 Thereafter, some time ago this evanescent servant sent a detailed letter to that spiritual beloved containing Tablets, verses and papers. As the reply was delayed, no further submission was made until this day, the second of Dhi'l-Qa'dih, when that honored one's letter written to his honor Afnan - upon him be

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس عمّا یخطر بالبال بساط امنع اقدس حضرت غنیّ متعالی را لایق و سزااست که بکلمه اولی که از مطلع فم اراده اشراق نمود عالم امر و خلق پدیدار شد و بآنکله ظاهر شد آنچه ظاهر شد هر چه تصوّر شود از قیامت و ساعه و شرایط آن دو از او ظاهر سیحان الله تفصیل اکبر از او باهر نار و نور علو و دنو سعادت و شقاوت هدایت و ضلالت کفر و ایمان از ظهور او در امکان پدیدار جلت عظمته و تعالت قدرته و احاط سلطانه اوست مقتدریکه نعین ناعقین و الحاد ملحدین و ضوواء مشرکین و اعراض علما و سطوت امرا او را از اراده اش بازداشت

3 سیحانک یا اله الأسماء و فاطر الأرض و السماء اسألك بأن تقدّر لأوليائك خير الآخرة و الأولى ای رب هذا يومک قد ماج فيه بحر عنايتک و هاج عرف فضلك و ارتفعت سماء جودک و اشرفت شمس عطائك اسألك بأن لا تطرد المقبلين عن بابک و لا تمنعهم عن فيوضات ايّامک و امطار سماء رحمتک انت الذى بحرف من اسمک المکنون فتحت ابواب اسرار کتیبک و زیرک و بحرف اخرى ظهر سبیلک و دلیلک و صراطک ای رب خذ ابادی اولیائک بأیادی قدرتک و اقتدارک انک انت المختار و مولی الأخیار لا اله الا انت العزيز الجبار

4 و بعد چندی قبل این خادم فانی مکتوب مفصّلی بآنخبوب روحانی ارسال داشت که حاوی الواح و آیات و اوراق بود چون جواب تأخیر افتاد لذا مجدّد عرضی نشد تا در این يوم

the Most Glorious Beauty - was sent to this land. That letter brought glad tidings that the aforementioned letter had arrived. Praise be to God, news of health, well-being, joy and gladness arrived, and the arrival of the letter and message in one instant adorned heart and soul with the ornament of joy and delight. I beseech the True One, exalted be His station, to ever grant these moths such strength that they may soar at all times and journey through cities and regions. After reading and reviewing it, I proceeded to write this letter.

که دویم شهر ذی قعدة الحرام است مکتوب آنجناب که بمحضرت افنان علیه ۹۶۶ [بهاء الله] الابهی نوشته بودند ارسال بلین ارض نمودند و در آنمکتوب بشارت رسید مکتوب مذکور رسید الحمد لله خبر صحت و سلامتی و خوشی و خوش وقتی و رسید نامه و پیام در یک آن قلب و جان را بطراز سرور و فرح مزین نمود از حق تعالی شأنه سائل لازال این پروانه ها را قوت عطا فرماید تا در کلّ حین طائر باشند و در مدن و دیار سائر بعد از قرائت و اطلاع بر آن بعض اینمکتوب پرداخت

- 5 If you wish to know about affairs in this land, praise be to God, as before, all are engaged in the remembrance, praise and glorification of the True One, exalted be His glory. The honored Afnans - upon them be the Most Glorious Beauty - resided in this land for some time under the shade of the blessed Divine Lote-Tree, attaining at every moment to a bounty and being sustained by the blessings of the utterance of the Beloved of creation. After fulfilling their promise, they returned to Beirut as commanded. Their place was both empty and not empty, for specifically in every gathering there was mention of the honored Afnans and other friends in the Most Holy Court. This truly is eternal salvation and everlasting success. Praise be to God Who fulfilled His promise and manifested that which was inscribed by the Pen of Revelation in a Book which none knoweth save our All-Knowing, All-Informed Lord. At this moment, the binding command hath descended from the heaven of the decree of the Ancient King. His word - exalted be His glory, universal be His bounty, and great be His station.

5 اگر از امورات این ارض بخواهید الحمد لله كما في السابق جميع بذكر و ثنا و حمد حق جلّ جلاله مشغولند و حضرات افنان عليهم بهاء الله الابهی مدتی در این ارض در ظلّ سدره مبارکه قدمیه ساکن در هر آن بعنایتی فائز و بنعمتهای بیان محبوب امکان مرزوق و بعد از وفای بوعده حسب الامر به بیروت مراجعت فرمودند جای همه خالی بود و نبود چه که مخصوص در هر مجلس ذکر حضرات افنان و سایر دوستان در ساحت اقدس بوده فی الحقیقه اینست رستگاری ابدی و فوز سرمدی الحمد لله الذی وفی بوعده و اظهر ما کان مرقوماً من قلم الوحی فی کتاب ما اطلع به الا ربنا العلم الخبیر در این حین امر مبرم از سماء حکم مالک قدم نازل قوله جلّ جلاله و عم نواله و عظم شأنه

- 6 O Amin, upon thee be my glory! In all conditions keep thine eyes fixed upon the exaltation of the Cause. The Supreme Pen hath testified and doth testify to your deeds, and hath mentioned your services rendered purely for His sake - a mention that shineth like the sun in the Book. Be thankful unto thy Lord for this great bounty. However, We counsel thee to keep thine eyes fixed upon the horizon of glory. The loved ones of God must be reminded, with the utmost joy and fragrance, and with their gaze fixed upon the Word, of His exalted utterance: "Remind them, for surely remembrance benefiteth the believers." Whosoever is enabled to perform deeds with joy and fragrance is recorded among the sincere ones in the Manifest Book; otherwise, none should ever reproach him. Today the True One, exalted be His glory, regardeth the hearts and the pearls hidden therein. Such is the way of the True One and His

6 یا امین علیک بهائی در جمیع احوال باعزاز امر ناظر باش قلم اعلی در باره شما شهادت داده و میدهد و زحمتهای شما را خالصاً لوجه ذکر فرموده ذکریکه بمثابه آفتاب در کتاب مشرق و لائح است ان اشکر ربک بهذا الفضل العظیم ولكن وصیت مینمائیم ترا که بافق عزّت ناظر باشی احبای الهی را باید بکمال روح و ریحان ناظرّاً الى الكلمة بقوله تعالى ذکر فان الذکری تنفع المؤمنین متذکر نمود هر نفسی بروح و ریحان مؤید بر اعمال شد او از مخلصین در کتاب مبین مرقوم والا نباید ابداً باو تعرض نمود امروز حق جلّ جلاله بقلوب و لالی مکنونه در او ناظر است اینست شأن حق و اولیای او جلّ جلاله باید در باره احبّ و دوستان مستلّت نمائید تا حق کل

chosen ones, exalted be His glory. Ye must supplicate on behalf of the loved ones and friends that the True One may assist all to act according to what is in the Book, and that neither vain imaginings nor worldly conditions may hinder them.

را بر عمل بما فی کتاب مؤید نماید و اوهمات و شئونات دنیا ایشانرا منع نماید

- 7 O Abu'l-Hasan, upon thee be my glory! Fix thy gaze upon the glory of the Cause and speak that which attracteth the hearts and minds. The demanding of the Huququ'llah hath never been and is not permissible. This decree hath been revealed in God's Book for certain necessary matters which have been ordained through divine causes. If someone, with utmost contentment and joy, nay rather with insistence, wisheth to attain this bounty, it may be accepted; otherwise, no.

7 یا ابالحسن علیک بهائی بعزت امر ناظر باش و به ما تنجذب به الأفئدة و العقول تکلم بما مطالبهء حقوق ابداً جایز نبوده و نیست این حکم در کتاب الهی نازل لأجل بعض امور لازمه که من لدی الحق باسباب مقدر شده اگر نفسی بکمال رضا و خوشوقتی بلکه باصرار بخواهد باین فیض فائز شود قبول نمایند و الا فلا انتهى

- 8 Exert your utmost that what hath been revealed may be acted upon. Send the Tablets of the Land of Kha. Much time hath elapsed. From there Jinab-i-Haji Ahmad, upon him be the glory of God, hath repeatedly expressed his helplessness and pleaded that the Tablets which were requested be sent. We beseech God, blessed and exalted be He, to assist you in His service as He assisted you before. Praise be to God, you are mentioned in every gathering and assembly in this blessed Prison. The Tongue of Grandeur hath repeatedly mentioned you before the emigrants, the residents, and the pilgrims. He is verily the All-Bountiful, the Generous One, and the Purpose of all who are in the heavens and on earth.

8 در این امر جهد بلیغ نمائید که بآنچه نازل شده عمل شود الواح ارض خاء را بفرستید بسیار طول کشید از آنجا جناب حاجی احمد علیه بهاء الله بکرات عجز و التماس نموده اند که الواحیکه خواسته اند ارسال شود نسأل الله ربنا تبارک و تعالی بأن یوفق جنابکم علی خدمته کما وفقکم من قبل الحمد لله در هر محفل و مجلس در این سخن مبارک مذکورند لسان عظمت مکرر نزد مهاجرین و مجاورین و مسافرین ذکر شما را فرموده انه هو الفضل الکريم و مقصود من فی السموات و الارضین

- 9 In these days, responses to the communications from the Land of Ya are being sent as commanded. We implore God, exalted be His glory, to bestow sight and hearing, that all may hear the call and behold the horizon of the Cause with their own eyes. Wherever you may be, convey greetings and salutations from this evanescent one to the friends and loved ones of that land. We beseech God, exalted be His glory, to make each one of His party like unto a mountain rather than a straw. The hurricanes and tempests of the ungodly have never been and shall never be capable of moving the former, by God's might and power; however, the latter is moved by every wind and inclines toward any direction. I beseech God to grant even the straw the strength and majesty of a mountain. He is, verily, powerful and mighty over all things. Glory, remembrance, and praise be upon you and upon those who are with you and who love you for the sake of God, the Lord of the worlds, and praise be to Him Who is the Goal of the mystic knowers.

9 این ایام جواب مراسلات ارض یاء حسب الامر ارسال میشود از حق تعالی شأنه سائل و آمل بصر و سمع عنایت فرماید تا کل ندا را بشنوند و افق امر را ببصر خود مشاهده نمایند در هر ارض تشریف دارند اولیا و دوستان آن ارض را از قبل فانی تکبیر و سلام برسانند از حق جلّ جلاله سائل و آمل که هر یک از حزب خود را کوه فرماید نه کاه عواصف و قواصف مشرکین قادر بر حرکت اول نبوده و نیست بحول الله و قوته ولكن ثانی از هر ریخی حرکت نماید و بهر جهتی میل کند از حق میطلبم کاه را هم بمثل کوه قوت عطا فرماید و عظمت بخشد اوست بر هر شیء قادر و توانا البهاء و الذکر و الثناء علی جنابکم و علی من معکم و یحبکم لوجه الله رب العالمین و الحمد له اذ هو مقصود العارفين

- 10 The servant 2 Dhi'l-Qa'dih 1302

10 خادام فی ۲ ذی قعدة سنة ۱۳۰۲

BRL_HUQUQ#083x, BRL_HUQUQ#090x, COC#1107x, LOG#1034x

INBA28:508, BRL_DA#263, BRL_HUQUQP#083x,
BRL_HUQUQP#090x, AYI2.219x,
AYI2.220x

BH00190

To: Aqa Siyyid Ahmad Afnan et al., in Yazd

Date: 1302-11-08 [1885-Aug-19]

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

2 All praise that is sanctified above the comprehension of the world and the recognition of nations befiteth the court of the glory of the Most High, Who alone, through the Supreme Pen, rendered His Cause victorious in days when the Sun of justice was concealed behind the clouds and the Luminary of equity was veiled behind the mists, to such extent that the horizon was darkened and the world intoxicated and stupefied. Trembling had seized the tribes, and the streams of knowledge were cut off and prevented from flowing through creation. The clouds themselves bear witness, and the mists themselves testify, while the atoms of all created things acknowledge and the realities of all things confess that there was no helper save the shrill voice of the Supreme Pen. In such days did He, alone, arise to champion the Cause - an arising that caused the seated to tremble and the mighty to be perturbed. And when the clouds were somewhat lifted through the grace of the Pen of the Lord of Lords, and the lights of the Luminary of justice shone forth, there arose from behind the veils clamor and croaking. Every heedless one fell into vain imaginings and every infidel arose in opposition. Instead of gratitude, they began to complain; in place of faithfulness appeared faithlessness, and in place of justice, tyranny became manifest. Those who from the beginning of the Cause were heedless and veiled laid claim to knowledge and insight, and with the utmost cunning and deceit, strove to mislead those who had accepted and become unified with the Truth.

3 Glorified art Thou, O Revealer of verses and Manifestor of clear proofs, Master of existence and Sovereign of the seen and unseen! I beseech Thee by the light of Thy countenance whereby the earth and all thereon were illumined, and by the fire of Thy Lote-Tree whereby all things were attracted, to aid Thy servants to return unto Thee and to repent before the door of Thy grace, even though they have committed that which caused the dwellers of Thy Paradise and the occupants of the tabernacle of Thy majesty to lament, and the Primal Point to cry out from Thy most exalted horizon, and the eyes of Thy Prophets and chosen ones and the near ones among Thy servants to weep. O Lord! Thou seest them cast upon

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از ادراک عالم و عرفان امم ساحت
عزّ حضرت کبریائی را لایق و سزا که بقلم
اعلی وحده امرش را نصرت نمود در ایامیکه
آفتاب عدل خلف سیّاب مستور و نیر انصاف
وراء غمام محجوب بشأنیکه افق تاریک و عالم
سکران و مخمود زلازل قبائل را اخذ نموده بود و
جداول عرفان از امکان مقطوع و ممنوع سیّاب
بنفسه شاهد و غمام بذاته گواه و ذرات کائنات
معترف و حقائق اشیاء مقرر بر اینکه ناصری نبود
جز صریح قلم اعلی در چنین ایامی وحده بر نصرت
امر قیام فرمود قیامیکه اهل قعود را متزلزل نمود و
اهل سطوت را مضطرب و چون فی الجمله سیّاب
بعنایت قلم ربّ الأرباب مرتفع گشت و انوار
نیر عدل اشراق نمود از خلف سیّحات و حجبات
طنین مرتفع و نعیق آشکار هر غافل بنیال افتاد
و هر ملحدی بر اعراض قیام نمود بجای شکر
شکایت آغاز کردند و مقام وفا جفا ظاهر و
مقام عدل ظلم باهر نفوسیکه از اوّل امر غافل
و محتجب دعوی اطلاع و علم نمودند و بکمال
حیله و مکر بر اضلال مقبلین و موحدین ساعی و
جاهد

3 سبحانک یا منزل الآیات و مظهر البینات
و مالک الوجود و سلطان الغیب و الشّهود
اسئلک بنور وجهک الذی به اشرقت الأرض
و من علیها و بنار سدرتک الّتی بها انجذبت
الأشیاء بأن تؤیّد عبادک علی الرجوع الیک و
الانابة لدی باب فضلک ولو انهم ارتکبوا ما ناح
به سگان فردوسک و اهل خبأ مجدک و صاحب
النقطة الأولى فی افقک الأعلى و ذرفت اعین
انبیائک و اصفیائک و المقرّبین من عبادک ای
ربّ تربهم مطروحین علی ارض الغفلة والنسیان
و منعو بما عملوا عن الطّیران فی هوآ حبّک

the earth of heedlessness and forgetfulness, their deeds having prevented them from soaring in the atmosphere of Thy love, from turning to Thy face, and from entering the paradise of Thy presence. I beseech Thee, O Desired One of the world and Lord of the nations, by Thy mercy which Thou hast made the supreme cause for the tranquility and joy of Thy chosen ones, by Thy bounty and grace and favors, to deliver them from the darkness of self and passion. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

- 4 I beseech Thee, O my God, by the mysteries hidden in the treasury of Thy knowledge, to assist Thy servants in Thy days that they may discover the fragrance of Thy most sweet utterance whereby earth and heaven have been perfumed. O Lord! This is Thy Day and the Day of Thy manifestation. The door of Thy grace hath been opened, the ocean of Thy mercy surgeth, and the fragrance of Thy bounty is wafted. I beseech Thee not to deprive Thy servants of Thy grace and bestowals and gifts which have, by Thy command, encompassed all created things. Verily, Thou art the Single, the One, the Powerful, the Mighty.

- 5 Send Thy blessings and peace and glory, O my God, upon those faces whom Thou hast, through Thy power, exalted to a station whereunto the hands of them that are beneath them fall short of attaining. I beseech Thee by Thy power which hath prevailed and by Thy might which hath encompassed all, to strengthen them as Thou didst strengthen them before, in such wise that they may see all else but Thee as a handful of dust. Verily, Thou art the Lord of all men and the Speaker in the final return. There is none other God but Thee, the Mighty, the All-Bestowing.

- 6 My spirit be a sacrifice for your arising, your remembrance, and your praise. This evanescent servant has been blessed to receive your letter, which spoke in praise of God, proclaimed His Name, called to His Cause, made mention of His remembrance, guided to His path, and conveyed your submissiveness, humility, turning and dedication to your Creator, your Maker, our Life-Giver and your Life-Giver. When I detected the fragrance of certitude, I opened and read it, and ascended until I attained and presented it before the countenance of our Goal and your Goal and the Goal of all who are in the heavens and earth. Thereupon the Tongue of Grandeur spoke that which attracted the souls and minds. His word, exalted be His majesty and all-encompassing His bounty:

- 7 In My Name, the Manifest, the Resplendent, Who standeth before the faces of the world

والاقبال الى وجهك و الورود في فردوس
لقائك اسئلك يا مقصود العالم و مولى الأمم
برحمتك التي جعلتها السبب الأعظم لاطمينان
اصفيائك و سرورهم بها بجودك و فضلك
و الطافك بأن تخلصهم عن ظلمات النفس و
الهوى أنك انت المقتدر على ما تشاء لا اله الا
انت العليم الحكيم

4 اسئلك اللهم يا الهى بالأسرار المكنونة في كنز
عليك بأن تؤيد عبادك في أيامك ليجدوا عرف
بيانك الأمل الذي تعطرت به الأرض والسماء
اي رب هذا يومك و يوم ظهورك قد فتح
باب فضلك و ماج بحر رحمتك و هاج عرف
جودك اسئلك لا تحرم عبادك من فضلك
و عطائك و مواهبك التي احاطت الكائنات
بأمرك أنك انت الفرد الواحد المقتدر القدير

5 صلّ و سلم و كبر يا الهى على وجهه من رفعتهم
بقدرتك الى مقام قصرت ايدى دونهم عن
البلوغ اليه اسئلك بقدرتك التي غلبت و
بقوتك التي احاطت بأن تؤيدهم كما ايدهم
من قبل على شأن يرون ما دونك ككف من
التراب أنك انت مالك الرقاب و الناطق في
المآب لا اله الا انت العزيز الوهاب

6 روى لقيامكم و لذكركم و لثنائكم الفداء قد فاز
الخدام الفاني بكتابكم الذي كان ناطقاً بثناء الله
و صائحاً باسمه و منادياً بأمره و ذاكراً بذكره و
هادياً الى صراطه و حاوياً خضوعكم و خشوعكم و
اقبالكم و قيامكم لبارئكم و خالقكم و محيينا و محيينكم
فلما وجدت عرف الايقان فتحت و قرأت و
صعدت الى ان حضرت و عرضت تلقاء وجه
مقصودنا و مقصودكم و مقصود من في السموات
و الأرضين اذاً نطق لسان العظمة بما انجذبت به
الأرواح و العقول قوله جل جلاله و عم نواله

7 بسمى الظاهر الباهر القائم امام وجه العالم

- 8 O Afnan! Upon thee be My glory, My mercy and My loving-kindness. Say: By God! He hath appeared, and whoso denieth Him hath denied the Bayan and before it the Books of God, the Help in Peril, the Self-Subsisting, even unto the Primal Point. To this testifieth all things, and beyond them the Truth, the Knower of the unseen.
- 8 یا افنانی علیک بهائی و رحمتی و عنایتی قل تالله قد ظهر من لو انکره احد انکر البیان و من قبله کتب الله المهیمن القیوم الی ان یصل الی البدیع الاول یشهد بذلك کل الاشیاء و عن ورائها الحق علام الغیوب
- 9 O Afnan! Hear thou in Persian: Say: A Revelation hath appeared and a Sun hath dawned and a Light hath risen. Whosoever denieth or rejecteth Him, denial and rejection themselves shall curse him. Say: By God! He hath not appeared in such wise that clouds could prevent Him or mists could withhold His light. Today all the Prophets and Messengers circle round Him. By the life of God, the heedless are in grievous drunkenness.
- 9 یا افنانی بلسان پارسی بشنو بگو ظهوری ظاهر و آفتابی مشرق و نیری طالع هر که او را نفی نماید و یا انکار کند نفس نفی و انکار بر او لعنت نماید بگو تالله نه بشائی ظاهر شده که غمام او را منع نماید و یا سخاب نورش را بازدارد امروز جمیع انبیاء و مرسلین طائف حولند لعمر الله ان الغافلین فی سکر عظیم
- 10 Say: Read ye the verses of God, then judge with fairness. He hath ever been independent of you, of your acceptance and your faith. They that are endowed with insight from God are worthy to behold the lights of the Lord of Power from the Most Sublime Vision. By the Sun of certitude that shineth resplendent from the highest horizon of the world, this Wronged One hath, throughout the nights and days, made mention of the servants of God and summoned them to the supreme horizon. Neither the hosts of the world deterred Him, nor the clamor of nations. He arose with a power that none can equal and a might that none can rival - an arising that caused feet to stumble and hearts to quake, save those who detached themselves from the world and all therein and turned their gaze to the most exalted horizon.
- 10 قل ان اقروا آیات الله ثم انصفوا انه لم یزل کان غنیاً عنکم و عن اقبالکم و ایمانکم نفوسیکه من عند الله صاحب بصیرت ایشان لایق مشاهدۀ انوار مالک قدر در منظر اکبرند قسم بافتاب ایقان که از اعلی افق عالم مشرق و لائحست اینظلوم در لیلای و ایام عباد حق را ذکر نموده و بافق اعلی دعوت فرموده نه جنود عالم او را منع نمود و نه ضوضاء امم بقدرت لا شبه لها و بقوت لا نظیر لها بر امر قیام نمود قیامیکه قدمها را متزلزل نمود و قلبها را مضطرب مگر نفوسیکه از عالم و عالمیان چشم پوشیدند و بافق اعلی گشودند
- 11 Say: Acceptance and rejection, reward and punishment, return unto the souls themselves, while God is sanctified and detached from all. The blind are debarred from beholding the horizon of light, and the deaf are deprived of hearing the call of Him Who conversed on Sinai. Blessed is the soul that hath completely rolled up the worlds of fancy and lifted its eyes from the realm of idle imaginings. Such a one is and hath ever been worthy to behold the lights of the Sun of Truth.
- 11 بگو اقبال و اعراض و مکافات و جزا بخود نفوس راجع و حق از جمیع مقدس و مبرا ضریر از مشاهدۀ افق نور ممنوع و اصم از اصغاء نداء مکلم طور محروم طوبی از برای نفسیکه عوالم اوهام را بالمره پیچید و از عالم ظنون چشم برداشت او قابل مشاهدۀ انوار آفتاب حقیقت بوده و هست
- 12 Reflect upon the Shi'ih sect - what came of their zealotry, their lamentations, their seeking and their weeping? What was their end and what fruit did it yield? Say: Take ye warning, O men of understanding! Take ye warning, O men of insight!
- 12 در حزب شیعه تفکر نمائید از حمیتها و نالهها و طلبها و گریهها عاقبت چه شد و ثمر چه بود قل فاعتبروا یا اولی الالباب فاعتبروا یا اولی الأبصار
- 13 Convey thou My greetings to all who are related to the Divine Lote-Tree. Say: The heaven hath come with manifest smoke. Guard ye yourselves through this Most Great Name. It would be regrettable should the people of the Bayan walk again in
- 13 منتسبین سدره کلاً و طراً را از جانب مظلوم تکبیر برسان قل ات السماء بدخان مبین ان احفظوا انفسکم بهذا الاسم العظیم حیف است اهل بیان مجدد بر قدم شیعه مشی نمایند و

the footsteps of the Shi'is and follow their vain imaginings, with their end being what was witnessed.

- 14 O Afnan! By My life, thy sorrow grieveth Me even as thy joy delighteth Me. Yet know thou with clear certainty that truth is with you. The world hath written volumes about its own faithlessness - how many kings hath it dispatched from palaces to tombs, how many traces hath it erased through centuries and ages. That which endureth and lasteth is the Word of God. By the life of God, whoso attaineth unto it hath attained unto all good. Were the Supreme Pen to expound this station in detail, all would hasten to the place of sacrifice to seize and attain unto it. Consummate wisdom requireth concealment. He knoweth while people know not; He understandeth while people understand not.

- 15 The glory shining from the horizon of the heaven of My loving-kindness be upon you, upon those with you, upon those who love you, and upon those whom the cawing of the cawers hath not kept back from God, the Lord of the worlds.

- 16 Praise be to God! the splendours of the lights of the Sun of divine loving-kindness are manifest and resplendent. The word of love standeth in need of no interpreter, nor can any translator be found worthy of it. Consider ye the people of the Furqan: for twelve hundred years have they busied themselves with exposition and allegorical interpretation, and at the last it was made plain that they had not even apprehended the perfume of a single word. From all their schools arose an uproar, and in their gatherings there was clamour upon clamour; for such and such a learned man would dispute with another, and speak only to establish the truth of his own claim. The neck-veins of preachers, teachers, and self-styled investigators would stand out like spear-points; and every party would curse the other. In the end it became evident that all were heedless, and deprived of the ocean of true awareness.

- 17 Even now, assuredly, the like of such souls are found, and will continue to arise, calling the people unto the ancient misguidance. Such is the condition of mankind. The Primal Point—may our souls, and all else besides Him, be a sacrifice—hath declared that a single one among the Shi'ih understood not the Resurrection, nor that Qa'im for whom they yet await, and have awaited, nor their own deeds and beliefs.

- 18 By the life of our Lord! they have not inhaled the fragrance of true oneness. Would that they might know and perceive! God, exalted be His glory, hath rent asunder certain veils; yet the people of the Bayan, with the fingernails of conjecture and the needles of vain fancy, fashion anew the very veils. God

باوهامات آن نفوس تأسی جویند و عاقبت ثمره اعمال آن شود که مشاهده شد

- 14 یا افنانی عمری احزنی حزکم کما سرتی سرورکم ولكن یقین مبین بدانید که حق با شماست دنیا بر بیوفائی خود خود دفترها نوشته چه بسیار از آثار را که از قصور بقبور فرستاد و چه بسیار و دائمست کلمه الله است لعمر الله من فاز بها فاز بكل الخیر اگر قلم اعلی این مقام را بتفصیل ذکر نماید جمیع بحال فدا توجّه نمایند از برای اخذ آن و فوز بآن حکمت بالغه ستر اقتضا نموده آنه یعلم و الناس هم لا یعلمون آنه یعرف و الناس هم لا یعرفون

- 15 البهاء المشرق من افق سماء عنایتی علیکم و علی من معکم و علی من یحبکم و علی الدین ما منهم نعاق الناعقین عن الله رب العالمین انتهی

- 16 الحمد لله اشراقات انوار آفتاب عنایت الهی ظاهر و باهر است کلمه حب مفسر لازم ندارد و مترجم لایق نه در اهل فرقان ملاحظه فرمائید هزار و دوست سته تفسیر و تأویل نمودند و بعد معلوم شد عرف یک کلمه را نیاخته اند از جمیع مدارس غوغا مرتفع و محافل ضوضا چه که فلان عالم بفلان عالم مباحثه مینماید و در اثبات حقیقت خود تکلم میکند رگهای گردن و عاظ و مدرّسین و محققین بمثابه سنان راست و هر حزبی حزب دیگر را لعن مینمود بالأخره معلوم شد که کل غافل بودند و از دریای آگاهی محروم

- 17 حال هم البتّه امثال آن نفوس یافت شده و میشوند و ناس را بضالالت قدیم دعوت مینمایند اینست شأن ناس حضرت اعلی روح ما سواه فداه میفرماید یکنفر از شیعه قیامت را نفهمید آن قائمشان که حال هم منتظر او بوده و هستند و آن اعمال و عقایدشان

- 18 لعمر ربنا رایحه توحید حقیقی را استشمام نمودند با لیت یعرفون و یشعرون حق جلّ جلاله بعضی از حجابات را خرق فرمود و لکن اهل بیان تازه بانامل ظنون و ابره و هم حجابها ترتیب

protect the people! Yet this servant clingeth fast to the cords of His mercy, and holdeth to the hem of His loving-kindness, and maketh this supplication:

- 19 O my Lord! deprive not these poor ones of the world of the Bayan of Thy Kawthar of meanings. One man is poor in possessions, another is poor in recognition: the first lacketh the means to purchase things; the second lacketh the capacity to receive meanings and divine knowledges. By the life of our Lord! the second is the poorer, and his need of prayer is the greater.

- 20 The Afnan of the Sacred Tree, this ephemeral one, and the friends must beseech God for deliverance and protection, that perchance they may return. Otherwise, the Truth has been and remains sanctified above all. In these days it is heard that the Tongue of Grandeur recites the blessed Surih "Say: O ye unbelievers!" - even as the Primal Point, may our souls be sacrificed for His sake, foretold this. Great was the wonder at the assembly of Manshad, for it much resembled the assembly of the Mother City [Mecca], nay, was even baser. This servant, after witnessing and learning of this, paused. However, fearing that concealment might not find favor in the Most Sublime Vision, it was mentioned. After this was presented, the Ancient Tongue spoke that which would bestow the spirit of justice upon dust and confer the power of equity. Yet it is unknown what effect this will have upon the heedless, for He has said: "It increaseth nothing in the wrongdoers save loss."

- 21 In truth, those whom God has granted insight have become aware and perceive the divine fragrances. However, it is not permissible to place these in the hands of deluded souls. In Kaf and Ra, many divine verses have been plagiarized and mixed together, thinking they might compose a book and engage in misguidance. By the life of our Lord and your Lord, our God and your God! Nothing will profit them today except that they repent and return to God, the Single, the One, the All-Informed. First it should be given to Aqa Shaykh S., upon him be the glory of God, that he may make a copy, carefully compare and verify, and if possible have someone read it to some of the people of Manshad, and then read it to the Manshadi assembly who sent the darkened page of opposition. His honor Aqa Mulla Muhammad, upon him be the Glory of God, God willing stands firm on the path of the Cause, and their clamor and croaking has not prevented him from the Lord of the Covenant.

میدهند خدا حفظ کند ناس را ولکن اینعبد متمسک است بحبال رحمت او و متشبث است باذیال عنایت او و عرض میکند

- 19 ای پروردگار این فقرای عالم بیان را از کوثر معانی خود محروم مفرما یکی فقیر مال است و یکی فقیر عرفان اول استطاعت خریدن اشیاء ندارد و ثانی استطاعت قبول معانی و معارف لعمر ربنا ثانی افر دعا لازم دارد

- 20 باید افنان سدره و اینفانی و دوستان از حق نجات طلب ثنائیم و حفظ بخواهیم که شاید بر جوع فائز گردند والا حق مقدس از کل بوده و هست این ایام استماع میشود لسان عظمت سوره مبارکه قل یا ایها الکافرون را تلاوت میفرماید چنانچه نقطه اولی روح ما سواه فداه باین اخبار فرموده بسیار تعجب از مجمع منشاء دست داد چه که بسیار مشابه بجمع ام القری بود بل پستتر اینعبد بعد از مشاهده و اطلاع توقف نمود ولکن از خوف آنکه مباد ستر در منظر اکبر مقبول نیفتد عرض شد بعد از عرض لسان قدم نطق فرمود بآنچه که خاک را روح انصاف عطا نماید و قوه عدل بخشد ولکن از غافلین معلوم نیست چه اثر ظاهر شود چه که فرمودند لا یزید الظالمین الا خسارا

- 21 فی الحقیقه من اوتی بصائر من الله آگاه شده و میشوند و نفعه رحمن را ادراک مینمایند ولکن جایز نیست بدست نفوس متوهمه داده شود در کاف و را بسیاری از آیات الهی را سرقت نموده اند و ممزوج کرده اند بگنان آنکه گابی تصنیف کنند و بضالات مشغول شوند لعمر ربنا و ربکم و الهنا و الهکم لا یغنیهم الیوم شیء من الاشیاء الا بان یتوبوا و یرجعوا الی الله الفرد الواحد الخبیر اول بجانب آقا شیخ ص علیه بهاء الله داده شود که یک سواد بردارند و بدقت مقابله و مطابقه کنند و اگر بشود از برای بعضی از اهل منشاء نفسی قرائت نماید و بعد بر مجمع منشادیه که ورقه مدله بر اعراض ارسال داشته اند بخواند جناب آقا ملا محمد علیه بهاء الله انشاء الله بر صراط امر قائمند و وضوا و نعاق ایشانرا از مالک میثاق منع ننوده

- 22 Let them also consider it, and if a copy reaches his honor, the beloved and honored Raj, upon him be the Glory of God and His favors, it would be most pleasing. Similarly, let all the souls in the surrounding areas observe it, that perchance it may become the cause of the remembrance of the servants. In truth, today is the day of the victory of the Cause. They must act in whatever way is wise and beneficial. And it would be pleasing if his honor, the honored one, his honor the Teacher, upon him be all the Most Glorious Glory, would also consider it. The purpose is that the party of God may become aware and give awareness to the heedless souls about the path of truth, the nature of truth, the deeds of those drawn nigh, and that which their tongues have uttered, that perchance they may attain their goal.
- 23 Those poor ones are observed to be asleep and heedless, as they have no knowledge, and the former Shi'ih delusions have made those souls deluded. They have no sight of their own to see, and possess no hearing to hear, and they are turned away and heedless of those souls who are aware. What remains except that the hand of pure grace and favor may grant salvation to such souls. Surely his honor has observed the letter of those souls. Hatred and animosity are so inflamed in some of those souls that they have omitted the Greatest Name at the beginning of their writing, and the verse "every important matter" has been erased from view. Observe how heedlessness has encompassed those souls. His honor is aware of some of what has appeared in this Most Great Manifestation - equivalent to the heavenly books, nay greater, is now present, and the evidences are so manifest that no one has any excuse to turn away. Nevertheless, they said and did that which none before had done.
- 24 At the end of this servant's letter which contained the utterances of Truth, exalted be His glory, they mentioned [the word] "this ephemeral one." It would be very good if they would act upon it and then return to the truth, that they may recognize that of which they are heedless today.
- 25 Some time ago, this servant intended to write something that might deliver and preserve the ignorant servants from the well of suspicions and delusions. During the writing, certain matters arose that caused delay, and this servant also paused for some time, for He said: "I do not need what was revealed in previous books to prove My Cause, although God, blessed and exalted be He, has adorned His books with this Most Great Manifestation, which none can bear except he who has cast
- ایشانهم ملاحظه نمایند و یک سواد آن اگر بجناب محبوب مکرم رج علیه بهاء الله و عنایتہ برسد بسیار محبوبست و همچنین نفوس اطراف کل مشاهده کنند شاید سبب تذکر عباد گردد فی الحقیقه امروز روز نصرت امر است باید هر قسم مصلحت باشد عمل نمایند و حضرت آقای مکرم حضرت مبلغ علیه من کل بهاء ابهه هم ملاحظه فرمایند محبوبست مقصود آنکه حزب الله آگاه شوند و نفوس غافلہ را بر سبیل حق و سبیئہ حق و اعمال مقربین و ما نطقت به السنہم آگاهی دهند شاید بمقصد فائز شوند
- آن پیچارہا نائم و غافل مشاهده میشوند چه کہ اطلاع ندارند و اوہامات قبل شیعه آن نفوس را متوہم نموده از خود بصر ندارند کہ ببینند و صاحب سمع نیستند کہ بشنوند و از نفسیکہ آگاہند معرض و غافلند دیگر مگر دست عنایت محض فضل امثال آن نفوس را نجات عطا فرماید البتہ آنحضرت مرسلہ آن نفوس را ملاحظہ فرمودہ اند ضغینہ و بغضا در بعضی از آن نفوس بشائی مشتعل کہ اسم جلالہ را در اول نوشتہ خود ترک نمودہ اند و فقرہ کل امر ذی بال از نظر محو شدہ ملاحظہ فرمائید کہ غفلت چگونہ آن نفوس را احاطہ نمودہ آنحضرت مطلعند بر بعضی از آنچه در اینظہور اعظم ظاہر شدہ معادل کتب سماوی بل ازید حال موجود و بینات بشائی ظاہر کہ از برای احدی مجال اعراض نہ مع ذلک گفتند و عمل نمودند آنچه را کہ احدی از قبل عمل نمودہ
- در آخر مکتوب اینعبد کہ حاوی بیانات حق جلّ جلالہ است [کلمہ] اینفانی ذکر نمودہ بسیار خوبست اگر عمل نمایند و بعد بحق راجع شوند لیعرفوا ما غفلوا عنہ الیوم
- در چندی قبل اینعبد ارادہ نمود چیزی نوشتہ شود کہ شاید عباد جاہل را از بثر ظنون و اوہام نجات دہد و حفظ نماید در بین تحریر بعضی از امور وارد کہ تأخیر افتاد و چندہم اینعبد توقّف نمود چہ کہ فرمودند اتّٰی لا احتاج فی اثبات امری بما نزل فی کتب القبل ولو انّ اللہ تبارک و تعالی زین کتبہ بہذا الظہور الأعظم

away the world, turning unto God, the Lord of the Mighty Throne." For this reason it remained postponed until again some friends wrote about the objections of the opposers and the calumnies of souls. Therefore it became necessary to write and send something, that perhaps God may thereby bring about a matter and preserve His servants through it. God is witness and testifier that this servant becomes ashamed to write of certain events and the deeds and actions of heedless souls, for in these days that have no likeness or similarity, it is a pity for one to occupy oneself with that which is unworthy. However, in consideration of the condition of the weak ones and some souls who have no knowledge, this ephemeral one engaged in writing certain matters and proofs and evidences. If Truth, exalted be His glory, wills, it will be sent in these days.

الَّذِي لَا يَحْتَمِلُهُ إِلَّا مَنْ نَبَذَ الْعَالَمَ مَقْبَلًا إِلَى اللَّهِ
رَبِّ الْعَرْشِ الْعَظِيمِ بَايْجِهْتِ دُرِّ عَهْدِهِ تَعْوِيقَ مَانَدٍ
تَأْتِيكَ مَجْدِدٌ بَعْضِي مِنْ دُوسْتَانِ اعْتِرَاضَاتِ مَعْرُضِينَ
وَمُقْتَرِيَاتِ نَفُوسٍ رَا نَوَاشْتَنْدَ لَذَا لَازِمٌ شَدَّ چِيزِي
نَوَاشْتَه اَرْسَالِ شُودَ لَعَلَّ اللَّهَ يَحْدِثُ بِذَلِكَ أَمْرًا وَ
يَحْفَظُ بِهِ عِبَادَهُ حَقَّ شَاهِدٍ وَ گَوَاسْتِ اَيْنَعَبْدِ اَز
نَوَاشْتَنْ بَعْضِ وَقَائِعِ وَاَعْمَالِ وَاَفْعَالِ نَفُوسِ غَافِلَه
نَجَلِ مِيشُودِ چِه كِه دَر اَيْنِ اَيَّامٍ لَا مِثْلَ لَهَا وَلَا
شَبَهَ لَهَا حَيْفَ اسْتِ اِنْسَانِ بَه مَا لَا يَنْبَغِي مَشْغُولِ
شُودَ وَلَكِنْ نَظَرِ بِحَالَتِ مُسْتَضَعِفِينَ وَ بَعْضِي اَز
نَفُوسِ كِه اَطْلَاعِ نَدَارَنْدِ اَيْنَفَانِي بِتَحْرِيرِ بَعْضِي اَز
اُمُورِ وَاَدَلَه وَ بَرَاهِينِ مَشْغُولِ شُدَ اِگَر حَقَّ جَلِّ
جَلَالَه بِخَوَاهدِ دَر اَيْنِ اَيَّامِ اَرْسَالِ مِيشُودِ

- 26 In the first letter, mention was made of His honor Aqa Mulla Muhammad-Rida of Muhammad-Abad, upon him be the Glory of God, who directed his steps toward Bahram-Abad, and his journey proved beneficial for the guidance of souls. When this matter was presented to the Most Holy and Exalted Presence, these blessed and exalted words were revealed: "Today, all the good that hath been revealed in the Book of God is for the one among the people of Baha who, for the sake of God, turneth toward various regions, strengtheneth the weak through the Name of God, and adorneth them with the ornament of steadfastness.

26 دَر دَسْتَخَطِّ اَوَّلِ ذِكْرِ جَنَابِ آقَا مَلَّا مُحَمَّدِ رِضَا
مُحَمَّدْآبادِي عَلِيَه بَهَاءُ اللَّهِ بُوْد كِه بِسْمَتِ بَهْرَامْآبادِ
تَوَجَّهْ نَمُودَنْدَ وَ تَوَجَّهْشَانِ لِأَجْلِ هِدَايَتِ عِبَادِ مُفِيدِ
اِفْتَادِ اَيْنَفَقْرَه دَر سَاحَتِ اَمْنِ اَقْدَسِ اَعْلَى عَرْضِ
شُدَ قَوْلَه تَبَارَكَ وَ تَعَالَى اَمْرُوزِ جَمِيعِ خَيْرِ كِه دَر
كُتَّابِ اَلْهِى نَازِلِ اَز بَرَايِ نَفْسِي اسْتِ اَز اَهْلِ بَهَا
كِه لُوجَه اللَّهِ بِاطْرَافِ تَوَجَّهْ نَمَايَدِ وَ ضَعْفَا رَا بِاسْمِ
اللَّهِ قُوْتِ بَخُشَدِ وَ بِطَرَازِ اسْتِقَامَتِ مَرْيَنِ نَمَايَدِ

- 27 Until now, no soul hath truly attained complete understanding of the Day of God and what hath been manifested from His presence, save whom God willeth. It is incumbent and obligatory upon all souls to protect people from vain imaginings. O Afnan! Consider first the Shi'ih sect: four persons became the cause of that party's vain imaginings, calling themselves the Gates. Those illusory cities and unreal domains were built by the hands of their suspicions, and those vain imaginings became the cause of hatred, the harm of which reached even unto the Primal Point. Were any possessor of insight to ponder the events that have transpired and the conditions that have become manifest, he would find himself detached and freed from all else but God."

27 تَا حَيْنِ نَفْسِي فِي الْحَقِيقَةِ بَه يَوْمِ اللَّهِ وَ مَا ظَهَرَ مِنْ
عِنْدِهِ اَطْلَاعِ كَامِلِ حَاصِلِ نَمُودَه اِلَّا مِنْ شَاءِ
اللَّهِ بِرِ جَمِيعِ نَفُوسِ لَازِمِ وَ وَاَجِبَسْتِ كِه نَاسِ رَا
اَز اَوْهَامَاتِ حَفِظِ نَمَايَدِ يَا اَفْنَانِي دَر اَوَّلِ اَمْرِ
شِيعَه تَفَكَّرْ نَمَا چَهَارِ نَفْسِ سَبَبِ اَوْهَامَاتِ اَنْحَزَبِ
گِشْتَنْدَ وَ خُودِ رَا اَبْوَابِ نَامِيدَنْدِ اَنْشَهْرَهَايِ
مُوهُومَه وَ دِيَارَهَايِ غَيْرِ مُحَقَّقَه اَز اِيَادِي ظُنُونِ
اَن نَفُوسِ تَعْمِيرِ يَافَتِ وَ اَن اَوْهَامِ بَغْضَا شُدَ وَ
ضَرْشِ بِنَقْطَهْ اَوَّلِي رَسِيدِ اِگَر صَاحِبِ بَصَرِي دَر
اُمُورَاتِ وَاَقِعَه وَ شُثُونَاتِ ظَاهِرَه تَفَكَّرْ نَمَايَدِ خُودِ
رَا اَز غَيْرِ اللَّهِ فَارِغِ وَ اَزَادِ مَشَاهِدَه كَنْدِ اَنْتَهِي

- 28 The effulgences of the Sun of Grace have dawned and shone forth upon the aforementioned personage. This evanescent servant beseecheth the True One, exalted be His glory, to confirm him that he may again turn toward various regions for the sake of God and make the servants of Truth aware of the suspicions, vain imaginings, deception and craftiness of the barking souls.

28 اِشْرَاقَاتِ شَمْسِ عِنَايَتِ نَسَبَتِ بِجَنَابِ مَذْكُورِ
مَشْرِقِ وَ لَاأَمَّحِ اَيْنِ خَادِمِ فَانِي اَز حَقِّ جَلِّ جَلَالَه
سَائِلِ وَ اَمَلِ كِه اِيْشَانْزَا مُؤَيَّدِ فَرْمَايَدِ لُوجَه اللَّهِ
مَجْدِدِ بِاطْرَافِ تَوَجَّهْ نَمَايَدِ وَ عِبَادِ حَقِّ رَا اَز
ظُنُونِ وَ اَوْهَامِ وَ خَدْعَه وَ مَكْرِ نَفُوسِ نَاعِقَه

This servant conveyeth his greetings and salutations to him and seeketh confirmation and assistance from the True One.

- 29 As for the mention they made of His honor Mulla Ghulam-Rida, his petition was received. In those days, whatever was submitted regarding those matters, the Supreme Pen was stayed in response until these days when the answer to the community of Manshad was revealed from the heaven of the Will of the Lord of creation. That which is ordained by God for him shall also be revealed. This evanescent servant seeketh guidance and desireth confirmation for all.

- 30 Concerning what they wrote about the incident involving His honor Mirza [Ali-Rida], upon him be the Glory of God and His favors, the deceit and trickery they perpetrated against him is but the same record of the characteristics of those souls. Glory be to God! To what degree have deceit and trickery reached! I beseech the True One, exalted be His glory, to make those souls aware of their ignorance and doubt, that they may return unto God, their Lord, and repent before Him. Verily, He is the Forgiving, the Generous. Praise be to God that his honor remained protected and the arrows of craftiness and guile had no effect upon him. I beseech the Most High to make him confirmed in His remembrance and in serving His binding and wise Cause. I convey greetings and salutations to him and seek confirmation from the True One.

- 31 Concerning what was written about Aqa Shaykh Mihdi, upon him be the Glory of God, that he exerted great effort in his introduction and rendered assistance - after this matter was presented, these sublime words were revealed in response, blessed and exalted be His utterance: "Blessed is he and blessed is he who has attained to the service of the Cause in the Days of God, the Lord of the worlds. O Mihdi! Rejoice thou in My remembrance of thee. We have sent down for thee in these days that which nothing in all creation can equal, and We have sent it to thee as a bounty from Our presence. Verily thy Lord is the All-Bountiful, the Most Generous. Thy deed hath previously been adorned with the ornament of acceptance. Give thanks unto God for this wondrous remembrance. We send from this station Our glorification upon thee and upon him who made clear to thee My straight Path, and upon him whom thou didst guide to My manifest and perspicuous Way."

- 32 Praise be to God, they have attained unto the lights of the utterance of the Purpose of the worlds, and their deed in that matter hath been adorned with the ornament of acceptance. This is of His latter grace. In these days they have written a

آگاه فرمایند اینبعد خدمت ایشان تکبیر و سلام
میرساند و توفیق و تأیید از حقّ میطلبد

- 29 و اینکه ذکر جناب ملا غلامرضا را فرمودند
عریضه ایشان رسید در آن ایام آنچه در آن
امور عرض شد قلم اعلی در جواب متوقف تا
این ایام که جواب مجمع منشاد از سماء مشیت
مالک ایجاد نازل فرمودند در جواب ایشانهم
نازل میشود آنچه که من عند الله مقدر است از
برای ایشان و کلّ این خادم فانی هدایت میطلبد
و توفیق میخواهد

- 30 اینکه در واقعه جناب میرزا ۱۱۱۱ [علیرضا]
علیه بهاء الله و عنایت مرقوم داشتند مکر و
خدعهائی که در باره ایشان نموده اند همان دفتر
اوصاف آن نفوس است سبحان الله مکر و خدعه
بچه مقام رسیده از حقّ جلّ جلاله میطلبم آن
نفوس را به ما عندهم من الجهل و الریب آگاه
فرماید لیرجعوا الى الله ربهم و یتوبوا الیه انه
هو التّواب الکریم الله الحمد جناب ایشان محفوظ
ماندند و سهام مکر و حیله بر ایشان اثر نمود
استثله تعالی ان یجعلهُ مؤیداً علی ذکره و خدمه
امرہ المبرم الحکیم عرض سلام و تکبیر خدمت
ایشان میرسانم و از حقّ توفیق میطلبم

- 31 و اینکه در باره جناب آقا شیخ مهدی علیه بهاء
الله مرقوم داشتند که در مقدمه ایشان بسیار
زحمت کشیدند و اعانت نمودند اینفقره بعد از
عرض اینکلمه علیا در جواب نازل قوله تبارک
و تعالی طوبی له و لمن فاز بخدمة الأمر فی ایام
الله ربّ العالمین یا مهدی ان افرح بذکری ایاک
قد انزلنا لک فی هذه الايام ما لا یعادلہ شیء
من الاشیاء و ارسلناه الیک فضلاً من عندنا انّ
ربک هو الفضل الکریم و فاز عملک من قبل
بطراز القبول ان اشکر الله بهذا الذکر العزیز البدیع
انا نکبر من هذا المقام علیک و علی من اوضح
لک صراطی المستقیم و علی من هدیتہ الی سبیلی
الواضح المبین انتهى

- 32 لله الحمد بانوار بیان مقصود عالمیان فائز گشتند
و عملشان در آنفقره بطراز قبول فائز هذا من
فضله الآخر این ایام نامهائی باینبعد نوشته اند

letter to this servant; a reply was sent containing the verses of God. I beseech the True One to confirm them in grasping His verses with such strength that the power of the world will neither weaken nor render them helpless. According to what was mentioned, in these days they have guided a certain person, and that person hath also sent a petition to the Most Holy Court. The answer was revealed in this servant's letter written to the Shaykh, upon him be the Glory of God. I beseech and implore the Truth, exalted be His glory, to confirm him in steadfastness and service, to protect him from the reprehensible and aid him in the commendable, and likewise to preserve him from the evil of heedless and oppressive souls.

جواب ارسال شد و جاوی آیات الله است از حق میطلبم ایشانرا مؤید فرماید بر اخذ آیاتش بقوتیکه قوه عالم او را ضعیف ننماید و عاجز نکند از قرار مذکور این ایام شخصی را هدایت نموده اند آنشخص هم عریضه بساحت اقدس ارسال داشته جواب در مکتوب اینعبد که بجناب شیخ علیه بهاء الله نوشته نازل از حق جل جلاله سائل و آمل که او را مؤید فرماید بر استقامت و خدمت و او را حفظ نماید از منکر و تأیید فرماید بر معروف و همچنین حفظ فرماید از شر نفوس غافله ظالمه

- 33 With utmost humility I convey greetings and glorification to the honored Afnan of the Sacred Tree, upon them be all His most glorious Glory, and I beseech God, exalted be His station, for their good in this world and the next, and for all that hath flowed from the Supreme Pen in the Book. I testify that He hath related them to Himself and raised them to a station whereby the servants draw near unto God, the Lord of creation. Likewise, I convey glorification and greetings to the loved ones and friends of that land. I beseech and implore the Truth to confirm them all in the Most Great Steadfastness and enable them to remind the servants. He is powerful over all things. There is no God but Him, the Lord of Names and Creator of the heavens. Glory, peace, and praise be upon your honor, upon those with you, upon those who hear your words, and upon those who love you for the sake of God, the Lord of the worlds. Praise be to Him, for He is the Master of the Day of Judgment.

33 خدمت آقایان حضرات افنان سدره علیم من کل بهاء اباه بکمال خضوع عرض سلام و تکبیر معروض میدارم و از حق تعالی شأنه میطلبم از برای ایشان خیر آخرت و اولی را و آنچه در کتاب از قلم اعلی جاری شده اشهد انه نسبهم الی نفسه و رفعهم الی مقام یتقرب بهم العباد الی الله مالک الایجاد و همچنین خدمت اولیا و دوستان آن ارض تکبیر و سلام میرسانم از حق سائل و آمل که کل را مؤید فرماید بر استقامت کبری و موفق دارد بر تذکر عباد اوست بر هر شیء توانا لا اله الا هو مالک الاسماء و فاطر السماء البهاء و السلام و الثناء علی حضرتکم و علی من معکم و علی من یسمع قولکم و یحبکم لوجه الله رب العالمین و الحمد له اذ هو مالک یوم الدین

- 34 The servant 8th of Dhi'l-Hijjih al-Haram, 1302

34 خادم فی ۸ شهر ذی الحجه الحرام سنه ۱۳۰۲

- 35 The papers have arrived. What was requested has been sent, and previously too, the honored Amin, upon him be the Glory of God and His favors, had sent what was requested. If it has been duplicated, there is no harm; your honor may keep them.

35 اوراق وصول آنچه خواسته اند ارسال شد و از قبل هم جناب امین علیه بهاء الله و عنایتة آنچه خواسته اند ارسال شده اگر مکرر شده بآسی نیست آنحضرت نگاه دارند

- 36 Regarding what was written that the honored physician, upon him be the Glory of God, has requested a power of attorney - from the beginning it was decided that his honor should deed the house in your honor's name. If they send a valid deed, they will be given power of attorney.

36 و اینکه مرقوم داشتند جناب طیب علیه بهاء الله وکالت نامه خواسته اند از اول قرار شد جناب ایشان بیت را باسم آنحضرت قباله نمایند اگر قباله نامه معتبره ارسال دارند وکالت نامه بدهند

- 37 One receipt for what was sent by the honored Aqa Mirza Muhammad Ibrahim, upon him be the Glory of God, and what was sent by the handmaiden of God, his wife, upon her be the Glory of God, was previously dispatched. God willing, all will arrive and be delivered.

37 یک فقره ورقه وصول مرسله جناب آقا میرزا محمد ابراهیم علیه ۹۶۶ [بهاء الله] و مرسله امة الله ضلع ایشان علیها بهاء الله از قبل ارسال شد انشاء الله جمیع میرسد و میرسانند

38 Furthermore, some time ago a special Tablet was revealed from the heaven of the Divine Will for His Honor the Teacher, and a special Tablet for His Honor Haji Mirza Aqa, and likewise a special Tablet for His Honor Aqa Siyyid M - upon them be all the Most Glorious Glory. These have now been sent and should be delivered. And several Tablets were revealed in response to the petitions of some, which have been delayed for a year until now. These too should be delivered. A wondrous and exalted Tablet was revealed from the heaven of grace specifically for His Honor Aqa Muhammad Hasan A.T., upon him be the Glory of God, and a most mighty and holy Tablet was revealed from the Kingdom of the All-Merciful's utterance specifically for His Honor Aqa Mulla Muhammad - upon him be 966 [the Glory of God]. These have been sent, and God willing they will attain unto them.

38 عرض دیگر چندی قبل لوحی مخصوص حضرت آقای مبلّغ و لوحی مخصوص حضرت حاجی میرزا آقا و همچنین لوحی مخصوص حضرت آقا سید م علیم من کل بهاء اباه از سماء مشیت نازل حال ارسال شد برسانند و چند لوح در جواب عرایض بعضی حال یکسسه میشود که نازل شده و تا حین در عهده تأخیر ماند آنرا هم برسانند یک لوح بدیع منیع مخصوص جناب آقا محمد حسن ع ط علیه بهاء الله از سماء فضل نازل و یک لوح امنع اقدس هم مخصوص جناب آقا ملا محمد علیه ۹ ۶۶ [بهاء الله] از ملکوت بیان رحمن نازل ارسال شد انشاءالله بآن فائز شوند

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Ishraqat (Splendours)

To: Mirza Jalil Khu'i

Date: 1302-11-09 [1885-Aug-20]

1 This is the Epistle of God, the Help in Peril, the Self-Subsisting

1 هذه صحيفة الله المهيمن القيوم

2 He is God, exalted is He, the Lord of wisdom and utterance

2 هو الله تعالى شأنه الحكمة والبيان

3 Praise be unto God, incomparable in majesty, power and beauty, peerless in glory, might and grandeur; too high is He for human imaginations to comprehend Him or for any peer or equal to be ascribed unto Him. He hath clearly set forth His straight Path in words and utterances of highest eloquence. Verily He is the All-Possessing, the Most Exalted. When He purposed to call the new creation into being, He sent forth the Manifest and Luminous Point from the horizon of His Will; it passed through every sign and manifested itself in every form until it reached the zenith, as bidden by God, the Lord of all men.

3 الحمد لله الذي تفرّد بالعظمة والقدرة والجمال و توحّد بالعزّة والقوّة والجلال و تقدّس عن ان يدركه الخيال او يذكر له نظير و مثال قد اوضح صراطه المستقيم بأفصح بيان و مقال انه هو الغني المتعال فلما اراد الخلق البديع فصل النقطة الظاهرة المشرقة من افق الارادة و انها دارت في كلّ بيت على كلّ هيئة الى ان بلغت منتهى المقام امراً من لدى الله مولى الأنام

4 This Point is the focal centre of the circle of Names and marketh the culmination of the manifestations of Letters in the world of creation. Through it have appeared indications of the impenetrable Mystery, the adorned Symbol, He Who standeth

4 و انها هي مركز دائرة الأسماء و مختم ظهورات الحروف في ملكوت الانشاء و بها برز ما دلّ على السرّ الأکتم و الرمز المنعم الظاهر الحاکی عن الاسم الأعظم في الصحيفة النوراء و الورقة

revealed in the Most Great Name – a Name which is recorded in the luminous Tablet and is inscribed in the holy, the blessed, the snow-white Scroll. And when the Point was joined to the second Letter which appeareth in the beginning of the Mathani, it traversed the heavens of exposition and utterance. Then the eternal Light of God shed its radiance, flared up in the midmost heart of the firmament of testimony and produced two Luminaries. Glorified be the Merciful One, unto Whom no allusion can be made, Whom no expression can define, nor any assertion reveal, nor any evidence describe. He is in truth the Ordainer, the All-Bountiful, both in the beginning and in the end. And He provided for them protectors and defenders from among the hosts of power and might. Verily, He is the Help in Peril, the Mighty, the Unconstrained.

المقدّسة المباركة البيضاء فلما اتّصلت بالحرف الثاني البارز في أوّل المثنى دارت افلاك البيان والمعاني و سطع نور الله الأبديّ و تقبّب على وجه سماء البرهان و صار منه النيران تبارك الرحمن الذي لا يشار بأشارة و لا يعبر بعبارة و لا يعرف بالأذكّار و لا يوصف بالآثار أنّه هو الأمر الوهاب في المبدء و المآب و جعل لهما حفاظاً و حراساً من جنود القدرة و الاقتدار أنّه هو المهيمن العزيز المختار

5 The preamble of this Epistle is being revealed twice, even as was the Mathani.

5 قد نزلت الخطبة مرّتين كما نزل المثنى كرّتين

6 Praise be unto God Who hath manifested the Point, hath unfolded therefrom the knowledge of all things, whether of the past or of the future – a Point He hath chosen to be the Herald of His Name and the Harbinger of His Great Revelation which hath caused the limbs of all mankind to quake and the splendour of His light to shine forth above the horizon of the world. Verily, this is the Point which God hath ordained to be an ocean of light for the sincere among His servants and a flame of fire to the froward amidst His creatures and the impious among His people – they who bartered away the gift of God for unbelief, and the celestial food for hypocrisy, and led their associates to a wretched abode. These are the people who have manifested sedition throughout the world and have violated His Covenant on the Day when the immortal Being mounted His throne and the Crier raised His Voice from the haven of security and peace in the holy Vale.

6 و الحمد لله الذي اظهر النقطة و فصلّ منها علم ما كان و ما يكون و جعلها منادية باسمه و مبشرة بظهوره الأعظم الذي به ارتعدت فرائص الأمم و سطع النور من افق العالم أنّها هي النقطة التي جعلها الله بحر النور للمخلصين من عباده و كرة النار للمعرضين من خلقه و الملحدّين من بريته الذين بدّلوا نعمة الله كفرّاً و مائدة السماء نفاقاً و قادوا اوليائهم الى بئس القرار اولئك عباد اظهروا النفاق في الآفاق و نقضوا الميثاق في يوم فيه استوى هيكال القدم على العرش الأعظم و نادى المناد من الشطر الأيمن في الوادي المقدّس

7 O followers of the Bayan! Fear ye the All-Merciful. This is the One Who hath been glorified by Muhammad, the Apostle of God, and before Him by the Spirit and yet before Him by the One Who discoursed with God. This is the Point of the Bayan calling aloud before the Throne, saying: 'By the righteousness of God, ye have been created to glorify this Most Great Announcement, this Perfect Way which lay hid within the souls of the Prophets, which was treasured in the hearts of the chosen ones of God and was written down by the glorious Pen of your Lord, the Possessor of Names.'

7 يا ملأ البيان اتّقوا الرحمن هذا هو الذي ذكره محمّد رسول الله و من قبله الرّوح و من قبله الكلام و هذا نقطة البيان ينادى امام العرش و يقول تالله قد خلّقتم لذكر هذا النّبأ الأعظم و هذا الصّراط الأقوم الذي كان مكنوناً في افئدة الأنبياء و مخزوناً في صدور الأصفياء و مسطوراً من القلم الأعلى في الواح ربّكم مالِك الأسماء

8 Say: Die in your wrath, O malicious ones! Verily He Whose knowledge nothing escapeth hath appeared. He Who hath caused the countenance of divine knowledge to be wreathed in smiles is come. Through Him the kingdom of utterance is

8 قل موتوا بغيظكم يا اهل النفاق قد ظهر من لا يعزب عن علمه من شيء و اتى من افترّ به ثغر العرفان و تزين ملكوت البيان و اقبل كلّ مقبل

embellished, every receptive soul hath set his face towards the Lord of Revelations, everyone resting on his knees hath stood up, and every indolent one hath rushed forth to attain the Sinai of assurance. This is the Day that God hath ordained to be a blessing unto the righteous, a retribution for the wicked, a bounty for the faithful and a fury of His wrath for the faithless and the froward. Verily He hath been made manifest, invested by God with invincible sovereignty. He hath revealed that wherewith naught on the earth or in the heavens can compare.

الى الله مالک الأديان وقام به كل قاعد وسرع
كل سطیح الى طور الايقان هذا يوم جعله الله
نعمة للأبرار ونقمة للأشرار ورحمة للمقبلين و
غضباً للمسكرين والمعرضين أنه ظهر بسلطان من
عنده و انزل ما لا يعادله شيء في ارضه و سمائه

- 9 Fear ye the All-Merciful, O people of the Bayan, and commit not that which the followers of the Qur'an have committed – they who in the daytime and in the night season professed belief in the Faith of God, yet when the Lord of all men did appear, turned aside from Him and pronounced so cruel a sentence against Him that, on the Day of Return, the Mother Book sorely bewailed His plight. Call ye to mind and ponder upon their deeds and words, their stations and merits and the things they brought to pass when He Who conversed on Sinai unloosed His tongue, when there was a blast on the Trumpet, whereupon all that are in heaven and on earth swooned away except such as are reckoned among the letters of affirmation.

9 اتقوا الرحمن يا ملأ البيان ولا ترتكبوا ما ارتكبه
اولو الفرقان الذين ادعوا الايمان في الليالي والأيام
فلما اتى مالک الأنام اعرضوا وكفروا الى ان
افتوا عليه بظلم ناح به ام الكتاب في المآب اذكروا ثم
انظروا في اعمالهم واقوالهم ومراتبهم ومقاماتهم
وما ظهر منهم اذ تكلم مكلّم الطور ونفخ في
الصّور وانصعق من في السموات والأرض الا
عدة احرف الوجه

- 10 O people of the Bayan! Abandon your idle fancies and vain imaginings, then with the eye of fairness look at the Dayspring of His Revelation and consider the things He hath manifested, the words He hath divinely revealed and the sufferings that have befallen Him at the hands of His enemies. He is the One Who hath willingly accepted every manner of tribulation for the proclamation of His Cause and the exaltation of His Word. At one time He suffered imprisonment in the land of Ta (Tihiran), at another in the land of Mim (Mazindaran), then once again in the former land, for the sake of the Cause of God, the Maker of the heavens. In His love for the Cause of God, the Almighty, the All-Bountiful, He was subjected there to chains and fetters.

10 يا ملأ البيان ضعوا اوهاكم و ظنونكم ثم انظروا
بطرف الانصاف الى افق الظهور و ما ظهر من
عنده و نزل من لدنه و ما ورد عليه من اعدائه
هو الذي قبل البلايا كلها لاطهار امره و اعلاء
كلمته قد حبس مرّة في الطاء و اخرى في الميم
ثم في الطاء مرّة اخرى لأمر الله فاطر السماء و
كان فيها تحت السلاسل و الأغلال شوقاً لأمر
الله العزيز الفضال

- 11 O people of the Bayan! Have ye forgotten My exhortations, which My Pen hath revealed and My tongue hath uttered? Have ye bartered away My certitude in exchange for your idle fancies and My Way for your selfish desires? Have ye cast away the precepts of God and His remembrance and have ye forsaken His laws and ordinances? Fear ye God and abandon vain imaginings to the begetters thereof and leave superstitions to the devisers thereof and misgivings to the breeders thereof. Advance ye then with radiant faces and stainless hearts towards the horizon above which the Day-Star of certitude shineth resplendent at the bidding of God, the Lord of Revelations.

11 يا ملأ البيان هل نسيت وصاياي و ما ظهر من
قلبي و نطق به لساني و هل بدلتم يقيني بأوهامكم
وسبيلي بأهوائكم و هل نبذتم اصول الله و ذكره و
تركتم احكام الله و اوامره اتقوا الله دعوا الظنون
لمظاهرها و الأهوام لمطالعها و الشكوك لمشارقتها
ثم اقبلوا بوجوه نوراء و صدور بيضاء الى افق
اشرقت منه شمس الايقان امراً من لدى الله
مالک الأديان

- 12 Praise be unto God Who hath made the Most Great Infallibility the shield for the temple of His Cause in the realm of creation, and hath assigned unto no one a share of this lofty and sublime station – a station which is a vesture which the fingers of transcendent power have woven for His august Self. It becometh no one except Him Who is seated upon the mighty throne of 'He doeth what He pleaseth'. Whoso accepteth and recognizeth that which is written down at this moment by the Pen of Glory is indeed reckoned in the Book of God, the Lord of the beginning and the end, among the exponents of divine unity, they that uphold the concept of the oneness of God.
- 12 الحمد لله الذى جعل العصمة الكبرى درعاً لهيكل امره فى ملكوت الانشاء وما قدر لأحد نصيباً من هذه الرتبة العليا والمقام الأعلى أنها طراز نسجته انامل القدرة لنفسه تعالى أنه لا ينبغي لأحد إلا لمن استوى على عرش يفعل ما يشاء من اقر واعترف بما رقم فى هذا الحين من القلم الأعلى أنه من اهل التوحيد واصحاب التجريد فى كتاب الله مالک المبدأ والمآب
- 13 When the stream of words reached this stage, the sweet savours of true knowledge were shed abroad and the day-star of divine unity shone forth above the horizon of His holy utterance. Blessed is he whom His Call hath attracted to the summit of glory, who hath drawn nigh to the ultimate Purpose, and who hath recognized through the shrill voice of My Pen of Glory that which the Lord of this world and of the next hath willed. Whoso faileth to quaff the choice wine which We have unsealed through the potency of Our Name, the All-Compelling, shall be unable to discern the splendours of the light of divine unity or to grasp the essential purpose underlying the Scriptures of God, the Lord of heaven and earth, the sovereign Ruler of this world and of the world to come. Such a man shall be accounted among the faithless in the Book of God, the All-Knowing, the All-Informed.
- 13 ولما بلغ الكلام هذا المقام سطعت رائحة العرفان واشرق نير التوحيد من افق سماء البيان طوبى لمن اجتذبه النداء الى الذروة العليا والغاية القصوى وعرف من صرير قلبى الأعلى ما اراده رب الآخرة والأولى ان الذى ما شرب من رحيقنا المختوم الذى فككنا ختمه باسمنا القيوم انه ما فاز بأنوار التوحيد وما عرف المقصود من كتب الله رب الأرض والسماء ومالك الآخرة والأولى وكان من المشركين فى كتاب الله العليم الخبير
- 14 O thou honoured enquirer! We bear witness that thou didst firmly adhere unto seemly patience during the days when the Pen was held back from movement and the Tongue hesitated to set forth an explanation regarding the wondrous sign, the Most Great Infallibility. Thou hast asked this Wronged One to remove for thee its veils and coverings, to elucidate its mystery and character, its state and position, its excellence, sublimity and exaltation. By the life of God! Were We to unveil the pearls of testimony which lie hid within the shells of the ocean of knowledge and assurance or to let the beauties of divine mystery which are hidden within the chambers of utterance in the Paradise of true understanding, step out of their habitation, then from every direction violent commotion would arise among the leaders of religion and thou wouldst witness the people of God held fast in the teeth of such wolves as have denied God both in the beginning and in the end. Therefore We restrained the Pen for a considerable lapse of time in accordance with divine wisdom and for the sake of protecting the faithful from those who have bartered away heavenly blessings for disbelief and have chosen for their people the abode of perdition.
- 14 يا أيها السائل الجليل نشهد أنك تمسكت بالصبر الجميل فى أيام فيها منع القلم عن الجريان واللسان عن البيان فى ذكر العصمة الكبرى والآية العظمى التى سألتها عن المظلوم ليكشف لك قناعها وغطائها ويذكر سرها وامرها ومقامها ومقرها وشأنها وعلوها وسموها لعمر الله لو نظهر لآلئ البرهان المكنونة فى اصداف بحر العلم والايقان ونخرج طلعات المعانى المستورة فى غرفات البيان فى جنة العرفان لترتفع ضوضاء العلباء من كل الجهات وترى حزب الله بين انياب الذئاب الذين كفروا بالله فى المبدأ والمآب بذلك امسك القلم فى برهة طويلة من الزمان حكمة من لدى الرحمن وحفظاً لأوليائى من الذين بدلوا نعمة الله كفراً واحلوا قومهم دار البوار

15 O thou seeker who art gifted with keen insight. I swear by Him Who attracted the Concourse on High through the potency of His most sublime Word! Verily, the birds abiding within the domains of My Kingdom and the doves dwelling in the rose-garden of My wisdom utter such melodies and warblings as are inscrutable to all but God, the Lord of the kingdoms of earth and heaven; and were these melodies to be revealed even to an extent smaller than a needle's eye, the people of tyranny would utter such calumnies as none among former generations hath ever uttered, and would commit such deeds as no one in past ages and centuries hath ever committed. They have rejected the bounty of God and His proofs and have repudiated the testimony of God and His signs. They have gone astray and have caused the people to go astray, yet perceive it not. They worship vain imaginings but know it not. They have taken idle fancies for their lords and have neglected God, yet understand not. They have abandoned the most great Ocean and are hastening towards the pool, but comprehend not. They follow their own idle fancies while turning aside from God, the Help in Peril, the Self-Subsisting.

16 Say, by the righteousness of God! The All-Merciful is come invested with power and sovereignty. Through His power the foundations of religions have quaked and the Nightingale of Utterance hath warbled its melody upon the highest branch of true understanding. Verily, He Who was hidden in the knowledge of God and is mentioned in the Holy Scriptures hath appeared. Say, this is the Day when the Speaker on Sinai hath mounted the throne of Revelation and the people have stood before the Lord of the worlds. This is the Day wherein the earth hath told out her tidings and hath laid bare her treasures; when the oceans have brought forth their pearls and the divine Lote-Tree its fruit; when the Sun hath shed its radiance and the Moons have diffused their lights, and the Heavens have revealed their stars, and the Hour its signs, and the Resurrection its dreadful majesty; when the pens have unloosed their outpourings and the spirits have laid bare their mysteries. Blessed is the man who recognizeth Him and attaineth His presence, and woe betide such as deny Him and turn aside from Him. I beseech God to aid His servants to return unto Him. Verily He is the Pardoner, the Forgiving, the Merciful.

17 O thou who hast set thy face towards the Realm on High and hast quaffed My sealed wine from the hand of bounteousness! Know thou that the term 'Infallibility' hath numerous meanings and divers stations. In one sense it is applicable to the One Whom God hath made immune from error. Similarly it is applied to every soul whom God hath guarded against sin,

15 يَا أَيُّهَا السَّائِلُ النَّاطِرُ وَالَّذِي اجْتَذَبَ الْمَلَأَ الْأَعْلَى بِكَلِمَتِهِ الْعَالِيَا أَنْ لَطِيبُورَ مَمَالِكِ مَلِكُوتِي وَحَمَامَاتِ رِيَاضِ حَكْمَتِي تَغْرِدَاتِ وَنَغَمَاتِ مَا أَطْلَعَ عَلَيْهَا إِلَّا اللَّهُ مَالِكِ الْمَلِكِ وَالْجَبْرُوتِ وَلَوْ يَظْهَرُ أَقْلٌ مِنْ سَمِّ الْآبِرَةِ لَيَقُولُ الظَّالِمُونَ مَا لَا قَالَهُ الْأَوَّلُونَ وَيَرْتَكِبُونَ مَا لَا ارْتَكَبَهُ أَحَدٌ فِي الْأَعْصَارِ وَالْقُرُونِ قَدْ انْكَرَوْا فَضْلَ اللَّهِ وَبِرْهَانَهُ وَحُجَّةَ اللَّهِ وَآيَاتَهُ ضَلُّوا وَاضْطَلُّوا النَّاسَ وَلَا يَشْعُرُونَ يَعْبُدُونَ الْأَوْهَامَ وَلَا يَعْرِفُونَ قَدْ اتَّخَذُوا الظُّنُونَ لِأَنْفُسِهِمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَلَا يَفْقَهُونَ نَبْذُوا الْبَحْرَ الْأَعْظَمَ مُسْرِعِينَ إِلَى الْغَدِيرِ وَلَا يَعْلَمُونَ يَتَّبِعُونَ أَهْوَاءَهُمْ مُعْرِضِينَ عَنِ اللَّهِ الْمُهَيْمَنِ الْقَيُّومِ

16 قُلْ تَاللَّهِ قَدْ أَتَى الرَّحْمَنُ بِقُدْرَةٍ وَسُلْطَانٍ وَبِهِ ارْتَعَدَتْ فَرَائِصُ الْأَدْيَانِ وَغَنٌّ عِنْدَلَيْبِ الْبَيَانِ عَلَى أَعْلَى غَصَنِ الْعَرْفَانِ قَدْ ظَهَرَ مِنْ كَانَ مَكْنُونًا فِي الْعِلْمِ وَمُسْطُورًا فِي الْكِتَابِ قُلْ هَذَا يَوْمٌ فِيهِ اسْتَوَى مَكَلَّمَ الطُّورِ عَلَى عَرْشِ الظُّهُورِ وَقَامَ النَّاسُ لِلَّهِ رَبِّ الْعَالَمِينَ وَهَذَا يَوْمٌ فِيهِ حَدَّثَتِ الْأَرْضُ اخْتِبَارَهَا وَظَهَرَتْ كُنُوزُهَا وَالْبَحَارُ لَأْلُهَا وَالسَّدَرَةُ ثِمَارَهَا وَالشَّمْسُ اشْرَاقَهَا وَالْأَقْمَارُ انْوَارَهَا وَالسَّمَاءُ انْجَمَهَا وَالسَّاعَةُ اشْرَاطَهَا وَالْقِيَامَةُ سَطَوَتْهَا وَالْأَقْلَامُ آثَارَهَا وَالْأَرْوَاحُ اسْرَارَهَا طَوْبُ مَنْ عَرَفَهُ وَفَازَ بِهِ وَوَيْلٌ لِمَنْ أَنْكَرَهُ وَاعْرِضْ عَنْهُ فَاسْأَلْ اللَّهَ أَنْ يُؤَيِّدَ عِبَادَهُ عَلَى الرَّجُوعِ أَنَّهُ هُوَ التَّوَابُ الْغَفُورُ الرَّحِيمُ

17 يَا أَيُّهَا الْمَقْبِلُ إِلَى الْأَفْقِ الْأَعْلَى وَالشَّارِبُ رَحِيقِي الْخَنْزُومِ مِنْ إِيَادِي الْعَطَاءِ فَاعْلَمْ لِلْعَصْمَةِ مَعَانٍ شَتَّى وَمَقَامَاتٍ شَتَّى أَنَّ الَّذِي عَصَمَهُ اللَّهُ مِنَ الزَّلَلِ يَصْدُقُ عَلَيْهِ هَذَا الْأَسْمُ فِي مَقَامٍ وَكَذَلِكَ مِنْ عَصَمَهُ اللَّهُ مِنَ الْخَطَا وَالْعَصِيَانِ وَمِنْ الْأَعْرَاضِ وَالْكَفْرِ وَمِنْ الشَّرْكِ وَامْتَالُهَا

transgression, rebellion, impiety, disbelief and the like. However, the Most Great Infallibility is confined to the One Whose station is immeasurably exalted beyond ordinances or prohibitions and is sanctified from errors and omissions. Indeed He is a Light which is not followed by darkness and a Truth not overtaken by error. Were He to pronounce water to be wine or heaven to be earth or light to be fire, He speaketh the truth and no doubt would there be about it; and unto no one is given the right to question His authority or to say why or wherefore. Whosoever raiseth objections will be numbered with the froward in the Book of God, the Lord of the worlds. 'Verily He shall not be asked of His doings but all others shall be asked of their doings.' He is come from the invisible heaven, bearing the banner 'He doeth whatsoever He willeth' and is accompanied by hosts of power and authority while it is the duty of all besides Him to strictly observe whatever laws and ordinances have been enjoined upon them, and should anyone deviate therefrom, even to the extent of a hair's breadth, his work would be brought to naught.

- 18 Consider thou and call to mind the time when Muhammad appeared. He said, and His word is the truth: 'Pilgrimage to the House is a service due to God.' And likewise are the daily prayer, fasting, and the laws which shone forth above the horizon of the Book of God, the Lord of the World and the true Educator of the peoples and kindreds of the earth. It is incumbent upon everyone to obey Him in whatsoever God hath ordained; and whosoever denieth Him hath disbelieved in God, in His verses, in His Messengers and in His Books. Were He to pronounce right to be wrong or denial to be belief, He speaketh the truth as bidden by God. This is a station wherein sins or trespasses neither exist nor are mentioned. Consider thou the blessed, the divinely-revealed verse in which pilgrimage to the House is enjoined upon everyone. It devolved upon those invested with authority after Him to observe whatever had been prescribed unto them in the Book. Unto no one is given the right to deviate from the laws and ordinances of God. Whoso deviateth therefrom is reckoned with the trespassers in the Book of God, the Lord of the Mighty Throne.

- 19 O thou who hast fixed thy gaze upon the Dawning-Place of the Cause of God! Know thou for a certainty that the Will of God is not limited by the standards of the people, and God doth not tread in their ways. Rather is it incumbent upon everyone to firmly adhere to God's straight Path. Were He to pronounce the right to be the left or the south to be the north, He speaketh the truth and there is no doubt of it. Verily He is to be praised in His acts and to be obeyed in His behests. He hath no associate in His judgement nor any helper in His

يطلق على كل واحد من هؤلاء اسم العصمة و
أما العصمة الكبرى لمن كان مقامه مقدساً عن
الأوامر والنواهي ومنزهاً عن الخطأ والنسيان
أنه نور لا تعقبه الظلمة و صواب لا يعتريه الخطأ
لو يحكم على الماء حكم الخمر و على السماء حكم
الأرض و على النور حكم النار حق لا ريب فيه
وليس لأحد ان يعترض عليه او يقول لم و بم
والذي اعترض أنه من المعترضين في كتاب الله
رب العالمين أنه لا يسأل عما يفعل و كل عن
كل يسألون أنه اتى من سماء الغيب و معه راية
يفعل ما يشاء و جنود القدرة والاختيار ولدونه
ان يتسك بما امر به من الشرائع والأحكام لو
يتجاوز عنها على قدر شعرة واحدة ليحبط عمله

18 انظر ثم اذكر اذ اتى محمد رسول الله قال وقوله الحق
والله على الناس حج البيت و كذلك الصلوة و
الصوم والأحكام التي اشرقت من افق كتاب الله
مولي العالم و مربى الأمم للكل ان يتبعوه فيما
حكم به الله و الذي انكره كفر بالله وآياته و رسله
و كتبه أنه لو يحكم على الصواب حكم الخطأ و
على الكفر حكم الايمان حق من عنده هذا مقام
لا يذكر ولا يوجد فيه الخطأ والعصيان انظر في
الآية المباركة المنزلة التي وجب بها حج البيت على
الكل ان الذين قاموا بعده على الأمر وجب عليهم
ان يعملوا ما امروا به في الكتاب ليس لأحد ان
يتجاوز عن حدود الله و سننه و الذي تجاوز أنه
من الخاطئين في كتاب الله رب العرش العظيم

19 يا أيها الناظر الى افق الأمر اعلم ارادة الله لم تكن
محدودة بحدود العباد أنه لا يمشي على طرقهم للكل
ان يتسكوا بصراطه المستقيم أنه لو يحكم على اليمين
حكم اليسار او على الجنوب حكم الشمال حق لا
ريب فيه أنه محمود في فعله و مطاع في امره ليس
له شريك في حكمه ولا معين في سلطانه يفعل
ما يشاء و يحكم ما يريد ثم اعلم ما سواه مخلوق

sovereignty. He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. Know thou moreover that all else besides Him have been created through the potency of a word from His presence, while of themselves they have no motion nor stillness, except at His bidding and by His leave.

بكلية من عنده ليس لهم حركة ولا سكون الا
بأمره واذنه

- 20 O thou who soarest in the atmosphere of love and fellowship and hast fixed thy gaze upon the light of the countenance of thy Lord, the King of creation! Render thanks unto God, inasmuch as He hath unravelled for thee that which was hidden and enshrined in His knowledge so that everyone may become aware that within His realm of supreme infallibility He hath not taken a partner nor a counsellor unto Himself. He is in truth the Dayspring of divine precepts and commandments and the Fountainhead of knowledge and wisdom, while all else besides Him are but His subjects and under His rule, and He is the supreme Ruler, the Ordainer, the All-Knowing, the All-Informed.

20 يا ايها الطائر في هواء المحبة والوداد والناظر الى انوار وجه ربك مالك الابدان اشكر الله بما كشف لك ما كان مكنوناً مستوراً في العلم ليعلم الكل انه ما اتخذ لنفسه في العصمة الكبرى شريكاً ولا وزيراً انه هو مطلع الاوامر والاحكام ومصدر العلم والعرفان وما سواه مأمور محكوم وهو الحاكم الامر العليم الخبير

- 21 As to thyself, whenever thou art enraptured by the vitalizing breaths of the revealed verses and art carried away by the pure, life-giving water proffered by the hand of the bounty of thy Lord, the sovereign Ruler of the Day of Resurrection, lift up thy voice and say:

21 انك اذا اجتذبتك نفحات آيات الظهور و اخذك الكوثر الظهور من ايدى عطاء ربك مالك يوم النشور قل

- 22 O my God! O my God! I yield Thee thanks that Thou hast directed me towards Thyself, hast guided me unto Thy horizon, hast clearly set forth for me Thy Path, hast revealed to me Thy testimony and enabled me to set my face towards Thee, while most of the doctors and divines among Thy servants together with such as follow them have, without the least proof or evidence from Thee, turned away from Thee. Blessing be unto Thee, O Lord of Names, and glory be unto Thee, O Creator of the heavens, inasmuch as Thou hast, through the power of Thy Name, the Self-Subsisting, given me to drink of Thy sealed wine, hast caused me to draw nigh unto Thee and hast enabled me to recognize the Dayspring of Thine utterance, the Manifestation of Thy signs, the Fountainhead of Thy laws and commandments and the Source of Thy wisdom and bestowals. Blessed is the land that hath been ennobled by Thy footsteps, wherein the throne of Thy sovereignty is established and the fragrance of Thy raiment is diffused. By Thy glory and majesty, by Thy might and power, I desire not my sight save to behold Thy beauty, nor my hearing save to hearken to Thy call and Thy verses.

22 الهى الهى لك الحمد بما دلتني اليك و هديتني الى افئك و اوضحت لى سبيلك و اظهرت لى دليلك و جعلتني مقبلاً اليك اذ اعرض عنك اكثر عبادك من العلماء و الفقهاء ثم الذين اتبعوهم من دون بينة من عندك و برهان من لدنك لك الفضل يا اله الاسماء و لك الثناء يا فاطر السماء بما سقيتني رحيقك المختوم باسمك القيوم و قربتني اليك و عرفتني مشرق بيانك و مطلع آياتك و مصدر اوامرك و احكامك و منبع حكمتك و الطافك طوبى لأرض فازت بقدمك و استقر عليها عرش عظمك و تضرع فيها عرف قيصك وعزتك و سلطانك و قدرتك و اقتدارك لا احب البصر الا لمشاهدة جمالك ولا اريد السمع الا لاصغاء ندائك و آياتك

- 23 O my God! O my God! Debar not the eyes from that for which Thou hast created them, nor the faces from turning to Thy horizon, or from paying homage at the portals of Thy majesty, or from appearing in the presence of Thy throne, or

23 الهى الهى لا تحرم العيون عما خلقتها له و لا الوجوه عن التوجه الى افئك و القيام لدى باب

from bowing down before the splendours of the Day-Star of Thy bounty.

- 24 I am the one, O Lord, whose heart and soul, whose limbs, whose inner and outer tongue testify to Thy unity and Thy oneness, and bear witness that Thou art God and that there is no God but Thee. Thou didst bring mankind into being to know Thee and to serve Thy Cause, that their station might thereby be elevated upon Thine earth and their souls be uplifted by virtue of the things Thou hast revealed in Thy Scriptures, Thy Books and Thy Tablets. Yet no sooner didst Thou manifest Thyself and reveal Thy signs than they turned away from Thee and repudiated Thee and rejected that which Thou didst unveil before their eyes through the potency of Thy might and Thy power. They rose up to inflict harm upon Thee, to extinguish Thy light and to put out the flame that blazeth in Thy Burning Bush. Their iniquity waxed so grievous that they conspired to shed Thy blood and to violate Thy honour. And likewise acted he whom Thou hadst nurtured with the hand of Thy loving-kindness, hadst protected from the mischief of the rebellious among Thy creatures and the froward amidst Thy servants, and whom Thou hadst set the task of writing Thy holy verses before Thy throne.

- 25 Alas! Alas! for the things he perpetrated in Thy days to such an extent that he violated Thy Covenant and Thy Testament, rejected Thy holy Writ, rose up in rebellion and committed that which caused the denizens of Thy Kingdom to lament. Then no sooner had he found his hopes shattered and had perceived the odour of utter failure than he raised his voice and gave tongue to that which caused Thy chosen ones, who are nigh unto Thee, and the inmates of the pavilion of glory, to be lost in bewilderment.

- 26 Thou seest me, O my God, writhing in anguish upon the dust, like unto a fish. Deliver me, have mercy upon me, O Thou Whose aid is invoked by all men, O Thou within Whose grasp lie the reins of power over all men and women. Whenever I ponder my grievous shortcomings and my great trespasses, despair assaileth me from every direction, and whenever I pause to meditate upon the ocean of Thy bounteousness and the heaven of Thy grace and the day-star of Thy tender compassion, I inhale the fragrance of hope diffused from right and left, from north and south, as if every created thing imparteth unto me the joyous tidings that the clouds of the heaven of Thy mercy will pour down their rain upon me. By Thy might, O Thou Who art the Mainstay of the sincere ones and the Desire of them that enjoy near access unto Thee! Thy manifold favours and blessings and the revelations of Thy grace

عظمتک والحضور امام عرشک والخضوع لدى اشراقات انوار شمس فضلک

- 24 ايربّ انا الذى شهد قلبي و كبدى و جوارحى و لسان ظاهرى و باطنى بوحدانيتك و فردانيتك و بأنك انت الله لا اله الا انت قد خلقت الخلق لعرفانك و خدمة امرک لترتفع به مقاماتهم فى ارضك و ترتقى انفسهم بما انزلته فى زبرک و كتبك و الواحك فلما اظهرت نفسك و انزلت آياتك اعرضوا عنك و كفروا بك و بما اظهرته بقدرتك و قوتك و قاموا على ضرک و اطفاء نورک و انحام نار سدرتك و بلغوا فى الظلم مقاماً ارادوا سفك دمک و هتك حرمتك و كذلك من ريته بأىادى عنايتك و حفظته من شر طغاة خلقك و بغاة عبادك و كان ان يحرق آياتك امام عرشک

- 25 فآه آه عما ارتكب فى أيامك بحيث نقض عهدك و ميثاقك و انكر آياتك و قام على الاعراض و ارتكب ما ناح به سگان ملكوتك فلما خاب فى نفسه و وجد رائحة الخسران صاح و قال ما تحير به المقربون من اصفياك و اهل خباء مجدک

- 26 ترانى يا الهى كالحوت المتبلبل على التراب اغثنى ثم ارحمنى يا مستغاث و يا من فى قبضتك زمام الناس من الذكور و الاناث كلها اتفكر فى جرياتى العظمى و خطيئاتى الكبرى يأخذنى اليأس من كل الجهات و كلها اتفكر فى بحر عطائك و سماء جودك و شمس فضلک اجد عرف الرجاء من اليمين و اليسار و الجنوب و الشمال كأن الأشياء كلها تبشرنى بأمطار سحاب سماء رحمتك و عزتك يا سند المخلصين و مقصود المقرين شجعتنى مواهبك و الطافك و ظهورات فضلک و عنايتك وآلا ما للمفقود ان يذكر من اظهر الوجود بكلمة من عنده و ما للمعدوم ان يصف من ثبت بالبرهان انه لا

and loving-kindness have truly emboldened me. How, otherwise, can utter nothingness magnify the Name of Him Who hath, by a word, brought creation into being, and how can an evanescent creature extol Him Who hath demonstrated that no description can ever express Him and no word of praise magnify His glory? He hath from everlasting been immeasurably exalted above the understanding of His creatures and sanctified from the conceptions of His servants.

يوصف بالأوصاف و لا يذكر بالأذكار لم يزل
كان مقدساً عن ادراك خلقه و منزهاً عن
عرفان عبادہ

- 27 O Lord! Thou beholdest this lifeless one before Thy face; suffer him, through Thy generosity and bountiful favour, not to be deprived of the chalice of immortal life. And Thou seest this afflicted one standing before Thy throne; turn him not away from the ocean of Thy healing. I entreat Thee to enable me at all times and under all conditions to remember Thee, to magnify Thy Name and to serve Thy Cause, though I am well aware that whatever proceedeth from a servant cannot transcend the limitations of his soul, nor beseem Thy Lordship, nor be worthy of the court of Thy glory and Thy majesty.
- 28 Thy might beareth me witness! Were it not to celebrate Thy praise, my tongue would be of no use to me, and were it not for the sake of rendering service to Thee, my existence would avail me not. But for the pleasure of beholding the splendours of Thy realm of glory, why should I cherish sight? And but for the joy of giving ear to Thy most sweet voice, of what use is hearing?
- 29 Alas! Alas! I know not, O my God, my Mainstay, my heart's Desire, whether Thou hast ordained for me that which shall bring solace to mine eyes, gladden my bosom and rejoice my heart, or whether Thine irrevocable decree, O King of eternity and the sovereign Lord of all nations, will debar me from presenting myself before Thy throne. I swear by Thy glory and majesty and by Thy dominion and power, the darkness of my remoteness from Thee hath destroyed me. What hath become of the light of Thy nearness, O Desire of every understanding heart? The tormenting agony of separation from Thee hath consumed me. Where is the effulgent light of Thy reunion, O Well-Beloved of such as are wholly devoted to Thee?
- 30 Thou seest, O my God, what hath befallen me in Thy Path at the hand of those who have denied Thy Truth, have violated Thy Covenant, cavilled at Thy signs, rejected the blessings Thou didst vouchsafe, disbelieved the verses Thou didst send down and have refused to acknowledge the testimony Thou didst fulfil.
- 31 O Lord! The tongue of my tongue and the heart of my heart and the spirit of my spirit and my outward and inmost beings
- 27 ايرب ترى الميت امام وجهك لا تجعله محروماً
من كأس الحيوان بجودك و كرمك و العليل
تلقاء عرشك لا تمنعه عن بحر شفاك اسألك
ان تؤيدنى في كل الأحوال على ذكرك و ثنائك
و خدمة امرك بعد علمى بأن ما يظهر من العبد
محدود بمحدود نفسه و لا يليق لحضرتك و لا
ينبغي لبساط عزتك و عظمتك
- 28 وعزتك لو لا ثنائك لا ينفعنى لسانى و لو لا
خدمتك لا ينفعنى وجودى و لا احب البصر
الا لمشاهدة انوار افتك الأعلى و لا اريد السمع
الا لاصغاء ندائك الأهل
- 29 آه آه لم ادريا الهى و سدى و رجائى هل قدرت
لى ما تقر به عينى و ينشرح به صدرى و يفرح
به قلبى او قضائك المبرم معنى عن الحضور
امام عرشك يا مالک القدم و سلطان الأمم
وعزتك و سلطانك و عظمتك و اقتدارك
قد امانتنى ظلمة البعد اين نور قربك يا مقصود
العارفين و اهلكتنى سطوة الهجر اين ضياء
وصالك يا محبوب المخلصين
- 30 ترى يا الهى ما ورد على فى سبيلك من الذين
انكروا حقك و نقضوا ميثاقك و جادلوا بآياتك
و كفروا بوعظك بعد ظهورها و كلمتك بعد
انزالها و بحجتك بعد اكملها
- 31 ايرب يشهد لسان لسانى و قلب قلبى و روح روحى
و ظاهرى و باطنى بوحدانيتك و فردانيتك و

bear witness to Thy unity and Thy oneness, Thy power and Thine omnipotence, Thy grandeur and Thy sovereignty, and attest Thy glory, loftiness and authority. I testify that Thou art God and that there is none other God besides Thee. >From everlasting Thou hast been a treasure hidden from the sight and minds of men and shalt continue to remain the same for ever and ever. The powers of earth can never frustrate Thee, nor can the might of the nations alarm Thee.

- 32 Thou art the One Who hath unlocked the door of knowledge before the faces of Thy servants that they may recognize Him Who is the Day-Star of Thy Revelation, the Dawning-Place of Thy signs, the Heaven of Thy manifestation and the Sun of Thy divine beauty. In Thy holy Books, in Thy Scriptures and Thy Scrolls Thou hast promised all the peoples of the world that Thou Thyself shalt appear and shalt remove the veils of glory from Thy face, even as Thou didst announce in Thy words unto Thy Friend through Whom the Day-Star of Revelation shone brightly above the horizon of Hijaz, and the dawning light of divine Truth shed its radiance among all men, proclaiming: 'The Day when mankind shall stand before the Lord of the worlds.' And before Muhammad Thou didst impart this glad-tiding unto Him Who conversed with Thee, saying: 'Bring forth thy people from the darkness into the light and remind them of the days of God.' Moreover Thou didst proclaim this truth unto the Spirit and unto Thy Prophets and Thy Messengers, whether of the remote or more recent past. If all that which Thou hast sent down in glorification of this Most Great Remembrance, this Great Announcement, were to stream forth from the wellspring of Thy most august Pen, the inmates of the cities of knowledge and understanding would be dumbfounded, except such as Thou wouldst deliver through the potency of Thy might and wouldst protect as a token of Thy bountiful favour and Thy grace. I bear witness that Thou hast in truth fulfilled Thy pledge and hast made manifest the One Whose advent was foretold by Thy Prophets, Thy chosen ones and by them that serve Thee. He hath come from the heaven of glory and power, bearing the banners of Thy signs and the standards of Thy testimonies. Through the potency of Thine indomitable power and strength, He stood up before the faces of all men and summoned all mankind to the summit of transcendent glory and unto the all-highest Horizon, in such wise that neither the oppression of the ecclesiastics nor the onslaught of the rulers was able to deter Him. He arose with inflexible resolve and, unloosing His tongue, proclaimed in ringing tones: 'He Who is the All-Bountiful is come, riding aloft on the clouds. Advance, O people of the earth, with shining faces and radiant hearts!'

بقدرتك و اقتدارك و عظمتك و سلطانك
و بعزتك و رفعتك و اختيارك و بانك انت
الله لا اله الا انت لم تزل كنت كنزاً مخفياً عن
الأبصار و الادراك و لا تزال تكون بمثل ما
كنت في ازل الآزال لا تضعفك قوة العالم و لا
يخونك اقتدار الأمم

32 انت الذى فتحت باب العلم على وجه عبادك
لعرفان مشرق وحيك و مطلع آياتك و سماء
ظهورك و شمس جمالك و وعدت من على
الأرض فى كتبك و زبرك و صفك بظهور
نفسك و كشف سبحات الجلال عن وجهك
كما اخبرت به حبيبك الذى به اشرق نير الأمر
من افق الحجاز و سطع نور الحقيقة بين العباد
بقولك يوم يقوم الناس لرب العالمين و من
قبله بشرت الكليم ان اخرج القوم من الظلمات
الى النور و ذكرهم بأيام الله و اخبرت به الروح
و انبيائك و رسلك من قبل و من بعد لو
يظهر من خزائن قلبك الأعلى ما انزلته فى ذكر
هذا الذكر الأعظم و نبأك العظيم لينصق اهل
مدائن العلم و العرفان الا من انقذته باقتدارك
و حفظته بجودك و فضلك اشهد أنك وفيت
بعهدك و اظهرت الذى بشرت بظهوره انبيائك
و اصفياك و عبادك انه اتى من افق العزة و
الاقتدار برايات آياتك و اعلام بيناتك و قام
امام الوجوه بقوتك و قدرتك و دعا الكل الى
الذروة العليا و الأفق الأعلى بحيث ما منعه ظلم
العلماء و سطوة الأمراء قام بالاستقامة الكبرى
و نطق بأعلى النداء قد اتى الوهاب راجئاً على
السحاب اقبلوا يا اهل الأرض بوجوه بيضاء و
قلوب نورا

- 33 Great indeed is the blessedness of him who attaineth Thy presence, drinketh the wine of reunion proffered by the hand of Thy bounteousness, inhaleth the fragrance of Thy signs, unlooseth his tongue in celebrating Thy praise, soareth high in Thy heavens, is carried away by the sweetness of Thy Voice, gaineth admittance into the most exalted Paradise and attaineth the station of revelation and vision before the throne of Thy majesty.
- طوبى لمن فاز بلقائك و شرب رحيق الوصال
من إبادى عطائك و وجد عرف آياتك و نطق
بثنائك و طار فى هوائك و اخذه جذب بيانك
و ادخله فى الفردوس الأعلى مقام المكاشفة و
المشاهدة امام عرش عظمتك
- 34 I beg of Thee by the Most Great Infallibility which Thou hast chosen to be the dayspring of Thy Revelation, and by Thy most sublime Word through whose potency Thou didst call the creation into being and didst reveal Thy Cause, and by this Name which hath caused all other names to groan aloud and the limbs of the sages to quake, I beg of Thee to make me detached from all else save Thee, in such wise that I may move not but in conformity with the good-pleasure of Thy Will, and speak not except at the bidding of Thy Purpose, and hear naught save the words of Thy praise and Thy glorification.
- ايربّ اسألك بالعصمة الكبرى التى جعلتها
افقاً لظهورك و بكلمتك العليا التى بها خلقت
الخلق و اظهرت الأمر و بهذا الاسم الذى به
ناحت الأسماء و ارتعدت فرائص العرفاء ان
تجعلنى منقطعاً عن دونك بحيث لا اتحرك الا
بارادتك و لا اتكلم الا بمشيئتك و لا اسمع الا
ذكرك و ثنائك
- 35 I magnify Thy Name, O my God, and offer thanksgiving unto Thee, O my Desire, inasmuch as Thou hast enabled me to clearly perceive Thy straight Path, hast unveiled Thy Great Announcement before mine eyes and hast aided me to set my face towards the Dayspring of Thy Revelation and the Fountainhead of Thy Cause, whilst Thy servants and Thy people turned away from Thee. I entreat Thee, O Lord of the Kingdom of eternity, by the shrill voice of the Pen of Glory, and by the Burning Fire which calleth aloud from the verdant Tree, and by the Ark which Thou hast specially chosen for the people of Baha, to grant that I may remain steadfast in my love for Thee, be well pleased with whatsoever Thou hast prescribed for me in Thy Book and may stand firm in Thy service and in the service of Thy loved ones. Graciously assist then Thy servants, O my God, to do that which will serve to exalt Thy Cause and will enable them to observe whatsoever Thou hast revealed in Thy Book.
- لك الحمد يا الهى و لك الشكر يا رجائى بما
اوضحت لى صراطك المستقيم و اظهرت لى
نبأك العظيم و ايدتنى على الاقبال الى مشرق
وحيك و مصدر امرك بعد اعراض عبادك و
خلقك اسألك يا مالك ملكوت البقاء بصرير
قلبك الأعلى و بالنار المشتعلة الناطقة فى الشجرة
الخضراء و بالسفينة التى جعلتها مخصوصة لأهل
البهاء ان تجعلنى مستقيماً على حبك و راضياً
بما قدّرت لى فى كتابك و قائماً على خدمتك
و خدمة اوليائك ثم ايد عبادك يا الهى على ما
يرتفع به امرك و على عمل ما انزلته فى كتابك
- 36 Verily Thou art the Lord of Strength, Thou art potent to ordain whatsoever Thou wilt and within Thy grasp Thou holdest the reins of all created things. No God is there but Thee, the All-Powerful, the All-Knowing, the All-Wise.
- انك انت المقتدر المهيمن على ما تشاء و فى
قبضتك زمام الأشياء لا اله الا انت المقتدر العليم
الحكيم
- 37 O Jalil! We have unveiled to thine eyes the sea and the waves thereof, the sun and the radiance thereof, the heavens and the stars thereof, the shells and the pearls thereof. Render thou thanks unto God for so great a bounty, so gracious a favour that hath pervaded the whole world.
- يا أيها الجليل قد اريناك البحر و امواجه و
الشمس و اشراقها و السماء و انجمها و الأصداف
و لآلئها اشكر الله بهذا الفضل الأعظم و الكرم
الذى احاط على العالم

38 O thou who hast set thy face towards the splendours of My Countenance! Vague fancies have encompassed the dwellers of the earth and debarred them from turning towards the Horizon of Certitude, and its brightness, and its manifestations and its lights. Vain imaginings have withheld them from Him Who is the Self-Subsisting. They speak as prompted by their own caprices, and understand not. Among them are those who have said: 'Have the verses been sent down?' Say 'Yea, by Him Who is the Lord of the heavens!' 'Hath the Hour come?' 'Nay, more; it hath passed, by Him Who is the Revealer of clear tokens! Verily, the Inevitable is come, and He, the True One, hath appeared with proof and testimony. The Plain is disclosed, and mankind is sore vexed and fearful. Earthquakes have broken loose, and the tribes have lamented, for fear of God, the Lord of Strength, the All-Compelling.' Say: 'The stunning trumpet-blast hath been loudly raised, and the Day is God's, the One, the Unconstrained.' And they say: 'Hath the Catastrophe come to pass?' Say: 'Yea, by the Lord of Lords!' 'Is the Resurrection come?' 'Nay, more; He Who is the Self-Subsisting hath appeared with the Kingdom of His signs.' 'Seest thou men laid low?' 'Yea, by my Lord, the Most High, the Most Glorious!' 'Have the tree-stumps been uprooted?' 'Yea, more; the mountains have been scattered in dust; by Him the Lord of attributes!' They say: 'Where is Paradise, and where is Hell?' Say: 'The one is reunion with Me; the other thine own self, O thou who dost associate a partner with God and doubttest.' They say: 'We see not the Balance.' Say: 'Surely, by my Lord, the God of Mercy! None can see it except such as are endued with insight.' They say: 'Have the stars fallen?' Say: 'Yea, when He Who is the Self-Subsisting dwelt in the Land of Mystery. Take heed, ye who are endued with discernment!' All the signs appeared when We drew forth the Hand of Power from the bosom of majesty and might. Verily, the Crier hath cried out, when the promised time came, and they that have recognized the splendours of Sinai have swooned away in the wilderness of hesitation, before the awful majesty of thy Lord, the Lord of creation. The trumpet asketh: 'Hath the Bugle been sounded?' Say: 'Yea, by the King of Revelation! when He mounted the throne of His Name, the All-Merciful.' Darkness hath been chased away by the dawning light of the mercy of thy Lord, the Source of all light. The breeze of the All-Merciful hath wafted, and the souls have been quickened in the tombs of their bodies. Thus hath the decree been fulfilled by God, the Mighty, the Beneficent. They who reject the truth have said: 'When were the heavens cleft asunder?' Say: 'While ye lay in the graves of waywardness and error.' Among the faithless is he who rubbeth his eyes, and looketh to the right and to the left. Say: 'Blinded art thou. No refuge hast thou

38 يا أيها المتوجه الى انوار الوجه قد احاطت الأوهام
سكان الأرض ومنعتهم عن التوجه الى افق اليقين
واشرافه و ظهوراته و انواره بالظنون منعوا عن
القيوم يتكلمون بأهوائهم و لا يشعرون منهم من
قال هل الآيات نزلت قل اى ورب السموات و
هل انت الساعة بل قضت ومظهر البينات قد
جاءت الحاقة و اتى الحق بالحجة و البرهان قد
برزت الساهرة و البرية فى وجل و اضطراب قد
انت الزلازل و ناحت القبائل من خشية الله
المقتدر الجبار قل الصاخة صاحت و اليوم لله
الواحد المختار و قال هل الطامة تمت قل اى
ورب الأرباب و هل القيامة قامت بل القيوم
بملكوت الآيات و هل ترى الناس صرعى بلى
وربى الأعلى الأبهى و هل انقعدت الأعجاز بل
نسفت الجبال و مالک الصفات قال ابن الجنة
و النار قل الأولى لقائى و الأخرى نفسك يا
أيها المشرك المرتاب قال أنا ما نرى الميزان قل
اى وربى الرحمن لا يراه الا اولو الأبصار قال
هل سقطت النجوم قل اى اذ كان القيوم فى
ارض السر فاعتبروا يا اولى الأنظار قد ظهرت
العلامات كلها اذ اخرجنا يد القدرة من جيب
العظمة و الاقتدار قد نادى المناد اذ اتى الميعاد و
انصعق الطوريون فى تيه الوقوف من سطوة ربك
مالك الابدان يقول الناقور هل نفخ فى الصور
قل بلى و سلطان الظهور اذ استقر على عرش اسمه
الرحمن قد اضاء الديجور من فجر رحمة ربك
مطلع الأنوار قد مرت نسمة الرحمن و اهتزت
الأرواح فى قبور الأبدان كذلك قضى الأمر
من لدى الله العزيز المنان قال الذين كفروا متى
انفطرت السماء قل اذ كنتم فى اجداث الغفلة
و الضلال من المشركين من يمسح عينيه و ينظر
اليمن و الشمال قل قد عميت ليس لك اليوم من
ملاذ منهم من قال هل حشرت النفوس قل اى
وربى اذ كنت فى مهاد الأوهام منهم من قال هل
نزل الكتاب بالفطرة قل أنها فى الحيرة اتقوا يا اولى
الأبواب و منهم من قال ا حشرت اعمى قل بلى
وراكب السحاب قد تزييت الجنة بأوراد المعاني
و سر السعير من نار الفجار قل قد اشرق النور
من افق الظهور و اضاءت الآفاق اذ اتى مالك
يوم الميثاق قد خسر الذين ارتابوا و ربح من اقبل

to flee to.' And among them is he who saith: 'Have men been gathered together?' Say: 'Yea, by My Lord! whilst thou didst lie in the cradle of idle fancies.' And among them is he who saith: 'Hath the Book been sent down through the power of the true Faith?' Say: 'The true Faith itself is astounded. Fear ye, O ye men of understanding heart!' And among them is he who saith: 'Have I been assembled with others, blind?' Say: 'Yea, by Him that rideth upon the clouds!' Paradise is decked with mystic roses, and hell hath been made to blaze with the fire of the impious. Say: 'The light hath shone forth from the horizon of Revelation, and the whole earth hath been illumined at the coming of Him Who is the Lord of the Day of the Covenant!' The doubters have perished, whilst he that turned, guided by the light of assurance, unto the Dayspring of Certitude hath prospered. Blessed art thou, who hast fixed thy gaze upon Me, for this Tablet which hath been sent down for thee – a Tablet which causeth the souls of men to soar. Commit it to memory, and recite it. By My life! It is a door to the mercy of thy Lord. Well is it with him that reciteth it at eventide and at dawn. We, verily, heard thy praise of this Cause, through which the mountain of knowledge was crushed, and men's feet have slipped. My glory be upon thee and upon whomsoever hath turned unto the Almighty, the All-Bounteous. The Tablet is ended, but the theme is unexhausted. Be patient, for thy Lord is patient.

بنور اليقين الى مطلع الايقان طوبى لك يا ايها الناظر بما نزل لك هذا اللوح الذى منه تطير الأرواح احفظه ثم اقرأه لعمري انه باب رحمة ربك طوبى لمن يقرأه في العشي والاشراق انا سمعنا ذكرك في هذا الأمر الذى منه اندك جبل العلم وزلت الأقدام البهائم على اهل البهائم الذين اقبلوا الى العزيز الوهاب قد انتهى اللوح وما انتهى البيان اصبر ان ربك هو الصبار

39 These are verses We sent down previously,¹ and We have sent them unto thee, that thou mayest be acquainted with what their lying tongues have spoken, when God came unto them with might and sovereignty. The foundations of idle fancies have trembled, and the heaven of vain imaginings hath been cleft asunder, and yet the people are in doubt and in contention with Him. They have denied the testimony of God and His proof, after He came from the heaven of power with the kingdom of His signs. They have cast away what had been prescribed, and perpetrated what had been forbidden them in the Book. They have abandoned their God, and clung unto their desires. They truly have strayed and are in error. They read the verses and deny them. They behold the clear tokens and turn aside. They truly are lost in strange doubt.

39 هذه آيات انزلناها من قبل اى فى أول ورودنا فى السجن الأعظم وارسلناها اليك لتعرف ما نطقت به الألسنة الكذبة اذ اتى الله بقدرة و سلطان قد تزعزع بنيان الظنون وانفطرت سماء الأوهام والقوم فى مربة وشقاق قد انكروا حجة الله وبرهانه بعد اذ اتى من افق الاقتدار بملكوته الآيات تركوا ما امروا به وارتكبوا ما منعوا عنه فى الكتاب وضعوا المههم اخذوا اهوائهم الا انهم فى غفلة وضلال يقرؤون الآيات وينكرونها يرون البينات [و] يعرضون عنها الا انهم فى ريب عجاب

40 We have admonished Our loved ones to fear God, a fear which is the fountainhead of all goodly deeds and virtues. It is the commander of the hosts of justice in the city of Baha. Happy the man that hath entered the shadow of its luminous standard, and laid fast hold thereon. He, verily, is of the Companions of

40 انا وصينا اوليائنا بتقوى الله الذى كان مطلع الأعمال والأخلاق انه قائد جنود العدل فى مدينة البهائم طوبى لمن دخل فى ظل رايته النوراء و تمسك به انه من اصحاب السفينة الحمراء التى نزل ذكرها فى قيوم الأسماء

¹BH02116.

the Crimson Ark, which hath been mentioned in the Qayyum-i-Asma.

- 41 Say: O people of God! Adorn your temples with the adornment of trustworthiness and piety. Help, then, your Lord with the hosts of goodly deeds and a praiseworthy character. We have forbidden you dissension and conflict in My Books, and My Scriptures, and My Scrolls, and My Tablets, and have wished thereby naught else save your exaltation and advancement. Unto this testify the heavens and the stars thereof, and the sun and the radiance thereof, and the trees and the leaves thereof, and the seas and the waves thereof, and the earth and the treasures thereof. We pray God to assist His loved ones, and aid them in that which beseemeth them in this blest, this mighty, and wondrous station. Moreover We beseech Him to graciously enable those who surround Me to observe that which My Pen of Glory hath enjoined upon them.
- 42 O Jalil! Upon thee be My glory and My loving providence. Verily We have enjoined the people to do what is meet and seemly and yet they have committed such things as have caused My heart and My Pen to lament. Incline thine ear to that which is sent down from the heaven of My Will and the realm of My good-pleasure. I sorrow not for My captivity, nor for the things that have befallen Me at the hand of Mine enemies. Nay, My sorrows are occasioned by those who claim to be related to Me and yet commit that which causeth the voice of My lamentations to be lifted up and My tears to flow. We have exhorted them at length in various Tablets and beseech God to graciously assist them, to enable them to draw nigh unto Him and to confirm them in that which would bring peace to the hearts and tranquillity to the souls and would stay their hands from whatsoever ill-beseemeth His days.
- 43 Say, O My loved ones in My lands! Give ye ear unto the counsels of Him Who admonisheth you for the sake of God. He hath in truth created you, hath revealed before your eyes that which exalteth you and promoteth your interests. He hath made known unto you His straight Path and hath acquainted you with His Great Announcement.
- 44 O Jalil! Admonish men to fear God. By God! This fear is the chief commander of the army of thy Lord. Its hosts are a praiseworthy character and goodly deeds. Through it have the cities of men's hearts been opened throughout the ages and centuries, and the standards of ascendancy and triumph raised above all other standards.
- 45 We will now mention unto thee Trustworthiness and the station thereof in the estimation of God, thy Lord, the Lord of
- 41 قل يا حزب الله زينوا هياكلكم بطراز الأمانة و الديانة ثم انصروا ربكم بجنود الأعمال و الأخلاق انا منعناكم عن الفساد و الجدل في كتي و صحفى و زبرى و الواحى و ما اردنا بذلك الا علوكم و سموكم تشهد بذلك السماء و انجها و الشمس و اشراقها و الأثجار و اوراقها و البحار و امواجها و الأرض و كنوزها نسأل الله ان يمد اوليائه و يؤيدهم على ما ينبغى لهم في هذا المقام المبارك العزيز البديع و نسأله ان يوفق من حولى على عمل ما امروا به من قلبى الأعلى
- 42 يا جليل عليك بهائى و عنايتى انا امرنا العباد بالمعروف و هم عملوا ما ناح به قلبى و قلبى اسمع ما نزل من سماء مشيئى و ملكوت ارادى ليس حزنى يحزنى و ما ورد على من اعدائى بل من الذين ينسبون انفسهم الى نفسى و يرتكبون ما تصعد به زفرائى و تنزل عبراتى قد نصحناهم بعبارات شتى فى الواح شتى نسأل الله ان يوفقهم و يقربهم و يؤيدهم على ما تطمئن به القلوب و تستريح به النفوس و يمنعهم عما لا ينبغى لآيامه
- 43 قل يا اوليائى فى بلادى اسمعوا نصيح من ينصحكم لوجه الله انه خلقكم و اظهر لكم ما يرفعكم و ينفعكم و علمكم صراطه المستقيم و نبأه العظيم
- 44 يا جليل وصى العباد بتقوى الله تالله هو القائد الأول فى عساكر ربكى و جنوده الأخلاق المرصية و الأعمال الطيبة و بها فتحت فى الأعصار و القرون مدائن الأقدرة و القلوب و نصبت رايات النصر و الظفر على اعلى الأعلام
- 45 انا نذكر لك الأمانة و مقامها عند الله ربكى رب العرش العظيم انا قصدنا يوماً من الأيام

the Mighty Throne. One day of days We repaired unto Our Green Island. Upon Our arrival, We beheld its streams flowing, and its trees luxuriant, and the sunlight playing in their midst. Turning Our face to the right, We beheld what the pen is powerless to describe; nor can it set forth that which the eye of the Lord of Mankind witnessed in that most sanctified, that most sublime, that blest, and most exalted Spot. Turning, then, to the left We gazed on one of the Beauties of the Most Sublime Paradise, standing on a pillar of light, and calling aloud saying: 'O inmates of earth and heaven! Behold ye My beauty, and My radiance, and My revelation, and My effulgence. By God, the True One! I am Trustworthiness and the revelation thereof, and the beauty thereof. I will recompense whosoever will cleave unto Me, and recognize My rank and station, and hold fast unto My hem. I am the most great ornament of the people of Baha, and the vesture of glory unto all who are in the kingdom of creation. I am the supreme instrument for the prosperity of the world, and the horizon of assurance unto all beings.' Thus have We sent down for thee that which will draw men high unto the Lord of creation.

جزیرتنا انحصراً و لما وردنا رأينا انهارها جارية و اشجارها ملتفة و كانت الشمس تلعب في خلال الأشجار توجّهنا الى اليمين رأينا ما لا يتحرك القلم على ذكره و ذكر ما شهدت عين مولی الوری في ذاك المقام الألف الألف المبارك الأعلى ثم اقبلنا الى اليسار شاهدنا طلعة من طلعات الفردوس الأعلى قائمة على عمود من النور و نادى بأعلى النداء يا ملأ الأرض و السماء انظروا جمالی و نورى و ظهورى و اشراقى تالله الحق انا الأمانة و ظهورها و حسنها و اجر لمن تمسك بها و عرف شأنها و مقامها و تشبث بذيلها انا الزينة الكبرى لأهل البهاء و طراز العز لمن فى الملكوت الانشاء و انا السبب الأعظم لثروة العالم و افق الاطمینان لأهل الامكان كذلك انزلنا لك ما يقرب العباد الى مالک الایجاد

- 46 The Pen of the Most High turneth from the eloquent language to the luminous one that thou, O Jalil, mayest appreciate the tender mercy of thy Lord, the Incomparable One and mayest be of them that are truly grateful.

46 قلم اعلی از لغت فصیحی بلغت نوراً توجّه نمود ليعرف الجليل عناية ربه الجميل و يكون من الشاكرين

- 47 O thou who hast fixed thy gaze upon the all-glorious Horizon! The Call is raised but hearing ears are numbered, nay non-existent. This Wronged One findeth himself in the maw of the serpent, yet He faileth not to make mention of the loved ones of God. So grievous have been Our sufferings in these days that the Concourse on High are moved to tears and to lamentation. Neither the adversities of the world nor the harm inflicted by its nations could deter Him Who is the King of Eternity from voicing His summons or frustrate His purpose. When those who had for years been hiding behind the veils perceived that the horizon of the Cause was resplendent and that the Word of God was all-pervasive, they rushed forth and with swords of malice inflicted such harm as no pen can portray nor any tongue describe.

47 يا ايها الناظر الى الأفق الأعلى ندا بلند است و قوه سامعه قليل بل مفقود اينظلم در فم ثعبان اولياى الهى را ذكر مينمايد اين ايام وارد شد آنچه كه سبب جزع و فزع ملأ اعلی گشت ظلم عالم و ضرر امم مالک قدم را از ذكر منع نمود و از اراده اش بازداشت نفوسيكه سالها خلف حجاب مستور چون افق امر را منير و كلمه الله را نافذ مشاهده نمودند بيرون دويدند با سيوف بغضا و وارد آوردند آنچه را كه قلم از ذكرش عاجز و لسان از بيانش قاصر

- 48 They that judge with fairness testify that since the early days of the Cause this Wronged One hath arisen, unveiled and resplendent, before the faces of kings and commoners, before the rulers and the divines, and hath, in ringing tones, summoned all men unto the straight Path. He hath had no helper save His Pen, nor any succourer other than Himself.

48 منصفين شاهد و گواه كه از اول امر اينظلم امام و جوه ملوك و مملوك و علما و امرا من غير ستر و حجاب قيام نمود و بأعلى النداء كل را بصرط مستقيم دعوت فرمود ناصرى جز قلمش نبود و معينى جز نفسش نه

- 49 Those who are ignorant or heedless of the motivating purpose of the Cause of God have rebelled against Him. Such men

are the foreboders of evil, whom God hath mentioned in His Book and Tablets and against whose influence, clamour and deception He hath warned His people. Well is it with those who, in the face of the remembrance of the Lord of Eternity, regard the peoples of the world as utter nothingness, as a thing forgotten, and hold fast to the firm handle of God in such wise that neither doubts nor insinuations, nor swords, nor cannon could hold them back or deprive them of His presence. Blessed are the steadfast; blessed are they that stand firm in His Faith.

49 نفوسیکه از اصل امر بیخبر و غافلند بر اعراض قیام کردند ایشانند ناعقین الدین ذکرهم الله فی الزّیر و الألواح و اخبر عبادہ بانشارهم و ضوابطهم و اغواءهم طوبی از برای نفوسیکه من فی العالم را تلقاء ذکر مالک قدم معدوم و مفقود مشاهده نمایند و بعروه محکم الهی تمسک جویند تمسکی که شبهات و اشارات و اسیاف و مدافع ایشانرا منع ننماید و محروم نسازد طوبی للراستخین و طوبی للثابتین

50 In response to thy request the Pen of Glory hath graciously described the stations and grades of the Most Great Infallibility. The purpose is that all should know of a certainty that the Seal of the Prophets – may the souls of all else but Him be offered up for His sake – is without likeness, peer or partner in His Own station. The Holy Ones – may the blessings of God be upon them – were created through the potency of His Word, and after Him they were the most learned and the most distinguished among the people and abide in the utmost station of servitude. The divine Essence, sanctified from every comparison and likeness, is established in the Prophet, and God's inmost Reality, exalted above any peer or partner, is manifest in Him. This is the station of true unity and of veritable singleness. The followers of the previous Dispensation grievously failed to acquire an adequate understanding of this station. The Primal Point – may the life of all else but Him be offered up for His sake – saith: 'If the Seal of the Prophets had not uttered the word "Successorship", such a station would not have been created.'

50 قلم اعلی نظر باستدعای آنجناب مراتب و مقامات عصمت کبری را ذکر نمود و مقصود آنکه کلّ بیقین مبین بدانند که خاتم انبیا روح ما سواه فداه در مقام خود شبه و مثل و شریک نداشته اولیا صلوات الله علیهم بکلهء او خلق شده اند ایشان بعد از او اعلم و افضل عباد بوده اند و در منتهی رتبه عبودیت قائم تقدیس ذات الهی از شبه و مثل و تنزیه کینونتش از شریک و شبهه بآنحضرت ثابت و ظاهر اینست مقام توحید حقیقی و تفرید معنوی و حزب قبل از این مقام کما هو حقّه محروم و ممنوع حضرت نقطه روح ما سواه فداه میفرماید اگر حضرت خاتم بکلهء ولایت نطق نمیفرمود ولایت خلق نمیشد

51 The people aforetime joined partners with God, though they professed belief in His unity; and although they were the most ignorant amongst men, they considered themselves the most accomplished. But, as a token of divine retribution upon those heedless ones, their erroneous beliefs and pursuits have, in this Day of Judgement, been made clear and evident to every man of discernment and understanding.

51 حزب قبل مشرک بوده اند و خود را موحد میشمردند اجهل عباد بودند و خود را افضل میدانستند از جزای آن نفوس غافله در یوم جزا عقاید و مراتب و مقامات ایشان نزد هر بصیر و هر خبری واضح و معلوم گشت

52 Beseech thou God, the True One, that He may graciously shield the followers of this Revelation from the idle fancies and corrupt imaginings of such as belong to the former Faith, and may not deprive them of the effulgent splendours of the day-star of true unity.

52 از حقّ بطلب عباد این ظهور را از ظنون و اوهام حزب قبل حفظ فرماید و از اشراقات انوار آفتاب توحید حقیقی محروم نسازد

53 O Jalil! He Whom the world hath wronged now proclaimeth: The light of Justice is dimmed, and the sun of Equity veiled from sight. The robber occupieth the seat of the protector and guard, and the position of the faithful is seized by the traitor. A

53 یا جلیل مظلوم عالم میفرماید نیر عدل مستور آفتاب انصاف خلف سیاح مقام حارس و حافظ سارق قائم مکان امین خائن جالس در سنهء قبل ظالمی بر دست حکومت این مدینه

year ago an oppressor ruled over this city, and at every instant caused fresh harm. By the righteousness of the Lord! He wrought that which cast terror into the hearts of men. But to the Pen of Glory the tyranny of the world hath never been nor will it ever be a hindrance. In the abundance of Our grace and loving-kindness We have revealed specially for the rulers and ministers of the world that which is conducive to safety and protection, tranquillity and peace; haply the children of men may rest secure from the evils of oppression. He, verily, is the Protector, the Helper, the Giver of victory. It is incumbent upon the men of God's House of Justice to fix their gaze by day and by night upon that which hath shone forth from the Pen of Glory for the training of peoples, the upbuilding of nations, the protection of man and the safeguarding of his honour.

جالس در هر حین از او ضرری وارد لعمر
الله عمل نمود آنچه را که سبب فزع اکبر بود
ولکن قلم اعلی را ظلم عالم منع ننموده و نینماید
محض فضل و رحمت مخصوص امرا و وزرای
ارض مرقوم داشتیم آنچه را که سبب حفظ و
حراست و امن و امانست که شاید عباد از شر
ظالمین محفوظ مانند آنه هو الحافظ الناصر المعین
رجال بیت عدل الهی باید در لیالی و ایام بآنچه
از افق سماء قلم اعلی در تربیت عباد و تعمیر
بلاد و حفظ نفوس و صیانت ناموس اشراق
نموده ناظر باشند

54 The first Ishraq

اشراق اول 54

55 When the Day-Star of Wisdom rose above the horizon of God's Holy Dispensation it voiced this all-glorious utterance: They that are possessed of wealth and invested with authority and power must show the profoundest regard for religion. In truth, religion is a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world, for the fear of God impelleth man to hold fast to that which is good, and shun all evil. Should the lamp of religion be obscured, chaos and confusion will ensue, and the lights of fairness and justice, of tranquillity and peace cease to shine. Unto this will bear witness every man of true understanding.

55 چون آفتاب حکمت از افق سماء سیاست طلوع
نمود باین کلمه علیا نطق فرمود اهل ثروت و
اصحاب عزت و قدرت باید حرمت دین را به
احسن ما میکن فی الابداع ملاحظه نمایند دین
نوریست مبین و حصنی است متین از برای حفظ
و آسایش اهل عالم چه که خشیه الله ناس را
بمعروف امر و از منکر نهی نماید اگر سراج دین
مستور ماند هرج و مرج راه یابد نیز عدل و
انصاف و آفتاب امن و اطمینان از نور بازمانند
هر آگاهی بر آنچه ذکر شد گواهی داده و میدهد

56 The second Ishraq

اشراق دوم 56

57 We have enjoined upon all mankind to establish the Most Great Peace – the surest of all means for the protection of humanity. The sovereigns of the world should, with one accord, hold fast thereunto, for this is the supreme instrument that can ensure the security and welfare of all peoples and nations. They, verily, are the manifestations of the power of God and the daysprings of His authority. We beseech the Almighty that He may graciously assist them in that which is conducive to the well-being of their subjects. A full explanation regarding this matter hath been previously set forth by the Pen of Glory; well is it with them that act accordingly.

57 جمیع را بصلح اکبر که سبب اعظم است از
برای حفظ بشر امر نمودیم سلاطین آفاق باید
باتفاق باین امر که سبب بزرگست از برای
راحت و حفظ عالم تمسک فرمایند ایشانند
مشارق قدرت و مطالع اقتدار الهی از حق
میطلبیم تأیید فرماید بر آنچه که سبب آسایش
عباد است شرحی در این باب از قبل از قلم
اعلی جاری و نازل طوبی للعالمین

58 The third Ishraq

اشراق سوم 58

59 It is incumbent upon everyone to observe God's holy commandments, inasmuch as they are the wellspring of life unto the world. The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion and the canopy of

59 اجرای حدود است چه که سبب اول است
از برای حیات عالم آسمان حکمت الهی بدو نیز
روشن و منیر مشورت و شفقت و خیمه نظم
عالم بدو ستون قائم و برپا مجازات و مکافات

world order is upraised upon the two pillars of reward and punishment.

60 The fourth Ishraq

اشراق چهارم 60

61 In this Revelation the hosts that can render it victorious are the hosts of praiseworthy deeds and upright character. The leader and commander of these hosts hath ever been the fear of God, a fear that encompasseth all things and reigneth over all things.

61 جنود منصوره در اينظهور اعمال و اخلاق پسندیده است و قائد و سردار اين جنود تقوی الله بوده اوست دارای کلّ و حاکم بر کلّ

62 The fifth Ishraq

اشراق پنجم 62

63 Governments should fully acquaint themselves with the conditions of those they govern, and confer upon them positions according to desert and merit. It is enjoined upon every ruler and sovereign to consider this matter with the utmost care that the traitor may not usurp the position of the faithful, nor the despoiler rule in the place of the trustworthy. Among the officials who in the past have governed in this Most Great Prison some, praise be to God, were adorned with justice, but as to others, We take refuge with God. We beseech the One true God to guide them one and all, that haply they may not be deprived of the fruit of faith and trustworthiness, nor be withheld from the light of equity and justice.

63 معرفت دول بر احوال مأمورین و اعطاء مناصب باندازه و مقدار التفات باینفقره بر هر رئیس و سلطانی لازم و واجب شاید خائن مقام امین را غصب ننماید و ناهب مقرر حارس را در سجن اعظم بعضی از مأمورین که از قبل و بعد آمده اند لله الحمد بطراز عدل مزین و بعضی نعوذ بالله از حق میطلبیم کلّ را هدایت فرماید شاید از اثمار سدره امانت و دیانت محروم نمانند و از انوار آفتاب عدل و انصاف ممنوع نشوند

64 The sixth Ishraq

اشراق ششم 64

65 is union and concord amongst the children of men. From the beginning of time the light of unity hath shed its divine radiance upon the world, and the greatest means for the promotion of that unity is for the peoples of the world to understand one another's writing and speech. In former Epistles We have enjoined upon the Trustees of the House of Justice either to choose one language from among those now existing or to adopt a new one, and in like manner to select a common script, both of which should be taught in all the schools of the world. Thus will the earth be regarded as one country and one home. The most glorious fruit of the tree of knowledge is this exalted word: Of one tree are all ye the fruit, and of one bough the leaves. Let not man glory in this that he loveth his country, let him rather glory in this that he loveth his kind. Concerning this We have previously revealed that which is the means of the reconstruction of the world and the unity of nations. Blessed are they that attain thereunto. Blessed are they that act accordingly.

65 اتحاد و اتفاق عباد است لازال باتفاق آفاق عالم بنور امر منور و سبب اعظم دانستن خطّ و گفتار یکدیگر است از قبل در الواح امر نمودیم امنای بیت عدل یک لسان از السن موجوده و یا لسانی بدیع و یک خطّ از خطوط اختیار نمایند و در مدارس عالم اطفال را بآن تعلیم دهند تا عالم یکوطن و یکقطعه مشاهده شود ابهی ثمره شجره دانش اینکلهه علیا است همه یار یکدارید و برگ یکشاخسار لیس الفخر لمن یحب الوطن بل لمن یحب العالم از قبل در اینقام نازلشد آنچه که سبب عمار عالم و اتحاد امم است طوبی للفائزین و طوبی للعاملین

66 The seventh Ishraq

اشراق هفتم 66

67 The Pen of Glory counseleth everyone regarding the instruction and education of children. Behold that which the Will of God hath revealed upon Our arrival in the Prison City and

67 قلم اعلی کلّ را وصیت میفرماید بتعلیم و تربیت اطفال و این آیات در این مقام در کتاب اقدس

recorded in the Most Holy Book. Unto every father hath been enjoined the instruction of his son and daughter in the art of reading and writing and in all that hath been laid down in the Holy Tablet. He that putteth away that which is commanded unto him, the Trustees are then to take from him that which is required for their instruction, if he be wealthy, and if not the matter devolveth upon the House of Justice. Verily, have We made it a shelter for the poor and needy. He that bringeth up his son or the son of another, it is as though he hath brought up a son of Mine; upon him rest My Glory, My Loving-Kindness, My Mercy, that have compassed the world.

68 The eighth Ishraq

69 This passage, now written by the Pen of Glory, is accounted as part of the Most Holy Book: The men of God's House of Justice have been charged with the affairs of the people. They, in truth, are the Trustees of God among His servants and the daysprings of authority in His countries.

70 O people of God! That which traineth the world is Justice, for it is upheld by two pillars, reward and punishment. These two pillars are the sources of life to the world. Inasmuch as for each day there is a new problem and for every problem an expedient solution, such affairs should be referred to the House of Justice that the members thereof may act according to the needs and requirements of the time. They that, for the sake of God, arise to serve His Cause, are the recipients of divine inspiration from the unseen Kingdom. It is incumbent upon all to be obedient unto them. All matters of State should be referred to the House of Justice, but acts of worship must be observed according to that which God hath revealed in His Book.

71 O people of Baha! Ye are the dawning-places of the love of God and the daysprings of His loving-kindness. Defile not your tongues with the cursing and reviling of any soul, and guard your eyes against that which is not seemly. Set forth that which ye possess. If it be favourably received, your end is attained; if not, to protest is vain. Leave that soul to himself and turn unto the Lord, the Protector, the Self-Subsisting. Be not the cause of grief, much less of discord and strife. The hope is cherished that ye may obtain true education in the shelter of the tree of His tender mercies and act in accordance with that which God desireth. Ye are all the leaves of one tree and the drops of one ocean.

72 The ninth Ishraq

در اول ورود سخن از سماء مشیت الهی نازل کتب علی کل اب تربیه ابنه و بنته بالعلم والخط و دونهما عما حدّد فی اللوح والذی ترک ما امر به فلا آمناء ان يأخذوا منه ما یكون لازماً لتربیتهما ان کان غنیاً والّا یرجع الی بیت العدل انا جعلناه مأوی للفقراء والمساکین ان الذی ربّی ابنه او ابناً من الأبناء کأنّه ربّی احد ابنائی علیه بهائی و عنایتی و رحمّتی الّتی سبقت العالمین

68 اشراق هشتم

69 اینفقره از قلم اعلی در این حین مسطور و از کتب اقدس محسوب امور ملتّ معلق است بر رجال بیت عدل الهی ایشانند امناء الله بین عبادۀ و مطالع الأمر فی بلاده

70 یا حزب الله مرّبی عالم عدلست چه که دارای دو رکن است مجازات و مکافات و ایندو رکن دو چشمه اند از برای حیات اهل عالم چونکه هر روز را امری و هر حین را حکمتی مقتضی لذا امور به بیت عدل راجع تا آنچه را مصلحت وقت دانند معمول دارند نفوسیکه لوجه الله بر خدمت امر قیام نمایند ایشان ملهمند بالهامات غیبی الهی بر کل اطاعت لازم امور سیاسیّه کلّ راجع است به بیت عدل و عبادات به ما انزله الله فی الکتاب

71 یا اهل بها شما مشارق محبت و مطالع عنایت الهی بوده و هستید لسان را بسبّ و لعن احدی میلانید و چشم را از آنچه لایق نیست حفظ نمائید آنچه را دارائید بنمائید اگر مقبول افتاد مقصود حاصل والّا تعرض باطل ذروه بنفسه مقبلین الی الله المهیمن القیوم سبب حزن مشوید تا چه رسد بفساد و نزاع امید هست در ظلّ سدره عنایت الهی تربیت شوید و به ما اراده الله عامل گردید همه اوراق یک شجرید و قطره های یکبحر

72 اشراق نهم

- 73 The purpose of religion as revealed from the heaven of God's holy Will is to establish unity and concord amongst the peoples of the world; make it not the cause of dissension and strife. The religion of God and His divine law are the most potent instruments and the surest of all means for the dawning of the light of unity amongst men. The progress of the world, the development of nations, the tranquillity of peoples, and the peace of all who dwell on earth are among the principles and ordinances of God. Religion bestoweth upon man the most precious of all gifts, offereth the cup of prosperity, imparteth eternal life, and showereth imperishable benefits upon mankind. It behoveth the chiefs and rulers of the world, and in particular the Trustees of God's House of Justice, to endeavour to the utmost of their power to safeguard its position, promote its interests and exalt its station in the eyes of the world. In like manner it is incumbent upon them to enquire into the conditions of their subjects and to acquaint themselves with the affairs and activities of the divers communities in their dominions. We call upon the manifestations of the power of God – the sovereigns and rulers on earth – to bestir themselves and do all in their power that haply they may banish discord from this world and illumine it with the light of concord.
- 74 It is incumbent upon everyone to firmly adhere to and observe that which hath streamed forth from Our Most Exalted Pen. God, the True One, beareth Me witness, and every atom in existence is moved to testify that such means as lead to the elevation, the advancement, the education, the protection and the regeneration of the peoples of the earth have been clearly set forth by Us and are revealed in the Holy Books and Tablets by the Pen of Glory.
- 75 We entreat God to graciously aid His servants. What this Wronged One doth expect from everyone is justice and fairness. Let no one be content with mere hearing; rather doth it behove everyone to ponder that which this Wronged One hath revealed. I swear by the Day-Star of utterance, shining above the horizon of the Kingdom of the All-Merciful, had there been any expounder or speaker discernible, We would not have made Ourselves the object of the censure, ridicule and slander of the people.
- 76 Upon Our arrival in Iraq We found the Cause of God sunk in deep apathy and the breeze of divine revelation stilled. Most of the believers were faint and dispirited, nay utterly lost and dead. Hence there was a second blast on the Trumpet, whereupon the Tongue of Grandeur uttered these blessed words: 'We have sounded the Trumpet for the second time.' Thus the
- 73 دین الله و مذهب الله محض اتحاد و اتفاق اهل عالم از سماء مشیت مالک قدم نازل گشته و ظاهر شده آنرا علت اختلاف و نفاق مکنید سبب اعظم و علت کبری از برای ظهور و اشراق نیر اتحاد دین الهی و شریعه ربانی بوده و نمو عالم و تربیت امم و اطمینان عباد و راحت من فی البلاد از اصول و احکام الهی اوست سبب اعظم از برای این عطیه کبری کأس زندگانی بخشد و حیات باقیه عطا فرماید و نعمت سرمدیه مبذول دارد رؤسای ارض مخصوص امنای بیت عدل الهی در صیانت این مقام و علو و حفظ آن جهد بلوغ مبذول دارند و همچنین آنچه لازمست تفحص در احوال رعیت و اطلاع بر اعمال و امور هر حزبی از احزاب از مظاهر قدرت الهی یعنی ملوک و رؤسا میطلبم که همت نمایند شاید اختلاف از میان برخیزد و آفاق بنور اتفاق منور شود
- 74 باید کل آنچه از قلم اعلی جاری شده تمسک نمایند و عمل کنند حق شاهد و ذرات کائنات گواه که آنچه سبب علو و سمو و تربیت و حفظ و تهذیب اهل ارض است ذکر نمودیم و از قلم اعلی در زیر و الواح نازل
- 75 از حق میطلبم عباد را تأیید فرماید آنچه این مظلوم از کل طلب مینماید عدل و انصافست باصفاً اکتفا نمایند در آنچه از این مظلوم ظاهر شده تفکر کنند قسم بآفتاب بیان که از افق سماء ملکوت رحمن اشراق نموده اگر مبینی مشاهده میشد و یا ناطقی خود را محل ثنات و استهزا و مفتریات عباد نمی نمودیم
- 76 حین ورود عراق امر الله بخود و نفحات وحی مقطوع اکثری پژمرده بل مرده مشاهده گشتند لذا در صور مره آخری دمیده شد و اینکلهه مبارکه از لسان عظمت جاری نفخنا فی الصور مره آخری آفاقرا از نفحات وحی و الهام زنده نمودیم

whole world was quickened through the vitalizing breaths of divine revelation and inspiration.

- 77 Certain souls have now sallied forth from behind the veils, intent on inflicting harm upon this Wronged One. They have hindered and denied the outpouring of this priceless bounty.
- 78 O ye that judge with fairness! If this Cause is to be denied then what other cause in this world can be vindicated or deemed worthy of acceptance?
- 79 Such as have turned away from the Cause of God are diligently seeking to collect the Holy Writings of this Revelation; and they have already, through gestures of friendship, managed to secure certain of these Writings from those who held them in their possession. Moreover, when they meet the followers of any religion, they hold themselves out as believers therein. Say, die ye in your wrath! Verily He hath appeared with so great an authority that no man of vision, of hearing, of insight, of justice or of equity can ever deny Him. Unto this beareth witness in this resplendent Hour the Pen of Him Who is the Ancient of Days.
- 80 O Jalil! Upon thee be My glory. We exhort the loved ones of God to perform good deeds that perchance they may be graciously assisted and may hold fast to that which hath been sent down from the heaven of His Revelation. The benefits arising from this divine utterance shall fall upon such as observe His precepts. We beseech God to enable them to do that which is pleasing and acceptable unto Him, to grant that they may deal equitably and may observe justice in this all-compelling Cause, to acquaint them with His Holy Writings and to direct their steps towards His straight Path.
- 81 Our Exalted Herald – may the life of all else besides Him be offered up for His sake – hath revealed certain laws. However, in the realm of His Revelation these laws were made subject to Our sanction, hence this Wronged One hath put some of them into effect by embodying them in the Kitab-i-Aqdas in different words. Others We set aside. He holdeth in His hand the authority. He doeth what He willeth and He ordaineth whatsoever He pleaseth. He is the Almighty, the All-Praised. There are also ordinances newly revealed. Blessed are they that attain. Blessed are they that observe His precepts.
- 82 The people of God should make the utmost endeavour that perchance the fire of hatred and malice which smouldereth in the breasts of kindreds and peoples may, through the living waters of utterance and the exhortations of Him Who is the Desire of the world, be quenched and the trees of human existence may
- 77 حال از خلف هر حجابی نفوسی بقصد مظلوم بیرون دویده‌اند این نعمت کبری را منع کردند و انکار نمودند
- 78 ای اهل انصاف اگر این امر انکار شود کدام امر در ارض قابل اثبات است و یا لایق اقرار
- 79 معرضین در صدد جمع آیات اینظهور برآمده‌اند و نزد هر که یافته‌اند باظهار محبت اخذ کرده‌اند و نزد هر مذهبی از مذاهب خود را از آن مذهب می‌شمرند قل موتوا بغيظکم آنه اتی بأمر لا ینکره ذو بصر و ذو سمع و ذو درایه و ذو عدل و ذو انصاف یشهد بذلك قلم القدم فی هذا الحین المبین
- 80 یا جلیل علیک بهائی اولیای حق را باعمال امر مینمائیم شاید موفق شوند و آنچه از سماء امر نازلشده عمل نمایند نفع بیان رحمن بنفوس عامله راجع نسأل الله ان یؤیدهم علی ما یحب و یرضی و یوقفهم علی العدل و الانصاف فی هذا الأمر المبرم و یعرفهم آیاته و یدیهیم الی صراطه المستقیم
- 81 حضرت مبشر روح ما سواه فداه احکامی نازل فرموده‌اند و لکن عالم امر معلق بود بقبول لذا این مظلوم بعضی را اجرا نمود و در کتاب اقدس عبارات اخری نازل و در بعضی توقف نمودیم الامر بیده یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید و بعضی از احکام هم بدعاً نازل طوبی للفائزین و طوبی للعاملین
- 82 باید حزب الله جهد بلیغ بذول دارند که شاید نار ضغینه و بغضا که در صدور احزاب مکنونست بکوثر بیان و نصایح مقصود عالمیان ساکن شود و اشجار وجود باثمار بدیعہ منیعہ مزین گردد آنه هو الناصح المشفق الکریم

be adorned with wondrous and excellent fruit. He is, in truth, the Admonisher, the Compassionate, the All-Bountiful.

- 83 May the brightness of His glory shining above the horizon of bounty rest upon you, O people of Baha, upon every one who standeth firm and steadfast and upon those that are well grounded in the Faith and are endued with true understanding.
- 84 As to thy question concerning interest and profit on gold and silver: Some years ago the following passage was revealed from the heaven of the All-Merciful in honour of the one who beareth the name of God, entitled Zaynu'l-Muqarrabin – upon him be the glory of the Most Glorious. He – exalted be His Word – saith: Many people stand in need of this. Because if there were no prospect for gaining interest, the affairs of men would suffer collapse or dislocation. One can seldom find a person who would manifest such consideration towards his fellow-man, his countryman or towards his own brother and would show such tender solicitude for him as to be well-disposed to grant him a loan on benevolent terms. Therefore as a token of favour towards men We have prescribed that interest on money should be treated like other business transactions that are current amongst men. Thus, now that this lucid commandment hath descended from the heaven of the Will of God, it is lawful and proper to charge interest on money, that the people of the world may, in a spirit of amity and fellowship and with joy and gladness, devotedly engage themselves in magnifying the Name of Him Who is the Well-Beloved of all mankind. Verily He ordaineth according to His Own choosing. He hath now made interest on money lawful, even as He had made it unlawful in the past. Within His grasp He holdeth the kingdom of authority. He doeth and ordaineth. He is in truth the Ordainer, the All-Knowing.
- 85 Render thou thanks unto thy Lord, O Zaynu'l-Muqarrabin, for this manifest bounty.
- 86 Many ecclesiastics in Persia have, through innumerable designs and devices, been feeding on illicit gains obtained by usury. They have contrived ways to give its outward form a fair semblance of lawfulness. They make a plaything of the laws and ordinances of God, but they understand not.
- 87 However, this is a matter that should be practised with moderation and fairness. Our Pen of Glory hath, as a token of wisdom and for the convenience of the people, desisted from laying down its limit. Nevertheless We exhort the loved ones of God to observe justice and fairness, and to do that which would prompt the friends of God to evince tender mercy and
- 83 البهَاءُ اللَّائِحُ الْمَشْرِقُ مِنْ أَفْقِ سَمَاءِ الْعَطَاءِ عَلَيْكُمْ يَا أَهْلَ الْبَهَاءِ وَ عَلَى كُلِّ ثَابِتٍ مُسْتَقِيمٍ وَ كُلِّ رَاسِخٍ عَلِيمٍ
- 84 اینکه سؤال از منافع و ربح ذهب و فضّه شده بود چند سنه قبل مخصوص اسم الله زین‌المقرّین علیه بهاء الله الأبهی این بیان از ملکوت رحمن ظاهر قوله تعالى اکثری از ناس محتاج باینفقره مشاهده میشوند چه اگر ربی در میان نباشد امور معطل و معوق خواهد ماند نفسیکه موفق شود با هم‌جنس خود و یا هم‌وطن خود و یا برادر خود مدارا نماید و یا مراعات کند یعنی بدادن قرض الحسن کیاست لذا فضلاً علی العباد ربا را مثل معاملات دیگر که مابین ناس متداولست قرار فرمودیم یعنی ربح نقود از این حین که اینحکم مبین از سماء مشیت نازلشد حلال و طیب و طاهر است تا اهل ارض بکمال روح و ریحان و فرح و انبساط بذکر محبوب عالمیان مشغول باشند آنه بحکم کیف یشاء و احل الربا کما حرّمه من قبل فی قبضته ملکوت الأمر یفعل و یأمر و هو الأمر العلیم
- 85 یا زین‌المقرّین اشکر ربّک بهذا الفضل المبین
- 86 علمای ایران اکثری بصد هزار حیل و خدعه با کل ربا مشغول بودند و لکن ظاهر آنرا بگجان خود بطراز حلیت آراسته مینمودند یلعبون بأوامر الله و احکامه و لا یسعون
- 87 و لکن باید این امر باعتدال و انصاف واقع شود قلم اعلی در تحدید آن توقّف نموده حکمت من عنده و وسعة لعباده و نوصی اولیاء الله بالعدل و الانصاف و ما یظهر به رحمة احبائه و شفقتهم بینهم آنه هو التّاحص المشفق الکریم انشاء الله کلّ

compassion towards each other. He is in truth the Counsellor, the Compassionate, the All-Bountiful. God grant that all men may be graciously aided to observe that which the Tongue of the One true God hath uttered. And if they put into practice what We have set forth, God – exalted be His glory – will assuredly double their portion through the heaven of His bounty. Verily He is the Generous, the Forgiving, the Compassionate. Praise be unto God, the Most Exalted, the Most Great.

مؤید شوند بر آنچه از لسان حقّ جاریشده و اگر
آنچه ذکر شد عمل نمایند البته حقّ جلّ جلاله
از سماء فضل ضعف آنرا عطا میفرماید آنّه هو
الفضال الغفور الرحيم الحمد لله العليّ العظيم

88 Nevertheless the conduct of these affairs hath been entrusted to the men of the House of Justice that they may enforce them according to the exigencies of the time and the dictates of wisdom.

88 ولكن اجراى اين امور برجال بيت عدل محوّل
شده تا بمقتضيات وقت و حكمت عمل نمايند

89 Once again We exhort all believers to observe justice and fairness and to show forth love and contentment. They are indeed the people of Baha, the companions of the Crimson Ark. Upon them be the peace of God, the Lord of all Names, the Creator of the heavens.

89 مجدّد كلّ را وصيّت مينمائيم بعدل و انصاف و
محبت و رضا انهم اهل البهاء و اصحاب السفينة
الحمراء عليهم سلام الله مولى الاسماء و فاطر
السماء

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BH00317

To: Aqa Mirza Habibullah et al., in Khansar

Date: 1302-11-18 [1885-Aug-29]

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

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 The essence of praise and glorification and the quintessence of commendation befitting those of understanding is due to the people of God, whom neither the tempests of objections from the people of the Bayan nor the storms of intimations from the people of the Furqan could deter from steadfastness, recognition, certitude, and turning toward and drawing nigh

2 جوهر ذکر و ثنا و لطیفه مدح اولی التّهی حزب
الله را لایق و سزا است که قواصف اعتراضات
اهل بیان و عواصف اشارات اهل فرقان ایشانرا
از استقامت و عرفان و ایقان و توجّه و اقبال
الی الله منع ننمود تعالیّ تعالی مقامهم و شأنهم و
علوهم و سموهم و استقامتهم علی امر به اضطربت

unto God. Exalted, exalted be their station, their rank, their loftiness, their elevation, and their steadfastness in a Cause at which hearts have trembled and feet have slipped, save those whom God, the Lord of Names and Creator of Heaven, has willed. The servant bears witness that they are such servants whose stations in the sight of God the pen and tongue are powerless to comprehend. These are the dawning-places of steadfastness, the daysprings of dignity, the manifestations of certitude, and the sources of power, majesty and might.

- 3 Glorified art Thou, O Thou through Whose Name the horizon of the heaven of recognition was illumined and the ocean of knowledge surged in contingent being! I beseech Thee by the influences of Thy power and the manifestations of Thy grandeur to protect them from Thine enemies. Then send down upon them from the heaven of Thy favors that which befits Thy gifts, and grant them that which will strengthen them in all conditions. Verily, Thou art the Lord of the servants in the beginning and in the end.

- 4 And further: it is submitted that your letter was received and all was presented before His presence. He said: O My loved one! God willing, may you be preserved through the grace of God, exalted be His glory, and remain firm and steadfast in His Cause. Today you must fix your gaze upon that which is of God and befitting His Cause. The endeavors of the people of Baha must reach such a stage that they occupy themselves with the reformation of the world and the education of its peoples. Convey My greetings to the people of Kirmanshah on behalf of the Wronged One. The petitions of each one were presented, and answers have descended from the heaven of God's will. We beseech God to aid all to remain so steadfast that they will not be moved by the tempestuous winds or the intimations of the malicious, but rather stand firm and immovable as mountains in the Cause of God.

- 5 O loved one! The clamor of the baying ones has risen from the land of Kaf and Ra, and is rising in other lands as well. This is the promise which the Most Exalted Pen gave to all in Zawra and the Land of Mystery and in the early days of the Most Great Prison. Some helpless souls, having no understanding of the fundamental truth of the Cause, have been misled by the deception of the baying ones and have strayed from the straight path. Glory be to God! How thoroughly do fabricated falsehoods affect the hearts of some! The source of oppression and corruption issued a verdict against the Most Great Branch and others like him, and martyred him, and afterward they would speak of their own oppression in various regions - while God is witness that not even to the extent of a needle's point

الأفئدة وزلت الأقدام إلا من شاء الله مالك الأسماء و فاطر السماء يشهد الخادم أنهم عباد تعجز عن ادراك مقاماتهم عند الله القلم واللسان اولئك مطالع الاستقامة ومشارك الوقار ومظاهر التمكن ومصادر القدرة والعظمة والاقتدار

- 3 سبحانك يا من باسمك انار افق سماء العرفان و ماج بحر العلم في الامكان استلك بشئونك قدرتك و ظهورات عظمتك بأن تحفظهم عن اعدائك ثم انزل عليهم من سماء الطافك ما ينبغي لمواهبك ثم ارزقهم ما يؤيدهم في كل الأحوال انك انت مولى العباد في المبدء والمعاد

- 4 و بعد عرض ميشود مكتوب آئیناب رسید و جمیع تلقاء وجه عرض شد فرمودند یا حبیب انشاء الله بعنايت حق جلّ جلاله محفوظ باشی و بر امر ثابت و مستقیم مانی امروز باید آئیناب بما لله و به ما ینبغی لأمره ناظر باشند همّت اهل بها باید بمقامی باشد که در اصلاح عالم و تربیت اهل آن مشغول شوند اهل کرمانشاه را از جانب مظلوم تکبیر برسان عرایض هریک عرض شد و جواب از سماء مشیت نازل از حق میطلبیم کلّ را مؤید فرماید بر استقامت بشأنیکه از اریاح دفرا و اشارات اهل بغضا حرکت ننمایند بمثابه جبال بر امر الله ثابت و راسخ و مستقیم باشند

- 5 یا حبیب نفاق ناعقین از ارض کاف و راء مرتفع و در اراضی اخرى هم مرتفع میشود اینست آن وعده ای که قلم اعلی در زوراء و ارض سرّ و اول ایام سخن اعظم کلّ را بآن اخبار نموده بعضی از عباد بیچاره بر اصل امر اطلاع نداشته و ندارند لذا بفریب ناعقین صراط مستقیم را از دست داده اند سبحان الله کلمات کذبیه جعلیه در قلوب بعضی اثر کلّی نماید مطلع ظلم و فساد بر حضرت دیان و امثال او فتوی داد و شهیدش نمودند و بعد باطراف ذکر مظلومیت خود را مینمودند و حال آنکه حق شاهد و گواه

were those souls harmed. Every fair-minded person testifies that this Wronged One has, from the inception of the Cause, stood before the faces of the world and accepted all tribulations for the sake of God, to manifest His Cause and exalt His Word. Blessed are the fair-minded!

- 6 Consider the Shi'ih sect. For years they considered themselves the best of creation, yet with the slightest test it became evident they were the basest of servants, as evidenced by their martyrdom of the Bab. Now too the deniers among the Bayan cling to the same vain imaginings. Whatever fruit the Shi'ih sect reaped from the tree of their deeds, these souls shall reap as well. You must, with the utmost joy and fragrance, remind the people and guide them to the highest horizon.

- 7 The extent of deceit and trickery among the people of the Bayan exceeds all reckoning. By the life of our Lord and the Lord of earth and heaven, they intended to shed holy blood, and after revealing what was in their hearts, the greatest separation occurred. To this every discerning and fair-minded one bears witness. Nearly a hundred souls became aware of this matter, yet with complete power, God did not permit any action against those souls. The servants are like sheep, possessing neither understanding nor discernment, save those whom God wills. We beseech God, exalted be His glory, to guide all and show them the way. He is the All-Powerful and the Mighty over all things.

- 8 Mention was made of one named Shaykh Muhammad. He and his like have no understanding whatsoever. Whatever the followers of Siyyid Muhammad-i-Isfahani - who is the root of this mischief - have said, he has accepted, and thus he has risen in opposition. Those helpless ones are heedless and deprived of awareness. We beseech God to grant them fairness, that they may not accept merely through hearing, but see with their own eyes and hear with their own ears. However, their rebellious deeds have barred and deprived them from this most exalted station. Let us see what the power of God's gracious aid, exalted be His glory, will accomplish.

- 9 Verily, that honored one must return to that land, that perchance some may become aware of the truth of the Cause and turn unto the straight path. In truth his letter brought wondrous joy, for it spoke in praise of God and bore glad tidings of his well-being. For this bounty we offered praise and rendered thanks, and we beseech Him to assist that honored one. He is verily the All-Powerful, the Helper. If they obtain a copy of the

است که بقدر سم آبره بر آن نفوس ضری وارد نه هر منصفی شهادت میدهد که اینظلم از اوّل امر امام وجوه عالم قائم و جمیع بلایا را لوجه الله قبول نمود لاطهار امره و اعلاء کلمته طوبی للمنصفین

- 6 در حزب شیعه تفکر نما سالها خود را بهترین خلق میدانستند و بعد بامتحان جزئی معلوم شد پستترین عبادند چنانچه حضرت اعلی را شهید نمودند حال هم معروضین بیان بهمان اوهام متمسکند آنچه حزب شیعه از سدره اعمال ثمر اخذ نمودند این نفوس هم خواهند نمود باید آنجناب بکمال روح و ریحان ناس را متذکر نمایند و بافق اعلی هدایت کنند انتهی

- 7 مکر و خدعه مابین اهل بیان زیاده از حدّ احصا مشاهده میشود لعمر ربنا و ربّ من فی الأرض و السماء قصد سفک دم مطهر را نمودند و بعد از اظهار ما فی قلوبهم فصل اکبر واقع یشهد بذلک کلّ منصف بصیر قریب صد نفس بر اینفقره آگاه شدند مع کمال قدرت حقّ تعرض بآن نفوس نفرمودند عباد مثل اغنامند از خود شعوری ندارند و اهل تمیز نیستند الا من شاء الله از حقّ تعالی شأنه سائل و آمل که کل را راه نماید و هدایت فرماید او است بر هر شیء قادر و توانا

- 8 ذکر شیخ محمد نامی را نموده بودند او و امثال او ابداً اطلاع ندارند آنچه منتسبین سید محمد اصفهانی که اصل این فساد از او است گفته اند او قبول نموده لذا بر اعراض قیام کرده آن پیچارها غافلند و از آگاهی محروم از حقّ میطلب انصاف عنایت فرماید بجزّ اصغاء قبول نمایند و بچشم و گوش خود به بینند و بشنوند و لکن جزای اعمال عاصی را از اینقام اعلی منع نموده و محروم ساخته تا چه کند قوت بازوی عنایت حقّ جلّ جلاله

- 9 باری آنجناب باید بآن ارض راجع شوند شاید بعضی بر حقیقت امر آگاه گردند و بسبیل مستقیم توجه نمایند فی الحقیقه نامه آنجناب فرح بدیع آورد چه که ناطق بود بشای حقّ و مبشر بود بصحّت آنجناب این عنایت را حمدها گفتیم و شکرها نمودیم و از او میطلبیم آنجناب را موفق

letter of His Holiness Ismu'llah Zaynu'l-Muqarrabin, upon him be the Most Glorious Beauty of God, it would be most beloved, for it contains the utterances of God, exalted be His glory, that perchance every heedless one may be reminded thereby, every ignorant one may gain knowledge thereby, and every distant one may draw nigh thereby. The Command is in His grasp - He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praiseworthy.

- 10 As to what was mentioned regarding Kermanshah, it was presented at the Most Holy, Most Exalted Court. This is what the Tongue of Grandeur spoke in reply, blessed and exalted be His Word:

- 11 The barking one of Kermanshah had and hath no knowledge of the essence of the Cause. That wretched, helpless one hath accepted whatever they have said. The dawning-places of idle fancies first attribute tyranny to God, exalted be His glory, saying that they killed so-and-so, heedless that they themselves committed that which caused the atoms of creation to lament and the denizens of the highest Paradise to wail and cry out. The entire world - all the Tablets, Scriptures and Books sent down from the heaven of the Divine Will in this Revelation have strictly forbidden conflict, contention, killing and the like. We beseech and implore God to sanctify the people of Baha in all conditions from such matters and to withhold them from all that diminisheth human dignity. This is the true religion of God among the people today. Well is it with them that attain thereunto.

- 12 As for the one whom the Exalted One - may the spirit of all else be sacrificed for Him - designated as Dayyan, and who according to the explicit sacred texts was a repository of divine mysteries and the seat of trust and wisdom - they passed judgment against him and martyred him, and likewise others similar to him, and still others. This servant pauseth in elaborating these matters, for they are the cause of grief and sorrow. By the life of God! They committed that which would set ablaze the heart of any fair-minded person. Surely they have heard of the violation of chastity and what disgrace it brought about. Nevertheless, wherever they found one as heedless as themselves, they imparted whatever was in their hearts. Today is the Day when secrets shall be disclosed. They have revealed what was hidden and concealed in their hearts. They are not even aware enough to know that objection to God is not permitted. "He doeth what He willeth and ordaineth what He pleaseth" - what meaneth this? If they deny this word they have denied God, and if they acknowledge it, what meaning

دارد او است بر هر شیء قادر و معین اگر صورت مکتوب حضرت اسم الله زین‌المقرّین علیه بهاء الله الابهی را بردارند بسیار محبوب است چه که حاوی بیانات حق جلّ جلاله است لعلّ یتذکر بها کلّ غافل و یستعلم بها کلّ جاهل و یستقرب بها کلّ بعید الأمر بیده یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید

- 10 اینکه در باره کرمانشاه ذکر نمودند در ساحت امنع اقدس اعلی عرض شد هذا ما نطق به لسان العظمة فی الجواب قوله تبارک و تعالی

- 11 ناعق کرمانشاه اطلاع از اصل امر نداشته و ندارد آنچه گفته‌اند آن بدبخت بیچاره قبول نموده مطالع اوهام اول نسبت ظلم بحق جلّ جلاله میدهند که فلان را کشته‌اند غافل از آنکه خود عامل شدند آنچه را که ذرات کائنات نوحه نمود و اهل فردوس اعلی بنده و صبیحه مشغول جمیع عالم که جمیع الواح و زبر و کتب در این ظهور از سماء مشیت نازل نزاع و جدال و قتل و امثال آن را نهی فرموده نهیاً عظیماً از حقّ سائل و آلمیم در کلّ احوال اهل بها را از این امورات مقدّس فرماید و از کلّ آنچه از شأن انسان بکاهد بازدارد اینست مذهب حقّ الیوم و دین الله مابین قوم طوبی للفائزین انتهى

- 12 نفسی را که حضرت اعلی روح ما سواه فداه دیان فرموده و بنصّ کلمات مبارک مکن اسرار و محلّ امانت و حکمت او را فتوی دادند و شهید نمودند و هم چنین امثال او را و هم چنین نفوس دیگر را این عبد در تفصیل این امور متوقف است چه که سبب حزن و علت هم است لعمر الله ارتکاب نمودند آنچه را که قلب هر منصفی محترق البتّه تصرف در عصمت را شنیده‌اند که چه رسوائی برپا شد مع ذلک هر کجا یک غافل بمثل خود یافته‌اند القا کرده‌اند آنچه در قلب داشته‌اند امروز یوم تبلی السرائر است آنچه در قلوبشان مکنون و مستور ظاهر نموده‌اند اینقدر شاعر نیستند که برحق اعتراض جایز نه یفعل ما یشاء و یحکم ما یرید یعنی چه اگر اینکلمه را انکار نمایند حقّ را انکار نموده‌اند و اگر اقرار دارند این اعتراضات چه معنی دارد لعمر مقصودنا و مقصود من فی الأرض و السماء ارتکاب نمودند

have these objections? By the life of our Purpose and the Purpose of all who are in earth and heaven! They committed that which the Pen is powerless to describe. In any case, we hope that that honored one will arise as befiteth and will observe wisdom.

آنچه را که قلم از ذکرش عاجز است باری امید چنان که آنجناب بما ینبغی قیام نمایند و بحکمت ناظر باشند

- 13 As to the mention of Abu'l-Qasim, upon him be the Glory of God, that he was present and sought to be remembered, this was granted audience before the presence. His Word, exalted be His glory:

13 اینکه ذکر جناب ابوالقاسم علیه بهاء الله را نموده بودند که حاضرند و استدعای ذکر دارند تلقاء وجه بشرف اصغاء فائز قوله جلّ جلاله

- 14 O Abu'l-Qasim! We beseech God that He may aid thee to act in accordance with that which hath flowed from the Most Exalted Pen in the Book. Be thou observant of that whereby the Cause of God is exalted. We have commanded all to cast away that which remoteth them and to take hold of that which draweth them nigh unto the Truth, the All-Knowing, the All-Informed. O Abu'l-Qasim! Take hold of the Book of God with the power that proceedeth from Him. This is what beseemeth this praiseworthy station. We convey greetings to all and give them the glad-tidings of God's grace, exalted be His glory.

14 یا ابوالقاسم از حقّ میطلبیم تو را مؤید فرماید بر عمل بآنچه در کتاب از قلم اعلی جاری شده کن ناظرأ الی ما یرتفع به امر الله انا امرنا الكل بأن یضعوا ما یبعدهم و یأخذوا ما یقرّبهم الی الحقّ علام الغیوب یا ابوالقاسم خذ کتاب الله بقوة من عنده هذا ما ینبغی لهذا المقام المحمود جمیع را تکبیر میرسانیم و بعنایت حقّ جلّ جلاله بشارت میدهم انتهی

- 15 As to what was written concerning Jinab-i-Aqa Shaykh Sadiq, upon him be the Glory of God, and likewise two others, Jinab-i-Karbila'i 'Ali and Ustad Naqi, upon them be the Glory of God, that they desire to journey to the Most Holy Court - this matter was presented before His presence. This is what was revealed in response, blessed and exalted be His words: If it be accomplished with joy and fragrance, and be in accord with wisdom, there is no objection to their coming. And if they be engaged in service in that land, this is acceptable before God. We beseech God to record for them, by the Most Exalted Pen, the reward of attaining His presence. Verily, He is powerful over all things.

15 اینکه در باره جناب آقا شیخ صادق علیه بهاء الله و هم چنین دو نفس دیگر جناب کربلائی علی و استاد نقی علیهما بهاء الله نوشته بودند که اراده شطر اقدس دارند این تفصیل در پیشگاه حضور عرض شد هذا ما نزل فی الجواب قوله تبارک و تعالی اگر بروح و ریحان واقع شود و با حکمت موافق باشد در توجّهشان بآسی نه و اگر در آن ارض مشغول بخدمت باشند عندالله مقبول و از حقّ میطلبیم اجر لقا از برای ایشان از قلم اعلی ثبت فرماید انه علی کلّ شیء قدیر

- 16 The beloved of God in that land - mention of them hath flowed from the tongue and pen. Praise be to God, all have attained unto the Word of God and have been sustained by the heavenly feast. We beseech God to aid them that they may, at every moment, drink the water of steadfastness from the chalice of certitude, for the barking ones and the transgressors have been and are lying in wait. O My loved ones in that land! Harken unto My call from the direction of My prison. Verily, it draweth you to My horizon, bringeth you near unto My Self, and giveth you to drink of the choice wine of My wondrous utterance. Your names have been mentioned before the Wronged One, and We have revealed for each one of you that which shall not change so long as the names of God, the Lord of all worlds, shall endure. Beware lest the doubts of every remote barking one cause you to slip. By the life of God! They

16 احبای الهی در آن ارض ذکرشان از لسان و قلم جاری لله الحمد کلّ بکلمه الله فائز گشتند و بمائده سماء مرزوق از حقّ میطلبیم ایشانرا مؤید فرماید تا هر حین کوثر استقامت را از قدح ایقان پیاشامند چه که ناعقین و معتدین در کمین بوده و هستند یا اولیائی هناک ان استعوا ندائی من شطر سجی آنه یجذبکم الی افقی و یقرّبکم الی نفسی و یستقیم کوثر بیانی البدیع قد ذکرتم اسمائکم لدی المظلوم و نزلنا لكل واحد منکم ما لا یتغیر بدوام اسماء الله ربّ العالمین ایّاکم ان تزکم شبهات کلّ ناعق بعید لعمر الله انهم اتبعوا الأوهام و لا یشرعون و عملوا الظنون و لا یفقهون انا نوصیکم

have followed vain imaginings and perceive not, and have acted upon mere conjectures and understand not. We counsel you to manifest goodly character and that whereby the Cause of God, the All-Knowing, the All-Informed, may be exalted. Be ye as mountains in the Cause of God, your Lord. Verily, He is with you, hearing and seeing, and He is the All-Hearing, the All-Seeing. Object ye not to anyone. In all matters, place your trust in the All-Powerful, the Almighty.

بالأخلاق و بما يرتفع به امر الله العليم الخبير كونوا
كأجبال في امر الله ربكم انه معكم يسمع ويرى و
هو السميع البصير لا تعترضوا على احد توكّلوا في
كلّ الأمور على المقتدر القدير

- 17 Under all conditions, ye should manifest the utmost composure and dignity. Should a heedless soul arise in opposition, oppose ye him not, lest the clamor of the heedless be raised. Blessed are My loved ones in Khadra. They are reckoned among the patient ones in God's Book. The ignorant divines in that land have manifested the utmost rebelliousness. Nevertheless, the friends of God, exalted be His glory, out of their love for God and their adherence to His command, never opposed the oppressive souls. Finally, the government authorities were enabled to execute justice, judged with truth, and restrained the hands of the oppressors from their taking. Follow ye, O My loved ones, that which hath been revealed in the Book, then be patient in His love. Verily, He is the All-Patient, the Commander, the All-Wise.

17 در جميع احوال بايد بكمال سکون و وقار ظاهر
باشيد اگر نفسى غافل متعزّض شود شما تعرّض
نمائيد لئلا يرتفع ضوضاء الغافلين طوبى لأولياى
في خضرا ايشان از صابرين در کتاب الهى مذکور
علمای جاهل در آن ارض بکمال طغيان ظاهر
مع ذلك اولياى حقّ جلّ جلاله حبّا لله و اتباعاً
لأمره ابدأ متعزّض نفوس ظالمة نشدند بالأخره
اولياى دولت موفق شدند بر اجرای عدل و بحقّ
حكم نمودند و ايدای ظالمة را از اخذ بازداشتند
ان اتبعوا يا احبابي ما نزل في الكتاب ثم اصبروا
في حبه انه هو الصّبر الأمر الحكيم انتهى

- 18 Likewise, mention of the friends of those regions hath flowed from the Most Exalted Pen. This is what was revealed for the friends of God in Al-Alif and Al-Sin (Asadabad). These are His blessed and exalted words:

18 و هم چنین ذکر احبابی آن اطراف هم از قلم اعلی
جاری شده هذا ما نزل لأولياء الله في الألف و
السين (اسد آباد) قوله تبارک و تعالی

- 19 O My loved ones in that land! We counsel you to manifest supreme steadfastness, such that the godless and the deniers shall be rendered powerless to speak. Today belongeth to the Truth - naught shall be mentioned save Him alone. Reflect upon the deeds of the people of the Furqan (Muslims). They considered themselves supreme over all the world. For twelve hundred years they enthroned an imaginary being that had no external existence upon the seat of Jabulqa and Jabulsa which they had constructed with the hands of idle fancies. Then they strove to lead the helpless masses astray. The ultimate fruit of their deeds, beliefs and words was that they martyred the Lord of the world with the most grievous torture. All the divines, together with the tyrannical masses, pronounced death sentences in their gatherings and assemblies, and engaged in cursing and vilification, God forbid! Not a single divine showed acceptance in the early days of the Cause, for they were nourished at the breast of fancy and vain imaginings. Now the deniers of the Bayan are playing the same tune behind a veil. With turbans and robes they have arisen to harm the Truth. The ultimate

19 يا اولياي هناک شما را وصيت مينمائيم باستقامت
کبرى بشأنیکه ملحدین و منکرین قادر بر تکلم
نباشند امروز بحقّ منسوب است لا يذكر فيه الا
هو در اعمال حزب فرقان تفکر نمائيد خود را
اعلى العالم ميشمردند هزار و دويست سنه نفس
موهومی را که در خارج وجود نداشت بر عرش
جابلقا و جابلسا که از ايدای اوهام بنا نموده بودند
مقرّ دادند و بعد باضلال ناس پيچاره کوشيدند
عاقبت ثمرات اعمال و عقايد و اقوالشان آنکه سيد
عالم را بدترین عذاب شهيد نمودند جميع علماء مع
مردهء ظالمة در مجالس و محافل فتوى بر قتل
دادند و بسبّ و لعن نعوذ بالله مشغول گشتند
يکنفس از علماء در اول امر اقبال ننمود چه که
از تدی ظنون و اوهام میاشاميدند حال معرضین
بيان همان نغمهها را زیر پرده مينوازند با عمامه
و ردا بر ضرّ حقّ قيام نموده اند عاقبت ثمر اعمال
این نفوس هم بمثابهء نفوس قبل خواهد بود

fruit of these souls' deeds shall be the same as those who came before.

20 O concourse of loved ones! God willing, may you remain firm and steadfast through the power of the Truth, exalted be His glory, and through His favors, in such wise that the tongues of all created things shall testify to your steadfastness. By God's life! The deniers were not and are not aware of the root of the Cause. They soar with the wings of self in the atmosphere of heedlessness and rejection. Praise be to God that you have attained to the mention of the Truth and have been beneath the glances of His favor. Know the value of this station and preserve it as the apple of your eye. Today the hosts of Truth and His helpers have been and are goodly deeds and pure, holy, pleasing character. It is not and was never permissible to oppose anyone. Hold fast unto righteousness and cleave unto that which God hath ordained. Soon shall you attain unto the fruits of your deeds if you succeed in acting for God's sake.

21 And as to certain individuals in particular—whose names, or whose petitions, have attained unto the Most Holy Presence—separate answers shall be revealed and sent unto them.

22 The end belongs to the God-fearing, and praise be to God, the Lord of the worlds.

23 This evanescent one conveys greetings to each of the loved ones in that land and its surroundings, and begs confirmation from God, exalted be His glory, for each one. And he submits to the service of each that the deniers among the people of the Bayan have turned away from the Truth. All know that from the beginning of the Cause this servant has been in every place and station and is informed of every matter. Nevertheless, not one of the deniers has inquired of this servant to become informed and aware. They have clung to the words of Siyyid Muhammad-i-Isfahani and his like, who had no knowledge whatsoever, and have turned away from the Truth. By the life of our Object of desire and the Object of desire of all who are in the heavens and earth! The tyranny of these oppressive souls is more severe, greater and graver than the tyranny of the people of the Furqan.

24 In brief, this servant has submitted for God's sake and submits for God's sake, and has not refrained and will not refrain from speaking the truth, even should the whole world advance with sword and spear. I beseech God, exalted be His glory, to purify the loved ones of that land from the doubts and conditions of the deniers and transgressors among the people of the Bayan. Verily He is powerful over all things. Glory and remembrance and praise be upon you and your family and those with you and

20 یا معشر الأولیاء انشاء الله بقوت حقّ جلّ جلاله و بعنايتش ثابت و مستقیم باشید بشأنیکه السن موجودات بر استقامت شما گواهی دهد لعمر الله نفوس معرضه از اصل امر آگاه نبوده و نیستند پیرهای نفس در هواهای غفلت و اعراض پرواز مینمایند الحمد لله بذکر حقّ فائز شدید و تحت لحاظ عنایت بوده اید قدر این مقام را بدانید و چون بصر حفظش نمائید امروز جند حقّ و ناصر او اعمال و اخلاق طیبه طاهره مرضیه بوده و هست تعرض بنفسی جایز نبوده و نیست بتقوی تمسک نمائید و به ما حکم به الله تشبّت زود است بثمرات اعمال فائز شوید اگر بعمل الله فائز شوید انتهی

21 و مخصوص بعضی که اسامی ایشان و یا عرایضشان بساحت اقدس فائز جواب علیحده نازل و ارسال میشود

22 العاقبة للمتّقین و الحمد لله ربّ العالمین

23 این فانی خدمت هریک از اولیا که در آن ارض و اطرافند تکبیر میرساند و از حقّ جلّ جلاله از برای هر یک تأیید میطلبد و خدمت هریک عرض مینماید که معرضین اهل بیان از حقّ چشم پوشیده اند جمیع میدانند که این عبد از اوّل امر در هر محلی و مقامی بوده و از هر امری مطلع مع ذلک نفسی از معرضین از این عبد سؤال ننمود تا اطلاع یابد و آگاه شود بگفته های سید محمد اصفهانی و امثال او که ابداً اطلاع نداشته اند تشبّت کرده اند و از حقّ اعراض نموده اند لعمر مقصودنا و مقصود من فی السموات و الأرض ظلم این نفوس ظالمه از ظلم اهل فرقان اشد و اعظم و اکبر است

24 باری این عبد لله عرض نموده و لله عرض مینماید و از گفتن حقّ ابا ننموده و نخواهد نمود اگرچه جمیع عالم بسیف و سنان رو نمایند از حقّ تعالی شأنه میطلب اولیای آن ارض را مطهر دارد از شبهات و شئونات معرضین و معتدین اهل بیان انه علی کلّ شیء قدير البهاء و الذکر و الثناء علی

upon every one firm, steadfast and unwavering. And praise be to God, the Lord of the worlds.

جَنَابَكُمْ وَعَلَى أَهْلِكُمْ وَمَنْ مَعَكُمْ وَعَلَى كُلِّ ثَابِتٍ
رَايَخٍ مُسْتَقِيمٍ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

25 The servant, 18 Dhi'l-Qa'dih 1302

25 خَادم في ١٨ شهر ذيقعدة الحرام سنة ١٣٠٢

BLIB_Or15701.233, RSR.104x

BH01088

To: *Haji Muhammad Ismayn Yazdi, in Alexandria*

Date: 1302-11-22 [1885-Sep-2]

1 He is God - exalted be His glory, majesty and power!

1 هو الله تعالى شأنه العظمة والاقترار

2 The servant testifies that there is no God but Him, acknowledging His oneness and confessing His singleness, and with certitude in what He has revealed in His Book. Verily He is the Sovereign before Whose hosts the world cannot stand. He does as He wills by His command and decrees what He desires. He is indeed the Single, the One, the Powerful, the All-Knowing, the All-Wise.

2 يشهد الخادم أنه لا إله إلا هو اقراراً بوحديته و
اعترافاً بفردانيته وإيقاناً بما نزل في كتابه من عنده
أنه هو السلطان الذي لا تقوم معه جنود العالم
يفعل ما يشاء أمراً من عنده ويحكم ما يريد أنه
لهو الفرد الواحد المقتدر العليم الحكيم

3 Glory be unto Thee, O Thou through Whose manifestation mysteries were revealed and that which was hidden in the hearts of the chosen ones who Thou madest the repositories of Thy revelation, the dawning-places of Thy inspiration, the fountainheads of Thy Cause, and the daysprings of Thy laws. I beseech Thee by the lights of Thy countenance and by the Word through which all created things were moved and all existing things were ordained, to assist Thy chosen ones, Thy loved ones and Thy trustees to celebrate Thy praise and glorification and to serve Thy Cause, that there might appear from them that which would cause those near unto Thee to inhale the fragrance of immortality through Thy Most Exalted Name. There is no God but Thee, the Mighty, the All-Conquering, the Powerful.

3 سبحانك يا من بظهورك ظهرت الأسرار و
ما كان مكنوناً في افئدة الأخيار الذين جعلتهم
مخازن وحيك و مطالع الهامك و مصادر
امرك و مشارق احكامك اسألك بأنوار
وجهك و بالكلمة التي بها تحركت السموات
و تدونت الموجودات بأن تؤيد اصفيائك و
اوليائك و امانائك على ذكرك و ثنائك و خدمة
امرك ليظهر منهم ما تجد منه المقربون عرف
البقاء باسمك العليّ الأعلى لا إله إلا انت القوى
الغالب القدير

4 O my Lord! Withhold them not from Thy outpourings which none has comprehended save Thy knowledge and none has recognized save Him Whom Thou hast made the Manifestation of Thy names, attributes, signs and tokens. Protect them from the evil of those who have encompassed the people of Thy oneness in Thy realm, and through whom there has come to pass that which has caused the dwellers of the Most Exalted Paradise and the Verdant Isle to lament. Praise be unto Thee, O

4 اى رب لا تمنعهم عن فيوضاتك التي ما اطلع
بها إلا علمك و ما عرفها إلا من جعلته مظهر
اسمائك و صفاتك و شؤوناتك و آياتك بأن
تحفظهم من شر الذين احاطوا اهل توحيدك في
مملكتك و ورد عليهم ما ناح به سكان الفردوس
الأعلى و الجزيرة الخضراء لك الحمد يا الهى
بما أيدت الذين اقرؤوا بوحديتك على الصبر و

my God, for having enabled those who have acknowledged Thy oneness to remain patient in adversity and tribulation. There is no God but Thee, the Lord of earth and heaven, and the Sovereign over all names. Thou art indeed the Mighty, the Great.

الاصطبار في البأساء والضراء لا اله الا انت
مالك الارض والسماء والمهيمن على الاسماء
انك انت العزيز العظيم

- 5 And further: O beloved of my heart, the words composed of the letters of the Book of love for the Lord of the worlds and the Goal of all nations have left their effect upon all limbs, members and pillars - an effect of which it is said that it enters with milk and departs with the soul. How wondrous is this most great mystery of love! Though a thousand volumes be written about it, it would still appear deficient. It is the first adornment and the cause and reason for the continuation of existence. In one station it bestows life and grants spirit, in another it makes one utterly evanescent, and in yet another it confers an enduring, eternal power. I have no name for this mystery and this reality. Whatever is said of it is other than it and beneath it, for by God's will it has become the cause and reason for creation. After gaining awareness and knowledge, approach was made to the presence of His countenance and He said: "Praise be to God! A carpet has been spread that the hands of the morning breeze are powerless to fold. Blessed are its people! None but the people of determination and joy have access to this carpet.

5 و بعد يا محبوب فؤادی کلمات مرگبه از
حروفات کتاب محبت مولی العالم و مقصود
الأمم در جميع اعضا و اجزا و ارکان اثر نمود
اثری که در وصفش گفته اند یا شیر اندرون
شد و با جان بدر رود عجب سری دارد این
سر اعظم یعنی محبت هزار دفتر نوشته شود باز
ناقص دیده میشود اوست طراز اول و سبب
و علت بقاء وجود در یک مقام جان بخشد و
روان عطا نماید و در یک مقام فانی بخت سازد
و در مقام دیگر قوه باقیه دائمه بخشد این سر و
این حقیقت را نامی ندارم هر چه گفته شود او
غیر اوست و دون او چه که بارادة الله سبب و
علت خلق واقع شده و بعد از اطلاع و آگاهی
قصد مقام نموده تلقاء وجه عرض شد فرمودند
لله الحمد بساطی مبسوط شده که ایادی صبا از
طیش ممنوع و عاجز طوبی از برای اهل آن جز
اهل عزم و انبساط را در این بساط راه نه

- 6 The world is seen to be in turmoil through the tyranny of the nations. Each day it is afflicted with a new ordeal and from every corner a tribulation arises. O people of unity! Through your existence the world exists. Strive that perchance the world may be adorned with the ornament of justice and equity and attain unto that which God has willed. Blessed art thou and blessed is he who has turned towards Egypt and blessed are God's loved ones there. We make mention of the two Most Great Names as We have mentioned them before and will mention them hereafter, and those whom the doubts of the people of misbelief have not prevented from recognizing the unity of God, the Single, the One, the Powerful, the Supreme, the Mighty, the Wise. Peace be upon you and upon God's sincere servants."

6 عالم از ظلم امم منقلب مشاهده میشود هر یوم
بفتنهائی مبتلا و از هر گوشه بلائی برپا یا حزب
توحید بوجود شما عالم موجود جهد نمائید شاید
عالم بطراز عدل و انصاف مزین شود و به ما اراده
الله فائز گردد طوبی لک و لمن اقبل الى مصر
و لأولياء الله هناك انا نذكر الاسمين الأعليين
كما ذكرناهما من قبل و من بعد و الذين ما منعهم
شبهات اهل الشرك عن توحيد الله الفرد الواحد
المقتدر المهيمن العزيز الحكيم السلام عليكم و على
عباد الله المخلصين انتهى

- 7 The station of loving-kindness and compassion is evident, both outwardly and inwardly, through utterance. Every word speaks, nay every letter testifies and bears witness to the Most Great Bounty. We beseech God, exalted be His glory, to preserve these stations and increase them with each moment. He is the Powerful, the Able One.

7 مقام عنایت و شفقت از ظاهر و باطن بیان واضح
و معلوم هر کلمهائی ناطق بل هر حرفی شاهد و
گواه بر فضل اکبر از حق تعالی شأنه سائل و
آمل این مقامات را محفوظ دارد و در هر آن بر
او بیفزاید اوست مقتدر و توانا

- 8 That which that beloved one observed and mentioned in the dream indicates the exaltation of the religion of God and His Cause among the servants. As for the weeping, it is joy - this is what the servant heard from the tongue of his Lord. They stated that whatsoever came to pass and was revealed, all was and is evidence of loftiness, elevation, exaltation and steadfastness. We beseech Him, exalted be He, to make your honor one who aids, stands firm, and speaks forth in His Name with wisdom and utterance. Although mentioning this matter is to achieve what is already achieved, as that beloved one has been and is, praise be to God, already successful.
- 9 And regarding what was written about 'Ammar, these details that were submitted are clear and evident. Your honor has fulfilled and continues to fulfill the Covenant and Testament, and there has been no doubt or uncertainty. Whatever is with them will return to this Spot, but it has not yet emerged from the unseen. After its emergence, whatever is wise and befitting to the time will be made manifest. End.
- 10 To the beloved of the heart, that is, the direction of the two Most Exalted Names, his honor Aqa Siyyid 'Ali, upon him be the Glory of God, I convey countless salutations and greetings. Surely by now he has returned from Egypt. This servant is ashamed before him, for whatever he might express, there still remains more to say. Perhaps God will bestow His grace and enable its expression, for it is not and has never been within the power of ones like this servant. I convey greetings to each of the loved ones in that land, and I beseech God, glorified be His Majesty, for health, well-being, blessing, bounty, confirmation and success in all that He loves and is pleased with. May they ever dwell beneath the shade of the Tree of loving-kindness, standing in His service, mentioning His remembrance, and gazing toward His horizon. Peace, praise, glory and splendor be upon your honor and upon the near-servants of God.
- 8 آنچه در رؤیا آن محبوب ملاحظه نمودند و ذکر فرمودند دلیل بر ارتفاع دین الله و مذهب او مابین عباد بوده و اما البكاء هو الفرح هذا ما سمعه الخادم من لسان مولاه فرمودند آنچه واقع شد و کشف گشت جمیع دلیل بر علو و سمو و ارتفاع و استقامت بوده و هست نسأله تعالى بأن يجعل جنابکم ناصراً قائماً ناطقاً باسمه بالحكمة و البیان اگرچه این فقره ذکر تحصیل حاصل است چه که آن محبوب الحمد لله فائز بوده و هستند
- 9 و اینکه در باره عمار مرقوم داشتند این تفصیل عرض فرمودند معلوم و واضحست آن جناب به عهد و میثاق وفا نموده و مینماید و شکی و ریبی نبوده آنچه نزد ایشانست باین مقرر راجع و لکن حال از غیب بظهور نیامده بعد از ظهور آنچه مصلحت و مقتضی وقت است امر ظاهر انتهی
- 10 خدمت محبوب فؤاد یعنی شطر اسمین اعلیین جناب آقا سید علی علیه بهاء الله تکبیر و سلام لاتخصی عرض مینمایم البتّه تا حال از مصر مراجعت فرموده اند این عبد خدمت ایشان نجل است چه که هر چه عرض کند باز باقی دارد این باقی ها را مگر حقّ عنایت فرماید و ادا نماید والا در قوه امثال این عبد نبوده و نیست اولیای آن ارض هر یک را سلام میرسانم و از حقّ جلّ جلاله صحت و عافیت و نعمت و برکت و تأیید و توفیق علی ما یحبّ و یرضی میطلبم لازال در ظلّ سدره عنایت ساکن و بخدمتش قائم و بذکرش ذاکر و بافکش ناظر باشند السّلام و الثّناء و التّکبیر و البهّاء علی جنابکم و علی عباد الله المقرّبین

BLIB_Or15717.258

BH01916

To: Ali Akbar Yazdi, in Alexandria

Date: 1302-11-22 [1885-Sep-2]

- 1 He is God, exalted be His station of grandeur and power!
- 2 A wondrous mention and a new adornment and a fresh thought and boundless knowledge is He Whom our praise cannot reach and our glorification is not worthy of. Description and characterization, whether above or below that, belongs to the world of creation and should be mentioned within creation's bounds. However, praise befits the people of fidelity who hold fast to the cord of unity and cling to true love and harmony. The clamor of the ignorant does not prevent them from the highest horizon, nor does the uproar of enemies veil them. These are the hands of the Cause in the world of creation and the servants of the Lord of existence among His creatures. Their praise flows from the Supreme Pen and is recorded in every Book. Blessed are they and theirs is a goodly return.
- 3 And further: the letter of that honored brother arrived like water reaching the thirsty. Praise be to God, the fragrance of the love of Truth wafted from it and divine mention and praise were evident therein. In these days the pens have attained their lofty stations. All things have received the breezes of the grace of the Beloved of possibility according to their measure. Pens are racing in the field of mention and praise, and likewise the tongue of remembrance. These two are outwardly heard and perceived by the external ear, but by the life of our Beloved and your Beloved, the true ears hear the praise of all things and are gladdened thereby. We beseech God, exalted be His glory, to cause these servants to ever attain these two most exalted stations. He is the Powerful, the Mighty.
- 4 After perusing the letter of that honored brother, it was presented before the Countenance and fully submitted. He said: "O 'Ali-Akbar! Praise be to God that thou hast attained unto true unity and hast heard from the rustling of the leaves of the garden of inner meanings the words 'Verily there is no God but Him.' Darkness hath encompassed the world. The friends must shine forth like light that perchance the darkness may be dispelled and return to nothingness. Regarding what thou didst write about affairs, in all conditions they should fix their gaze upon the highest horizon, and if they are in debt to anyone they must certainly pay it, whether through compensation
- هو الله تعالى شأنه العظمة والاقترار
- ذکر بدیع و طراز جدید و فکر تازه و علم بی اندازه آنکه وصف ما باو نرسد و ثنای ما قابل او نباشد تعریف و توصیف و فوق آن و دون آن از عالم خلق است باید در خلق ذکر شود و لکن باندازه و مقدار لذا ثنا اهل وفا را لایق و سزا که بحبل توحید متمسکند و به محبت و اتحاد حقیقی متشبث ضوئاً جهلاً ایشان را از افق اعلی منع ننماید و غوغای اعدا ایشان را محجوب نسازد ایشانند ایادی امر در عالم خلق و خدام مالک ایجاد بین عباد وصف ایشان در هر گلابی از قلم اعلی جاری و مسطور طوبی لهم و لهم حسن مآب
- و بعد نامه آن برادر مکرم رسید رسیدن ماء نشنه را لله الحمد عرف محبت حق از او متضوع و ذکر و ثنای الهی از آن مشهود این ایام اقلام بمقامات عالیّه خود فائزند جمیع اشیاء را نفحات فیض محبوب امکان بقدر و اندازه اخذ نموده اقلام در مضمار ذکر و ثنا در جولان و کذلک لسان ذکر این دو بر حسب ظاهر اصغا میشود و گوش ظاهر ادراک مینماید و لکن لعمر محبوبنا و محبوبکم اذکار اشیاء را آذان حقیقی اصغا مینماید و از او محظوظ است از حق جل جلاله سائل و آمل که این عباد را لازال باین دو مقام اعلی فائز دارد اوست قادر و توانا
- و بعد از اطلاع بر نامه آن برادر مکرم تلقاء وجه حاضر و تمام عرض شد فرمودند یا علی اکبر الحمد لله بتوحید حقیقی فائز شدی و از هریز اریاح حدیقه معانی کلمه آنه لا اله الا هو اصغا نمودی عالم را ظلمت احاطه نموده باید اولیا بمثابه نور ظاهر و هویدا باشند که شاید ظلمت محو شود و بعدم راجع گردد اینکه در باره امور نوشتید در جمیع احوال بافق اعلی ناظر باشند و اگر بحضرات مدیون باشند البته ادا نمایند چه از تعویضات و چه دون آن آن جناب بعنایت حق مطمئن باشند و باو متمسک

or otherwise. That honored one should rest assured in God's grace and hold fast unto Him.

- 5 And what thou didst mention regarding partnership with the two Most Exalted Names was accepted before the Countenance. The welfare of the friends hath ever been mentioned. In all matters they should consult with the two Names and act according to what becomes apparent. This is a bounty from God, for consultation removes obscuring veils from the face of understanding and reveals that which is befitting. We have mentioned and continue to mention all the friends of that land, and We beseech God to increase the light of certitude in each one at every moment. Verily, He hath power over all things."

- 6 This evanescent servant also conveys greetings to each one and beseeches God, exalted be His glory, for the success of all. He is the Bestower, the Kind. In closing, peace and mercy be upon you and upon God's righteous servants. Praise be to God, the Lord of the worlds.

5 و آنچه در باب شراکت با اسمین اعلیین مذکور داشتی لدی الوجه مقبول لازال مصلحت دوستان ذکر شده در امور هر یک با اسمین مشورت نمایند و بآنچه ظاهر شود عامل گردند این فضلی است من عندالله چه که مشورت حجاب مانع را از وجه عقل مرتفع نماید و آنچه سزاوار است مکشوف و ظاهر و هویدا گردد اولیای آن ارض طراً را ذکر نموده و مینمائیم و از حقّ میطلبیم بر نور ایقان هر یک در هر آن بیفزاید آنه علی کلّ شیء قدیر انتهی

6 این عبد فانی هم خدمت هر یک سلام میرساند و از حقّ جلّ جلاله از برای کلّ توفیق میطلبد اوست بخشنده و مهربان فی آخر القول السلام و الرحمة علیکم و علی عباد الله الصالحین و الحمد لله ربّ العالمین

BLIB_Or15717.260a

BH01909

To: Aqa Siyyid Ali Afnan

Date: 1302-11-26 [1885-Sep-6]

- 1 He is God, exalted be His glory, the Greatness and the Power
- 2 Praise befits the people of faithfulness who are holding fast to the Covenant and clinging to the Pledge. Blessed is the soul that has attained unto God's Covenant and His Testament - such a one is mentioned as the most exalted of creation before the Truth and is recorded in God's Book. Glory be unto Thee, O my God! I beseech Thee by the fragrances of the hearts of them that know Thee and by the burning of the livers of the sincere ones in their separation and remoteness from Thee, to assist Thy Afnan in that which Thou lovest and approvest. Then raise them at all times through Thy grace, Thy power and Thy loving-kindness. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Forgiving, the Generous.

1 هو الله تعالى شأنه العظمة والاقتدار

2 ثنا اهل وفا را لایق و سزا که بميثاق متمسکند و بعهد متشبث طوبی از برای نفسی که بعهد الله و ميثاقه فائز او از اعلی الخلق لدی الحقّ مذکور و در کتاب الهی مسطور سبحانک یا الهی اسألك بنفحات افئدة العارفين واحتراق اکباد المخلصين فی هجرک و فراقک ان تؤید افنانک علی ما تحب و ترضی ثم ارفعهم فی کلّ الأحيان بفضلک و قدرتک و عنایتک انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الکریم

- 3 May my spirit be a sacrifice for you. Your esteemed letter arrived and brought the utmost joy and delight - a joy before which all the joys of the world fade into nothingness. After it was presented before the Blessed Beauty, He said: "God willing, may they ever drink from the inexhaustible stream of God's loving-kindness and remain seated firmly established upon the throne of certitude and assurance."
- 3 روحی لکم الفداء دستخط حضرت عالی رسید
فی الحقیقه نهایت فرح و سرور حاصل فرجی
که جمیع فرح عالم نزدش غیر مذکور و بعد از
عرض تلقاء وجه فرمودند انشاء الله لا زال از
زالال بیزوال عنایت حق بیاشامند و بر کرسی
ایقان و اطمینان جالس و مستوی باشند انتہی
- 4 Although outwardly there is distance between this land and that land, yet God knows they are present before Us and are mentioned in the Most Holy Court. I beseech God, exalted be His glory, again and again that they may attain the honor of His presence and drink from the ocean of reunion.
- 4 اگرچه بر حسب ظاهر مابین این ارض و آن
ارض فاصله مشهود و لکن علم الله امام وجه
حاضرند و در ساحت اقدس مذکور از حق
جلّ جلاله سائل و آمل مرّے بعد مرّے بشرف لقا
فائز شوند و از بحر وصال بنوشند
- 5 Regarding what was written about Aqa Mirza Muhammad Ibrahim, the receipt was sent - let them send it. And the reply to some petitions from those parts is being sent - they should forward them with utmost haste. The reply to the letter of the honored Afnan, his eminence A. and H., upon him be the Glory of God the Most Glorious, has been submitted and is being sent. I convey to him greetings, praise and glory, and I beseech God, exalted be His station, for the loftiness and elevation of his rank. Verily He is the Generous, the Benevolent, and He is the Giver, the Kind, the Merciful.
- 5 اینکه در باره جناب آقا میرزا محمد ابراهیم مرقوم
داشتند ورقه و وصول ارسال شد ارسال فرمایند و
جواب بعضی عرایض آن جهات ارسال میشود
باید بکمال تعجیل ارسال دارند جواب دستخط
آقای مکرم حضرت افنان جناب الف و حا
علیه بهاء الله الأبهی عرض شده ارسال میشود
خدمت ایشان سلام و ثنا و تکبیر اظهار میدارم و
از حق تعالی شأنه علو و سمو مقام ایشانرا مسئلت
مینمایم آنه هو الجواد الکریم و هو المعطى العطوف
الرحیم
- 6 To his eminence the honored Afnan-i-Kabir, upon him be all the most glorious Glory of God, I convey my utter servitude and nothingness. And likewise to the shining star, his eminence the Afnan whom God has blessed, I send greetings. To the holy, blessed Leaf, may my spirit be a sacrifice for her steps, and to the honored consort, upon her be all God's most glorious Glory, and to the honored ladies, the Leaves of the Divine Lote-Tree, upon them be the Glory of God and His loving-kindness, I convey glory and greetings. God willing, may all attain unto that which God loves and approves, and drink again and again from the cup of reunion and meeting.
- 6 خدمت حضرت آقای معظم حضرت افنان
کبیر علیه من کلّ بهاء ابهاه عرض فنا و
نیستی میرسانم و همچنین خدمت نجم ساطع
جناب افنان الذی احسن الله الیه سلام میرسانم
خدمت ورقه و مطهره مبارکه روحی لقدومها
الفداء و حضرت حرم علیها من کلّ بهاء ابهاه و
مخدرات معظمات اوراق سدره علین بهاء الله
و عنایتہ تکبیر و سلام میرسانم انشاء الله جمیع
به ما یحبّه الله و یرضی فائز باشند و از کأس
وصال و لقا مرّے بعد مرّے بنوشند
- 7 To the apple of our eyes, his eminence Aqa Mirza Mustafa, upon him be the Glory of God, I send greetings. God willing, may he be in perfect health and wellness and remain steadfast in service. To the beloved of the heart, his eminence Aqa Muhammad Mustafa, and the honored beloved, his eminence Haji Muhammad Rida, upon them both be the Glory of God, I send greetings. Praise be to God, they are firm in the Cause and speaking in remembrance and praise. In all conditions I seek confirmation and success for them. To the spiritual friend, his eminence Haji Husayn and all the friends in that land, I
- 7 قره عیون جناب آقا میرزا مصطفی علیه بهاء الله
را سلام میرسانم انشاء الله بکمال صحت و عافیت
فائز باشند و بخدمت قائم خدمت محبوب فؤاد
جناب آقا محمد مصطفی و محبوب مکرم جناب
حاجی محمد رضا علیهما بهاء الله سلام میرسانم لله
الحمد بر امر مستقیمند و به ذکر و ثنا ناطق در
جمیع احوال از برای ایشان تأیید و توفیق میطلبم
خدمت حبیب روحانی جناب حاجی حسین و
اولیای آن ارض طراً سلام میرسانم السلام و

send greetings. Peace, mercy and glory be upon the good, pure and blessed Leaf, and upon you and those with you and those who love you and those who hear your words concerning God's Cause, the Protector, the Self-Subsisting. And praise be to God, the Lord of what was and what will be.

الرَّحْمَةُ وَالبَهَاءُ عَلَى الْوَرَقَةِ الطَّيِّبَةِ الطَّاهِرَةِ الْمُبَارَكَةِ
وَعَلَيْكُمْ وَعَلَى مَنْ مَعَكُمْ وَيُحِبُّكُمْ وَعَلَى الَّذِينَ
يَسْمَعُونَ قَوْلَكُمْ فِي أَمْرِ اللَّهِ الْمُهَيِّمِ الْقَيُّومِ وَالْحَمْدُ
لِلَّهِ رَبِّ مَا كَانَ وَمَا يَكُونُ

BLIB_Or15717.260b

BH06199

To: Ustad Muhammad Ardikani

Date: 1302-12 [1885-Sep]

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

Glorified art Thou, O Thou through Whose Name Thou hast illumined the world and subdued the nations. I beseech Thee by the Most Great Name, through which the limbs of the idolaters trembled and the hearts of the deceivers were agitated - they who turned away from Thee and violated Thy Covenant and Testament, and followed their own desires in Thy days. Thou seest them, O my God and my Purpose, clinging to vain imaginings and devoted to them without any clear proof from Thee. I beseech Thee, O Mystery of existence and Controller of both the unseen and the visible, to protect Thy loved ones and chosen ones from the evil of those who have turned away from Thy horizon and disputed Thy signs. O Lord! Thou seest those who have turned away and what their hands have wrought and their tongues have uttered. They have denied Thee and Thy signs and desired to lead Thy servants astray. I beseech Thee by the lights of Thy countenance to inspire Thy loved ones with that which will make them independent of all else besides Thee, through Thy might and power and sovereignty. O Lord! Thou knowest that through their existence vain imaginings and idle fancies have been renewed. Verily Thou art the Protector, the Self-Subsisting. Ordain through Thy Most Exalted Pen that which will make known to them Thy path and will guide them to Thy way and will teach them what Thou hast desired for them through Thy generosity and grace. Verily Thou art the Powerful over what Thou wilt. There is no God but Thee, the All-Knowing, the All-Wise.

بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
سُبْحَانَكَ يَا مَنْ بِاسْمِكَ نَوَّرْتَ الْعَالَمَ وَتَخَفَّتْ
الْأُمَمُ اسْتَثْلَكَ بِالْأَسْمِ الْأَعْظَمِ الَّذِي بِهِ ارْتَعَدَتْ
فِرَائِصُ الْمُشْرِكِينَ وَاضْطَرَبَتْ افْتِدَاةُ الْمُغْلِينَ الَّذِينَ
اعْرَضُوا عَنْكَ وَنَقَضُوا عَهْدَكَ وَمِثَاقَكَ وَ
اتَّبَعُوا أَهْوَاءَهُمْ فِي أَيَّامِكَ
تَرْيَهُمْ يَا هَلِيٍّ وَمَقْصُودِي مَتَمَسِّكِينَ بِالْأَوْهَامِ وَ
مَعْتَكِفِينَ عَلَيْهَا مِنْ دُونِ بَيِّنَةٍ مِنْ عِنْدِكَ اسْتَثْلَكَ
يَا سِرَّ الْوُجُودِ وَالْمُهَيِّمِ عَلَى الْغَيْبِ وَالشَّهَادِ
بَأَنْ تَحْفَظَ أَحِبَّائَكَ وَأَوْلِيَاءَكَ مِنْ شَرِّ الَّذِينَ
اعْرَضُوا عَنْ أَفْقِكَ وَجَادَلُوا بِآيَاتِكَ أَيْ رَبِّ
تَرَى الْمَعْرُضِينَ وَمَا اكْتَسَبَتْ إِيَادِيهِمْ وَنَطَقَتْ
بِهِ السُّنَمُ أَنَّهُمْ كَفَرُوا بِكَ وَبِآيَاتِكَ وَارَادُوا
أَنْ يَضِلُّوا عِبَادَكَ اسْتَثْلَكَ بِأَنْوَارِ وَجْهِكَ بِأَنْ
تَلْهَمَ أَوْلِيَاءَكَ مَا يَغْنِيهِمْ عَنْ دُونِكَ بِقُوَّتِكَ وَ
قُدْرَتِكَ وَسُلْطَانِكَ أَيْ رَبِّ تَعْلَمُ بِوُجُودِهِمْ
تَجَدَّدَتْ الْأَوْهَامُ وَالظُّنُونُ وَأَنْتَ أَنْتَ الْمُهَيِّمِ
الْقَيُّومِ قَدَّرَ مِنْ قَلْبِكَ الْأَعْلَى مَا يَعْرِفُهُمْ سَبِيلَكَ
وَيَهْدِيهِمْ إِلَى صِرَاطِكَ وَيَعْلَمُهُمْ مَا أَرَدْتَ لَهُمْ
بِجُودِكَ وَفَضْلِكَ أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا
تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيمُ الْحَكِيمُ

ABDA.117

BH00768

To: Haji Mulla Husayn Lari, in Jiddah

Date: 1302-12 [1885-Sep]

...O God, O Gracious One, O Merciful One! I have turned to Thee, and am clinging to the cord of Thy bounty, and am holding fast to the hem of Thy generosity. Thou art the Gracious One - a single drop from the ocean of Thy forgiveness would wash away the transgressions of all mankind, and one word from the mouth of Thy grace would bestow the water of life upon all contingent beings. O Peerless Bestower! Deprive not Thy servant of Thy mercy - grant him a portion from Thy ocean, and ordain for him a share from the sea of Thy generosity. The tongues of the world are unworthy to praise Thee, and the hearts of nations incapable of comprehending Thy Being. Thy Being transcends all understanding and reason, and is exalted above the knowledge of souls - such has it ever been and ever shall be. With utmost humility and supplication, I seek Thy ancient bounty and search for Thy all-encompassing grace. Thou art the All-Knowing, the All-Aware. Through Thy remembrance am I alive, and in hope of meeting Thee do I exist and endure. Do what befitteth Thy bounty, not what befitteth my praise and glorification. There is none other God but Thee, the Forgiving, the Generous. Praise be unto Thee, for Thou art the Goal of all seekers....

ADMS#072

...الها کریم رحیم بتو توجه نموده‌ام و بحبل
عنایت متمسک و بذیل کرم متشبث توئی
آن کریمیکه یقطره از دریای غفرانت عصیان
عالمیانرا محو نماید و یک کله از فم عنایت آب
حیوان بر اهل امکان مبدول دارد ای بخشنده
یگانه عبادت را محروم منما از بحر رحمت قسمتی
عطا نما و از دریای جودت نصیبی مقدر فرما
السن عالم قابل ذکر نه و افتده امم لایق
ادراک هستیت نه هستی تو و رای ادراک و
عقول و فوق عرفان نفوس بوده و هست بکمال
عجز و ابتال بخشش قدیمت را میطلبم و فضل
عمیمت را میجویم تو دانا و آگاهی بذکرت زنده‌ام
و بامید لقای موجود و پاینده آن کن که سزاوار
بخشش تو است نه لایق ذکر و ثنای من لا اله الا
انت الغفور الکریم الحمد لک انت مقصود
القاصدين ...

INBA30:106, AHM.362, AQMJ1.171,
ADH1.093

BH11873

To: Mirza Muhammad Afshar, in Yazd

Date: 1302-12-08 [09-18-1885]

- ¹ In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- ² In truth, today praise and glorification befit the people of fidelity, whom neither the clamor of the heedless, nor the croaking of the croakers, nor the doubts of the ungodly, nor the insinuations of the opposers could debar from the manifest light. Although the effulgent rays of the Sun of Revelation have encompassed the world and His verses have adorned cities and

¹ بِسْمِ رَبِّنا الْأَوْفَی الْأَعْظَمِ الْعَلِ الْأَبِی

² فی الحقیقه امروز ذکر و ثنا اهل وفا را لایق و
سزا که ضوضاء غافلین و نعاق ناعقین و شبهات
مشرکین و اشارات معرضین ایشان را از نور مبین
منع ننمود مع آنکه اشراقات انوار آفتاب ظهور عالم
را احاطه نموده و آیاتش مدن و دیار را مزین
فرموده بر هر علمی علم ظهور مرتفع و از هر جهتی

lands, and in every direction the Standard of His Revelation has been raised aloft and from every quarter the voice of the One Who conversed on Sinai can be heard, yet again some of the heedless have returned to their first step. Glory be to God! The Finger of Power rent asunder the veils and tore away the shrouds, yet still the croakers seek anew to afflict the hapless people with veils thicker than those before and shrouds greater than those of old. They are worshippers of vain imaginings yet count themselves among the people of unity; they are idol-worshippers yet consider themselves among those endowed with true knowledge.

- 3 Man is bewildered, for all have witnessed with their own eyes and heard with their own ears that whatsoever the Shi'ih sect formerly uttered and occupied itself with was mere fancy and sheer delusion. Throughout ages and centuries they pronounced curses and maledictions against one another from their pulpits, to such extent that the veins of their necks stood out like spears. When the dawn of the Will of the Lord of Oneness broke and the Sun of Truth shed its radiance, all, whether learned or ignorant, arose in the first year against the Lord of all beings, in such wise that the dwellers of the highest Paradise lamented. Finally, that unjust group issued the decree and arose to shed His pure blood, until that which caused the very essence of truth to weep came to pass.

- 4 This was naught but the fruit of their unworthy deeds and false actions. Now the people of the Bayan, namely those souls who have turned away, should with fairness and justice reflect upon the end of those who considered themselves the most exalted of nations - what fruit those souls reaped, that these souls should now walk in their footsteps. God protect us and you from the evil of such people! In truth these souls are heedless, for they have not been informed of the root of the matter and do not inquire of those who are aware. It behooveth me to mention that which the All-Merciful hath revealed in the Qur'an. His exalted Word: "Leave them to plunge in their idle discourse and play." And prayers and peace and glory and praise be upon those who have quaffed the wine of steadfastness in such wise that they have cast the world behind their backs, standing firm in the Cause of God, the Lord of all worlds. And praise be unto Him, for He is the Goal of all who know and the Beloved of the sincere ones.

- 5 Glorified art Thou, O Thou through Whose Name the mysteries have been revealed, the rivers have flowed, the banners of unity have been planted, and the standards of detachment have been raised! I beseech Thee by the Word through which

ندای مکّم طور ظاهر مجّد بعضی از غافلین بقدّم اوّل راجع سبحان الله اصبع قدرت حجاب را خرق فرمود و سبحات را از هم درید مع ذلک ناعقین مجّد برآند ناس بیچاره را بحجاب اغلظ از حجاب قبل و سبحات اعظم از سبحات قوم مبتلا نمایند عبده اوهامند و خود را از اهل توحید می‌شمرند عاکف اصنامند و خود را از اهل عرفان میدانند

3 انسان متحیر چه که کل بچشم خود مشاهده نموده‌اند و بگوش خود اصغا کرده‌اند که آنچه را حزب شیعه از قبل بآن ناطق و مشغول وهم صرف بوده و ظنّ بحت در قرورن و اعصار بر منابر بسب و لعن یکدیگر ناطق بشأنیکه عروق اعناق بمثابۀ سنان ظاهر و چون فجر اراده مالک احدیه دمد و آفتاب حقیقت اشراق فرمود کل از عالم و جاهل در سنۀ اولی بر مولی الوری قیام نمودند بشأنیکه اهل جنت علیا نوحه نمود بالأخره آن گروه بنی انصاف فتوی دادند و بر سفک دم مطهرش قیام نمودند تا آنکه واقع شد آنچه که عین حقیقت گریست

4 این نبود مگر ثمرات اعمال نالایقه و افعال کذبۀ حال باید حزب بیان یعنی نفوسیکه اعراض نموده‌اند بانصاف و عدل در عاقبت حزیکه خود را اعلی الأمم میدانستند تفکر نمایند که آن نفوس چه ثمر اخذ نمودند که مجّد این نفوس بر قدم آن نفوس سالک اعاذنا الله و ایّا کم من شرّ هؤلاء فی الحقیقه آن نفوس غافلند چه که از اصل امر مطلع نبوده‌اند و از نفوسیکه آگاه بوده‌اند سؤال نمی‌نمایند یبغی ان اذکر ما انزله الرحمن فی الفرقان قوله تعالی ذرهم فی خوضهم یلعبون و الصلوة و السلام و التکبیر و الثناء علی الذین شربوا ریحیق الاستقامه علی شأن نبذوا العالم عن ورائهم قائمین علی امر الله رب العالمین و الحمد له اذ هو مقصود العارفين و محبوب المخلصین

5 سیحانک یا من باسّمک ظهرت الأسرار و جرت الأنهار و نصبت رایات التوحید و ارتفعت اعلام التجرید استلک بالکلمة الّتی بها خلقت الکائنات و ذرّت الموجودات بأن تعرّف عبادک ما

Thou didst create all beings and bring forth all existences, to acquaint Thy servants with that which will profit them in every world of Thy worlds, and teach them that which they have neglected concerning Thee in Thy days. I testify, O my God, that Thou hast made clear the Path, brought forth the Evidence, sent down the Verses, and manifested the Proofs. Blessed is the soul that hath discovered the fragrance of Thy verses, turned unto Thee, hastened to Thy supreme horizon—the Station wherein naught is mentioned save Thyself, O Lord of all beings and Sovereign of the earth and heaven. O Lord! I beseech Thee by the waves of the ocean of Thy mercy and the effulgences of the lights of the sun of Thy grace, to aid Thy heedless servants to return to the court of Thy glory and to enter the precincts of Thy grandeur. O Lord! Disappoint them not through Thy bounty and generosity, and deprive them not from the heaven of Thy bestowals. Then I beseech Thee, O my God, to assist Thy party who have not broken Thy Covenant and Thy Testament, and who have arisen to make mention of Thee and to praise Thee and to serve Thy Cause, to manifest that which Thou hast and which Thou hast sent down in Thy Book, that perchance thereby the slumberers may awaken and return unto Thee and hold fast unto the cord of Thy bounty and cling to the hem of the robe of Thy forgiveness. Verily, Thou art the Ever-Forgiving, the All-Merciful, the Generous One.

ينفعهم في كل عالم من عوالمك و علمهم ما غفلوا عنك في أيامك اشهد يا الهى بأنك اوضحت السبيل و ابرزت الدليل و انزلت الآيات و اظهرت البينات طوبى لنفس وجدت عرف آياتك و اقبلت اليك و سرعت الى افقك الأعلى المقام الذى لا يذكر فيه الا نفسك يا مولى الورى و مالک الآخرة و الأولى اى رب استلک بأمواج بحر رحمتك و اشراقات انوار شمس فضلك بأن تؤيد عبادک الغفلاء على الرجوع الى ساحة عزک و الورود فى بساط عظمتک اى رب لا تخيبهم بجودک و کرمک و لا تمنعهم عن سماء عطائک ثم استلک يا الهى بأن تؤيد حزبک الذين ما نقضوا عهدک و ميثاقک و قاموا على ذکرک و ثنائک و خدمة امرک على اظهار ما عندک و انزلته فى کتابک لعل بذلك ينتهين الراقدون و يرجعون اليک و يتسکون بحبل جودک و يتشبثون بأذيال رداء عفوک انک انت التواب الغفور الکريم

- 6 The letter from that honored one reached this evanescent servant some time ago. It was a conscious testimony and a true witness to that honored one's orientation toward and acceptance of the Supreme Horizon. How excellent was the fragrance of the love of the Beloved of the worlds that wafted from it. This evanescent servant beseeches and hopes from God, exalted be His glory, that this fragrance may ever continue to waft and this breeze to blow. After its reading and review, it was taken to the Most Exalted Station and, following permission, was presented before His countenance and was honored to be heard. His word, exalted be His glory:

6 نامه آنجناب مدتی قبل باین خادم فانی رسید گواهی بود آگاه و شاهدي بود صادق بر توجه و اقبال آنجناب بافی اعلی حیداً عرف محبت محبوب عالمیان از او متضوع از حق جل جلاله این خادم فانی سائل و آمل که لازال این عرف متضوع باشد و این نسیم در مرور و بعد از قرائت و اطلاع قصد مقام اعلی نموده تلقاء وجه بعد از اذن عرض شد و بشراف اصفا فائز گشت قوله جل جلاله

- 7 In My Name that shineth forth from the horizon of the Kingdom of proof

7 بسمی المشرق من افق ملکوت البرهان

- 8 O thou who hast turned towards the Most Exalted Horizon! A servant presented thy letter before the Countenance and read it. Each word thereof bore witness to and indicated thy turning and devotion. We beseech God to aid thee in such wise that thou mayest safeguard the people from the delusions of the barking ones. By My life! They are engaged anew in building cities and abodes of doubts and vain imaginings. Detached from the world, arise to educate the peoples. Marvel

8 یا ایها المقبل الى الأفق الأعلى عبد حاضر بکاتب حاضر لدى الوجه قرائت نمود هر کلمه‌ای از کلمات آن مدل و مشعر بود بر اقبال و توجه از حق میطلبیم آنجناب را مؤید فرماید بشأنیکه ناس را از اوهام ناعقین محفوظ دارد لعمری مجدّد بتعمیر مدن و دیار ظنون و اوهام مشغولند منقطعاً عن العالم بر تربیت امم قیام نمائید از

not at this word, for this is not difficult for God. Make great thy resolve and occupy thyself with service. Today the Most Great Gate is opened, the Sea of Revelation is surging, and the Speaker is speaking. Reflect upon the baseness of the souls of those who have turned away. God hath manifested the banners of verses and the hosts of revelation and inspiration from the horizon of the heaven of Will, clear and evident and manifest, and there hath been revealed from the Most Exalted Pen the equivalent of all the heavenly Books, nay more. Yet they are occupied with former vain imaginings and speak the words of the gathering of the Mother City. If they deny this Most Great Cause and Most Great Announcement, to what cord will they cling and to what rope will they hold fast?

این کلمه تعجب منما ليس هذا على الله بعزیز
هیت را بزرگ نما و بخدمت مشغول باش امروز
باب اعظم مفتوح و بحر ظهور موج و مکلم
ناطق در پستی نفوس معرضین تفکر نمائید حق
برایات آیات و جنود وحی و الهام از افق سماء
مشیت ظاهر و باهر و آشکار و معادل جمیع
کتاب سماوی بل ازید از قلم اعلی نازل مع ذلک
باوهامات قبل مشغول و بکلمات مجمع امّ القری
ناطق و ذاکر اگر این امر اعظم و نبأ عظیم
را انکار نمائید بچه جبل متمسک و بچه ذیل
متشبث میشوند

- 9 This Wronged One arose to promote the Cause in days when all hearts and souls were agitated and the limbs of the people of the Bayan trembled from the might of rulers and the clamor of divines - an arising to which all bear witness - and called all, with the most loud voice, to the Most Exalted Horizon. Nevertheless, there proceeded from the wayward souls that which caused the dwellers of the cities of inner meanings and utterance to weep. Soon shall they see the recompense of their deeds. Verily thy Lord is the All-Knowing, the All-Informed. In any case, beseech the Dayspring of generosity, the Treasury of bounty, and the Dawning-Place of divine mercy that He may aid the heedless servants to return, that perchance they may arise to retrieve what they have lost. Verily thy Lord is the Forgiving, the Merciful. Rejoice thou in My remembrance of thee and My turning toward thee from the direction of My distant prison. We have sent down for thee aforetime, and at this moment, that which will draw thee nigh unto God, the Lord of the worlds.

9 اینظلولم در آیامیکه جمیع افتده و قلوب مضطرب
و فرائض اهل بیان از سطوت امرا و ضیوضاء علما
مرتعد بر امر قیام نمود قیامیکه کل بر آن شاهد و
گواهند و به اعلی النداء کل را بافق اعلی دعوت
نمود مع ذلک از نفوس معرضه وارد شد آنچه که
اهل مدائن معانی و بیان گریست سوف یرون
جزاء ما عملوا ان ربک هو العلم الخیر در هر
حال از مطلع کرم و مخزن جود و مشرق رحمت
الهی طلب نمائید عباد غافل را بر رجوع تأیید
فرماید که شاید بر آنچه از ایشان فوت شده قیام
نمائند ان ربک هو الغفور الرحیم افرح بذکری
ایاک و اقبالی الیک من شطر سجی البعید انا
انزلنا لک من قبل و فی هذا الحین ما یقرّبک الی
الله رب العالمین

- 10 Say: O people of the Bayan! Fear God and utter not that which the ancients did not utter. Have mercy upon yourselves and upon the servants. By God! He Who was hidden in the eternity of eternities hath appeared and there hath been sent down that which was treasured in the knowledge of God, the All-Knowing, the All-Wise. The banners of proof have appeared and before them have bowed down the signs of all existence. To this beareth witness He Who proclaimeth that there is none other God but Me, the Wronged One, the Stranger. Take thou the cup of mystic knowledge in the name of thy Lord, the All-Merciful, in spite of the people of the Bayan who have broken God's Covenant and Testament and have arisen in clear opposition. Thou hast been mentioned before the Countenance. We beseech God to aid thee to preserve this glorious and elevated station. Convey My greetings to the faces of those whom

10 قل یا ملأ البیان خافوا الله و لا تقولوا ما لا
قاله الاولون ارحموا علی انفسکم و انفس العباد
تالله قد ظهر من کان مکنون فی ازل الآزال
و انزل ما کان مخزوناً فی علم الله العلم الحکیم
قد ظهرت رایات البرهان و خضعت لها آیات
الامکان یشهد بذلك من ینطق انه لا اله الا انا
المظلوم الغریب خذ کأس العرفان باسم ربک
الرحمن رغماً لأهل البیان الذین نقضوا میثاق الله
و عهده و قاموا علی الاعراض بظلم مبین قد
كنت مذکوراً لدى الوجه نسئل الله ان یؤیدک
علی حفظ هذا المقام العزیز الرفیع کبر من قبلی
علی وجوه الذین نسبهم الله الیک و بشرهم بذکری
ایاهم فی سجی الأعظم و ذکرهم بما نزل من

God hath related to thee and give them the glad-tidings of My remembrance of them in My Most Great Prison, and remind them of that which hath been sent down from the kingdom of My wondrous utterance. The glory shining from the horizon of the heaven of My grace be upon thee and upon those who have quaffed the wine of steadfastness from this cup before which the seas have bowed down, and who have held fast unto this cord whereby the near ones have held fast. Praise be to God, the Lord of what was and what will be.

- 11 This servant, nay all things, are bewildered and astonished, for it is observed that the very means whose corruption was evident yesterday are again today being grasped and clung to. Would that the people knew! An assembly in Manshad, like unto the assembly of the Mother of Cities, nay greater and mightier, has arisen in protest. They have written a letter, signed and sealed by four persons, and dispatched it. Glory be to God! Have these souls not seen the Tablet to Ra'is? Have they not read the Tablets to the Kings? Have they not heard of the Most Holy Book? All these matters were revealed aforetime from the Most Exalted Pen with utmost clarity. After receiving the letter, this servant remained bewildered for a time. On the one hand, it was observed that this letter was not worthy of presentation, and on the other hand, it was considered that perhaps concealing it might constitute a dereliction. Therefore, placing complete trust in God, this servant turned toward the Most Holy Court, and after receiving full permission, presented it in its entirety. An answer descended from the heaven of divine will. It is hoped that you will be blessed to review it. A hundred thousand regrets that this party has failed to comprehend that which befits the Day of God. And concerning the mention that was made of those who are related, each one has been mentioned in the Most Holy Court and has attained the outpourings of the true Bestower of Bounty. After the presentation of this matter, these exalted words descended from the Kingdom of the All-Merciful's utterance. He - exalted be He - saith:

- 12 In the Name of the Compassionate, the All-Bountiful

- 13 O thou who gazest toward the Most Sublime Horizon! We have heard thy remembrance and praise, and witnessed thy turning and devotion to God, the Lord of all beings. Blessed is the ear that hath attained to hearing the Call, and the eye that hath beheld the Most Sublime Horizon, and the hand that hath taken what was sent down from the heaven of the bounty of thy Lord, the Possessor of all necks. The Books of God have testified to this Book which hath spoken before the face of the world that there is none other God but Him, the Mighty, the

ملکوت بیانی البدیع البهاء المشرق من افق سماء فضلی علیک و علی الذین شربوا ریحق الاستقامة من هذه الکأس التي خضعت لها البحار وتمسکوا بهذا الحبل الذی تمسک به المقربون الحمد لله رب ما کان و ما یكون انتهى

11 اینعبد بلکه اشیاء کل متحیر و مبهوت چه که مشاهده میشود اسبابیکه یوم قبل فسادش ظاهر حال مجدد بهمان اسباب متمسک و متشبثند یا لیت القوم یعلمون مجمعی در منشاد بمثابة مجمع ام القرى مجتمع باعتراضات آنجمع بل اعظم و اکبر قیام نموده اند نوشته باسم چهار نفس نوشته و بخاتمها محتوم نموده ارسال داشته اند سبحان الله آیا آن نفوس لوح رئیس را ندیده اند و یا الواح ملوک راخوانده اند و یا کتاب اقدس را نشنیده اند امورات بعد کل از قبل از قلم اعلی بکمال تصریح نازل بعد از ورود مکتوب اینعبد مدتی متحیر از یکجهت مشاهده شد این مکتوب قابل عرض نیست و از جهت دیگر ملاحظه شد شاید در ستر آن تصویر واقع شود لذا متوکلاً علی الله توجه بساحت امع اقدس نموده و بعد از اذن تمام آن عرض شد جواب از سماء مشیت الهی نازل امید هست آنجناب بملاحظه آن فائز شوند صد هزار افسوس که این حزب هم ادراک ننمودند آنچه را که لایق و سزاوار یوم الله است و اینکه ذکر منتسبین را فرموده بودند هر یک در ساحت امع اقدس مذکور و بفیوضات فیاض حقیقی فائز بعد از عرض اینفقره اینکلمات عالیات از ملکوت بیان رحمن نازل قوله تعالی

- 12 بسمی المشفق الکریم

13 یا ایها الناظر الی الأفق الأعلی انا سمعنا ذکرک و ثنائک و رأینا اقبالک و توجهک الی الله مولی الأنام طوبی لأذن فازت باصغاء النداء و لعین رأی الأفق الأعلی و لید اخذت ما نزل من سماء عنایة ربک مالک الرقاب قد شهدت کتب الله لهذا الکتاب الذی نطق امام وجه العالم انه لا اله الا هو العزيز الوهاب قد خسر الذین نبذوا کتاب الله عن ورائهم متمسکین بالظنون و الأوهام قل

Bestower. They who cast the Book of God behind their backs, clinging to vain imaginings and idle fancies, are indeed lost. Say: By God! The hearts of the sincere have been attracted by the verses sent down from the heaven of grace. Fear God, O people of the Bayan, and be not of those who disbelieved when the All-Merciful came with power and sovereignty. All that ye heard hath appeared from the horizon of My will, and the Sun of proof hath shone forth from this Station which God hath made the point round which circle the Concourse on High and they who circle the Throne at eventide and at dawn.

- 14 Say: Beware lest the doubts of the people debar you from the truth, or the allusions of those who were heedless of the Cause prevent you, for they followed every doubting idolator. How many a learned one hath been debarred from the Kawthar of life, and how many an ignorant one hath heard, hastened, and said: "Praise be unto Thee, O Revealer of the verses!" How many a servant hath turned away from the Countenance, and how many a handmaiden hath heard and answered her Lord, the Guardian over all who are in the heavens and the earth. Bounty is in His right hand, and justice in His grasp. He doeth what He willeth and ordaineth what He pleaseth. He is the Commander through Whose command the Sun of power hath shone forth from the horizon of might.

- 15 Thus hath the water of life flowed from the Pen of the All-Merciful. Blessed is he who hath taken and drunk thereof, and woe unto every irreligious deceiver - they who have broken God's covenant and His testament, and denied Him in Whom they believed. These are indeed of those who have gone astray. The Names whom God hath associated with thee have appeared before the Wronged One, and We have sent down for each one of them that whereby those near unto God shall perceive the fragrance of the bounty of thy Lord, the Lord of creation. Remember them on My behalf and give them glad tidings of that which hath been revealed for them - that which shall never perish, as long as My Most Beautiful Names endure. He Who possesseth knowledge of the Book beareth witness to this. We counsel them to manifest supreme steadfastness and to observe that which beseemeth the days of their Lord, the Lord of Return. Glory be upon thee and upon them and upon those who have shattered the idols of idle fancy through the power bestowed by God, the Manifester of clear tokens.

- 16 His is the praise and the favor, and His is the bounty and providence. His bounty is more manifest than the sun in mid-heaven; His grace is evident and His providence is radiant, such that this evanescent one needeth not make mention thereof. Would that heedless servants would observe with the eye of fairness

تالله قد المجذبت افئدة المخلصين من الآيات المنزلة من سماء الفضل اتقوا الله يا ملأ البيان ولا تكونوا من الذين كفروا اذ اتى الرحمن بقدره و سلطان قد ظهر كل ما سمعتموه من افق ارادتي و اشرق نير البرهان من هذا المقام الذى جعله الله مطاف الملأ الأعلى و الذين طافوا العرش فى العشى و الاشراق

14 قل اياكم ان تمنعكم شبهات القوم عن الحق او تحجبكم اشارات الذين غفلوا عن الأمر بما اتبعوا كل مشرك مرتاب كم من عالم منع عن كوثر الحيوان و كم من جاهل سمع و سرع و قال لك الحمد يا منزل الآيات كم من عبد اعرض عن الوجه و كم من امة سمعت و اجابت ربها المهيمن على من فى الأرضين و السموات ان الفضل فى يمينه و العدل فى قبضته يفعل ما يشاء و يحكم ما يريد و هو الأمر الذى بأمره اشرق نير القوة من افق الاقتدار

15 كذلك جرى من قلم الرحمن ماء الحيوان طوبى لمن اخذ و شرب و ويل لكل ملحد مكار الذين نقضوا عهد الله و ميثاقه و كفروا بالذى آمنوا به الا انهم من اهل الضلال قد حضر لدى المظلوم الأسماء الذين نسبهم الله اليك و انزلنا لكل واحد منهم ما يجد منه المقربون عرف غاية ربك مالك الابداع ذكرهم من قبلى و بشرهم بما نزل لهم ما لا يفنى بدوام اسمائى الحسنى يشهد بذلك من عنده علم الكتاب انا نوصيهم بالاستقامة الكبرى و بما ينبغى لأيام ربهم مالك المآب البهاء عليك و عليهم و على الذين كسروا اصنام الأوهام بقدره من لدى الله مظهر البينات انتهى

16 له الحمد و المنة و له الفضل و العناية فضله اظهر من الشمس فى وسط السماء فضله ظاهر و عنايتش باهر بشأنيكه احتياج بعرض اينفانى نبوده و نيست ايكاش عباد غافل ببصر انصاف و اذن عدل در آنچه نازل شده و ظاهر گشته

and the ear of justice that which hath been revealed and made manifest, and would ponder thereon. This is that state of meditation of which they have said: "One hour's reflection is preferable to seventy years of pious worship."

مشاهده مینمودند و تفکر میکردند اینست مقام
تفکریکه فرموده‌اند یک ساعت آن بهتر از
عبادت هفتاد سنه است

BRL_DA#644

BH01712

To: Tahir who emigrated and attained, in Yazd

Date: 1302-12-08 [1885-Sep-18]

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful
هو الله تعالى شأنه العظمة والاقترار
- 2 O Tahir! Your letter reached the Most Holy and Most Exalted Court some time ago and was granted audience with the Wronged One.
یا طاهر نامه‌ات چندی قبل بساحت امنع اقدس
واصل و باصغاء مظلوم فائز
- 3 O Tahir! The people are ignorant, deprived of the divine verses and their hearing, and forbidden from His evidences. The Sun of meanings has risen and shines from the horizon of the heaven of utterance, and the ocean of knowledge surges, yet they cling to their own vain imaginings. The divine proof has encompassed the world and the heavenly evidence has surrounded all creation - where is the hearing, where is the sight?
یا طاهر ناس جاهل از آیات الهی و اصغاء آن
محرومند و از بیناتش ممنوع آفتاب معانی از افق
سما بیان مشرق و لائح و بحر علم موج مع ذلک
باوهامات خود متمسک و متشبث حجت الهی
عالم را فرا گرفته و برهان صمدانی امکانرا احاطه
کرده سمع کو بصر بکجاست
- 4 Say: By God's life! Today the books of the world and all that the peoples possess have not been and are not sufficient. Fix your gaze upon this exalted Word which is as the spirit for the temple of utterance: Say: God sufficeth all things above all things, but nothing in the heavens or earth or what lies between them sufficeth instead of God, thy Lord. He is indeed the All-Knowing, the All-Sufficing, the Almighty. All must hold fast to Him and not be heedless of Him.
بگو لعمر الله امروز کتب عالم و ما عند الأمم
کافی نبوده و نیست باین کلمه علیا که بمثابة
روحست از برای هیکل بیان ناظر باشید قل الله
یکفی کل شیء عن کل شیء ولا یکفی عن الله
ربک من شیء لا فی السموات ولا فی الأرض
ولا ما بینهما انه کان علماً کافياً قدیرا باید کل
باو متمسک باشند و از او غافل نشوند
- 5 Today is the day of this blessed verse, yet the people are deprived of the bounty of this day. Today is the Day of God - nothing is seen except the Truth, glorified be His majesty, and His signs. Whoever remains deprived will not be enabled to make up for it. Say: Fear God and make not the drop the measure for the Most Great Ocean, nor the atom the balance for the Sun.
امروز روز این آیه مبارکه بوده و هست ولكن
قوم از فضل این یوم بی بهره و نصیب امروز
یوم الله است جز حق جل جلاله و آثارش دیده
نمیشود هر نفسی محروم ماند بتدارک آن مؤید
نخواهد شد قل اتقوا الله ولا تجعلوا القطرة میزانا
للبحر الأعظم ولا الذرة قسطاساً للشمس
- 6 موهومی چند باوهامات خود متمسک و بکمال
حیله و مکر قصد اضلال ناس نموده‌اند گاهی به

- 6 A few deluded ones have clung to their vain imaginings and with the utmost cunning and deceit have intended to lead people astray. At times they cling to the Qur'an and at times to the Bayan, desiring to spread the carpet of past imaginings. To-day nothing besides God will profit. How many souls claimed steadfastness but then at a single cry entered the precincts of delusion and with complete deceit and hypocrisy busied themselves with harming people.
- فرقان متمسک و هنگامی به بیان متشبث و اراده نموده اند بساط اوهامات قبل را بگسترند امروز ما سوی الله نفع بخشند چه مقدار از نفوس که دعوی استقامت مینمودند و بعد بنعیتی داخل مریاض اوهام شدند و بکمال خدعه و نفاق باذیت ناس مشغول
- 7 Convey My greetings to the friends in that land. Say: It behooveth you to be steadfast as mountains and brilliant and radiant as light, and to be so enkindled with the fire of God's love that the ungodly would not dare to speak, much less to prevail. The people of Baha are as shooting stars that prevent the demons from ascending to the heaven of hearts. They are the people of the Crimson Ark, and in the Book of Names this Ark is specifically for the people of Baha.
- دوستان آن ارض را تکبیر برسان بگو سزاوار آنکه بمثابه جبل مستقیم باشید و بمثابه نور روشن و منیر و بشأنی بنار محبت الهی مشتعل که ملحدین قادر بر تکلم نباشند تا چه رسد بتصرف اهل بها شهاب ثاقبند و شیاطین را از صعود بسماء قلوب منع مینمایند ایشانند اهل سفینه حرا و در کتب اسماء این سفینه مخصوص اهل بهاست
- 8 As for your mention of questions from certain ones - today is not the day for questions. This blessed verse was revealed in answer to someone: "This is not the day for questions. It behooveth every soul, when he heareth the Call, to arise and say: 'Here am I, here am I, O God of the worlds! Here am I, here am I, O Desire of them that have recognized Thee!'" Today is another day and another time. Whoever fails to perceive this - the recompense of the deeds of the servants has prevented and deprived them.
- و اینکه ذکر سؤالات بعضی را نمودید امروز روز سؤال نیست این آیه مبارکه در جواب شخصی نازل لیس هذا يوم السؤال ينبغي لكل نفس اذا سمع النداء يقوم ويقول لبيك يا الله العالم و لبيك لبيك يا مقصود العارفين امروز روزی دیگر است و یومی دیگر هر نفسی بادراک آن فائز نشود چه که جزای اعمال عباد را منع نموده و محروم ساخته
- 9 Those who have said that "He Whom God shall make manifest" is the Primal Point Himself have spoken unjustly. Regarding this Revelation He says "I am the first to worship Him." The Truth, glorified be His majesty, cannot today be known through the Bayan and what was revealed therein. The Point of the Bayan has said: "I have written a gem concerning His mention: He cannot be indicated by My indication, nor by what was revealed in the Bayan." Observe how lofty is the station of the Revelation, while the people are as beasts in what base station. Justice is as rare as the phoenix, for were it found, by a single verse of this Revelation one would find oneself independent of all previous books.
- اینکه گفته اند من يظهر خود نقطه اولی است بظلم سخن گفته اند در ذکر این ظهور میفرماید انا اول العابدين حق جل جلاله امروز به بیان و ما نزل فيه شناخته نمیشود نقطه بیان فرموده قد کتبت جوهرة فی ذکره انه لا یشار بشارتی و لا بما نزل فی البیان ملاحظه کن مقام ظهور چه مقدار بلند است و ناس نسناس در چه مقام پست انصاف بمثابه عنقا نایاب چه اگر یافت شود بیک آیه این ظهور از جمیع کتب قبل خود را مستغنی مشاهده نمایند
- 10 As for what you wrote concerning the Afnan, upon him be all My most glorious Baha - he has previously been favored with permission and grace. Multiple Tablets were revealed and sent specifically for him. It is hoped he will drink from the ocean of the utterance of the Most Merciful and be illumined by the lights of the Sun of meanings.
- اینکه در باره جناب افنان علیه من کل بهاء ابهاه نوشتید ایشان از قبل بعایت و اذن فائز شده اند الواح متعدده مخصوص ایشان نازل و ارسال شد امید هست از بحر بیان رحمن بیاشامند و از انوار آفتاب معانی منور گردند
- 11 The glory be upon you and upon those with you.
- البهاء علیک و علی من معک

BH01790

To: Aqa Siyyid Mirza Afnan

Date: 1302-12-08 [1885-Sep-18]

1 He is the Consoler, the Comforter.

1 هو المعزّي المسلّي

2 O My Afnan! We make mention of the sorrows that have befallen you in the days of the All-Merciful, and We console you with the verses of God, the Lord of all worlds. By the life of God! We have seen him who has ascended, detached from this world and sanctified from its dust and smoke, and We found him in a state of joy and delight, such that were it to be manifested to those on earth, they would assuredly detach themselves from all that is with them, turning unto God, the Mighty, the Praised. Blessed art thou, for We have heard from thy tongue the word of gratitude and submission, and found in thy heart the sweet savors of contentment. Thy Lord, verily, is the All-Knowing, the All-Informed.

2 يا افناني انا نذكر ما ورد عليكم من الأحزان في أيام الرحمن ونعزيكم بآيات الله رب العالمين لعمر الله ان الذي صعد رأياه فارغاً عن الدنيا ومقدساً عن غبارها ودخانها وجدناه على روح وريحان على شأن لو يظهر على من على الأرض لينقطعن عما عندهم متوجهين الى الله العزيز الحميد طوبى لك بما سمعنا من لسانك كلمة الشكر والتسليم وجدنا في قلبك نفحات الرضاء ان ربك هو العليم الخبير

3 Behold and remember when We sent My Herald with My verses and gave him a son whom We named Ahmad, and raised him to a station known only to God, the All-Knowing, the All-Wise. And before him We sent Muhammad, My Messenger, and gave him a son named Qasim, and after him Abdullah, and after him Ibrahim, and We raised them up through Our wisdom, for We are the Almighty, the Powerful. The idolaters called him 'abtar' (childless), and We revealed unto him a verse from Our presence, for We are the Ancient Revealer: "Wealth and children are the adornment of this world's life, but the good deeds which endure are better in thy Lord's sight, as rewards, and better as the foundation for hopes." And We seized the idolaters with Our might and authority. Thus did the fragrances of revelation waft, that thou mightest thank thy Lord, the Remembering, the All-Knowing.

3 ان انظر ثم اذكر اذ ارسلنا مبشري بآياتي واعطيناه ابناً سميته بأحمد ورفعناه الى مقام ما اطلع به الا الله العليم الحكيم ومن قبله ارسلنا محمداً رسولاً واعطيناه ابناً سمي بقاسم ومن بعده بعبدالله ومن بعده براهيم ورفعناهم حكمة من عندنا وانا المقتدر القدير لقبه المشركون بأبتر ازلنا عليه آية من عندنا وانا المنزل القديم المال والبنون زينة الحياة الدنيا والباقيات الصالحات خير عند ربك ثواباً وخير املاً واخذنا المشركين قهراً من عندنا وسلطاناً من لدنا كذلك تضيّعت نفحات الوحي لتشكر ربك الذّاكر العليم

4 O My Afnan! We wish to impart to thee that which We have not imparted to any of My loved ones, that thou mayest find within thyself the light of patience from thy Lord, the Mighty, the Peerless. God hath magnified thy reward for thy son who hath ascended unto Him, even as My son Mihdi ascended at the beginning of Our imprisonment.

4 يا افناني نحب ان نلقى عليك ما القيناه على احد من احبائي لتجد في نفسك نور الاضطبار من لدن ربك العزيز الفريد عظم الله اجرک في ابنک الذي صعد اليه كما صعد ابني مهدي في اول الورود في السّجن

5 O My Afnan! The world is troubled and dust-laden. Its tribulation precedeth its comfort, and its punishment precedeth its blessing, and its toil exceedeth its pleasure. It is the beloved of the heedless and the abhorred of the knowing ones. Comfort

5 يا افناني ان الدنيا مكدرّة مغبرة قدّمت محنتها راحتها وسبقت نعمتها نعيمها وزاد تعبها طربها اوست محبوب غافلين وميغوض عارفين راحت و وفا در او چون کيميا و بلاى او خارج از حد احصاء یرى فيها الانسان ما لا يحب ان

and fidelity in it are like the philosopher's stone, and its afflictions are beyond reckoning. Man seeth therein what he would rather not see, and consorteth with those whose company he would not desire. Were it to have any station, thou wouldst see Me seated upon its thrones, and were it to have any worth, its Creator and its Sovereign would not have turned away from it. Beware lest its grief sadden thee or its adornments gladden thee. Its glory is humiliation, its wealth is poverty, and its permanence is extinction. Where is the splendor of Parviz and his pure gold? Where is the might of the Pharaohs and their lofty palaces? Where is the wealth of the tyrants and their ordered armies? If thou wert to look today at the palace of Khosrow, thou wouldst find it a spider's web and echo. Take heed, O ye who are endowed with understanding!

يراه و يعاشر مع من لا يريد لقائه لو كان لها
مقام لترانى مستويّاً على عروشها ولو كان لها قدر
ما اعرض عنها موجدتها و سلطانها اياك ان
يخزنك حزنها او يسرك زخرفها عزّها ذلّ و
ثروتها فقر و بقاءها فناء اين شوكة پرويز و ذهبه
الابريز و اين شوكة الفراعنة و قصورهم العالية و
اين ثروة الجبابرة و جنودهم المصفوفة لو تنظر
اليوم في قصر كسرى لتراه محلاً للعنكبوت و
الصدى ان اعتبروا يا اولى النّبي

- 6 Grieve not for what hath befallen thee. We console thee and comfort thee, and counsel thee to be patient and forbearing. Thy Lord is the Commander, the Unconstrained. We desired naught from the world save its people, for it, in itself, is but the footstool of My feet and the pasture of My sheep and the vista of My loved ones and the dawning-place of the manifestations of My power and the dayspring of My most beautiful names and most exalted attributes. Thy Lord is the Expositor, the All-Knowing.

6 لا تحزن بما ورد عليك انا نعيّيك و نسليّك و
نوصيك بالصبر و الاصطبار ان ربك هو الامر
المختار انا ما اردنا من الدنيا الا اهلها و انها من
حيث هي هي موطن قدمي و مرتع اغنامي و منظر
اوليائي و مطلع ظهورات قدرتي و مظهر اسمائي
الحسن و صفاتي العليا ان ربك هو المبين العليم

- 7 We make mention of My leaf whom sorrows have encompassed through what hath been ordained for her by the irrevocable decree of God, the Lord of the ancient. We beseech Him, exalted be He, to change her sorrow into His remembrance and praise, His verses and evidences, His nearness and presence. Grieve not, O My leaf! He is with thee in all conditions. He heareth and seeth, and He is the All-Hearing, the All-Seeing. He will suffice thee in truth, and He is powerful over what He willeth. There is none other God but Him, the Single, the One, the Mighty, the Praised.

7 نذكر ورقتي التي احاطتها الأحزان بما ورد عليها من
القضاء المبرم من لدى الله مالك القدم نسئله
تعالى بأن يبدل حزنها بذكره و ثنائه و آياته و بيناته
و قربته و لقائه لا تحزني يا ورقتي انه معك في
كل الأحوال يسمع و يرى و هو السميع البصير
انه يكفيك بالحق و هو المقتدر على ما يشاء لا
اله الا هو الفرد الواحد العزيز الحميد

- 8 The glory shining forth from the horizon of the heaven of My mercy be upon you, O My Afnan and My leaves, and upon those who love you for My sake and hear your words concerning this momentous News.

8 البهاء المشرق من افق [سما رحمتي] عليكم يا افناني
ويا اوراق و على من يحبكم لوجهي و يسمع قولكم
في هذا النبأ العظيم

AQA7#490 p.321, ASAT5.093x

BH04255

To: Aqa Muhammad Hasan Kharraz, in Yazd

Date: 1302-12-08 [1885-Sep-18]

- 1 He is God - exalted be His glory, His grandeur and His majesty! هو الله تعالى شأنه العظمة والكبرياء 1
- 2 The Wronged One hath heard thy communion with God, the Lord of the worlds. Holy and sanctified is He Whose knowledge transcendeth the understanding and comprehension of all created things. Nevertheless, the hand of His bounty hath taken hold of the hands of His creation, and He hath ordained that the acknowledgment of powerlessness to comprehend His Essence, exalted and glorified be He, constituteth the true knowledge granted unto creation. There hath never been, nor shall there ever be, any path from the assembly of knowledge and learning to the sanctuary of the unseen. Exalted, exalted be His grace, exalted be His sovereignty, His grandeur, His tender mercy, His favors and His bounties! Blessed is the tongue that is occupied with His remembrance, and blessed is the eye that is turned toward the Most Exalted Horizon. قد سمع المظلوم ما ناجيت به الله رب العالمين پاک و منزّهست کسیکه معرفتش فوق عقول و ادراکات خلق است مع ذلک ید فضلش ایادی خلق را اخذ نمود و اعتراف بعجز از ادراک ذاتیه تبارک و تعالی حق عرفان از برای خلق مقرر فرمود از مجلس علم و دانش بخلوتخانه غیب راه نبوده و نیست تعالی تعالی فضله تعالت سلطنته و عظمته و شفقت و عنایته و الطافه طوبی از برای لسانیکه بذکر حق مشغولست و از برای عینیکه بافق اعلی متوجه است 2
- 3 Today all must ponder upon the deeds and words of the people of the Furqan, that is, the Shi'ih sect, and become aware of their vain imaginings. In this way, the doubts and idle fancies of the heedless and the transgressors shall not prevent man from drawing nigh unto the All-Merciful. O people of God! This is the Day of steadfastness and deeds. امروز باید کل در اعمال و اقوال اهل فرقان یعنی حزب شیعه تفکر نمایند و بر اوهامات آن نفوس آگاه شوند در این صورت ظنون و اوهامات غافلین و معتدین انسانرا از شطر رحمن منع ننماید یا حزب الله امروز روز استقامت و عمل است 3
- 4 Say: Glory be unto Thee, O Thou in Whose grasp are the reins of all created things and in Whose right hand are the reins of all possibilities! I beseech Thee by the breathings of Thy Revelation and the manifestations of Thy sovereignty in Thy lands to send down upon me from the heaven of Thy bounty and generosity that which will make me steadfast in Thy love, firm in Thy service, and vocal in Thy praise. I moreover beseech Thee by Thy Self and by the mysteries of Thy Book to ordain for me that which will profit me in the world to come and in this world. Verily, Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all names. There is none other God but Thee, the Lord of the Throne on high and of earth below. قل سبحانک یا من فی قبضتک زمام الکائنات و فی یمینک ازمة امکات اسئلک بنفحات وحیک و ظهورات سلطنتک فی بلادک بأن تنزل علی من سماء جودک و عطائک ما یجعلنی مستقیماً علی حبک و قائماً علی خدمتک و ناطقاً بشائک ثم اسئلک بنفسک و بأسرار کلابک بأن تقدر لی ما ینفعنی فی الآخرة و الأولى انک انت المقتدر علی ما تشاء و فی قبضتک زمام الأسماء لا اله الا انت رب العرش و الثری 4

INBA18:031, MAS4.172ax

BH08495*To: Haji Mirza Aqa Afnan, in Yazd**Date: 1302-12-08 [1885-Sep-18]*

O My Afnan, upon thee be my glory! Today is the day of true unity, and the blessed words "There is no God but Him" are established upon the throne of all books. Say: O people, this is the Day of God, wherein none is mentioned save Him. All must gaze toward the Most Exalted Horizon. Blessed is the soul that hath transformed doubts into certitude. Say: Today the Sun of Certitude hath risen, the Straight Path is manifest, the banners of verses are unfurled, and the standards of guidance are visible. Cleanse your eyes from the ophthalmia of turning away, that ye may witness the lights of the Manifestation, and purify your ears from unseemly words, that ye may hearken to the divine call at all times. Say: O people of the Bayan! By the life of God, if anyone in this Revelation should miss a single matter, he shall never be able to make amends for it, now or ever....

یا افنانی علیک بهائی امروز روز توحید حقیقی است و کلمه مبارکه لا اله الا هو بر عرش کتب مستوی بگوای قوم این یوم یوم الله است لا یذکر فیہ الا هو باید کل بافق اعلی ناظر باشند طوبی از برای نفسیکه ظنون را بیقین تبدیل نمود بگو امروز آفتاب یقین مشرق و صراط مستقیم ظاهر و ربایات آیات منصوب و اعلام هدایت مشهود بصر را از رمد اعراض مطهر نمائید تا بمشاهده انوار ظهور فائز گردید و سمع را از کلمات نالایقه مطهر سازید تا ندای الهی را در کلّ حین اصغاً نمائید بگوای اهل بیان لعمر الله اگر در این ظهور از نفسی امری فوت شود هرگز قادر بر تدارک آن نبوده و نخواهد بود ...

AY12.346x

BH00072*To: Zaynul-Muqarrabin et al., in Mosul**Date: 1302-12-15 [1885-Sep-25]*

In His Name, exalted be His glory, His majesty and His power Praise be to God Who uttered a Word in the world concerning which the factions differed in its meaning: some understood from it concealment, some supposed from it the decree of revelation, some recognized in it steadfastness, some found in it the fragrance of oneness, some perceived in it the scent of union, and others the path of error. Glorified be our Lord Who is sanctified above all that they have understood, for all words return to their like and are bounded by their limitations and referred back to themselves. Meanings are only known through words which God has made as their garment, yet they befit not their Creator and their Sovereign. The servant testifies that there is none other God but Him, and this is a word which God has made the mightiest pillar for the people of faith. Whoso

هو الله تعالى شأنه العظمة والاقدار الحمد لله الذي نطق بكلمة في العالم واختلفت الأحزاب في معناها منهم من عرف منها السّتر ومنهم من ظنّ منها حكم الكشف ومنهم من عرف منها الاستقامة ومنهم من وجد منها عرف الأحديّة منهم من ادرك منها رائحة الوصال و الآخر سبيل الضلال سبحان ربنا المقدّس عن كلّ ما عرفوا لأنّ الألفاظ كلّها ترجع الى مثلها وهي محدودة بمحدودها ومردودة الى نفسها والمعاني لا يعرف الا بالفاظ جعلها الله قيصها وهي لا ينبغي لموجدها وسلطانها يشهد الخادم انه لا اله الا هو وهذه كلمة جعلها الله الركن الأعظم

acknowledges it has acknowledged what the All-Merciful has revealed in the Book and confessed what the Tongue of Grandeur has spoken in the return.

Prayers and peace be upon the Guide of ways and the Sovereign of Messengers, Who was a bearer of glad-tidings to the righteous and virtuous and a warner to the wicked and the infidels, through Whose appearance the decree of the sword was manifested and paradise was ordained beneath His shade. I beseech Him, exalted be He, to have mercy upon His servants and to lift the decree of the sword from among His creation, and to aid them in that which will unite their hearts and souls, and to grant them that which will profit them and make them independent of all else. Verily, He is powerful over all things.

My spirit be a sacrifice unto your remembrance! There has reached the servant that which he found like unto an ocean whereon sailed the ships of meanings and utterance with the banners of letters and words, wherein were treasured the pearls of wisdom and explanation. When I attained, witnessed, read, found and knew, I soared on wings of certitude to the station and presented it before the Countenance, and the Lord - may our spirits be sacrificed for Him - said: O Zayn! Ever has the mention of your turning to the Most Holy Court been present. We beseech God to grant you success in visiting the Sacred House of God. O Zayn! One House was built by the Friend, and the other was built by the Glorious One. The first, He entered not therein, and from the second, He departed not. This is what We uttered last year to the messenger who was named Khalil. Should God will, He will draw you nigh unto Him and ordain for you the good of the hereafter and of the first life. If wisdom permits and the loved ones of that land become not divided, and the journey takes place with joy and fragrance, then set forth, placing thy trust in God, the Protector, the Self-Subsisting.

Verily, We make mention in this station of Muhammad who has ascended unto God, the Lord of the worlds. We beseech Him, exalted be He, to forgive him and absolve from him that which befitteth him not, and He is the Forgiving, the Merciful. We testify for him that he turned to the Supreme Horizon and witnessed the unity of God and His singleness, and believed in Him on a day wherein the ungodly had surrounded the cities of the believers. O Zayn! Verily, We make mention of everyone who has turned unto God, and this mention benefits him as the lamp benefits in the night and the sun in the day.

لأهل الايمان من أقربها فقد أقر بما أنزله الرحمن في الكتاب واعترف بما نطق به لسان العظمة في المآب

و الصلوة و السلام على هادي السبل و سلطان الرسل الذي كان بشيراً للأخيار و الأبرار و نذيراً للأشرار و الكفار و ظهر حكم السيف بظهوره و قدر الجنة تحت ظله أسأله تعالى بأن يرحم على عباده و يرفع حكم السيف عن بين خلقه و يؤيدهم على ما تتحد به قلوبهم و نفوسهم و يرزقهم ما ينفعهم و يغنيهم عما دونهم أنه على كل شيء قدير روى لذكركم الفداء قد بلغ الخادم ما وجده كالبحر و سرت عليها سفن المعاني و البيان بأعلام الحروف و الكلمات و خزنت فيها لآلئ الحكمة و التبيان فلما فزت و شهدت و قرأت و وجدت و عرفت طرت بأجنحة الايقان الى المقام و عرضت لدى الوجه و قال المولى ارواحنا فداه يا زين لازال ذكر توجه آتجناب در ساحت اقدس بوده از حق ميطلبم شما را موفق دارد بر زیارة بيت الله الحرام يا زين بيت بناء الخليل و الآخر بناء الجليل الأول ما دخل فيه و الآخر ما خرج منه هذا ما نطقنا به سنة القبل للبلغ الذي سمي بالخليل لو شاء الله يقربك اليه و يقدر لك خير الآخرة و الأولى اگر حکمت موافقت نماید و احبای آن ارض مختلف نشوند و سفر بروج و ريحان واقع شود توجه نمائيد متوكلاً على الله المهيمين القيوم

انا نذكر في هذا المقام محمد الذي صعد الى الله رب العالمين نسأله تعالى بأن يغفره و يكفر عنه ما لا ينبغي له و هو الغفور الرحيم نشهد له بأنه اقبل الى الأفق الأعلى و شهد بوحدانية الله و فردانيته و آمن به في يوم فيه احاط المشركون مدن الموحدين يا زين انا نذكر كل من اقبل الى الله و هذا الذكر ينفعه كما ينفع السراج في الليل و الشمس في النهار

يا اله الأسماء أسألك باسمك المهيمين على الأشياء و بنفحات وحيك و فوحات الهامك و باشرافات انوار فجر عطائك بأن تغفر الذين صعدوا اليك و اللأئي صعدن الى ان وردن عليك أنك انت الذي باسمك ماج بحر الغفران

O God of Names! I beseech Thee by Thy Name, the All-Encompassing over all things, and by the breezes of Thy Revelation and the fragrances of Thy inspiration, and by the splendors of the lights of the daybreak of Thy bounty, that Thou forgive those who have ascended unto Thee, both men and women, until they reached Thy presence. Verily, Thou art He by Whose Name the ocean of forgiveness surged and the fragrance of grace wafted among all possibilities. There is none other God but Thee, the Forgiving, the Kind.

Praise be to God that the dawn of union hath broken and the veil of separation and estrangement hath been rent asunder. Separation hath been transformed into meeting. In the midst of sorrow, the star of joy hath risen and the moon of gladness hath become manifest. As the Arabs say, "Congratulations to you! Come! Come!" A hundred thousand thanks to God, exalted be His glory, that this word "Come," which had long remained concealed, hath today been made manifest. However, order must be maintained in that land. The friends must act with wisdom, even as is done in this land. The world of humanity dwelleth in peace and tranquility through harmony and forbearance; otherwise, each day witnesseth fresh strife and conflict. This evanescent one beseecheth and imploreth the Most High to remove rancor and hatred from the world and to transform discord into concord and estrangement into unity. He, verily, is the Powerful, the Mighty over all things.

As to what was written concerning a certain person who hath shown love and desired to come: say unto him that the idolaters of the world would not approve of such a visit, and those that affirm God's unity—that is, the divines of Persia—after having proclaimed for years that there is no God but God, ultimately pronounced their verdict against the Manifestation of Divine Unity. With their tongues they say "He doeth what He willeth," yet at every moment they voice some objection or opposition. Until now, the fragrance of true unity hath not in truth been inhaled. "We are God's and to Him shall we return." Under these circumstances, that person's visit and attention to these matters might cause him harm. If he is still living, convey to him, as bidden, Our greetings and make Our excuses. They were told: We have appeared for the purpose of meeting and We are the Guide, but the heedless have become as barriers. Verily, God loveth the patient ones.

O Muhammad, upon him be the peace of God, this servant sends greetings to him in the land of Sin-Lam and beseeches God, exalted be His glory, to grant him steadfastness. O beloved of my heart! The cawers have gone forth cawing in the land of Sad, and they will surely go to Ardakan and Najafabad

و حاج عرف الفضل بین الامکان لا اله الا انت
الغفور العطوف انتی

الحمد لله فجر وصال دمید و پرده هجر و فراق
را درید فراق بلاقا مبدل در بحبوحه حزن نجم
سرور طالع و قمر فرح لائح هنیئاً لحضرتکم بقول
اعراب تعال تعال صد هزار شکر حق جلّ جلاله
را اینکله تعال که مدتیا مستور بود امروز
ظاهر شد ولكن نظم آن ارض باید مستقیم
باشد دوستان باید بحکمت حرکت نمایند چنانچه
در این ارض مجری است عالم انسانی بموافقت
و بردباری ساکن و مسترئج والا هر روز جدالی
و نزاعی برپا از حق متعال اینفانی آمل و سائل
که ضغینه و بغضا را از عالم بردارد و اختلاف
را با اتحاد و نفاق را بوفاق مبدل فرماید اوست
بر هر شیء قادر و توانا

اینکه مرقوم داشتند شخصی است اظهار محبت
نموده و اراده توجّه دارد باو یفرمائید مشرکین
عالم آن توجّه را نمی پسندند و موحدین یعنی علمای
ایران بعد از آنکه سالها لا اله الا الله گفتند
بالآخره بر مظهر توحید فتوی دادند بلسان یفعل
ما یشاء میگویند ولكن در هر آتی یک اعراض
و یک اعتراض موجود تا حین عرف توحید
حقیقی فی الحقیقه استشمام نشد انا لله و انا الیه
راجعون در اینصورت زیارت آشنخص و توجّه
باینجهات شاید سبب ضرر او شود اگر موجود
است حسب الامر باو سلام برسانید و عذر
بخواید فرمودند ما بجهت ملاقات ظاهر شدیم
و راهما هستیم ولكن غافلین سد شدند ان الله
یحب الصابرين انتی

جناب آقا محمد علیه سلام الله را در ارض
سل اینفانی سلام میرساند و از حق جلّ
جلاله از برای ایشان استقامت میطلبد یا محبوب
فؤادی ناعقین در دیار بنعیق مشغول به ارض
صاد رفته اند و البته به اردکان و نجف آباد هم
خواهند رفت ملا جعفر کرمانی مع ابنائش
بمکری ظاهر شده اند که شبه نداشته و ندارد
بعینه مثل شیعه شیعیه همان حرفهای پیش
را مکرر نموده اند ابداً عرف یوم را استشمام
نموده اند آنجناب باید به ارض ن وج والف و
راء تفصیل بنویسند و بنویسند ای دوستان حق
در اعمال و افعال و عقاید شیعه تفکر نمائید که

as well. Mulla Ja'far of Kirman and his sons have appeared with unprecedented deceit, exactly like the abominable Shi'is, repeating the same old arguments. They have not caught the slightest fragrance of this Day. You should write in detail to the land of N-J-A-R and write: O friends of Truth! Reflect upon the deeds, actions and beliefs of the Shi'is - what was their fruit and what was their outcome? The result of their beliefs and deeds was that they pronounced judgment against the Primal Point, may our souls be sacrificed for His sake, and martyred Him with such tyranny that all things wept. "The curse of God be upon the wrongdoers!"

Write to Zayn to write to the land of Nun and Jim and its surroundings: O people! Fear God and follow not the sources of conjecture and idle fancy. Today all must be set ablaze with the fire of divine love - a blaze that will ignite all the peoples of the world. Be ye strong in the Cause of God and His love. The corruption of the world hath appeared from the turbaned ones of those parts. Reflect upon Jabulqa and Jabulsa. They prided themselves on being Shi'is while in God's estimation they were lower than dogs, for each day they would add to their turbans, say one qirat, while engaging in lies, a whole chest full, and cursing each other from the pulpits, heedless that all were in the fire and unmentioned before God. The Primal Point, may our souls be sacrificed for His sake, hath said that not a single one of the Shi'is became aware - may God silence them! Each day they occupied the people with lies and idle fancies, moved by their own base desires.

The people of the Bayan are observed to be like those souls. Though they had no knowledge from the beginning of the Cause, they have claimed awareness. At times they speak of the successor, at times of the mirror, and at times of the guardian, occupied with the same old utterances. Whatever fruit the misguided Shi'ih sect tasted, these souls shall taste as well. They have followed vain imaginings and perceive not; they have turned away from the truth and know not; they have violated God's Covenant and Testament and understand not. Had that blessed Cause appeared in these lands, all would now be seen as they ought to be. Their beginning is conjecture and their end is idle fancy. The Cause is in the hands of God, the Lord of all beings.

O people of God! When a cawer comes to you, leave him to himself. Draw not near unto him. This is My counsel unto you, both before and after. And if you do meet them, every cawer should behold from your faces such steadfastness that he would be powerless to turn away or object.

ثمر آن چه بود و حاصل آن چه حاصل عقاید و اعمالشان آن بود که فتوی بر حضرت نقطه روح ما سواه فداه دادند و او را شهید نمودند بظلمیکه جمیع اشیاء گریست الا لعنة الله علی القوم الظالمین

فرمودند بنویس بجانب زین که بنویسد به ارض نون و جیم و اطراف آن یا قوم اتقوا الله و لا تتبعوا مطالع الظنون و الأوهام امروز باید کل بنار محبت الهی مشتعل باشند اشتعالیکه اهل عالم را مشتعل نمایند کونوا اقویاء فی امر الله و حبه فساد عالم از ارباب عتائم آنجهات ظاهر شده در جابلقا و جالبسا تفکر نمائید بلفظ شیعه افتخار مینمودند و حال آنکه عندالله از کلب پستتر بودند چه که هر یوم مقداری بر عمامه میافزودند مثلاً یکقیراط ولكن بر کذب یکحقیقه بر منابر برد و سب و لعن یکدیگر مشغول غافل از آنکه کل در نار و لدی الله غیر مذکور حضرت نقطه روح ما سواه فداه میفرماید یکنفر از شیعه آگاه نشد فض الله فاهم هر روز بکذب و اوهام عباد را مشغول مینمودند و بهوای نفس خود متحرک

اهل بیان بمثابه آن نفوس مشاهده میشوند مع آنکه از اول امر اطلاع نداشته اند دعوی آگاهی نموده اند گاهی بذکر وصی و گاهی بذکر مرآت و هنگامی بذکر ولی بهمان اذکار قدیمه مشغولند آنچه فرقه ضاله شیعه ثمر دیدند این نفوس هم خواهند دید آتبعوا الأوهام و لا یسألون اعرضوا عن الحق و لا یعرفون نقضوا میثاق الله و عهده و لا یفقهون اگر آن امر مبارک در این اراضی ظاهر شده بود حال کل علی ما ینبغی مشاهده میشدند مبدئهم الظنون و متبهم الأوهام الأمر بید الله مولی الأنام

یا حزب الله اذا جاءکم ناعق دعوه بنفسه لا تقرّوا الیه هذه وصیتی علیکم من قبل و من بعد و اگر هم ملاقات کنید باید نضره استقامت را از وجوه شما هر ناعقی مشاهده نماید بشأنیکه قادر بر اعراض و اعتراض نباشد انتهی

سبحان الله سلطان وجودیکه معادل جمیع کتب الهی بل ازید آورده او را اراده نموده اند بمیزان اوهامات خود بسنجند گاهی به بیان متمسکند و هنگامی باوهام مع آنکه نقطه اولی روح ما سواه

Glory be to God! They desire to measure by the standard of their own idle fancies the King of existence Who hath brought that which equals all divine books, nay rather exceeds them. At times they cling to the Bayan and at times to vain imaginings, although the Primal Point, may our souls be sacrificed for His sake, hath said: "He shall not be asked about My signs nor about what was revealed in the Bayan." Observe how exalted is the Cause!

Consider the loftiness of the Cause and the baseness of the manifestations of idle fancies and vain imaginings. In accordance with the command, apprise the friends of the deceit and trickery of the croakers, and counsel them on behalf of the Truth to ponder the deeds, actions and beliefs of the misguided Shi'ih sect, and likewise their fruits. Should any soul reflect upon these, he would find himself steadfast in the Cause of God. The fruits of those souls were that, by the unanimous verdict of the leaders, they martyred the Lord of the world, and in every land they shed the blood of the friends of Truth. Say: O party of God! This is the day of true unity. Fix your gaze upon the horizon of God alone, and keep your hem pure from the thorns and thistles of the past and future.

The honored friend Aqa Mirza Habibu'llah, upon him be 9 66 [Baha'u'llah], God willing, will return to Kirmanshah. The heedless souls of that land have no knowledge of the Cause, for at first the idolaters cast their calumnies - some regarding the oppression of the Point, some regarding his being a mirror and vicegerent, and some regarding his knowledge and understanding. Yet any fair-minded person would testify that he was ever in a state of security and perfect comfort, and always had multiple wives with him. His oppression that they mention - the martyrdom of the Dayyan, upon him be 9 66 [Baha'u'llah] the Most Glorious, calling him the father of evil, and likewise calling one whom the Primal Point - may the spirit of all else be sacrificed for Him - addressed "O My friend" in the Tablets until the end of His words, the father of calamities, passing verdicts against him and his like, usurping the authority of the Point, martyring one of the cousins and his like - all these matters and fleeing from land to land merely upon hearing a word, all were counted as oppression by the oppressors. And the arising of the Desired One before the faces of the world, and His endurance of afflictions and trials and imprisonment, were regarded by those souls as tyranny, although whatsoever He ordains is truth and whatsoever appears from Him is truth. Glory be to God! They have not yet understood the station of "He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth." I beseech God to grant success that all may be

فداه میفرماید آنه لا یستشار باشارتی و لا بما ذکر فی البیان

ملاحظه در علو امر فرمائید و پستی مظاهر او هام و ظنون باری حسب الامر دوستانرا آگاه فرمائید از مکر و خدعه ناعقین و وصیت نمائید از قبل حق که در افعال و اعمال و عقاید حزب ضاله شیعه تفکر نمایند و همچنین در ثمرات آن هر نفسی تفکر نماید بر امر الله خود را مستقیم مشاهده کند ثمرات آن نفوس آن بود که سید عالم را بالاجماع رؤسا فتوی دادند و مریدها شهید نمودند و در هر ارضی خون اولیاء حق را ریختند بگوئید یا حزب الله امروز روز توحید حقیقی است بافق الله وحده ناظر باشید و ذیل را از خار و خاشاک قبل و بعد مقدس دارید

جناب حبیب مکرم آقا میرزا حبیب الله علیه ۹ ۶۶ [بهاء الله] انشاء الله بارض کرمانشاه راجع شوند نفوس غافله آن ارض اطلاع بر امر ندارند چه که مشرکین در اول امر القاء مفتریات مینمایند یک نبذه در مظلومیت نقطه ظلم و نبذه دیگر در مرآتیت و وصایت او و نبذهئی در علم و عرفان او و حال آنکه هر منصفی شهادت میدهد که لازال در مقام امن در کمال راحت و همیشه نساء متعدده با او بوده این مقام مظلومیت او که ذکر کرده اند شهادت حضرت دیان علیه ۹ ۶۶ [بهاء الله] الابهی و موسوم نمودن او به ابوالشور و همچنین نفسی را که نقطه اولی روح ما سواه فداه ان یا خلیلی فی الصّحف الی آخر قوله میفرماید موسوم نمودن او به ابوالدواهی و فتوی دادن بر او و امثال او و تصرف در عصمت نقطه و شهادت یکی از بنی اعمام و امثال او جمیع این امور و فرار از دیار بدیار محض استماع کلهئی کل نزد ظالمین از مظلومیت محسوب و قیام حضرت مقصود امام و جوه عالم و حمل بلایا و رزایا و سجن و حبس نزد آن نفوس از ظلم بوده مع آنکه آنچه بفرماید حق است و آنچه از او ظاهر شود حق سبحان الله هنوز مقام بفعل ما یشاء و بحکم ما یرید را ادراک ننموده اند از حق میطلبم توفیق عطا فرماید تا کز ایشونات نفس و هوی فارغ شوند و پیرهای آزادی در این هواء مبسوط الهی سیر نمایند

freed from the conditions of self and passion and soar with the wings of freedom in this vast divine atmosphere.

Mention was made of Aqa Muhammad, upon him be God's peace, and his petition was noted. It was presented before His countenance and He said: O Zayn! Convey greetings to him on behalf of the Wronged One and say: O Muhammad! This is the day of steadfastness and the day of service. The very foundation of the believers is shaken by the onslaughts of the idolaters and hearts are perturbed. Today consider the believers as a body - each day a portion of it is taken, yet none has yet discovered the cause and reason thereof. By God's life! The cause has been deeds and conduct. We beseech God to aid all to cleanse their outward members through ablutions and their hearts through the water of return, and to cling with pure and mighty hands to the hem of the Most Merciful's bounty, that perchance they may remain preserved from these trials. Glory be to God! They witness calamity yet strive not to remove it, and know not by what cause it came and by what means it may be lifted. The command is in God's hand - He unveils and He covers, and He is the Concealer, the All-Knowing, the All-Informed.

And likewise mention was made of Jinab-i-Aqa Muhammad Isma'il and his supplication was presented before the Presence. This is what was revealed in reply: "O Isma'il! Jinab-i-Zayn conveyed thy petition. We beseech God to aid thee to that which is pleasing unto Him and to ordain for thee that which is best for thee."

And mention was made of Jinab-i-Aqa Husayn from the people of Sh. It was presented and He said: "O Husayn! This Wronged One counseleth thee to steadfastness. The atheists are many and without number. Forget not the divines of the past who, despite their claims to knowledge and complete piety, pronounced the death sentence upon the most excellent of creation. We beseech God to make thee steadfast in such wise that the intimations of the people shall not debar thee from the Truth. He is the Powerful, the Mighty."

And He said: "Whosoever requesteth mention from you, make mention of him on behalf of the Wronged One and show kindness unto him, that all may rejoice and occupy themselves with the praise of God."

The second missive from His Holiness, dated the 3rd of Rajab, delighted the ears with the warbling of the doves of inner meaning and brought to the heart the joy of the people of the Most Glorious Paradise. For the eyes it was true antimony,

ذکر جناب آقا محمد علیه سلام الله و عریضه او را مرقوم فرمودند تلقاء وجه عرض شد فرمودند یا زین از قبل مظلوم باو سلام برسان بگو یا محمد امروز روز استقامت است و روز خدمت اس اساس موحدین از مدافع مشرکین متزلزل و افکنده مضطرب امروز موحدین را بمثابه هیکی فرض نما هر یوم جزوی از او اخذ میشود احدی تا حال بسبب و علت آن پی نبرده لعمر الله سبب اعمال و اخلاق بوده از حق میطلبیم کل را مؤید فرماید تا ارکان ظاهر را بوضو و قلب را بماء رجوع طاهر نمایند و بیادی قویه طاهره باذیال کرم رحمن تشبث جویند شاید از این بلایا محفوظ مانند سبحان الله بلا را مشاهده مینمایند و در رفع او نمیکوشند و نمیدانند بچه سبب آمده و بچه علت رفع میشود الامر پید الله یکشف و یستر و هو الستار العلیم الخیر انتهى

و همچنین ذکر جناب آقا محمد اسمعیل و استدعای او را فرموده بودند امام وجه عرض شد هذا ما ظهر فی الجواب یا اسمعیل جناب زین عرضت را ابلاغ نمود از حق میطلبیم ترا موفق فرماید بر آنچه که رضای او در اوست و مقدر نماید از برای تو آنچه را که خیر تو در اوست انتهى

و ذکر جناب آقا حسین از اهل ش را مرقوم داشتند عرض شد فرمودند یا حسین اینظلم ترا باستقامت امر مینماید ملحدین بسیار و بیشمار اهل عمام قبل را فراموش منما با ادعای علم و کمال تقوی بر بهترین خلق فتوی قتل دادند از حق میطلبیم ترا مستقیم فرماید بشأنیکه اشارات قوم ترا از حق منع ننماید اوست قادر و توانا انتهى و فرمودند هر نفسی نزد شما خواهش ذکر نمود او را از قبل مظلوم ذکر نما و اظهار عنایت کن تا کل مسرور شوند و بحمد الهی مشغول گردند انتهى

دستخط ثانی آنحضرت که بتاریخ ۳ شهر رجب بود سمع را لذت تغرّات حمامات معانی بخشید و قلب را فرح اهل جنت ابهی از برای بصر کلی بود حقیقی که از جواهر محبت و وداد ساخته شده بود و بظهور آمده و بعد از قرائت و اطلاع و امتصاص فرات محبت از حروفات و کلمات قصد مقام نموده تلقاء وجه عرض شد فرمودند

fashioned from the jewels of love and affection. After its reading and perusal, and after drawing from the living waters of love flowing through its letters and words, it was brought to the Sacred Presence and presented before His countenance. He said:

O Zayn, upon thee be the peace of God and His grace! Remove not the believers from thy sight. Pray for them, that the True One, exalted be His glory, may protect them and their cities from the evil of the fire and the hosts of the ungodly. O Zayn! Had the believers truly clung to the hem of the resplendent Law, the kindled lamp would not have been extinguished nor accepted extinction - a lamp by whose light the entire world was illumined, yet which was extinguished by the winds of self and desire. How many streams have the thieves carried away from that Most Great Ocean - some claiming truth, some in the name of the Path, some in the name of the esoteric, and some in the name of the essence of the esoteric. In any case, the mighty party was seen to be weakened by division, such that cities and lands were laid waste.

In Kaf and Ra, which was mentioned in the Most Holy Book in the early days of imprisonment, the opposers have raised the standard of discord through calumnies the like of which have never been heard since the beginning of the world, and through deceptions never before witnessed, exerting their utmost effort to lead the people astray.

O Zayn! Praise be to God that in days when day could not be distinguished from night, We summoned with utmost power and might before the faces of the world with the most exalted call, until in every city and land, nay in every village, the mention of the True One, exalted be His glory, was raised. Now that some light has appeared, they have emerged from behind their veils. We have no complaint; the purpose is to proclaim the Cause of God. By My life! If there were one worthy of mention, this Wronged One would choose silence. The station of which He said 'If He should appear at this time, I would be the first to worship Him,' and before whom all the Bayan was considered but as a leaf - from Him they have turned away, clinging to their own desires.

O Zayn! Through nights and days the Supreme Pen alone rendered assistance. All bear witness to this, and not for a moment did it turn to self-preservation. Tribulations rained down like torrential rain and afflictions flew like the arrows of the ungodly. Nevertheless, the call was not cut short and the Pen did not choose silence. The Point of the Bayan has said that in the year nineteen, all who are in the Bayan should write books to each other proving He Whom God shall make

یا زین علیک سلام الله و عنایتہ موحدین را از نظر محو نمما در حق ایشان دعا کن که حق جلّ جلاله ایشان و مداین ایشان را از شرّ نار و جنود مشرکین حفظ فرماید یا زین اگر موحدین فی الحقیقه باذیال شریعت غرّا متشبّث بودند مصباح افروخته محمود نمیشد و انطفاء قبول نمیمود مصباحیکه جمیع عالم از نورش منور از اریاح نفس و هوی بخاموشی رسیده چه مقدار از خلیجها که سارقین از آن بحر اعظم برده اند بعضی بدعوی حقیقت و بعضی باسم طریقت و برخی باسم باطن و حزبی باسم باطن باری حزب قوی از تفریق ضعیف مشاهده شد چنانچه مدن و دیار بر باد رفت

در کاف و راء که در کتب اقدس در اوّل ایام سخن ذکرش شده معرضین علم اختلاف برپا نموده اند بمفتریاتیکه از اوّل عالم تا حال شبه آن شنیده نشده و بمکرهائیکه تا حال دیده نشده در اضلال خلق کمال سعی و جهد نموده و مینمایند

یا زین لله الحمد در ایامیکه یوم از لیل امتیاز نداشت با کمال قوت و قدرت امام وجوه عالم بأعلی النداء دعوت نمودیم تا آنکه در هر مدینه و دیار بلکه در هر قریه ذکر حقّ جلّ جلاله مرتفع حال چون قدری روشنی پیدا شد از خلف استار بیرون آمدند ما حرفی نداریم مقصود اظهار امر الله است لعمری اگر نفسی قابل ذکر بود اینظلم صمت اختیار مینمود مقامی را که میفرماید اگر این حین ظاهر شود من اوّل عابدینم و جمیع بیان نزد او ورقی محسوب از او اعراض نموده اند و بهواهای خود متمسک و متشبّثند

یا زین در لیلی و ایام قلم اعلی وحده نصرت نمود کلی بر این شاهد و گواهند و در آتی بحفظ خود توجه نشد بلایا بمثابه امطار هاطل و رزایا مانند سهام مشرکین طیار مع ذلک ندا قطع نشد و قلم صمت اختیار ننمود نقطه بیان میفرماید در سنه نوزده جمیع من فی البیان هر یک کلابی در اثبات من یظهره الله بیکدیگر بنویسند مقصود آنحضرت آنکه کل را از لسان و ید و قلم و قلب باین ذکر اعظم مشغول فرمایند که اهل بیان بمثابه حزب شیعه عمل نمایند ولکن وصایای آنحضرت در اکثری از قلوب معرضین بیان برعکس نتیجه بخشید انا ترکاهم فی خوضهم یلعبون

manifest. His purpose was that all should be occupied with this Most Great Remembrance through tongue, hand, pen and heart, lest the people of the Bayan should act like the Shi'ih sect. However, His counsels produced the opposite effect in most of the hearts of the opposers of the Bayan. We leave them in their idle play.

O Zayn! Repeatedly has this most sublime word flowed from the Supreme Pen: 'I was asleep when the breezes of the mercy of my Lord, the All-Merciful, awakened Me and commanded Me to raise the call between earth and heaven. This is not from Me but from Him,' and through verses and clear proofs it is evident that if any fair-minded person were to compare the Kitab-i-Aqdas, which was revealed at the beginning of imprisonment, with the books possessed by the deniers, the radiance of the Word would shine forth like the sun and be proven. Should this word "I was asleep" until its end, along with the verses and clear proofs that have filled the world, be rejected or accepted? And this word was mentioned only in consideration of the weakness of the servants. Countless sovereign verses were revealed concerning the Kitab-i-Aqdas, most of which were not recorded. In any case, beseech the True One to grant fairness and confirm all, that perchance they may attain the fragrance of the garment and recognize its Source. Now they have risen up with schemes and plots against the friends of Truth. Have such deeds ever been among the attributes of the people of truth? No, by My life! We beseech Him, exalted be He, to grant them what He possesses and not to make them among those who have corrupted and led others to corruption, who have gone astray and led others astray. Verily, He is powerful over all things and worthy to answer prayers.

One is bewildered as to what to mention and what to submit. This servant never imagined that the people of the Bayan would so quickly and severely rise up in rejection and objection. The Shi'ih's never committed what this group has perpetrated, nor did they say what this party has said and continues to say. Where has justice gone? This ephemeral one is perishing, for he observes that the deniers have turned away from the Truth and are unaware, or they recognize God's favor yet deny it. In one respect, it is seen that the effulgences of the Sun of Truth have encompassed the world - how then have some remained veiled? However, in light of the blessed verse of the Furqan which states, exalted be His Word: "And it increaseth nothing for the wrong-doers save destruction," one becomes silent and at rest, and commits all affairs to the Truth, glorified be His majesty. He doeth what He willeth and ordaineth what He desireth, and He is the Mighty, the Praiseworthy.

یا زین از قلم اعلی مکرر اینکلمه علیا جاری کنت
ناثماً ایقظتنی نسیمات رحمة ربی الرحمن و امرنی
بالنداء بین الأرض و السماء لیس هذا من عندی
بل من عنده و بآیات و بیناتی ظاهر که اگر
منصف کتاب اقدس را که در اول سخن ظاهر
با کتبی که نزد منکرین است قرائت نماید انوار کلمه
بمثابه شمس ظاهر و مبرهن شود آیا اینکلمه
کنت ناثماً الی آخرها را مع آیات و بیناتی که
عالم را پر کرده اعراض لازم یا اقرار و اینکلمه
هم نظر بضعف عباد ذکر شد آیات مهمنه بر
کتاب اقدس لا تحصى نازل و اکثری ثبت نشد
باری از حق بطلب انصاف عطا فرماید و کل
را تأیید نماید که شاید بعرف قیص فائز شوند
و بمبدء پی برند حال بحیلهها و مکرها در صدد
دوستان حق برآمدهاند آیا این اعمال از صفات
اهل حق بوده لا ونفسی نسأله تعالی ان یرزقهم
ما عنده و لا یجعلهم من الذین فسدوا و افسدوا
ضلّوا و اضلّوا انه علی کلّشیء قدير و بالاجابة
جدیر انتهى

انسان متحیر است که چه ذکر نماید و چه عرض
کند ایبعد هرگز گمان نینمود که اهل بیان باین
زودی باین شدت بر اعراض و اعتراض قیام
نمایند ابداً شیعه نکردند آنچه اینگروه مرتکب
شدند و نگفتند آنچه این حزب گفته و میگویند
آیا انصاف کجا رفته اینفانی هلاک شد چه
که ملاحظه مینماید معرضین از حق اعراض
نموده اند و آگاه نیستند و یا یعرفون نعمة الله و
ینکرونها در یکمقام دیده میشود اشراقات انوار
آفتاب حقیقت عالم را احاطه نموده چگونه
بعضی محبوب مانده اند و لکن نظر بآیه مبارکه
فیرقان که میفرماید قوله تعالی و لا یزید الظالمین
الا خساراً ساکت و مستتریح میشود و امور را
بحق جلّ جلاله تفویض مینماید یفعل ما یشاء
و یحکم ما یرید و هو العزیز الحمید

اینکه در باره حبیب روحانی جناب ابن ابهر
علیه سلام الله مالک القدر مرقوم داشتند از
فضل و عنایت یمنتهی و تأیید و توفیق حق جلّ
جلاله بر و بحر را قطع نموده بشاطی بحر اعظم
وارد و عنایت و الطاف نسبت بایشان ظاهر و
هویدا وارد شدند بصر بعلّه خلق خود فائز و
کذلک سمع و فؤاد دیدند و شنیدند و بذکر الهی
مشغول حال تحت لحاظ فضل ساکن و مستتریح

Regarding what was written about the spiritual beloved, Ibn-i-Abhar, upon him be the peace of God, the Lord of Power - through boundless grace and favor, and the confirmation and success granted by the Truth, glorified be His majesty, he crossed land and sea until he arrived at the shore of the Most Great Sea. The favors and kindnesses shown to him were evident and manifest. He arrived and his sight attained its purpose of creation, and likewise his hearing and heart - he saw and heard and was occupied with the mention of God. Now he dwells at rest beneath the glances of grace. We beseech the Truth, glorified be His majesty, to confirm him and make him the source of great services. After this matter was submitted before the Lord, He said: "O Zayn! We ask God to confirm him, grant him success, and enable him to arise in service to the Cause - an arising that no sitting down can overtake, and that the authority of ignorant divines cannot prevent. Now that he has, praise be to God, been successful and adorned with the ornament of acceptance, it is hoped that he will hold fast to wisdom, speak for God's sake, and remain turned toward God. Peace be upon him and glory be upon him." And what was with him has arrived, of seeds and other things.

As to what was written concerning Zare' and those authorized souls, I beseech God to grant them all the blessing of pilgrimage to the House, and perchance this servant too may be gladdened and cheered by attaining their presence. In truth, those souls who move for the sake of God and hold fast to the commandments of His Book are accounted as stars in the heaven of grace. All atoms beseech God to grant success to such souls. The hardships of the way and the trials of the path do not deter them. These are the servants concerning whom He saith: "No fear shall be upon them, neither shall they grieve."

And petitions were received from Jinab-i-Aqa Siyyid Isma'il, Jinab-i-Aqa Mirza Asadu'llah and Jinab-i-Aqa Muhammad, upon them be God's peace. After being presented before the Most Holy and Exalted Presence, He said:

"O Zayn, Jinab-i-Aqa Siyyid Isma'il has, praise be to God, repeatedly attained and succeeded in visiting the House. Write to him on behalf of the Wronged One: 'O Isma'il! Upon thee be My loving-kindness. Thy mention hath been made in the presence of the Wronged One and thy name hath been uttered from His tongue. It is as though We behold thee standing at the door. Thy petition and letter - all that thou didst send - was seen and renewed thy mention. We beseech God to grant thee success in that which will cause the exaltation of His Cause. The friends of God who have drunk from the cup of love and soar in the atmosphere of longing and yearning must hold fast

از حقّ جلّ جلاله سائل و آمل که ایشانرا تأیید فرماید و مصدر خدمات کلیّه نماید بعد از عرض اینفقره لدی المولی فرمودند یا زین از خدا میطلبیم او را تأیید فرماید و توفیق دهد و بر خدمت امر قائم نماید قیامیکه قعود او را اخذ ننماید و سطوت علمای جاهل منع نکند حال که الحمد لله موفقند و بطراز قبول مرزین امید هست بحکمت تمسک جوید لله بگوید و الی الله ناظر باشد السلام علیه و الهاء علیه انتهى و آنچه با ایشان بود رسید از بزرها و غیره

و اینکه در باره زارع و نفوس مأذونه مرقوم فرمودند از حقّ توفیق میطلبیم جمیع را زیارت بیت فائز فرماید شاید اینعبد هم بقاء ایشان مسرور و مبسوط گردد فی الحقیقه نفوسیکه الله حرکت مینماید و باحکام کتاب الهی متمسکند ایشان از انجم سماء فضل محسوبند جمیع ذرات از برای آن نفوس توفیق از حقّ میطلبند زحمتهای سیل و صدمات طریق ایشان را منع نمینماید ایشانند عبادیکه میفرماید لا خوف علیهم و لا هم یحزنون

و عراضی هم از جناب آقا سید اسمعیل و جناب آقا میرزا اسدالله و جناب آقا محمد علیهم سلام الله ارسال داشتند رسید و بعد از عرض در ساحت اقدس اعلی فرمودند

یا زین جناب آقا سید اسمعیل الحمد لله مکرر فائز شدند موفق گشتند زیارت بیت از جانب مظلوم باو بنویس یا اسمعیل علیک عنایتی ذکرت نزد مظلوم مذکور و اسمت از لسان جاری کائنات نراک قائماً لدی الباب عریضه و نامه آنچه فرستادی دیده شد و ذکرت را تجدید نمود از حق توفیق میطلبیم تا مؤید فرماید بر آنچه سبب ارتفاع امر است باید دوستان حق که از کأس محبت نوشیده‌اند و در هواء شوق و اشتیاق طائر بحکمت تمسک نمایند و بآنچه سبب اعزاز امر است تشبث انا ذکرناک من قبل و من بعد و تذکرک لو شاء الله و اراد انتهى و فرمودند بجناب اسد علیه عنایتی بنویس انا نشکر الله بما رزقک زیارة بینه و جعلک من الطائفین حوله و المتمسکین بما فی کلاه الله لا ینسی من اقبل الیه و عمل بما امر به له الحمد و المنة که آنجناب

unto wisdom and cleave unto that which will bring glory to the Cause. We have mentioned thee before and after, and We shall mention thee if God should will and desire.' And He said to write to Jinab-i-Asad, upon him be My loving-kindness: 'We give thanks unto God for having bestowed upon thee the privilege of visiting His House and making thee among those who circle round it and hold fast unto what is in His Book. He forgets not those who have turned to Him and acted according to His command. His is the praise and the bounty that He hath enabled thee to attain that which hath been the hope of those near unto Him from before and after. Praise be to God, thou hast been and art mentioned. Hold fast unto the cord of thy Lord's loving-kindness and cleave unto His luminous hem. Thou hast ever been and art under His watchful gaze. If thou shouldst find a friend, convey the greetings of the Wronged One and counsel him to act with propriety.' Jinab-i-Siyyid, upon him be My glory, and you must counsel everyone you meet to conduct themselves with calm, dignity, trustworthiness, religiosity, chastity, submission, contentment and reconciliation, that perchance the dust and smoke of hatred and animosity may be dispelled and the light of unity may illumine all lands."

And He said: "We have made mention of Jinab-i-Aqa Muhammad. God willing, may he be confirmed and assisted in that which is befitting."

This servant conveys greetings and praise to my honored master Jinab-i-Aqa Siyyid Isma'il, upon him be 966 [Baha'u'llah]. God is witness that in most times I make mention of them, and likewise occasionally mention is made of them in the Most Holy Presence. The days of nearness and attainment to His presence shall never be forgotten. For some time this servant has not been able to reply to their letter, and this is due to the abundance of writing, of which they are aware, and responding to souls newly planted in the garden of inner meanings, that perchance they may attain to the lights of the Luminary of certitude and drink from the rivers of assurance. And to my honored beloved Jinab-i-Aqa Mirza Asadu'llah, upon him be God's peace and favors, I send greetings. How blessed were those days when seekers gathered in the presence of their Heart's Desire and nightingales assembled upon the branches of the Tree of nearness and reunion, warbling and singing. Whenever remembered, the heart attains renewed joy. I beseech God, exalted be His glory, to ever confirm that honored friend through the grace of the Most Great Name. This is not difficult for God.

The beloved of the heart, Jinab-i-Ibn-i-Abhar, upon him be the glory of God, the Lord of destiny, arrived with petitions, but until now there has been no opportunity to present them.

را فائز نمود بآنچه که آمال مقربین از قبل و بعد بوده الحمد لله مذکور بوده و هستی تمسک بجبل عنایه ربّک و تثبیت بذیل المنیر لازال تحت لحاظ بوده و هستی اگر دوستی یافت شود از جانب مظلوم سلام برسان و بمعروف وصیت نما جناب سید علیه بهائی و شما باید هر نفسی را ملاقات کنید بسکون و وقار و امانت و دیانت و عفت و تسلیم و رضا و اصلاح وصیت نمائید که شاید غبار و دخان ضغینه و بغضا محو شود و نور اتحاد بلاد را روشن نماید انتی

و فرمودند جناب آقا محمد را ذکر نمودیم انشاءالله مؤید و موفق باشند بر آنچه سزاوار است انتی

ایفانی خدمت مخدوم مکرم جناب آقا سید اسمعیل علیه ۹۶۶ [بهاء الله] سلام و ثنا میرسانم حق شاهد و گواهد در اکثر احیان بذکرشان مذکور و همچنین گاهی در ساحت اقدس ذکرشان بوده و هست ایام قرب و لقا هرگز فراموش نمیشود چندیست اینعبد موفق بر جواب دستخط ایشان نشده ام و این نظر بکثرت تحریر که خود آگاهند و جواب نفوسیکه تازه در بستان معانی غرس شده اند بوده لعل بانوار نیر ایقان فائز شوند و از انهار اطمینان بیاشامند و خدمت حبیب مکرم جناب آقا میرزا اسدالله علیه سلام الله و الطافه سلام میرسانم خوشا ایامیکه قاصدان در جوار مقصود و عنادها بر افنان سدره قرب و وصال مجتمع و مغرد و مترنم هر وقت یاد میآید قلب بانبساط جدید میرسد از حق جلّ جلاله میطلبم آن دوست مکرم را لازال بعنایت اسم اعظم مؤید دارد لیس هذا علی الله بعزیز

محبوب فؤاد جناب ابن ابهر علیه بهاء الله مالک القدر با عرایض رسید ولیکن تا حال مجال عرض نشد امشب یا فردا انشاءالله بشرف اصغا فائز میشود و بعد الأمر بید الله يفعل ما یشاء و یحکم ما یرید

اینکه در باره جناب آقا محمد حسین ابن الصاد علیهما سلام الله مرقوم داشتید که بصنعت قدره دوزی مشغول و حق جلّ شأنه باو برکت عطا فرموده و معادل دو نوزده مثقال ذهب نزد او جمع شده حال اراده نموده حقوق الله را از آن ادا نماید اینتراتب در پیشگاه حضور

Tonight or tomorrow, God willing, they will attain the honor of being heard, and afterward the command is in God's hand - He doeth what He willeth and ordaineth what He desireth.

As regarding what you wrote about Jinab-i-Aqa Muhammad Husayn Ibn'us-Sad, upon them both be God's peace, that he is engaged in shoemaking and that God, exalted be His glory, has blessed him with prosperity, and that the equivalent of two nineteen mithqals of gold has accumulated with him, and he now desires to pay the Huququ'llah therefrom - these matters were submitted to His presence. He said: "O Zayn! Those souls who act according to the ordinances of the Book are accounted as the most exalted of creatures in the sight of God. There has never been any doubt that whatsoever shines forth from the horizon of the heaven of God's command is purely for the wisdom and benefit of His servants. These small amounts are not worthy of mention, yet since he acts for the sake of God, it is beloved - even if it be but a single grain, it is the crown of all the harvests of the world. Give him glad tidings of My mention, My favor, and My acceptance, that he may rejoice and be amongst the thankful."

According to His command, three tumans of the mentioned Huquq were received from Jinab-i-Ustad 'Abdu'l-Karim, upon him be God's peace. Half of the remainder He bestowed upon him, and the other half upon that honored one. Blessed are those souls who hold fast to the fear of God and are engaged in service. This ephemeral one beseeches God to assist His party, one and all, in serving His Cause. Verily, He has power over all things.

And as for what was asked about shop equipment that is necessary for work and trade - whether Huququ'llah must be paid on these or whether they fall under the rule of household furnishings - after submission before His presence, He said that the rule of household furnishings applies to them.

As for the mention of the son of Jinab-i-Aqa 'Ali Nur, upon them both be Baha'u'llah's peace, it was submitted and attained the honor of His hearing. His mention and that of the souls mentioned have flowed from the Pen of Glory. God willing, may they attain unto it and be set ablaze with such a fire that the barking ones shall not prevent them, nay, shall not even be able to make mention of them. Thus has spoken the Lord:

He is God, there is no God but Him

O Zayn! Give glad tidings to My loved ones of My remembrance of them, My attention to them, and My turning toward them. The Pen has ever been occupied with mention of

عرض شد فرمودند یا زین نفوسیکه بحکم کتاب عاملند اعلی الخلق لدی الحق مذکورند شکی نبوده و نیست که آنچه از افق سماء امر الهی اشراق مینماید محض حکمت و مصلحت خود عباد است و این وجوهات جزئیّه هم لایق ذکر نه و لکن چون عامل لوجه الله عمل مینماید محبوبست اگر یک حبه باشد اکیلی خرمهای عالم است بشّر بذکری و عنایتی و قبولی لیفرح و یکون من الشاکرین انتی

حسب الأمر سه تومان از حقوق مذکور از جناب استاد عبدالکریم علیه سلام الله گرفته شد مابقی نصفش را بخود او واگذار فرمودند و نصف دیگر را بآنحضرت طوبی از برای نفوسیکه بتقوی الله متمسکند و بخدمت مشغول اینفانی از حق سائل که حزب خود را طراً مؤید فرماید بر خدمت امراته علی کلتیء قدیر

و اینکه سؤال نموده از اسباب دکان که بجهت کسب و شغل لازم است باید حقوق الله از آنها داده شود یا آنکه حکم اسباب بیت را دارد بعد از عرض تلقاء وجه فرمودند حکم اساس بیت بر آن جاری انتی

اینکه ذکر ابن جناب آقا علی نور علیهما ۶۶ ۹ [بهاء الله] را فرمودند عرض شد و بشرف اصغا فائز ذکر او و نفوس مذکوره از قلم عزّ جاری انشاء الله بآن فائز شوند و مشتعل گردند اشتعالیکه ناعقین ایشانرا منع نمایند بلکه قادر بر ذکر نباشند هذا ما قاله المولی

هو الله لا اله الا هو

یا زین بشّر احبائی بذکری آیاهم و توجّهی بهم و اقبالی الیهم قلم لازال بذکر دوستان الهی مشغول امروز جمیع ذرات بر مظلومیت اینمظلوم نوحه مینمایند چه که وارد شد بر او آنچه که بر احدی وارد نشد اهل عالم گویا کم بود که حال اهل بیان بر اعراض قیام نموده اند عوض تصدیق تکذیب و مقام اقبال اعراض و حین تسلیم انکار از آن نفوس ظاهر خوب و صباای نقطه را شنیدند میفرماید شجره اثبات باعراض از او از نفی میشود ملاحظه نمائید مبشّر بآن عظمت چه ذکر فرموده و اهل بیان چه کرده اند تصیح الصخرة و یوح الغمام و تبکی

the friends of God. Today all atoms lament the oppression of this Wronged One, for there has befallen Him that which has befallen no one else. As if the people of the world were not enough, now the people of the Bayan have arisen in opposition. Instead of acceptance they show rejection, in place of turning toward they turn away, and at the time of submission they show denial. Well have they heeded the counsels of the Point! He says that the Tree of Affirmation becomes negation through turning away from Him. Observe what mention the Herald made in such greatness, and what the people of the Bayan have done. The rocks cry out, the clouds lament, and the eyes of the near ones weep. Convey greetings from the Wronged One to each of the souls mentioned and make mention of them. Some time ago We mentioned the Deputy and sent a brief Tablet. Now again mention has been made of the one bearing the name of God (66) M.H. and of the friends. We beseech God not to deprive any of them of the Most Exalted Word, for all that is witnessed shall return to nothingness, but the Word of God has been and shall ever be enduring. Blessed is he who has attained unto it, recognized its station, and held fast to the cord of love for it. Woe unto the heedless!

And as for the mention of Jinab-i-Aqa Rajab-'Ali, upon him be God's peace, this is what the tongue of the Lord has spoken:

He is the All-Knowing, the All-Informed

O Rajab-'Ali! The world has been encompassed by the smoke of heedlessness - that smoke which was mentioned in the Tablets and about which people would inquire has appeared. These are souls who have arisen to oppose without any cause, and with the utmost deceit and cunning strive to lead poor souls astray. The dust of ignorance, like a disease of the eyes, has prevented them from beholding the effulgent rays of the Sun of Revelation. They have forgotten the counsels of the Most Exalted Pen and have erased the words inscribed in the Crimson Book. Beseech the True One, exalted be His glory, to have mercy upon His servants. O Rajab, ask God that never again in the world may the likes of the Shi'ih arise - that is, that such unfairness and cruelty may not appear. They perpetrated injustices unprecedented and unparalleled. Now certain followers of the Bayan walk in the path of those souls and cling to their ways. Say: O my Lord! Protect us from the evil of every deceiver and schemer. Verily, Thou art the Most Merciful of the merciful. Rejoice in My remembrance of thee and be of the thankful ones.

By the life of our Lord! If a soul were to comprehend, as it ought to be comprehended, the shrill voice of the Most Exalted Pen, he would become aware of the oppression inflicted

عیون المقربین نفوس مذکوره هر یک را از قبل مظلوم سلام برسانید و ذکر نمائید چندی قبل نایب را ذکر نمودیم و لوح مختصری ارسال شد حال هم مجدّد جناب اسم ۶۶ [الله] مه ذکر ایشان و دوستانرا نموده از حقّ میطلبیم جمیع را از کلمه علیا محروم نفرماید چه که جمیع آنچه مشاهده میشود بفنا راجع ولكن کلمه الله باقی بوده و خواهد بود طوبی لمن فاز بها و عرف مقامها و تمسک بجبل حبها و ویل للغافلین انتهى و اینکه ذکر جناب آقا رجعیل علیه سلام الله را فرمودند هذا ما نطق به لسان المولی

هو العلیم الخبیر

یا رجعیل عالم را دخان غفلت احاطه نموده آن دخانیکه در الواح مذکور و ناس از او استفسار مینمودند ظاهر شد و آن نفوسی هستند که من غیر جهت بر اعراض قیام نموده اند بکمال مکر و خدعه در اضلال ناس بیچاره ساعیند غبار نادانی بمثابه رمد عیون را از مشاهده اشراقات انوار آفتاب ظهور منع نموده وصایای قلم اعلی را فراموش کرده اند و بیانات مسطوره در صحیفه حمرا را محو نموده اند از حقّ جلّ جلاله بطلبید بر عباد خود رحم فرماید یا رجب قبل علی از خدا بخواه که دیگر در عالم امثال شیعه پا نگیرد یعنی ظاهر نشود آن بی انصافها و بیروتها ظلی از ایشان در وجود آمد که شبیه و نظیر نداشته و ندارد حال بعضی از اهل بیان بمثابه آن نفوس سالک و متمسک قل یا ربّ ارحمنا من شرّ کلّ خادع مکار آنک انت ارحم الراحمین ان افرح بذکری ایّاک و کن من الشّاکین انتهى

لعمر ربّنا اگر نفسی صریح قلم اعلی را علی ما ینبغی ادراک نماید بر مظلومیّت نفس مبارک آگاه شود اقلّا اگر بما ینبغی عمل نماید به ما تشّعل به النار مشغول نشود باید عباد بر خود رحم نمایند و خود را مورد غضب و سخط الهی ننمایند اکثری پیچزند و باوهم متشبّث و از خود هم بصر و سمعی ندارند انّا لله و انّا الیه راجعون

حسب الأمر سواد لوح جناب آقا رجعیل مع بیانات مبارکه که در جواب دستخطّ ثانی مخصوص آنحضرت عنایت شده اگر باطراف ارسال شود محبوبست لعلّ الناس یتذکرون و

upon the Blessed Being. At least if he cannot act as he ought, he should not engage in that which would kindle the fire. The servants must have mercy upon themselves and not make themselves the objects of divine wrath and anger. Most are unaware and cling to vain imaginings, and have neither sight nor hearing of their own. We are God's and unto Him shall we return.

According to His command, it would be desirable if copies of the Tablet to Aqa Rajab-'Ali, together with the blessed utterances revealed in response to his second letter specifically for him, were sent to various regions, that perchance the people may take heed and recognize. It would also be desirable if Jinab-i-Aqa Mirza Habibu'llah, upon him be God's peace, were to make copies.

Regarding the several bound volumes that someone from Dawlatabad sent to your honor and which volumes have remained until now - what you wrote about this matter was presented. According to His command: let them remain for now. The Shaykh has not come and no news has been received from him.

Regarding what you wrote about the envelope addressed to the honored and beloved Haji Nabil-i-Musafir, upon him be the glory of God - if possible send it and write that it arrived some time ago but due to the disturbances its dispatch was delayed.

The mention of the spiritual friend Aqa Muhammad Hasan, upon him be God's peace, was presented in the Most Holy and Most Exalted Presence. He said: We have not forgotten him and will not forget him. He has always been and continues to be remembered. This servant also sends greetings to him and beseeches the True One, exalted be His glory, that He may grant him his hopes and ordain for him from the Most Exalted Pen that which is the cause of joy and gladness. He said: We have mentioned Our Most Truthful Name as befits Him and beyond.

Your third letter, which was adorned with the date of the 22nd of the month of Sha'ban, gave new life to the spirit and bestowed fresh joy. Praise and thanksgiving be unto the peerless Lord that blessings arrive continuously.

Concerning the mention of the ascension of the honored Aqa Mirza Muhammad, upon him be the Glory of God and His forgiveness, which was written - this was presented at the Most Exalted Place, and this is what the Lord uttered: "O Zayn! We bear witness to his acceptance and his faith, and his confession of the blessed word 'There is no God but God,' and his recognition of that which was revealed from the Supreme Pen

يعرفون جناب آقا میرزا حبیب‌الله علیه سلام الله هم اگر سواد بردارند محبوبست

اینکه در باره چند جزو مجلد که از دولت‌آباد شخصی خدمت آنحضرت فرستاده و تا حال آن اجزاء مانده آنچه در این باب مرقوم فرمودند عرض شد حسب الامر آنکه حال توقف نمایند جناب شیخ نیامده و خبری هم از او نرسیده

اینکه در باره پاکت باسم محبوب مکرم جناب حاجی نبیل مسافر علیه بهاء الله مرقوم داشتند اگر بشود ارسال دارند و بنویسند که مدتهاست رسیده ولكن نظر بانقلابات در ارسال توقف رفت

ذکر حبیب روحانی جناب آقا محمد حسن علیه سلام الله در محضر امنع اقدس باصفا فائز فرمودند ما او را فراموش ننموده و تمینمائیم لازل مذکور بوده و هست انتہی اینعید هم بایشان سلام میرسانم و از حق جلّ جلاله میطلبم که ایشانرا بآنچه آملند برساند و از قلم اعلی از برای ایشان مقدر فرماید آنچه را که سبب بهجت و سرور است فرمودند قد ذکرنا اسمنا الأصدق بما ینبغی له و فوقه انتہی

دستخط ثالث آنحضرت که بتاريخ ۲۲ شهر شعبان مزین بود روح را انتعاش جدید بخشید و فرح تازه بخشود یگذا خداوند بیانند را شکر و ثنا که نعمت پی در پی میرسد

اینکه ذکر صعود مرفوع جناب آقا میرزا محمد علیه ۹۶۹ [بهاء الله] و غفرانه را مرقوم داشتند در مقام اعلی عرض شد هذا ما نطق به المولی یا زین شهادت میدهم بر اقبال و ایمان او و اقرار او بکلمه مبارکه لا اله الا الله و اعتراف او بآنچه از قلم اعلی در کتاب الهی نازل و از حق جلّ جلاله میطلبم او را از جمیع نقایص بآب عنایت مطهر فرماید و در بحر غفران متغمس نماید

یا الهی اسألك ببحر جودک و سماء کرمک بأن تغفر عبدک الذی صعد الیک و کفر عنه خطیئاته و جبراته انک انت الغفور الکریم انتہی

in the Divine Book. We beseech the True One, exalted be His glory, to cleanse him of all imperfections with the water of His grace and to immerse him in the ocean of forgiveness.

“O my God! I beseech Thee by the ocean of Thy generosity and the heaven of Thy bounty to forgive Thy servant who hath ascended unto Thee, and to remit his sins and transgressions. Verily, Thou art the All-Forgiving, the All-Generous.”

Praise be to God, they were repeatedly mentioned. This servant also beseeches the True One, exalted be His glory, not to withhold from him the wonders of His grace nor deprive him from the ocean of His mercy.

Mention was made of Aqa Muhammad Husayn, son of the known one, upon them both be the Glory of God. After this was presented, He said: “O Muhammad-Qabli-Husayn! We beseech God to ordain for thee what thou hast desired and to forgive thee through His grace, His generosity and His favors. Verily, He is the One Who hath power over what He willeth, and He is the All-Forgiving, the All-Kind.”

Concerning what you wrote about the middle son of Aqa ‘Ali-Nur, upon them be the peace of God - this was presented and He said: “O Zayn! Nur and his relatives have never been forgotten in the presence of the Wronged One. God willing, may they be assisted to that which will cause their eternal and enduring mention and preserve them from the evil of the barking ones. Today all must pray for one another and seek protection from the True One. Coming to this place at this time would be unwise, as many have come this year. The opposers are intervening and are heedless of what God hath willed. Each day they cling to a cord and grasp the hem of vain imaginings. May God grant justice and adorn the horizon of the world with the light of equity.”

Mention was made of His Holiness the Name of God Jamal, upon him be all His Most Glorious Glory. He hath endured many hardships in the path of God and, praise be to God, hath attained unto the word of contentment. Continually from the blessed Tongue is heard concerning him that which is the greatest testimony to his humility, submissiveness, self-effacement and his arising to serve the Cause of God. If possible, your honor should convey this glad tidings to him.

The stockings of the Leaf, upon her be the Glory of God, which were sent through the beloved heart, the honored Ibn-i-Abhar, upon him be the praise of God, the Lord of Power, arrived at the Household. All showed the utmost appreciation, and each of the members of the pavilion of grandeur and glory sends special greetings. His Holiness the Name of God Asdaq,

لله الحمد مکرر بذکر فائز شدند اینعبد هم از حقّ جلّ جلاله مسئلت مینماید که او را از بدایع فضالش منع ننماید و از بحر رحمت محروم نسازد

ذکر جناب آقا محمد حسین ابن جناب معلوم علیهما ۹۶ [بهاء الله] را فرموده بودند بعد از عرض فرمودند یا محمد قبل حسین نسأل الله بأن یقدر لک ما اردته ویغفرک بفضلہ و جوده و الطافہ انه هو المقتدر علی ما یشاء و هو الغفور العطوف انتهى

اینکه در باره ابن اوسط جناب آقا علی نور علیهم سلام الله مرقوم داشتید عرض شد فرمودند یا زین لازال نور و بستگانش نزد مظلوم مذکور فراموش نشده اند انشاء الله مؤید شوند بر امریکه سبب ذکر باقی دائمی شود و ایشانرا از شر ناعقین محفوظ دارد امروز باید کل یکدیگر را دعا کنند و از حقّ حفظ طلب نمایند توجه باین شطر حال از حکمت خارج چه که این سنه بسیار آمده اند معرضین حایلند و از ما اراده الله غافل هر یوم بجلی متمسکند و بذیل وهمی از او هام متشبث حقّ انصاف عطا فرماید و افق عالم را بنور عدل بیاراید انتهى

از حضرت اسم ۹۶ [الله] جمال علیه من کلّ ۹ [بهاء] اباه ذکر فرموده بودند ایشان فی سبیل الله بسیار زحمت کشیده اند و الحمد لله بکلهء رضا فائز گشته اند لازال از لسان مبارک استماع میشود در باره ایشان آنچه که شاهد اعظم است بر خضوع و خشوع و فنا و قیام ایشان بر خدمت امر الله اگر بشود آنحضرت این بشارت را نزد ایشان ارسال دارند هو الله

الحمد عزّزنا عنایة الله رباع کتب چهارم رسید عناصر اربعه و اسطقتسات اربعه هر یک از نفحات آن قسمت کامل برد اگرچه برأی متأخرین عناصر از تعداد متقدّمین تجاوز نموده العلم عند الله و الأمر بیده یعطی و یمنع بلهم و یسک و هو العلیم الحکیم باری

بعد از قرائت و اطلاع و بعد از عرض این جواب از ملکوت بیان ظاهر قوله جلّ جلاله یا زین غبار و دخان ظنون و او هام احاطه نموده غافلین و جاهلین به ما عندهم تمسک جسته از ما عند الله محروم مانده اند چهار نفر از اهل

upon him be all His Most Glorious Glory, is adorned with wondrous mention upon the arrival of each letter from your honor. In truth, this time is the springtime of death, for its mention flows from the Supreme Pen. This evanescent servant conveys greetings, praise and glory to all the friends of that land, and beseeches from the True One, exalted be His glory, confirmation and success for each one. Verily, He is worthy of response and He is the All-Hearing, the All-Seeing. Praise, remembrance and glory be upon your honor, upon those who are with you, and upon the sincere servants of God. And praise be to God, the Lord of the worlds.

The servant On the 9th of the honored month of Shawwal 1302:

He is God

Praise be to God! God's grace has honored us with the fourth letter of Book Four. Each of the four elements and the four fundamentals received their full portion of its fragrances. Although in the view of later thinkers the elements have exceeded the number given by the ancients, knowledge is with God and the command is in His hand - He gives and withholds, He inspires and restrains, and He is the All-Knowing, the All-Wise.

After reading and becoming informed, and after submitting this response, there appeared from the Kingdom of Utterance these words - exalted be His glory: "O Zayn! The dust and smoke of idle fancies and vain imaginings have encompassed all. The heedless and ignorant have clung to what they possess and remain deprived of what is with God. Four persons from the people of Manshad have sent a letter in opposition to God and in rejection of Him, and that letter bore witness to sheer ignorance and absolute tyranny. What was befitting as an answer has appeared from the Most Great Sea. If God should will it, your eyes shall be gladdened by beholding it. Glory be to God! How many heedless servants are to be seen! Thou shalt read and know the stations of those who have disbelieved in God, the Lord of the worlds."

Four persons from the people of Manshad sent a letter to the Most Holy Court and arranged according to their own desires that which befitted those heedless souls. Strange that the letter of those people was incomplete, meaning that due to the intensity of their hatred and animosity, they omitted the divine mention at its beginning. What was hidden in their hearts was revealed, for this is the Day when secrets are unveiled. Everyone is occupied with their own vain imaginings, save those whom God has willed otherwise.

The letter which this servant wrote in reply, containing divine utterances, is being sent so that your honor may observe

منشاد اعتراضاً علی الله و اعراضاً عنه مکتوبی
ارسال نموده‌اند و انمکتوب از جهل بحت و ظلم
بات حکایت مینمود آنچه سزاوار بود جواب از
بحر اعظم ظاهر لو شاء الله تقرر عینک بمشاهده
سبحان الله چه مقدار عباد غافل مشاهده میشوند
تقرء و تعرف مقامات الذین کفروا بالله رب
العالمین انتهى

چهار نفر از اهل منشاد ورقه‌ئی بساحت اقدس
ارسال داشته‌اند و بهواهای خود ترتیب داده‌اند
آنچه را که لایق خود آن نفوس غافله بوده عجب
در اینکه مکتوب آنقوم ابتر بوده یعنی از شدت
ضعیفه و بغضا ذکر الهی را در اول نوشته ترک
نموده‌اند آنچه در قلوب مستور مکشوف چه
که یوم تبلی السرائر است هر کسی بوهیم خود
مشغول الا من شاء الله

مکتوبیکه این عبد در جواب نوشته و حاوی
بیانات الهیه است ارسال میشود تا آنحضرت
ملاحظه فرمایند و بر مراتب ایمان و ایقان بعضی
آگاه شوند جواب به ارض یاء ارسال شد که
به منشاد برسانند آنحضرت هم اگر سواد فرمایند
و ببعض جهات بفراستند لدی الله مقبول است
شاید ناس جاهل بمجدد بیئر اوهام و ظنون مبتلا
نشوند الامر بید الله و هو علی کلشی قدیر

عرض دیگر جواب دستخطهای آنحضرت مدتی
از قبل نوشته شد و لکن در ارسال تعویق رفت
چه که اسباب دیگر بمیان آمد و امورات دیگر
احداث شد لذا امید عفو است مسافرن علیهم
سلام الله وارد و آنچه با ایشان بود رسید از حق
جلّ جلاله سائل و آمل هر یک را اجر کامل
عطا فرماید انه علی کلشی قدیر الباء علیکم و علی
اهله

خادم فی ۱۵ شهر ذی الحجة الحرام سنة ۱۳۰۲

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YIA.191x

it and become aware of the degrees of faith and certitude of some. The reply was sent to the Land of Ya to be delivered to Manshad. If your honor should make copies and send them to certain places, this would be acceptable in the sight of God. Perhaps the ignorant people will not again fall prey to the well of idle fancies and vain imaginings. The Command is in God's hand, and He has power over all things.

Another submission: The response to your honor's letters was written some time ago, but there was delay in sending them as other matters arose and other affairs occurred. Therefore, I hope for forgiveness. The travelers, upon them be God's peace, arrived and what was with them was received. I beseech and hope from God, exalted be His glory, that He may grant each one a complete reward. Verily, He has power over all things. The Glory be upon you and upon your family.

The servant, 15th of the sacred month of Dhi'l-Hajjih 1302

BRL_HUQUQ#007x, COC#1103x, ADMS#116

BH00432

To: Haji Ahmad who Emigrated Towards God et al., in Sarchah
Date: 1302-12-18 [1885-Sep-28]

- 1 In the Name of Our Lord, the Most Invincible, the Most Holy, the Most Great, the Most Exalted, the Most Glorious! 1 بِسْمِ رَبِّنا الْأَمْعِ الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 The essence of praise and glorification befitteth the Lord of Names, Who hath conquered the cities of the hearts of them that are endued with understanding through the hosts of utterance and expression. From time immemorial, out of pure bounty and grace, He hath summoned the peoples of the world to the most exalted horizon. His mercy hath ever preceded all else, and His grace hath outstripped all things. Every tongue proclaimeth His greatness and every face is turned toward His horizon. The oceans of the world bear witness to His grandeur and the heavens testify to His exaltation. The transgressions of the peoples of the world have not withheld His favors, nor have the errors of nations stayed His Will. He eraseth whatsoever He willeth and confirmeth whatsoever He pleaseth. The pavilion of power hath been raised through His Name and the tabernacle of world order hath been pitched by His Will. Exalted be 2 جوهر حمد و ثنا مالک اسماء را لایق و سزا که بجنود ذکر و بیان مدائن قلوب اهل عرفانرا مستخر فرمود لازال محض اظهار جود و کرم اهل عالم را بافق اعلى دعوت نمود در جميع احوال رحمتش سبقت داشت و فضلش پيشی گرفت هر لسانی بر عظمتش ناطق و هر وجهی بافکش متوجه دریاهاى عالم دليل بر عظمتش و آسمانها گواه رفعتش عصيان اهل عالم عنایتش را منع نمود و خطاهای امم اراده اش را بازداشت محو میفرماید آنچه را اراده نماید و ثبت میکند آنچه را بخواهد خبای اقتدار باشمش مرتفع و خیمهء نظم عالم باراده اش منصوب تعالی شأنه و تعالی عزّه و تعالت عظمته و قدرته و تعالت شوکت و کبریائنه

His station, exalted be His might, exalted be His grandeur and power, and exalted be His glory and majesty!

- 3 Alas, alas! Souls that are defiled with fancy and vain imaginings are incapable of drawing nigh unto Him. Pure sanctification and complete detachment are required for one to attain unto the lights of the Kingdom and taste the sweetness of the utterance of the All-Merciful. Now the peoples of the world are observed to be veiled and deprived of the supreme blessing, for the flesh and blood of most are commingled with tales and sayings and the conditions of names and the differences of things. Glory be to God! How can such souls be worthy of this Court and befitting of this station, unless the True One, exalted be His glory, should through His power create servants who are capable of hearkening unto the call and worthy of beholding the Most Exalted Horizon? Verily our Lord, the All-Merciful, is the One Who hath power over whatsoever He willeth through His Word "Be" and it is!

3 فَاه آه نفوس آلوده بظنون و اوهام قادر بر تقرب نه تقدیس بحت باید و تنزیه بات شاید تا نفسی بانوار ملکوت فائز گردد و حلاوت بیان رحمن را بیابد حال که خلق عالم محجوب مشاهده میشوند و از نعمت کبری ممنوع چه که لحم و دم اکثری بقصه‌ها و گفته‌ها و شئونات اسماء و اختلافات اشیاء ممزوج سبحان الله چنین نفوس کجا لایق این بساطند و کجا قابل این مقام مگر نفس حق جل جلاله بید قدرت عبادی خلق فرماید که قابل اصغاء ندا و لایق مشاهده افق اعلی باشند آن ربنا الرحمن هو المقتدر علی ما یشاء بقوله کن فیکون

- 4 Glory be unto Thee, O God of Names and Sovereign over all things! The servant testifieth that Thou wert alone and single; no one was seen to champion Thy Cause or arise to serve Thee. Thou didst stand alone before the faces of the world in days wherein the hearts of Thy servants were agitated, and Thou didst call all to the ultimate goal, the most exalted station, and the highest summit. When the horizon of proof was illumined and that which was treasured in the storehouse of knowledge was manifested, Thine enemies who claim adherence to the Bayan emerged from behind the veils and perpetrated that which caused the dwellers of the cities of certitude to lament. I beseech Thee, O Thou Desire of the world and Lord of the nations, by Thy Most Great Name, to assist Thy Cause through Thyself and Thy Will and Thy Purpose. Verily Thou art the Omnipotent over what Thou willest. There is none other God but Thee, the Almighty, the All-Powerful.

4 سبحانک یا اله الأسماء و المهیمن علی الأشیاء یشهد الخادم بآنک کنت فرداً واحداً لم یر احداً ی نصر امرک او یقوم علی خدمتک قت وحده امام وجوه العالم فی ایام اضطربت فیها افئدة عبادک و دعوت الکّل الی الغایه القصوی و المقام الأعلی و الذروة العلیا فلما انار افق البرهان و ظهر ما کان فی کز العرفان خرجوا عن خلف الحجابات اعدائک الذین ینسبون انفسهم بالبیان و ارتکبوا ما ناح به اهل مدائن الایقان استلک یا مقصود العالم و مالک الأمم باسمک الأعظم بأن تنصر امرک بنفسک و مشیتک و ارادتک انک انت المقتدر علی ما یشاء لا اله الا انت القوی القدير

- 5 Thereafter, thy letter was received. Praise be to God, the fragrance of love wafted therefrom and the light of faith shone from its horizon. After it was read and perused, it was presented before the countenance of the Lord of all mankind. This is what the Tongue of Grandeur hath spoken in reply, blessed and exalted be His Word:

5 و بعد نامه آنجناب رسید الحمد لله نفحه محبت از او ساطع و متضوع و نور ایمان از افقش لاخ و بعد از قرائت و اطلاع قصد مقام نموده تلقاء وجه مولی الانام عرض شد هذا ما نطق به لسان العظمة فی الجواب قوله تبارک و تعالی

- 6 In My Name, the Wronged One, the Prisoner:

6 بسمی المظلوم المسجون

- 7 O Ahmad! The divine Bird hath been imprisoned in the talons of the enemy. The Sun at the horizon of inner meaning hath been veiled by dark clouds from the light, and the Euphrates of the All-Merciful's mercy hath been held back from flowing by the wickedness of souls. At a time when that which hath

7 یا احمد طیر الهی تحت مخالب اعدا گرفتار آفتاب افق معانی را سحاب تیره از نور منع نموده و فوات رحمت رحمانرا شقاوت نفوس از جریان بازداشته مقامیکه معادل کتب قبل و بعد از سماء مشیتش نازل بعضی از اهل بیان بر ضرش

been revealed from the heaven of His Will is equivalent to all the books of the past and future, some among the people of the Bayan have risen against Him. It seemeth they are not content with shedding His most pure blood. Those who are heedless and unaware of the root of the Cause claim knowledge and have arisen to mislead receptive souls. Like unto the Shi'is they have aimed at the station of the Divine Unity. Throughout ages and centuries they occupied themselves with mention of the Truth from pulpits and praised their own beliefs, yet after the appearance of the Sun of Truth, all engaged in cursing and execration from pulpits in mosques, gatherings and assemblies. Finally both the learned and the ignorant pronounced Him an infidel and issued the death warrant for His most pure blood.

قیام نموده اند گویا بسفک دم اطهرش قناعت ننمایند نفوسی که از اصل امر غافل و بیخبرند دعوی علم نموده بر اضلال نفوس مقبله قیام کرده اند بمثابه شیعه قصد مقام احدیه نموده اند در قرون و اعصار بر منابر بذکر حق مشغول و بثنای عقاید خود ناطق و بعد از ظهور آفتاب حقیقت کل بسبب و لعن در مساجد بر منابر و مجالس و محافل مشغول بالآخره از عالم و جاهل حکم بر کفرش نمودند و بر سفک دم اطهرش فتوی دادند

- 8 Now too the people of the Bayan cling to such vain imaginings and hold fast to such idle fancies. O people of God! With penetrating vision, attentive ears, pure tongues and illumined faces, behold and hearken and speak. Today the people of Baha are those who see none as existing save God and His loved ones. Say: Pass beyond the realm of names that ye may attain the Most Exalted Paradise which is the station of true unity. Today none but God is worthy of mention, for this is His Day and His Manifestation. The books of the world suffice not, and that which is with the peoples availeth not. With clear certitude and upright stance, arise for the Cause of God - such an arising that neither the doubts of the people of the Bayan nor the might of all in creation shall prevent or deprive you from the goal of all existence.

8 حال هم اهل بیان بآن اوهامات متمسک و بآن ظنون متشبث یا حزب الله بابصار جدید و اذن واعیه و السن طاهره و وجوه منوره به بینید و بشنویید و بگوئید امروز اهل بها نفوسی هستند جز حق و اولیائش را معدوم و مفقود مشاهده نمایند بگو از صراط اسماء بگذرید تا بجنّت علیا که مقام توحید حقیقی است فائز شوید امروز غیر الله لایق ذکر نه چه که یوم اوست و ظهور ظهور او کتب عالم کفایت ننماید و ما عند الأمم بکار نیاید بیقین مبین و رجل مستقیم بر امر الله قیام نمایند قیامی که شباهت اهل بیان و سطوت من فی الامکان شما را از مقصود عالمیان منع ننماید و محروم نسازد

- 9 Reflect upon the deeds and actions of the former people, and likewise upon their results and fruits, that perchance ye may not be deprived of the Lord of the Day of Judgment through the croaking of the crows and the deception of the deceivers. We convey greetings to the friends in that land and those round about, and We counsel them to that which hath been revealed from the Supreme Pen in the Tablets. O people of God! Whatsoever hath come to pass or shall come to pass was revealed aforetime in God's Book - with Him is the knowledge of all things in a clear Book.

9 در اعمال و افعال حزب قبل و همچنین در نتائج و ثمره آن تفکر نمائید که شاید بنعاق ناعقین و مکر خادعین از مالک یوم الدین محروم ننمایند دوستان آن ارض و من حولها کل را تکبیر میرسانیم و وصیت مینمائیم بآنچه که از قلم اعلی در الواح نازل شده یا حزب الله آنچه وارد شده و یا بشود کل از قبل در کتاب الهی نازل عنده علم کل شیء فی کتاب مبین

- 10 Likewise We convey greetings to the handmaidens of God in that land and give them the glad-tidings of God's grace and favor - exalted be His glory. All must engage in the remembrance of the Lord of all beings with utmost sanctity and detachment throughout the nights and days. By God's life! He hath ordained for His loved ones and handmaidens that which shall bring joy to the eyes and gladness to the hearts and souls.

10 و همچنین اماء الله آن ارض را تکبیر میرسانیم و بعنایت و شفقت حق جلّ جلاله بشارت میدهیم باید کل بکمال تقدیس و تنزیه در لیالی و ایام بذکر مالک انام مشغول باشند لعمر الله قد قدر لأولیائی و امائی ما تقرّ به العیون و تسرّ به الأفئدة و القلوب

- 11 O Ahmad! Give praise to the Goal of the world that He granted thee the grace to witness, meet, hearken and stand before His presence. By God's life! Each of these mentioned stations cannot be equaled by the world and all that is therein. The nature of this world is that its Owner hath abandoned it and left it to others. In such case what value can be attached to it that one should be saddened or gladdened by it? Its existence is affliction and its absence is trial. Blessed are the people of Baha, meaning those souls who soar on the wings of love and detachment and behold themselves free and independent of the world and all its peoples in this day.
- 12 On this Sunday, the eighteenth of the month of Hajj, this Wronged One was seated upon the carpet sent by that honored one, which had been forwarded previously, in the Mansion of Mazra'ih, engaged in these remembrances: "Blessed art thou, and blessed is thy son, and blessed are they that are with thee. By the life of God! Verily he who hath ascended is in a glorious station and a radiant spot." This ephemeral servant submits that the world is once again encompassed by the vain imaginings of false souls. The party of God must protect itself through His Name. The enemy appears in the guise of friendship to steal away the pearl of the love of Truth. Were Satan to appear in his own garment, no soul would be attracted to him, but he comes in the garment of the people of truth and engages in praise and glorification for the purpose of leading astray. This servant has ever beseeched and hoped from the true Omnipotent One that He may protect His loved ones from the evil of Satan. Verily, He has power over all things.
- 13 Some time ago, two Most Holy, Most Exalted Tablets were revealed and sent specifically to that honored one, wherein mention was made from the Supreme Pen of the departed and forgiven one who ascended unto God. They attained to that which had been the hope of those near and sincere ones. The other Tablets which were requested in His presence were given to the honored friend, His Eminence Amin, Haji Mirza Abu'l-Hasan, upon him be the glory of God and His favor, to be delivered to that honored one, and especially in these days he was written to with emphasis to send them.
- 14 Concerning what was written about the receipt of the trust, whatever reached that honored one reached this servant. That honored one has been and is, by God's grace, trustworthy. There is no room for doubt or uncertainty in this matter. Praise be to our Lord Who guided me and guided you to His path, made clear to us His way, manifested to us His evidence, showed us the horizon of His revelation, and made us hear
- یا احمد حمد کن مقصود عالم را که ترا توفیق عطا فرمود بر مشاهده و لقا و اصفا و قیام امام وجهش لعمر الله با هر یک از این مقامات مذکوره عالم و ما فيه معادله ننماید شأن دنیا آنکه مالکش از او گذشته و بغیر گذاشته در ایصورت چه قدری بر او ملحوظ که انسان از او مکرر و یا ملول و یا مسرور شود بودش بلا و دوشن ایتلا طوبی لأهل البهء یعنی نفوسیکه بجناحین محبت و انقطاع طیران مینمایند و خود را از عالم و عالمیان فارغ و آزاد مشاهده میکنند
- در این یوم که یوم یکشنبه هیجدهم شهر حج است این مظلوم بر غالیچهء مرسله آن جناب که از قبل فرستاده بودند در قصر مزرعه جالس و باین اذکار مشغول طوبی لک و لابنک و لمن معک لعمر الله انّ الذی صعد الله فی مقام کریم و مقرر منیر انتهی این خادم فانی عرض مینماید عالم را مجدد اوهمات نفوس کاذبه احاطه نموده حزب الهی باید باشمش خود را حفظ نماید دشمن بلباس دوستی درآید و لؤلؤ محبت حق را بر باید شیاطین اگر باثواب خود ظاهر شوند هیچ نفسی اقبال ننماید ولکن بلباس اهل حق درآیند و بذکر و ثنا اشتغال نمایند لأجل اضلال لازال این عبد از مقتدر حقیقی سائل و آمل که اولیاء خود را از شر شیاطین حفظ فرماید الله علی کل شیء قدیر
- چندی قبل دو لوح اقدس مخصوص آن جناب نازل و ارسال شد و ذکر مرحوم مغفور مرفوع الذی صعد الی الله در آن لوح از قلم اعلی نازل فائز شدند بآنچه که امل مقربین و مخلصین بوده و الواح اخری که در حضور طلب نمودند بجناب حبیب مکرّم جناب امین حاجی میرزا ابوالحسن علیه بهاء الله و عنایتہ داده شد که بآن جناب برسانند و مخصوص این ایام بایشان نوشته شد مع التّاکید ارسال دارد
- اینکه در بارهء وصول امانت مرقوم داشتند آنچه بآن جناب رسید باین عبد رسید آن جناب بفضل الهی امین بوده و هستند شک و ریب در این فقره جایز نه الحمد لرّبنا الذی هدانی و هداکم الی صراطه و اوضح لنا سبيله و اظهر لنا دلیله و اشهدنا افق وحیه و اسمعنا ندائه نسئله بأن یحفظنا من شرّ

His call. We beseech Him to protect us from the evil of His enemies and the wickedness of His servants. Verily, He is our Master and our Protector, our Guardian and our Provider, the One Who gives us life and causes us to die, and our Helper in recognizing His firm and mighty Cause.

اعدائه و اشرار عبادۀ الله هو مولينا و ولينا و حافظنا و رازقنا و محيينا و مميتنا و مؤيدنا على عرفان امره المبرم المتين

- 15 From my brother, His Eminence Aqa Mulla 'Ali-Akbar, upon him be the glory of God, also whatever should have arrived has arrived. This servant conveys greetings to him and gives him the glad tidings of God's favor, exalted be His glory, and the acceptance of what was sent. Blessed is he, happy is he.

15 و از اخوی جناب آقا ملا علی اکبر علیه بهاء الله هم آنچه باید برسد رسید این عبد خدمت ایشان تکبیر میرساند و بعنایت حقّ جلّ جلاله و قبول آنچه ارسال شده بشارت میدهد طوبی له هنیتاً له

- 16 And concerning what was written about the friends in that land, that they are engaged with utmost love and unity in the remembrance of God, exalted be His glory, and likewise all are holding fast to wisdom in such wise that the clamor of the heedless has subsided - after this matter was submitted in the Most Holy, Most Exalted Presence, these verses were revealed from the heaven of the favor of the Lord of Lords. His blessed and exalted Word:

16 و اینکه در باره دوستان آن ارض مرقوم که بکمال محبت و اتحاد بذکر حقّ جلّ جلاله مشغولند و همچنین کلّ بحکمت متمسک بشأنیکه ضوضاء غافلین ساکن این فقره بعد از عرض در ساحت امانع اقدس اعلی این آیات از سماء عنایت ربّ الأرباب نازل قوله تبارک و تعالی

- 17 O friends of Truth! He accepted all the tribulations of the earth and arose alone to promote the Cause. Neither the might of the people nor the clamor of men kept Him from mentioning and praising God. He revealed that which He willed. Had there been any worth or station in this world, He would surely not have accepted these tribulations. You must, with utmost joy and eagerness, ecstasy and gladness, be engaged in the mention of Truth, and despite the heedless ones, drink from the most exalted chalice and partake of the sealed wine. The adherence of God's loved ones to wisdom has been and is acceptable in His sight. Blessed are ye for having adhered to it, recognized its station and that which appears therefrom.

17 ای دوستان حقّ جمیع بلایای ارض را قبول نمود و وحده بر امر قیام فرمود سطوت قوم و ضوضاء ناس او را از ذکر و ثنا باز نداشت ظاهر فرمود آنچه را اراده نمود اگر از برای دنیا قدری و مقامی بود البته این بلایا را قبول نمی نمود باید بکمال شوق و اشتیاق و وجد و سرور بذکر حق ناطق باشید و رغماً للغافلین از قدح اعلی بنوشید و از رحیق مختوم بیاشامید تمسک اولیاء حقّ بحکمت لدی الله مقبول بوده و هست طوبی لکم بما تمسکتم بها و عرّفتم مقامها و ما یظهر منها

- 18 The Supreme Pen counsels all to steadfastness, and likewise all must supplicate God day and night to protect His servants from the vain imaginings of the past, lest there appear again in the world the likes of the Shi'ihis and those heedless souls. The deniers of the Bayan are occupied with the same vain imaginings and with utmost deceit and hypocrisy have arisen against the loved ones, and through outward love and friendship have afflicted and continue to afflict the people with the wilderness of idle fancies. I beseech God, exalted be His glory, to assist this party in such wise that they may regard all else save God as non-existent and as nothing. This is the station of true unity. Blessed is he who has adhered to it, detached from those who have hesitated in this Most Great, this mighty Cause.

18 قلم اعلی وصیت میفرماید کلّ را باستقامت و همچنین کلّ باید در لیلای و ایام از حقّ مسئلت نمایند که عباد خود را از اوهامات قبل حفظ فرماید که مجدّد مثل شیعه و آن نفوس غافله در عالم یافت نشود معرضین بیان بهمان اوهامات مشغولند و بکمال حیل و نفاق در صدد اولیا برآمده اند و بحسب ظاهر و دوستی ناس را در هیما اوهام مبتلا نموده و مینمایند انتی از حقّ جلّ جلاله میطلب این حزب را تأیید فرماید بشأنیکه ما سوی الله را معدوم و مفقود شمرند اینست مقام توحید حقیقی طوبی لمن تمسک به منقطعاً عن الدین توقّفوا فی هذا الأمر الأعظم العظیم

- 19 Concerning the late and forgiven His Honor Ibn, upon him be the Glory of God, the Most Glorious, what was written - the manifest and evident grace has shone forth from the horizon of divine bounty, both in the previously revealed Tablet and in other sublime and holy Tablets. Upon him be God's mercy, His grace, His compassion and His bounty. The one God is my witness that these are the days of death, for each of the steadfast loved ones who has ascended has been mentioned by the Supreme Pen - a mention that perishes not and changes not. Exalted is the mercy of our Lord and great is His bounty upon us. We beseech Him to protect us from the evil of His enemies and to draw us near unto Him in all conditions. Glory and praise and honor be upon you and upon God's loved ones who have drunk the wine of steadfastness from the hand of the bounty of their Lord, the Generous.
- 20 The servant 18th of Dhi'l-Hajjih-i-Haram 1302
- 21 The piece of brocade, the rifle and the cloak that were sent previously have arrived, and likewise the piece of brocade that was in Tehran has also arrived, and the brocade sent by His Honor Aqa 'Ali, upon him be the Glory of God, has also arrived. God willing, Tablets will be revealed and sent specifically for those mentioned and others, upon them be the Glory of God. I convey greetings to Ibn and the friends of that land. God willing, may each one be illumined with the light of steadfastness, arise to serve, and be engaged in divine mention. Verily, He is the Protector of the sincere ones and those possessed of certitude. And praise be to God, the Lord of the worlds.
- 19 در بارهٔ مرحوم مغفور جناب ابن علیه بهاء الله الأبهی مرقوم داشتند عنایت مشرقه لائحہ از افق فضل الہی ظاہر و باہر چہ در لوح منزل قبل و چہ در الواح منیعہ مقدسہٴ اخری علیہ رحمۃ اللہ و عنایتہ و شفقتہ و فضلہ خدای واحد شاہد است کہ این ایام ایام موت است چہ کہ ہر یک از محبین ثابتین کہ صعود نمودہ اند بذکر قلم اعلیٰ فائز شدہ اند ذکر کی کہ فنا بآن نرسد تغییر باو راہ نیابد جلّت رحمۃ ربّنا و عظم فضلہ علینا مسئلہ بآن یحفظنا من شرّ اعدائہ و یقرّبنا الیہ فی کلّ الأحوال البہاء و الذکر و الثناء علیکم و علی اولیاء اللہ الذین شربوا ریحیق الاستقامۃ من ید عطاء ربّہم الکریم
- 20 خادم فی ۱۸ شہر ذی الحجّۃ الحرام سنۃ ۱۳۰۲
- 21 فرد غالی و میل تنگ و لبّادہ کہ از قبل ارسال داشتند رسید و همچنین فرد غالی کہ در طهران بود آن ہم رسید و غالی مرسلہٴ جناب آقا علی علیہ بہاء اللہ ہم رسید و انشاء اللہ مخصوص مذکورین و سایرین علیہم بہاء اللہ لوح نازل و ارسال میشود ابن و دوستان آن ارض کلاً را سلام میرسانم انشاء اللہ ہر یک بنور استقامت منور و بر خدمت قائم و بذکر الہی ناطق باشند انّہ ولیّ المخلصین و الموقنین و الحمد للہ ربّ العالمین

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*To: Abu'l-Hasan-i-Ardikani (Haji Amin)**Date: 1302-12-28 [1885-Oct-8]*

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Praise be unto the Self-Subsisting Lord Who, after the Qa'im, arose with such arising as prevented all from arising, inasmuch as through the power of the Divine Word the foot of learning became unsteady and disturbed. Finding itself powerless to arise, it sat down - a sitting from which it hath not arisen
- 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهِيِّ
- 2 حمد حضرت قیومی را لایق و سزا کہ بعد از قائم بر امر قیام نمود قیامیکہ کل را از قیام منع نمود چہ کہ از سطوت کلمہٴ الہی پای علوم متزلزل و مضطرب چون خود را قادر بر قیام

to this day, as those possessed of vision among the divines and doctors of law have witnessed. When the Sun of Truth shed its radiance and the waves of the ocean of knowledge became manifest, these souls were seized with trembling and encompassed with perturbation, to such extent that the thread of their reason was severed and the bird of their faith took flight. The fire of hatred so encompassed them that it consumed their corrupt deeds.

ندید نشست نشستنیکه الی حین برنخواست چنانچه صاحبان بصر علما و فقها را مشاهده نمودند چون آفتاب حقیقت اشراق نمود و امواج بحر علم هویدا گشت زلزله آن نفوس را اخذ نمود و اضطراب احاطه کرد بشأنیکه رشتهء عقلشان گسیخت و طیر ایمانشان طیران نمود نار بغضا بشأنی احاطه کرد که اعمالهای فاسده را سوخت

3 What a blessed fire it was and what a blessed deed! Praise be to its hand and to its mighty arm!

3 چه خوش ناری بود و چه خوش کاری آفرین بر دست و بر بازویش باد

4 Glorified art Thou, O God of existence, Who art established upon the Throne of the visible realm! Thou hearest the sighs of the sincere ones and beholdest the tears of them that are nigh unto Thee, by reason of what hath befallen Thee at the hands of the people of the Bayan who have turned away from Thy proof and Thy testimony, and from Thy signs in which they claimed to believe through Thy Manifestation aforetime - although they who are endowed with vision behold how all the books of the world bow down before a word that hath proceeded from the mouth of Thy will in this Revelation whereby the cities of Thy knowledge and the gardens of Thy Cause have been adorned. I beseech Thee, O Creator of the heavens and Manifestation of Names, by Thy dominion and Thy might, and by the mysteries hidden in Thy knowledge, to protect Thy loved ones from the cawing of the cawers and the turning away of them that turn aside. Then send down, O my God, upon Thy friends a blessing from Thy presence, and ordain for them in every world of Thy worlds such good as shall profit Thy servants. There is no God but Thee, the All-Knowing, the All-Wise.

4 سبحانک یا اله الوجود و المستوی علی عرش الشهود تسمع زفرات المخلصین و تری عبرات المقرّبین بما ورد علیک من اهل البیان الذین اعرضوا عن حجتک و برهانک و عن آیاتک الّتی یّدعون الایمان بها بمظهر امرک من قبل مع انّ اهل البصر یرون خضوع کتب العالم عند کلمة خرجت من فم ارادتک فی هذا الظهور الّذی به تزینت مدائن عرفانک و حدائق امرک اسلک یا فاطر السّماء و مظهر الاسماء بملکوتک و جبروتک و الاسرار المکنونة فی علیک بأن تحفظ احبتک من نفاق النّاعقین و اعراض المعرضین ثمّ انزل یا الهی علی اولیائک برکة من عندک و قدر لهم فی کلّ عالم من عوالمک خیراً ینتفع به عبادک لا اله الا انت العلیم الحکیم

5 And thereafter the letter of that honored and dearly-loved one arrived, quickening the soul and bestowing upon the spirit a new life. If I were to say it was pure and limpid wine, I should speak truly and rightly—for it spread the banquet and brought gladness. And if I were to call it the Kawthar of meaning, that would be truer still—for it was adorned with the mention of the Beloved of the worlds. Whatever it was, it was a wondrous thing: it holdeth unheard-of mysteries, and revealeth unseen matters. All these are the handiwork of love. Glorified be God! What is this, that all are bewildered at his recognition? His word is potent and his decree prevaieth; all the lovers of the world are gathered beneath this banner. I beseech God that He may, at every moment, increase his grandeur; verily He is powerful and able to do all things. After reading it, and considering it, and becoming informed of its purport, I turned toward the Most Exalted Presence, and laid the whole

5 و بعد نامهء آنحیب مکرم رسید جانرا تازه نمود و روانرا روح تازه بخشود اگر بگویم راح مصفی بود راست و صحیح چه که بساط گسترد و نشاط آورد و اگر بگویم کوثر معنی بود اصح از قبل چه که مزین بود بذکر محبوب عالمیان هرچه بود شیء عجیب بود رمزهای نشنیده دارد امور ندیده اظهار نماید این کارها همه کار محبت است سبحان الله چه چیز است این کل متحرّک از عرفانش امرش نافذ و حکمش جاری جمیع عشاق عالم تحت این علم از حق میطلم در هر آن بر شوکتش بیفزاید اوست بر هر شیء قادر و توانا بعد از مشاهده و ملاحظه و اطلاع بمقام اعلی توجه نموده تمام تلقاء وجه مالک ظهور عرض شد هذا ما نطق

before the countenance of the Possessor of Manifestation. This is what the Tongue of Grandeur uttered in the Kingdom of Utterance—His glory be magnified:

- 6 O Amin, O Abu'l-Hasan! Upon thee be the Glory of God, Lord of the hidden and the manifest! Thy letter was presented, thy call was heard. Today a tongue hath appeared in all things and all utter the blessed words "Aid us then, O God of all worlds, against the people of tyranny." O Amin! Today the verses of God are cast upon all and pass before all, yet all are heedless save whom God willeth. Beseech God not to deprive His servants of the wine of His bounty. We have spoken with the tongue, with the finger have We rent asunder the veils, and by Our will have We made manifest the mysteries of the divine Books. Nevertheless, they are deaf, dumb, blind, and they neither understand, nor know, nor perceive.

به لسان العظمة في ملكوت البيان قوله جلّ جلاله

6 يا امين يا اباالحسن عليك بهاء الله مولى السرّ
والعلن نامهات عرض شد ندايت باصغا فائز
امروز در هر شيء لسانى ظاهر و كلّ بكلمه
مباركه فانصرنا يا اله العالمين على القوم الظالمين
ناطق يا امين امروز آيات الهى بر كل القا ميشود
و بر جميع مرور مينمايد ولكن كل غافل الا من
شاء الله از حق بطلب عباد را از رحيق عنايتش
محروم نفرمايد بلسان گفتيم و باصبع خرق حجاب
نموديم و باراده اسرار كتب الهى را ظاهر فرموديم
مع ذلك صمّ بكم عمى و هم لا يعقلون ولا يعلمون
ولا يشعرون

- 7 As to what thou didst write regarding attendance, it hath been some time since departure. Were thou to return to thy Source, it would be better for thee. In Arabic: "Come! Come!" In Persian: "Come! Come!" That thou mayest behold Him for Whose vision eyes were created. Come! Come! That thou mayest hear that for whose hearing ears were formed. Today the fire of the Divine Lote-Tree is ablaze and the light of the Divine Countenance is manifest and radiant. Blessed is the soul that hath been set aflame by its heat and illumined by its light.

7 اينكه در باره حضور نوشتى مدتهاست رفته لو
ترجع الى مبدئك هو خير لك عربى تعال تعال
عجمى بيا بيا لثرى من خلقت العيون لمشاهدته تعال
تعال لتسمع ما ذوت الآذان لاصغائه امروز نار
سدره مشتعل و نور وجه ظاهر و باهر طوبى از
براى نفسيكه بحار آن مشتعل شد و بانوار آن
منور گشت

- 8 The people have not known nor do they know the value of this Day. Ere long shall they utter the words "Oh, woe unto us!" With their own idle fancies and vain imaginings have they objected to the Truth. Such is the state of the heedless and the negligent. These souls are of those who for twelve hundred years cried out "O Lord!" and "O Vicegerent!" and "O Ali!" and "O Shaykh!", yet when at last He appeared for Whose appearance they had waited all this time, and through Whose utterance those very names were created, they occupied themselves with cursing and reviling Him from their pulpits. Then all the divines of Persia issued the decree for the shedding of His blood, and their followers - well known is what they said and did. By God! The Eye of Grandeur weepeth and the Point of Being lamenteth. Say: O servants! Reflect a little upon the deeds of those souls and upon their result and fruit. By the life of God! They are in manifest error and are among the most lost in the mighty Book.

8 قوم قدر يوم را ندانسته و نميدانند عنقریب بکلمه
يا حيرة علينا ناطق گردند باوهام و ظنون خود
بر حق اعتراض نموده اند اينست شأن غافلين و
تارکين اين نفوس از آن نفوسى هستند که هزار و
دويست سال يا مولى و يا وصى و يا على و يا شيخ
گفتند بالآخره نفسى را که ايندخت منتظر لقائش
بودند و از کلمه آن اسامى مذکوره خلق شده
بر منابر بسب و لعنش مشغول و بعد جميع علمای
ايران فتوى بر سفک دمش دادند و تبعه معلوم
که چه گفتند و چه کردند تالله عين عظمت
ميگرید و نقطه وجود نوحه مينمايد بگوای عياد
قدرى در اعمال آن نفوس و حاصل و ثمر آن
تفکر نمائيد لعمر الله انهم فى ضلال مبين و من
الأخسرین فى کتاب عظيم

- 9 O thou who gazest upon the Divine Countenance! The Most Exalted Pen hath repeatedly recorded these passages that the

9 يا ايها الناظر الى الوجه قلم اعلى اينفقرات را مکرر
ذکر نموده تا سيئات حزب قبل بر کل واضح و
معلوم شود چه که مشاهده ميشود ناعقین و

evil deeds of the former party might become evident and manifest to all, for it is observed that the heedless barking ones prevent the people through their former delusions and deprive them from the path of God. Would that eyes and ears could be found, that the veil might be wholly lifted and the reality of the Cause might become manifest and evident to all the worlds. The people are weak, and the mercy of God, exalted be His glory, hath preceded; therefore words are spoken in measure. Praise be to God, the Lord of what was and what will be. Verily, we are God's and to Him shall we return.

- 10 Praise be to God! The rays of the Sun of Truth have illumined the realm of the hearts of the chosen ones. At all times the waters of mercy flow, verses are revealed, and clear proofs are made manifest. This spiritual friend and this servant must implore from the Sea of Divine Generosity, exalted be His glory, to awaken the heedless people and grant them vision. He is the Protector and the Powerful, He is the All-Knowing and the Omnipotent.

- 11 The greatest glad tidings is the presence of that spiritual friend in the holy court of the Lord. I beseech and hope from God that He may soon grant the blessing of attainment unto His presence. I also beseech Him to favor the beloved of my heart, namely His Holiness the Afnan, the honored Alif and Ha, upon him be the Most Glorious Glory of God, and bestow upon him from the ocean of attainment and the fountain of reunion. Verily, He has power over all things.

- 12 God is my witness that for a long time I have made and continue to make this supplication with both my outer and inner tongue, for this bounty has no likeness and this deed no parallel. The Command is in His hands; He does what He wills and ordains what He pleases. He shall not be asked of His doings and He is knowing of all things.

- 13 Another matter: The papers that were requested have been sent, as before. Outwardly, there is no news except that some time ago the Two Shining Lights, the two most noble Branches, His Holiness Aqa Aqa Mirza Diya'u'llah and His Holiness Aqa Aqa Mirza Badi'u'llah - may my spirit be a sacrifice unto their arrival - and the people of the pavilion of chastity, virtue and greatness have proceeded to Beirut. In truth, this year the place of that spiritual friend was empty. Would that all were present and could witness with their own eyes the effulgences of the rays of the Sun of Divine Grace. Although they were not physically present, they were and are mentioned in the Most Holy and Most Exalted Court.

غافلین باوهامات قبل ناس را منع مینمایند و از صراط الله محروم میسازند ای کاش بصر و سمع یافت میشد تا حجاب بکلی برداشته و حقیقت امر بر عالمیان ظاهر و هویدا میگشت ناس ضعیفند و رحمت حق جل جلاله سبقت گرفته لذا باندازه گفته میشود الحمد لله رب ما کان و ما یکون انا لله و انا الیه راجعون انتهى

- 10 لله الحمد انوار آفتاب حقیقت عالم قلوب اولیا را منور نموده در جمیع احیان فرات رحمت جاری و آیات نازل و بینات ظاهر آنجیب روحانی و این خادم باید از دریای کرم الهی جل شأنه مسئلت ثنائیم خلق غافل را آگاه فرماید و بینائی بخشد اوست مهیمن و مقتدر و اوست دانا و توانا

- 11 بشارت فوق بشارات احضار آنجیب روحانی در محضر قدس ربانی از حق سائل و آمل بزودی لقا را روزی فرماید و هم از او مسئلت مینمایم که حضرت محبوب جان یعنی حضرت افنان جناب الف و حا علیه بهاء الله الأبهی را فائز فرماید و از بحر لقا و کوثر وصال عطا نماید انه علی کلشیء قدیر

- 12 حق شاهد و گواه که مدتهاست بلسان ظاهر و باطن این مسئلت را نموده و مینمایم چه که این نعمت را شبیه نه و این عمل را نظیر نه الأمر بیده يفعل و یحکم لا یستل عما يفعل و هو بکلشیء علیم

- 13 عرض دیگر اوراقیکه خواستند ارسال شد و همچنین از قبل حال بر حسب ظاهر خبری نیست جز آنکه چندی قبل حضرت نورین نیرین یعنی غصنین اکرمین حضرت آقا آقا میرزا ضیاء الله و حضرت آقا آقا میرزا بدیع الله روحی لقدومهما الفداء و اهل سرادق عصمت و عفت و عظمت به بیروت تشریف برده اند فی الحقیقه این سنه جای آن حبیب روحانی خالی بود ایکاش کل حاضر بودند و اشراقات انوار آفتاب فضل الهی را ببصر ظاهر مشاهده مینمودند اگرچه بظاهر حاضر نبودند ولیکن در ساحت امنع اقدس مذکور بوده و هستند

- 14 Convey greetings and salutations on my behalf to the friends in the cities and regions. I beseech God, exalted be His glory, to confirm them in such wise that they may regard all else save God as non-existent and evanescent, and that they may attain unto the lights of true unity. This Day is not like the days of the past; this ocean has different waters and this heaven a different sun. Repeatedly was this exalted word heard from the tongue of the Lord of Names - blessed and exalted be His utterance: "O people of God! Until you pass beyond the gulf of names, you will not attain unto the ocean of inner meanings." If a soul is confirmed in hearkening unto this one word, there has not been and is not any danger for him. All atoms bear witness to his faith, certitude and steadfastness in the path of God, the Lord of the worlds. A hundred thousand blessings upon the soul who has drunk from this cup and partaken of this chalice.
- 15 Glory, praise and magnification be upon you and upon those who are with you and who hearken to your words concerning the Cause of God, the Mighty, the Great. And praise be to God, the All-Knowing, the All-Wise.
- 16 The servant 28th of Dhi'l-Hajjih 1302
- اولیای مدن و دیار را از جانب این خادم فانی
تکبیر و سلام برسانید از حقّ جلّ جلاله میطلبم
ایشانرا بشأنی موفق دارد که ما سوی الله را
معدوم و مفقود شمرد و بانوار توحید حقیقی
فائز گردند این یوم مثل ایام قبل نه این بحر را
آب دیگر و این سماء را آفتاب دیگر است مکرر
اینکلمه علیا از لسان مالک اسماء استماع شد
قوله تبارک و تعالی یا حزب الله تا از خلیج اسماء
نگذرید بجز معانی فائز نشوید اگر نفسی مؤید شود
باصغاء این یک کلمه از برای او خطری نبوده و
نیست جمیع ذرات شهادت دهند بر ایمان و ایقان
و استقامت او فی سبیل الله ربّ العالمین صد هزار
هفتاً از برای نفسیکه از این کأس نوشید و از این
قدح آشامید
- البهاء و الثناء و التکبیر علی جنابکم و علی من معکم
و یسمع قولکم فی امر الله العزیز العظیم و الحمد لله
العلیم الحکیم
- 16 خادم فی ۲۸ شهر ذی الحجة الحرام سنة ۱۳۰۲

INBA27:502, MSHR2.026ax

BH00098

*To: Muhammad Hashim et al., in Yazd**Date: 1302 ? [1884-1885]*

- 1 He is the One Who gazeth from His Most Exalted Horizon
- 2 God testifieth that there is none other God but Him, and He Who hath come with the truth is verily the Dayspring of verses and the Manifestor of clear proofs. Through Him were the Books sent down and that which was recorded in the Mother Book was made manifest. O thou who hast turned toward My horizon, hearken unto My call from the precincts of My prison. There is none other God but Him, the Mighty, the All-Bestowing. Say: By God! He Who was recorded in God's Books and concealed in His knowledge hath come. Come ye, O peoples of the earth, that ye may hear what the Ear of Moses heard on the Sinai of Divine Utterance. Say: Fear ye God and follow not your desires. Rend ye asunder the veils of
- 1 هو الناظر من افقی الأعلى
- 2 شهد الله انه لا اله الا هو و الذي اتى بالحقّ الله لمطلع الآيات و مظهر البينات به نزلت الكتب و ظهر ما كان مسطوراً فی امّ الکتاب یا ایها المقبل الی افقی ان استمع ندائی من شطر سجی ان الله الا هو العزیز الوهاب قل تالله قد اتی من کان مسطوراً فی کتب الله و مکنوناً فی علیه تعالوا یا ملأ الارض لتسمعوا ما سمع اذن الکیم فی طور البیان قل اتقوا الله و لا تتبعوا اھوائکم ان [اخرقوا] حجابات الأوهام باسم ربکم مولی الأنام هذا یوم فيه نادت الأشياء الملك لله ربّ الأرباب

idle fancies in the name of your Lord, the Lord of all mankind. This is the Day whereon all things proclaim: The Kingdom is God's, the Lord of Lords.

- 3 There hath come before the Wronged One a letter from him who hath arisen to serve My Cause, who hath voiced My praise, who hath drunk the choice wine of My love from the hand of My bounty, who hath attained My presence and stood before the door of My grandeur, and hath heard My sweetest call, wherein was thy mention. We make mention of thee with a remembrance whose fragrance shall not cease to endure so long as the names of thy Lord, the Lord of the Return, shall endure. Give thanks unto God for having aided thee to turn unto Him and guided thee unto the straight path. We counsel thee and them that have believed to wisdom and utterance, lest the clamour of them that have turned away and disbelieved in God, the Powerful, the Unconstrained, be raised. Blessed art thou for having turned toward My horizon and blessed is thy house which thou hast made a dawning-place of remembrance.

3 قد حضر لدى المظلوم كتاب من الذى قام على خدمة امرى و نطق بثنائى و شرب رحيق حبي من يد عطائى و فاز بلقائى و قام لدى باب عظمتى و سمع ندائى الأحدى و كان فيه ذكرى ذكرناك بذكر لا ينقطع عرفه بدوام اسماء ربك مالك المآب ان اشكر الله بما ايدى على الاقبال اليه و هداك الى سواء الصراط انا نوصيك و الذين آمنوا بالحكمة و البيان لثلا ترتفع ضوضاء الذين قاموا على الاعراض و كفروا بالله المقتدر المختار طوبى لك بما اقبلت الى افقى وليتكن بما جعلته مشرق الأذكار

- 4 We make mention of thy brother who hath ascended unto the Supreme Companion and was named Muhammad-'Ali. We testify that he hearkened unto the Call and attained unto the days of his Lord, the Lord of all men. We have forgiven him and purified him and make mention of him in this Tablet from whose horizon shineth forth the Day-Star of thy Lord's loving-kindness, the Lord of all names. We make mention of him and of that which befell thee in the path of God. Thy Lord is, in truth, the Mighty, the All-Bountiful. Be thou steadfast in the service of the Cause, and circle round the Will, and hold fast unto the cord of the loving-kindness of thy Lord, the Mighty, the Gracious. The splendor shining forth from the horizon of My Kingdom be upon thee and upon thy sister and upon those women who have turned unto God and believed in Him Who revealeth the verses.

4 و نذكر اخاك الذى صعد الى الرفيق الأعلى و سمي بمحمد قبل على نشده انه سمع النداء و فاز بايام ربه مالك الرقاب انا غفرناه و طهرناه و ذكرناه فى هذا اللوح الذى لاح من افقه نير عناية ربك مالك الأسماء انا ذكرناه و ذكرنا ما ورد عليك فى سبيل الله ان ربك هو العزيز الفضال كن قائماً على خدمة الأمر و طائفاً حول الارادة و متمسكاً بجبل عناية ربك العزيز المنان البهاء المشرق من افق ملكوتى عليك و على اختك و على اللآئى اقبلن و آمن بالله منزل الآيات

- 5 We make mention of Muhammad-Sadiq and 'Abdu'l-Karim and Haydar and him who was named Abu'l-Qasim and give them glad tidings of the bounties of their Lord Who hath come with power and sovereignty. We counsel them to observe the Most Great Steadfastness in this Cause whereby feet have slipped save those whom God hath delivered as a grace from Him, and He is verily the Powerful, the Mighty, the All-Knowing. From this station We send Our greetings upon their faces and beseech God to aid them in His remembrance and praise and in serving His Cause which hath illumined the horizons.

5 و نذكر محمد صادق و عبدالكريم و حيدرأ و الذى سمي بأبى القاسم و نبشّرهم بعنايات ربهم الذى اتي بقدرة و سلطان انا نوصيهم بالاستقامة الكبرى على هذا الأمر الذى به زلت الأقدام الا الذين انقذهم الله فضلاً من عنده و هو المقتدر العزيز العالم تكبر من هذا المقام على وجوههم و نسل الله بأن يؤيدهم على ذكره و ثنائه و خدمة امره الذى انارت به الآفاق

- 6 We make mention of the Siyyid who was named 'Ali-Rida that he may rejoice and be of them that render thanks. Blessed art

thou for having turned toward the Most Exalted Horizon when mankind turned away from it, and for having heard the Call when it was raised betwixt earth and heaven. We counsel thee to steadfastness from this Most Exalted Station. Thy Lord is, in truth, the Counselor, the All-Knowing.

6 و نذكر السيّد الذي سمّي بعلي رضا ليفرح ويكون
من الشّاكرين طوبى لك بما اقبلت الى الأفق
الأعلى اذ اعرض عنه الوري و سمعت النداء
اذ ارتفع بين الأرض و السماء انا نوصيك
بالاستقامة من هذا المقام الأعلى ان ربك هو
التّاح العليم

- 7 O Muhammad-'Ali! Rejoice thou that the countenance of the Ancient of Days hath turned toward thee and hath mentioned thee with verses which God hath made the standards of His victory amidst His servants and the emblems of His might unto all who are in the heavens and on earth.

7 يا محمد قبل على ان افرح بما توجه اليك وجه القدم
و ذكرك بآيات جعلها الله رايات نصره بين العباد
واعلام عزه لمن في السموات والأرضين

- 8 O youth Rida! Take what We have sent unto thee with power from God, the Lord of the worlds, and cast away what the people possess, for they are recorded among the most lost in the Book of God, the Mighty, the Praiseworthy. We beseech God to aid thee in serving His Cause and to draw thee nigh unto Him in all conditions. He is verily the Forgiving, the Bountiful.

8 يا غلام قبل رضا خذ ما ارسلناه اليك بقوة من
لدى الله رب العالمين وضع ما عند الناس انهم
من الأخسرين في كتاب الله العزيز الحميد نستل الله
ان يؤيدك على خدمة امره و يقربك اليه فيكل
الأحوال انه هو الغفور الكريم

- 9 We make mention of him who was named Ghulam-Husayn and give him glad tidings through My remembrance of him. By the life of God! That which is with men cannot equal this. I am the All-Seeing Witness. Rejoice in this bounty and give thanks to thy Lord, the Mighty, the Beauteous.

9 و نذكر الغلام قبل حسين و نبشّره بذكرى آياه لعمر
الله لا يعادله ما عند الخلق و انا الشّاهد الخبير ان
افرح بهذا الفضل ثم اشكر ربك العزيز الجميل

- 10 O Muhammad-Husayn! We have manifested the Cause and revealed the verses, yet most of mankind remain heedless. Among men are those who turned toward God when they heard His call, and those who turned away when the clamor was raised. Blessed is the servant who hath clung to the hem of God's robe and turned to Him with a radiant face, and hath arisen to serve the Cause in such wise that neither the clamor of the divines nor the doubts of the followers of the Bayan, who have broken the Covenant and denied Him in Whom they had believed, could deter him. They are indeed the distracted ones. Hold fast to the cord of thy Lord's loving-kindness and give thanks for that which He hath revealed unto thee, which all that hath been created on earth cannot equal. To this testifieth every fair-minded and discerning soul.

10 يا محمد قبل حسين انا اظهرنا الأمر و انزلنا الآيات
و القوم اكثرهم من الغافلين من الناس من اقبل
اذ سمع نداء الله و منهم من اعرض اذ ارتفع
التعيق طوبى لعبد تشبّث بذيل الله و اقبل اليه
بوجه منير و قام على خدمة الأمر على شأن ما
منعته ضوضاء العلماء و لا شبهات اهل البيان
الذين نقضوا العهد و كفروا بالذي آمنوا به الا انهم
من الهائمين تمسك بحبل عناية ربك ثم اشكره بما
انزل لك ما لا يعادله ما خلق في الأرض يشهد
بذلك كل منصف بصير

- 11 O Muhammad-Husayn and Muhammad-Rafi'! Rejoice that My Most Exalted Pen hath turned towards you and made mention of you in such wise as shall endure throughout the kingdom. Blessed is he who hath attained, and woe unto the heedless. We make mention of you and counsel you to practice righteousness and piety, and that whereby the Cause of God, the Mighty, the All-Wise, may be exalted. O My Most

11 يا محمد قبل حسين و يا محمد قبل رفيع ان افرحا
بما توجه اليكما قلبى الأعلى و ذكركما بما يبقى بدوام
الملك طوبى لمن فاز و ويل للغافلين انا ذكرناكما
و وصيناكما بالبر و التقوى و بما يرتفع به امر الله
العزيز الحكيم ان يا قلبى الأعلى انا نسمع فيكل

Exalted Pen! At all times do We hear thy shrill voice and thy call in remembrance of God and His loved ones. Blessed art thou and blessed is he who findeth solace in that which floweth from thee by God's command, the Almighty, the All-Powerful.

الأحيان صريرك و نداءك في ذكر الله و أوليائه
طوبى لك و لمن آتس بما جرى منك امراً من
لدى الله المقتدر القدير

- 12 Make mention on My behalf of him who was named 'Ali-'Askar and give him the glad tidings of My turning towards him and My remembrance of him in this mighty Prison. Give thanks unto God Who created thee, nurtured thee, and made mention of thee in such wise as nothing on earth can equal. Verily thy Lord is the Forgiving, the Merciful.

12 اذكر من قبلي من سمي بعلي قبل عسكر و بشره
باقبالى اليه و ذكرى آياه في هذا السجن المتين ان
اشكر الله الذى خلقك و رباك و ذكرى بما لا
يعادله ما خلق في الأرض ان ربك هو الغفور
الرحيم

- 13 Then make mention of Hasan with that which God hath inspired thee, that he may rejoice and be of those who render thanks. O Hasan! Thy Lord maketh mention of thee even as He mentioned His loved ones before thee. He verily doth not withhold the reward of the righteous.

13 ثم اذكر الحسن بما القاك الله ليفرح و يكون من
الحامدين يا حسن يذكرى مولاك كما ذكر اوليائه
من قبل انه لا يضيع اجر المحسنين

- 14 O Ghulam-Husayn! The Wronged One calleth thee from the Most Great Prison with that which shall draw thee to the horizon of God, the Mighty, the Praiseworthy. Beware lest Satan's hosts prevent thee from thy Lord, the All-Merciful. Abandon what the people possess, clinging to the cord of thy Lord's loving-kindness, the Ordainer, the Ancient of Days. Take hold of God's Book with the power that proceedeth from Him, and give thanks at all times.

14 يا غلامحسين انّ المظلوم يناديك في السجن
الأعظم بما يجذبك الى افق الله العزيز الحميد
اياك ان [تمنعك] جنود الشيطان عن ربك
الرحمن دع ما عند القوم متمسكاً بحبل عناية
ربك الأمر القديم خذ كتاب الله بقوة من عنده
ثم اشكره فيكل حين

- 15 O Tongue of My Grandeur! Make mention from My Kingdom of My servants Muhammad-'Ali, 'Abdu'r-Rahim, and Muhammad-Isma'il, who have been remembered by him who circumambulated My Cause and arose to serve Me. I am the All-Knowing Witness. Blessed are ye for having turned unto God and attained unto His Word that speaketh before the faces of all the world: "There is none other God but Me, the Almighty, the All-Powerful." Recognize the station of this most exalted Station and say:

15 يا لسان عظمتي ان اذكر من ملكوتي عبادى محمد
على و عبد الرحيم و محمد اسمعيل الذين ذكرهم من
طاف حول امرى و قام على خدمتى و انا الشاهد
العليم طوبى لكم بما اقبلتم و فزتم بكلمة الله التى
تنطق امام وجوه العالم انه لا اله الا انا المقتدر
القدير ان اعرفوا مقام هذا المقام الأعلى و

- 16 "Praise be unto Thee, O Lord of Names, for having enabled us to remember and praise Thee, and for having drawn us nigh unto Thee. We beseech Thee by the waves of the ocean of Thy utterance and the splendors of the sun of Thy bounty to aid us to remain steadfast in that which Thou hast graciously bestowed upon us. Verily Thou art the Most Generous of the generous ones and the Most Merciful of the merciful."

16 قولوا لك الحمد يا مالک الأسماء بما أيدتنا على
ذكرك و ثنائك و قربتنا اليك نسلك بأموج
بحر بيانك و اشراقك شمس عطائك بأن تؤيدنا
على الاستقامة على ما اعطينا بجودك أنك انت
اكرم الأكرمين و ارحم الراحمين

- 17 O Muhammad-Karim! Give thanks unto God Who hath adorned thy head with the crown of acceptance and made thee recognize Him from Whom most of mankind remain veiled. He is the Protector of those who have turned unto Him. We observed thy turning to Us and We turned unto thee, and having perceived the fragrance of thy love, We made mention

17 يا محمد كريم ان احمد الله بما زين رأسك بتاج
الاقبال و عزفك من احتجب عنه اكثر الخلق
انه ولى المقبلين انا رأينا اقبالك اقبلنا اليك
و وجدنا عرف حبك ذكرناك ببيانى البديع
انه يسمع و يرى و هو السميع البصير ان افرح

of thee in My wondrous utterance. Verily He heareth and seeth, and He is the All-Hearing, the All-Seeing. Rejoice in My remembrance of thee and preserve this station through this Name that holdeth sway over all who are in the heavens and on earth. Beware lest anything hold thee back from God. Leave the people and what they possess, turning unto the One, the All-Informed. Thus hath there flowed from My Most Exalted Pen the Living Waters. Blessed is he who hath taken and drunk thereof, and woe unto those who have forsaken it.

- 18 O Tongue of the Will! We love to make mention of him who writes the verses of thy Lord and who is named Muhammad Hashim, with a mention at whose appearance all mention bows down in adoration. When thou findest the fragrance of My utterance and attainest unto My verses which have descended from My Kingdom, arise and say:

- 19 Praise be unto Thee, O Lord of the world, and thanksgiving be unto Thee, O Possessor of all names! I testify that through Thee the Hidden Name and the Treasured Secret, which had been concealed from all eyes throughout all eternity, was revealed. Through Thee were the mysteries of the Books unveiled and the standards of "Verily Thou art God" were hoisted upon the highest pennants. I beseech Thee, O Lord of existence and Sovereign of the seen and unseen, by the lights of Thy countenance and the manifestations of Thy sovereignty, to assist me under all conditions to be steadfast in this Cause whereby the mountains have been shaken.

- 20 Then, O My Tongue, make mention of him who is named by His name, that he may give thanks unto his Lord, the Possessor of all beings. We counsel him and Our loved ones to be trustworthy, religious, truthful and faithful, and to manifest that which will exalt the station of man in the contingent world. Blessed art thou for having been mentioned by My Most Exalted Pen and for having attained unto that which was hidden from all eyes. O Muhammad Hashim! Harken unto the call from the direction of Akka: There is none other God but Me, the Mighty, the Powerful, the Self-Subsisting. We have sent the Messengers and revealed the Books as a grace from Our presence, and verily I am the Mighty, the All-Bountiful. We have mentioned thee before and at this time. Rejoice in the bounty of thy Lord, through Whom earthquakes have seized most lands save those who held fast to the cord of God, the Lord of all beings. Limit thine affairs to the service of thy Lord. Soon will all on earth perish, and there shall remain for thee what hath been revealed from My Most Exalted Pen, and I am the Mighty, the All-Knowing.

بذكرى آياك ثم احفظ هذا المقام بهذا الاسم
المهيمن على من في السموات والأرضين آياك
ان يمنعك شيء عن الله دع القوم وما عندهم
مقبلاً الى الفرد الخبير كذلك جرى من قلبي
الأعلى كوثر الحيوان نعيماً لمن اخذ و شرب و
ويل للتاركين

18 ان يا لسان الارادة انا نحب ان نذكر من يكتب
آيات ربك و سمي بمحمد هاشم بذكر اذ ظهر
سجدت له الأذكار أنك اذا وجدت عرف بياني
وفزت بآياتي التي نزلت من ملكوتي قم و قل

19 لك الحمد يا مولى العالم و لك الثناء يا مالك
الأسماء اشهد ان بك ظهر الاسم المكنون و السر
المخزون الذي كان مستوراً عن العيون في ازل
الآزال و بك ظهرت اسرار الكتب و نصبت
رايات أنك انت الله على اعلى الأعلام اسئلك
يا مالك الوجود و سلطان الغيب و الشهود بأنوار
وجهك و ظهورات سلطنتك بأن تؤيدني في كل
الأحوال على الاستقامة على هذا الأمر الذي به
تزعزعت الجبال

20 ثم اذكر يا لسانى من سمي باسمه ليذكر ربه مالك
الأنام انا توصيه و اوليائى بالأمانة و الديانة و
الصدق و الوفاء و بما يظهر به شأن الانسان في
الامكان طوبى لك بما ذكرت من قلبي الأعلى
و فزت بأمر منعت عنه الأبصار يا محمد هاشم
ان استمع النداء من شطر عكا أنه لا اله الا
انا المقدر العزيز المختار قد ارسلنا الرسل و انزلنا
الكتب فضلاً من عندنا و انا العزيز الفضل انا
ذكرناك من قبل و في هذا الحين ان افرح بعناية
ربك الذي به اخذت الزلازل اكثر البلاد الا
من تمسك بعروة الله مولى الأنام ان اقتصر الأمور
على خدمة ربك سوف يفنى من على الأرض و
يبقى لك ما نزل من قلبي الأعلى و انا العزيز
العلام

21 O Pen! Arise to serve the Cause of the Lord of Eternity, then make mention from the direction of My Most Luminous Horizon of My servant who is named Ali-Qabl-Akbar (Ustad), who hath arisen to serve My Cause and hath spoken My praise and hath attained unto My Tablets and hath acknowledged that which the Tongue of Grandeur hath uttered in My Kingdom, and I am the True Speaker, the Trustworthy. O Ali-Qabl-Akbar! The Wronged One hath mentioned thee once in the Most Great Prison and again in the palace built by the hands of providence, wherein My Temple was established upon the throne of My Great Name. Blessed art thou in that God hath assisted thee to serve His Cause and thou hast been mentioned by him who hath loved Me and hath arisen to assist My wondrous Cause. We have heard thy mention and have mentioned thee, and We have seen thy turning towards Us and have called out to thee from the right side of the Mount with that which the fragrance thereof shall never cease to endure throughout the eternity of the name of thy Ancient Lord. The glory shining from the horizon of the heaven of My utterance be upon thee and upon thy brothers who have tasted the sweetness of My call and have drunk the choice wine of My love, and upon every patient, steadfast and upright one.

22 And We make mention in this station of him who is named Muhammad, that the mention of his Lord may draw him to a station wherein he shall behold none save God, the Mighty, the Most Praised. O Muhammad! Blessed art thou and blessed are they who have shattered the idols of vain imaginings and adorned their temples with the lights of certitude. We make mention of them that have believed in God throughout the nights and days. To this testifieth every fair-minded and knowing one. Let not the affairs of earth grieve thee. Leave them behind thee, turning unto God, the Lord of the Day of Judgement. There hath befallen Us at the hands of the hostile forces that which hath caused the clouds to wail and the Faithful Spirit to lament. Once they imprisoned Us in the land of Ta, and when the appointed time was fulfilled, they expelled Us therefrom. We journeyed until the land of Zawra was honoured by the advent of thy Lord, the Lord of all worlds. Then did they banish Us from there until We entered the Great City, and from thence to the Land of Mystery, and from there to this Great Prison. Thereafter the matter resteth in His hands. He knoweth and is patient. Were We to recount what lay in the hearts of the enemies and what they intended, the bereaved would weep and wail. Thy Lord, verily, is the All-Knowing, the All-Informed. Nothing escapeth His knowledge. He witnesseth and seeth, and He is the Rememberer, the Hearer, the Answerer.

21 ان يا قلم قم على خدمة امر مالک القدم ثم اذكر من شطر منظري الأنور عبدی الذي سمي بعلي قبل اكبر (استاد) الذي قام على خدمة امری و نطق بثنائي و فاز بالواجي و اعترف بما نطق به لسان عظمتي في ملكوتي و انا الناطق الصادق الأمين يا علي قبل اكبر ان المظلوم قد ذكرک مرة في السجن الأعظم و اخرى في قصر بني أبيادی التوفيق و استوى فيه هيكل على عرش اسمي العظيم طوبى لك بما ايدك الله على خدمة امره و ذكرک من احبتي و قام على نصرة امری البديع سعننا ذكرک ذكرناک و رأينا توجهک ناديناک من شطرايمن الطور بما لا ينقطع عرفه بدوام اسم ربک القديم البهاء المشرق من افق سماء بياني عليك و على اخوتک الذين ذاقوا حلاوة ندائی و شربوا رحيق حبي و على کل صابر ثابت مستقيم

22 و نذكر في هذا المقام من سمي بمحمد ليجذبه ذكر ربه الى مقام لا يرى فيه الا الله العزيز الحميد يا محمد طوبى لك و للذين كسروا اصنام الأوهام و زينوا هياكلهم بأنوار اليقين انا ذكرنا الذين آمنوا بالله في الليالي و الأيام يشهد بذلك كل منصف علم اياک ان تحزنک شئون الأرض دعها عن ورائک مقبلاً الى الله مالک يوم الدين قد ورد علينا من جنود الأعداء ما صاح به السحاب و ناح به الروح الأمين مرة حبسوناً في أرض الطاء و لما تم الميقات اخرجونا منها و سافرنا الى ان فازت أرض الزوراء بقدوم ربک رب العالمين ثم اخرجونا منها الى ان دخلنا المدينة الكبيرة و منها الى أرض السر و منها الى هذا السجن العظيم و من بعد الأمر بيده انه يعلم و يصبر لو نذكر ما كان في قلوب الأعداء و ما ارادوا لتنوح نوح الثکلي ان ربک هو العليم الخبير لا يعزب عن علمه من شيء يشهد و يرى و هو الذاکر السميع المجيب

- 23 O My Pen! The Lord of Eternity commandeth thee to make mention of His loved ones and His friends, from whose countenances shineth the radiance of the All-Merciful and from whose character is manifested that whereby the Cause of God, the Sovereign, the Self-Subsisting, is exalted. O 'Ali-Akbar! We counsel thee to act in accordance with what God hath revealed in His Book. Thy Lord, verily, is the Truth, the Knower of things unseen. He hath created the world for My days, yet most of the people comprehend not. They have cast the Book of God behind their backs, clinging to what proceedeth from the daysprings of idle fancies - they who have denied the signs of God and disputed them, and turned away from the Face when it shone forth from this Horizon which God hath made the Dawning-place of Light.
- 24 And We make mention of Qasim, who turned unto his Lord and answered His call when the summons was raised. We beseech God to aid him to remain steadfast in this irrevocable Cause. O Qasim! Thy Lord calleth thee from beyond the sea and maketh mention of thee with that which nothing visible can equal. Rejoice thou and say: Praise be unto Thee, O Lord of the seen and the unseen! Blessed is he who hath attained unto the mention of God in His days. He is indeed among the most exalted of creatures in a preserved Tablet. Hold thou fast unto the cord of thy Lord's loving-kindness and say:
- 25 I beseech Thee by the pearls of the ocean of Thy knowledge and the stars of the heaven of Thy bounty and the effulgent rays of the Sun of Thy countenance, to make me steadfast in this Cause whereby hearts and souls have been shaken.
- 26 O Muhammad-Rida! We have sent down the verses and manifested the Cause, yet most of the people perceive not. Say: He walketh not in your ways, nor followeth what ye possess. He hath appeared with the truth and His is the sure handle and the extended path. It behoveth every soul to hold fast unto it. His is the command, both before and after. There is no God but Him, the Almighty, the Sovereign over what was and what shall be.
- 27 O Zaynu'l-'Abidin! Take thou this perspicuous Book with a power from Our presence. Beware lest the affairs of men debar thee from the truth. Cast away what the people possess and take what thou art commanded by God, the Lord of existence. Thus have the spheres of utterance been set in motion by thy Lord's will, the Lord of all names, yet most people understand not. They have turned away from the truth, inclining unto the manifestations of idle fancies and vain imaginings.
- ان يا قلبى يا مكرم مالك القدم بأن تذكر احبائه
و اوليائه الذين ترى من وجوههم نضرة الرحمن و
من اخلاقهم ما يرتفع به امر الله المهيمن القيوم يا
على قبل اكبر انا نوصيك بالعمل بما انزله الله فى
كتابه ان ربك هو الحق علام الغيوب قد خلق
العالم لأيامى ولكن القوم اكثرهم لا يفقهون قد
نبذوا كتاب الله عن ورائهم متمسكين بما عند
مشارك الظنون الذين كفروا بآيات الله و جادلوا
بها و اعرضوا عن الوجه اذ اشرق من هذا الأفق
الذى جعله الله مطلع النور
- و نذكر القاسم الذى اقبل و اجاب مولاه اذ ارتفع
الدعاء نسل الله بأن يؤيده على الاستقامة على هذا
الأمر المحتوم يا قاسم ان ربك يناديك خلف
البحر و يذكرك بما لا يعادله ما يرى ان افرح و
قل لك الحمد يا مالك الغيب و الشهود طوبى
لمن فاز بذكر الله فى أيامه انه من اعلى الخلق فى
لوح مسطور تمسك بعروة غاية ربك و قل
- اسئلك بالآى بحر علمك و انجم سماء عنايتك و
اشراقات انوار شمس طاعتك بأن تجعلنى مؤيداً
على الاستقامة على هذا الأمر الذى به اضطربت
الأفتدة و القلوب
- يا محمد قبل رضا انا انزلنا الآيات و اظهرنا الأمر
و القوم اكثرهم لا يشعرون قل انه لا يمضى فى
طرقكم و لا يتبع ما عندكم قد ظهر بالحق و له
العروة الوثقى و الصراط الممدود ينبغى لكل نفس
ان يتمسك بها ان له الأمر من قبل و من بعد لا
اله الا هو المقتدر المهيمن على ما كان و ما يكون
- يا زين العابدين خذ هذا الكتاب المبين بقوة من
عندنا اياك ان تمنعك شئون الخلق عن الحق
ضع ما عند القوم و خذ ما امرت به من لدى
الله مالك الوجود كذلك تحركت افلاك
البيان بارادة ربك مالك الأسماء ولكن الناس
اكثروهم لا يفقهون قد اعرضوا عن الحق مقبلين
الى مظاهر الأوهام و الظنون

28 Praise be unto Thee, O Most Exalted Pen! Make mention of him who was named Muhammad-Rida, who turned towards the Most Exalted Horizon. Blessed is he and his brother who turned towards the Countenance and drank the choice wine of utterance from the hands of the bounty of his Lord, the Mighty, the Best-Beloved. O Muhammad-Qabli-Rida! Thy mention hath been made in the presence of the Wronged One, and there hath been revealed for thee that which guideth the servants unto the Interlocutor of the Mount. Rejoice thou in My remembrance of thee and say: "Praise be unto Thee, O Thou Who hast mentioned me in Thy Most Great Prison and guided me unto Thy praised station." Blessed is thy house wherein the mention of God hath been raised. We, from this station, magnify thee and thy brother, and give you both glad tidings of the mercy that hath preceded existence. The Glory, manifest and resplendent from the horizon of My loving-kindness, be upon you both and upon those who have drunk, in My Self-Subsisting Name, of My sealed choice wine.

29 We make mention of your father who was enkindled with the fire of the love of God and who spoke in praise of his Lord. Verily, he is of the people of this station in a preserved Tablet. By the life of God! Nothing in the world can equal this mention, yet most of the people understand not. O Muhammad-Rida! Confine thyself to the promotion of the Cause of thy Lord and His mention amongst His servants. Soon shall the world and whatsoever is therein perish, and there shall endure every deed that hath been adorned with the ornament of acceptance. Beware lest the might of princes frighten thee or the veils of the divines who have broken God's Covenant and His Testament, and have denied the verses when they were sent down from the heaven of the will of thy Lord, the Sovereign of the Kingdom, prevent thee.

30 O Husayn! The Wronged One maketh mention of thee from the precincts of the Prison, and calleth thee to patience and resignation in this Cause whereby the foundations of every rejected idolater have been shaken. Arise to serve the Cause with such steadfastness as cannot be shaken by the clamor of the people. Verily thy Lord hath made mention of thee and guided thee unto His outstretched path. There hath befallen thee what hath befallen Us, as attesteth He with Whom is the hidden Book. Hold thou fast unto the cord of thy Lord's loving-kindness and say: "Praise be unto Thee, O my God, for having created me and reared me and mentioned me in Thy praised station. I beseech Thee, by the fragrances of Thy Revelation and the lights of Thy Countenance, to make me steadfast in Thy Cause. Thou art, verily, the Omnipotent over what Thou willest, and within Thy grasp are the reins of all kings."

28 ان يا قلبي الأعلى ان اذكر من سمي بمحمد رضا الذي اقبل الى الأفق الأعلى طوبى له ولأخيه الذي اقبل الى الوجه وشرب رحيق البيان من ايدى عطاء ربّ العزيز المحبوب يا محمد قبل رضا قد ذكر ذكرك لدى المظلوم ونزل لك ما يهدي العباد الى مكرم الطور ان افرح بذكرى اياك و قل لك الحمد يا من ذكرتني في سجنك الأعظم و هديتني الى مقامك المحمود طوبى لبيتك بما ارتفع فيه ذكر الله انا نكبر من هذا المقام عليك وعلى اخيك ونبشركا برحمة سبقت الوجود اليها الظاهر اللأخ من افق عنايتي عليكما وعلى الذين شربوا باسمي القيوم رحيقي المختوم

29 و نذكر اباكما الذي كان مشتعلاً بنار محبة الله و ناطقاً بثناء ربّه الا انه من اهل هذا المقام في لوح محفوظ لعمر الله لا يعادل بهذا الذكر ما في العالم ولكن القوم اكثرهم لا يفقهون يا محمد رضا ان اقتصر الأمور على تبليغ امر ربك و ذكره بين عبادي سوف [تفنى] الدنيا و ما فيها و يبقى كل عمل فاز بطراز القبول اياك ان تخوفك سطوة الأمراء او تمنعك حجاب العلماء الذين نقضوا ميثاق الله و عهده و كفروا بالآيات اذ نزلت من سماء ارادة ربك مالک الملکوت

30 يا حسين يذكرك المظلوم من شطر السجن و يدعو بالصبر والاصطبار في هذا الأمر الذي به تنزلت اركان كل مشرك مردود قم على خدمة الأمر بقيام لا تزغره ضوضاء العباد ان ربك ذكرك و هداك الى صراطه الممدود قد ورد عليك ما ورد علينا يشهد بذلك من عنده كتاب مكنون تمسك بجبل عناية ربك و قل لك الحمد يا الهى بما خلقتني و ربيتني و ذكرتني في مقامك المحمود استلک بنفحات وحيك و انوار وجهك بأن تجعلني ثابتاً على امرک انک انت المهيمن على ما تشاء و في قبضتك زمام الملوك

- 31 O Ghulam-Qabli-Rida! There hath dawned from the horizon of My Most Glorious Name that which the earth and heaven cannot equal, as attesteth He with Whom is the Mother Book. Blessed is he who hath spoken My mention and attained unto My praise and risen to serve My Cause whereby necks have been subdued. This is a Day wherein that which was hidden in the knowledge of God and inscribed by the Most Exalted Pen in the Scriptures and Tablets hath been made manifest. Know thou this most exalted station. He hath mentioned thee in such wise as shall endure in the kingdom through the perpetuity of My Name, the Dominator over all names.
- 32 O Ali-Qabli-Rida! We have seen thy turning unto Us and We have turned unto thee, and We have heard thy call and answered thee with verses at whose revelation all verses have bowed down in submission. Give thanks unto God for having enabled thee to turn towards Him and for having mentioned thee from the horizon wherefrom the lights have shone forth. Be thou steadfast in the service of the Cause and speak forth His praise throughout the nights and days.
- 33 O Abbas! The Lord of humanity remembers you and calls you to the lamp kindled by the hand of power among creation. Verily your Lord is the Mighty, the Unconstrained. He does whatsoever He willeth and ordaineth what He pleaseth. Whosoever saith 'why' or 'wherefore' hath disbelieved in God, the Lord of all lords. We had informed everyone of the rising of the clamor in all regions when the Light was shining from the horizon of Iraq and in the Land of Mystery and in this Station which hath been named with the most beautiful names by God, the Lord of creation. We beseech God to protect you and His loved ones from the evil of those who outwardly claim to love God and follow Him while calling people to themselves - and the call of such atheists is naught but error.
- 34 O Hadi! He Who guided thee to the straight path makes mention of thee and imparts unto thee that which shall cause thy remembrance to endure throughout the eternity of thy Lord's names, the Lord of all beings. Verily he who hath arisen to serve the Cause is of the people of Baha in the Book of Names and among the companions of the Crimson Ark in the scriptures and tablets. Hold fast unto the cord of certitude in such wise that none in all creation may deter thee. Be thankful to thy Lord Who remembered thee and aided thee until thou didst turn toward His supreme horizon while most of the servants turned away. Be vocal in thy Lord's praise and steadfast in His remembrance throughout the nights and days. Thus have We adorned thy temple with the ornament of thy Lord's remembrance, the Mighty, the Bestower.
- يا غلام قبل رضا قد اشرق من افق اسمي الأبهى
ما لا تعادله الأرض والسما يشهد بذلك من
عنده أم الكتاب طوبى لمن نطق بذكرى و فاز
بثنائى وقام على خدمة امرى الذى به خضعت
الأعناق هذا يوم فيه ظهر ما كان مكنوناً فى علم
الله و مسطوراً من القلم الأعلى فى الزبر والألواح
ان اعرف هذا المقام الأعلى انه ذكرك بما يبقى
فى الملك بدوام اسمى المهيمن على الأسماء
- يا على قبل رضا اتا رأينا اقبالك اقبلنا اليك و
سمعنا ندائك اجبتك بآيات اذ نزلت خضعت
لها الآيات ان اشكر الله بما جعلك مؤيداً على
الاقبال و ذكرك من افق اشرقت فيه الأنوار كن
قائماً على خدمة الأمر و ناطقاً بثنائه فى الليالى و
الأيام
- يا عباس يذكرك ربّ الناس ويدعوك الى نبراس
اوقده بيد القدرة بين البرية ان ربك هو العزيز
المختار يفعل ما يشاء و يحكم ما يريد من قال لم
او بم كفر بالله ربّ الأرباب قد اخبرنا الكل
بارتفاع النعيق فى الأقطار اذ كان النور مشرقاً
من افق العراق و فى ارض السرو و فى هذا المقام
الذى سمي بالأسماء الحسنى من لدى الله مالک
الايجاد نسل الله بأن يحفظك و اوليائه من شرّ
الذين يدعون فى الظاهر حبّ الله و اتباعه و يدعون
الناس اليهم و ما دعاء الملحدين الا فى ضلال
- يا هادى يذكرك من هداك الى سواء الصراط
و يلقي عليك ما يبقى به ذكرك بدوام اسماء
ربك مولى الأنام ان الذى قام على خدمة الأمر
انه من اهل البهاء فى كتاب الأسماء و اصحاب
السفينة الحمراء فى الزبر و الألواح كن متمسكاً
بجبل الايقان على شأن لا يمنعك من فى الامكان
ان اشكر ربك الذى ذكرك و ايدك الى ان
اقلت الى افقه الأعلى اذ اعرض عنه اكثر العباد
كن ناطقاً بثناء ربك و قائماً على ذكره فى الليالى
و الأيام كذلك زيناً هيكلك بطراز ذكر ربك
العزيز الوهاب

- 35 O Abul-Qasim! The Lord of the world makes mention of thee from the Most Great Prison that He may draw thee nigh unto the horizon whence shone forth the lights of thy Lord's countenance, the Cleaver of the dawn. Give thanks unto God for having enabled thee and aided thee and revealed for thee that whose fragrance shall never cease throughout centuries and ages.
- 36 We make mention of him who was named Ali-Akbar from the direction of My most luminous horizon, round which circle the Highest Paradise and the dwellers of the Kingdom of Names. Be thou thankful and say: Unto Thee be praise, O Lord of all humanity, and unto Thee be glory, O Thou in Whose grasp is the reins of all who are in earth and heaven. Be thou steadfast in the Cause and act according to what thou hast been commanded in the Mother Book. This is a Day wherein the Book speaketh and the Mother Book walketh and saith: "To Me, to Me, O concourse of the chosen ones!" Beware lest the might of the mighty weaken thee. Arise to serve the Cause with such resolve that the thorns of those who have denied the Beginning and the End cannot make thee slip. Thus have We illumined the horizon of utterance with the luminary of proof. Blessed is he who hath turned toward it and woe unto every doubting denier.
- 37 O Muhammad-Hasan! The Wronged One in prison makes mention of those who have turned toward His supreme horizon and counsels them with that which shall elevate their stations before God, the Lord of the Day of Judgment. Blessed is the ear that hath heard what the Interlocutor heard and the eye that hath seen what other eyes and visions were prevented from seeing.
- 38 O Asadu'llah! Set down what thou hast and take up what thou hast been commanded by God, the Lord of all religions. Thus hath the Tongue of Revelation spoken while the Wronged One was in the hands of the wicked. Take the cup of the choice wine in thy Lord's name, then drink thereof with His remembrance at Whose appearance the earth was shaken and the mountains passed away. Say: Verily the choice wine is My verses, and the Mother Book is My Self, and the Book is My tongue from which the mysteries have appeared. Thus have We adorned the heaven of knowledge with brilliant stars, and I am the All-Powerful, the Unconstrained.
- 39 O Muhammad-Baqir! We counsel thee and Our loved ones with that which befiteth My days and their relationship to My Cause. Exalted is He Who hath appeared with power and sovereignty. Be thou steadfast in the Cause in such wise that neither the allusions of the divines, nor the doubts of the
- يا ابا القاسم يذكرك مولى العالم فى السجن الأعظم
ليقربك الى افق اشرفت منه انوار وجه ربك
فائق الأصباح ان اشكر الله بما وفقك وايدك
وانزل لك ما لا ينقطع عرفه فى القرون و
الأعصار
- ونذكر من سمي بعلى قبل اكبر من شطر منظرى
الأنور الذى يطوفه الفردوس الأعلى و سگان
ملكوت الأسماء ان اشكر و قل لك الثناء يا
مالك الورى و لك البهاء يا من فى قبضتك
زمام من فى الأرضين و السموات كن ثابتاً على
الأمر و عاملاً بما امرت به فى ام الكتاب هذا
يوم فيه الكتاب ينطق و ام الكتاب يمشی و يقول
الى الى يا ملا الأختيار اياك ان تضعفك قوة
الأقوياء قم على خدمة الأمر بقيام لا تزلك
شوكة الذين كفروا بالمبدء و المآب كذلك نورنا
افق البيان بنير البرهان طوبى لمن اقبل و ويل
لكل معرض مرتاب
- يا محمد قبل حسن ان المظلوم فى السجن يذكر
الذين اقبلوا الى افقه الأعلى و يوصيهم بما ترتفع به
مقاماتهم عند الله مالك يوم الطلاق طوبى لسمع
سمع ما سمعه الكليم و لعين رأت ما منعت عنه
العيون و الأبصار
- يا اسد الله ضع و خذ الأول ما عندك و الثانى ما
امرت به من لدى الله مالك الأديان كذلك
نطق لسان الوحي اذ كان المظلوم بين ايدى
الفيجار خذ كأس الرحيق باسم ربك ثم اشرب
منها بذكره الذى اذ ظهر تزعزعت الأرض
و مرت الجبال قل ان الرحيق هو آياتى و ام
الكتاب هو نفسى و الكتاب هو لسانى الذى منه
ظهرت الأسرار كذلك زيناً سماء العلم بأنجم
دریات و انا المقتدر المختار
- يا محمد قبل باقر انا نوصيك و اوليائى بما ينبغى
لآيائى و لنسبتهم الى امرى تعالى من ظهر
بقدره و سلطان كن قائماً على الأمر على شأن لا
تجيبك اشارات العلماء و لا شبهات الفقهاء و

theologians, nor the might of princes, nor the wealth of the rich shall debar thee. Thy Lord doth witness and hear, and He is in the most sublime horizon, and before His face the Lote-Tree of the Uttermost End doth speak. Blessed is he who hath seen and heard when the Temple of Pre-existence was established upon the throne of grandeur and might.

- 40 O Ali-Akbar! Aid thy Lord, the Lord of Destiny, through wisdom and utterance, and through the hosts of deeds and character. We have sent down the verses and expounded them in truth, and We are verily the Mighty, the Glorious, the All-Bountiful. We have commanded all with that which draweth them nigh unto God, as attesteth the Mother Book which is with Him.

- 41 We make mention of him who was named after thee, that he may rejoice and be of the thankful. Thou wert created for this Most Great Day wherein the Lord of Destiny proclaimeth: The Kingdom is God's, the Lord of the worlds. We have remembered him who turned to Us and make mention of him in My perspicuous Book. Be thou thankful to God for this supreme bounty, then remember Him at all times.

- 42 O Ali-Asghar! The Wronged One remembereth thee from the direction of His Most Great Prison, and summoneth thee to the Greater Steadfastness whereby the limbs of all creation trembled, save those whom God, the Mighty, the Praiseworthy, willed to exempt. This is a day wherein is heard the barking of dogs from all directions, and behind them the squealing of swine. Blessed is the soul whom the clamor of the people hath not prevented, who hath arisen and proclaimed: The Kingdom is God's, the One, the Peerless, the All-Knowing, the All-Informed. Thus hath flowed from the Most Exalted Pen the secrets of that which was recorded in the Book of Names, as witnesseth the clear Book which is with Him.

- 43 O Zaynu'l-'Abidin! Adorn thy head with the crown of certitude and thy temple with the ornament of steadfastness in this Day wherein every edifice hath been shaken, every heart troubled, and all limbs have trembled through fear of God, when He came from the heaven of will with manifest sovereignty. Cast aside what the people possess, holding fast to that which is with God, and be not of the heedless. By God! The Hidden One hath appeared and the Treasured Secret been revealed, yet We see the people among the heedless. Say: Fear God, O people, and follow not your desires. Follow Him Who calleth you unto God, the Lord of the Day of Judgment. Blessed is the servant who hath heard the call and answered his Lord, the All-Hearing; and woe unto him who hath denied God's right and turned away from Him to Whom testified the Books of the world and

لا سطوة الأمراء ولا ثروة الأغنياء إن ربك يشهد ويسمع وهو بالأفق الأعلى وتنطق امام وجهه سدرة المنتهى طوبى لمن رأى وسمع اذ كان هيكال القدم مستوياً على عرش العظمة و الاقتدار

- 40 يا (ميرزا) على قبل اكبر ان انصر ربك مالك القدر بالحكمة و البيان و بجنود الأعمال و الأخلاق انا انزلنا الآيات و صرفناها بالحق و انا المقتدر العزيز الفضال انا امرنا الكل بما يقربهم الى الله يشهد بذلك من عنده أم الألواح

- 41 و نذكر من سمي باسمك ليفرح و يكون من الشاكرين قد خلقت لهذا اليوم الأكبر الذي فيه ينطق مالك القدر الملك لله رب العالمين انا ذكرنا من اقبل الينا و نذكره في كتابي المبين ان اشكر الله بهذا الفضل الأعظم ثم اذكره في كل حين

- 42 يا على قبل اصغر يذكرك المظلوم من شطر منظره الأكبر و يدعوك الى الاستقامة الكبرى التي بها ارتعدت فرائض الورى الا من شاء الله العزيز الحميد هذا يوم فيه يسمع نباح الكلاب من الأشطار و عن ورائها قباع الخنازير طوبى لنفس ما منعها وضوء القوم قامت و قالت الملك لله الواحد الفرد العليم الخبير كذلك جرى من القلم الأعلى اسرار ما كان مسطوراً في كتاب الأسماء يشهد بذلك من عنده كتاب مبين

- 43 يا زين العابدين زين رأسك باكليل الايقان و هيكلك بطراز الاستقامة في هذا اليوم الذي فيه تزعزع كل بنيان و اضطرب كل قلب و ارتعدت كل الفرائض من خشية الله اذ اتى من سماء الارادة بسلطان مبين ضع ما عند القوم متمسكاً بما عند الله و لا تكن من الغافلين تالله قد ظهر المستور و الكنز المكنون و نرى الناس من المعرضين قل اتقوا الله يا قوم و لا تتبعوا اهل انكم ان اتبعوا من يدعوكم الى الله مالك يوم الدين طوبى لعبد سمع النداء و اجاب ربه السميع و ويل لمن انكر حق الله و اعرض عن الذي

beyond them He Who proclaimeth in every state that there is none other God but Me, the One, the All-Informed.

شهدت له كتب العالم و عن ورائها من ينطق
فيكّل شأن الله لا اله الا انا الفرد الخبير

- 44 O Pen! Make mention of him who was named Sadiq, that My remembrance may draw him to the kingdom of My utterance and bring him nigh unto the heaven of My loving-kindness, and I am verily the Compassionate, the Generous. Be thou steadfast in service to the Cause and vocal in thy Lord's praise at all times. Soon shall pass away all thou beholdest today, and there shall remain for thee what hath been sent down from God, the Protector, the Self-Subsisting. Hold fast to the cord of thy Lord's favor and say:

44 ان يا قلم اذكر من سمى بصادق (سيد) ليجذبه
ذكرى الى ملكوت بياني و يقربه الى جبروت
عنايتي و انا المشفق الكريم كن قائماً على خدمة
الأمر و ناطقاً بثناء ربك في كلّ حين سوف
يفنى ما تراه اليوم و يبقى لك ما نزل من لدى
الله المهيمن القيوم تمسك بجبل عناية ربك و
قل

- 45 Praise be unto Thee, O my God, for having caused me to hear Thy call, guided me to Thy path, and remembered me when I was wronged at the hands of those who were heedless of Thy Self and Thy hidden Book. I beseech Thee, O my Lord, by the breezes of Thy Revelation, the manifestations of Thy power, and the winds that blow in Thy days to quicken Thy creation, that Thou aid me in this Cause whereby the feet of the learned and the mighty have slipped, save those rescued by the hands of Thy power. There is none other God but Thee, the Almighty, the Protector, the Glorious, the All-Loving.

45 لك الحمد يا الهى بما اسمعتنى ندائك و هديتني
الى صراطك و ذكرتني اذ كنت مظلوماً بين
ايدي الذين غفلوا عن نفسك و عن كتابك
المكنون اى رب اسئلك بنفحات وحيك و
ظهورات قدرتك و التسمات التي تمر في ايامك
لاحياء خلقك بأن تؤيدني على هذا الأمر الذي
به زلت اقدام العلماء و الأمراء الا من انقذته
ايدى قدرتك لا اله الا انت المقتدر المهيمن
العزیز الودود

- 46 The Wronged One wishes to mention in prison the one named Rajab-'Ali that he may thank God, the Lord of the seen and unseen. We have indeed caused the rains of knowledge to pour forth from the clouds of utterance. Blessed is he who has recognized and attained, and woe unto every heedless and veiled one. Beware lest thou be frightened by the oppression of any oppressor, the might of any misbeliever, the denial of any denier, and the turning away of any who has turned away from God, the Lord of the Kingdom. Blessed is he who has arisen to proclaim: "By God! The Desired One has come with a sovereignty that neither the hosts of the world nor the clamor of those who have denied the Witness and the Witnessed can prevent." He has come, He to Whom the Books of God, the Lord of what was and what shall be, have testified. Among the people are those who have turned towards Him, heard and acknowledged, and among them are those who denied and turned away until they disbelieved in Him Whom they mention night and day. To this testifies He with Whom is the [preserved] Book. Blessed is he whom the breezes of My mercy have awakened and whom the winds of My loving-kindness have raised up in My days, and woe unto every transgressor whom vain imaginings have withheld from the Dayspring of knowledge.

46 ان المظلوم اراد ان يذكر في السجن من سمى برجب
قبل على ليشكر الله رب الغيب و الشهود انا قد
امطرنا من سحب البيان امطار العرفان طوبى لمن
عرف و فاز و ويل لكل غافل محجوب اياك
ان يخونك ظلم كل ظالم و سطوة كل مشرك و
انكار كل منكر و اعراض كل معرض اعرض
عن الله مالک الملكوت طوبى لناطق قام و قال
تالله قد اتى المقصود بسلطان لا تمنعه جنود العالم و
لا ضوضاء الذين كفروا بالشاهد و المشهود قد اتى
من شهدت له كتب الله رب ما كان و ما يكون
من الناس من اقبل و سمع و اعترف و منهم من
انكر و اعرض الى ان كفر بالذى يذكره في الليالي
و الأيام يشهد بذلك من عنده كتاب [محتوم]
طوبى لمن ايقظته نسمات رحمتي و اقامته ارباح
عنايتي في ايامي و ويل لكل فاجر منعه الظنون
و الأوهام عن مطلع العلوم

- 47 O 'Ali! The Wronged One mentions thee and bids thee to that whereby thy mention shall endure throughout the kingdom of

47 يا على يذكرک المظلوم و يأمرک بما يبتقى به
ذكرک بدوام الملك و الملكوت هذا يوم فيه

earth and heaven. This is a Day wherein the Mount calls out: ["By God!] The Lord of Revelation has come, He Who was promised in the Books of God, the Mighty, the Beloved." We counsel thee to be steadfast in this Most Great Announcement, whereby the Concourse on High rejoiced and every rejected misbeliever lamented.

- 48 O Most Exalted Pen! Verily Muhammad and Muhammad, then Muhammad and 'Ali and Muhammad are among those whose names were present before the Face, and there was revealed for them from the Kingdom of Will that which brought joy to the eyes of those near unto God. Know ye what hath been revealed for you. By God! He who hath attained unto My mention hath attained unto all good, but most of the people are heedless. Then preserve your stations in the name of your Lord, the Strong, the Mighty, the Powerful. The transgressors have stationed themselves in ambush and prevent the people from turning to the countenance of God, the Lord of the worlds. Satan himself flees from their scheming and from what they possess. To this testifies He Who speaks at this hour: "The Kingdom is God's, the One, the Single, the All-Knowing, the All-Informed." Thus have the fingers of proof woven the armor of utterance, as a bounty from God, the Mighty, the Praiseworthy.

- 49 O Muhammad-Hasan! Harken unto the call from the direction of 'Akka, which hath been named the White Dome and the Land of Resurrection in the Books of God, the Lord of this wondrous Day. Whoso hath attained unto hearing it is indeed of the people of the Crimson Ark, which God hath specially ordained for the people of Baha. He is verily the All-Bountiful, the Most Generous. Rejoice thou in My mention, then give thanks unto thy Lord, the One Who has sovereignty over all who are in the heavens and on earth.

- 50 O Siyyid Javad! The Lord of creation makes mention of thee from His abode and gives thee glad tidings of that which hath been ordained for those who have turned towards the Most Sublime Horizon, from God, the Ancient Sovereign. Verily, he who hath heard and acknowledged is among the people of this noble station. Let not the affairs of men sadden thee, nor the intimations of the deniers who mount the pulpits and deny the Manifestation of God and His signs - they are assuredly among the most lost. These claim to have faith and would beseech God by night and day for the appearance of this Cause which was mentioned in the Qur'an, the Torah and the Gospel. Yet when the promise was fulfilled and the Hidden One appeared, they pronounced judgment against Him with an injustice unequalled by any in the world. To this testifieth

ينادى الطور [تالله] قد اتى مالك الظهور الذى
بشرت به كتب الله العزيز المحبوب انا نوصيك
بالاستقامة على هذا النبأ الأعظم الذى به
استفرج الملاء الأعلى وناح كل مشرك مردود

48 ان يا قلم الأعلى ان محمد و محمد ثم محمد ثم على و
محمد من الذين حضرت اسمائهم تلقاء الوجه و نزل
لهم من ملكوت المشية ما قرت به عين المقربين
ان اعرفوا ما نزل لكم تالله من فاز بذكرى انه فاز
بكل الخير ولكن القوم اكثرهم من الغافلين ثم
احفظوا مقاماتكم باسم ربكم القوى الغالب القدير
قد قام المعتدون بالمرصد و يمنعون الناس عن
التوجه الى وجه الله رب العالمين ان الشيطان يفر
من مكروهم و ما عندهم يشهد بذلك من ينطق
فى هذا الحين الملك لله الفرد الواحد العليم الخبير
كذلك نسجت انامل البرهان درع البيان فضلاً
من لدى الله العزيز الحميد

49 يا محمد قبل حسن ان استمع النداء من شطر
عكا انها سميت بالقبة البيضاء و بالأرض المحشر
فى كتب الله مالك هذا اليوم البديع من فاز
بالاصغاء انه من اهل السفينة الحمراء التى جعلها
الله مخصوصة لأهل البهاء انه هو الفضال الكريم
ان افرح بذكرى ثم اشكر ربك المهيمن على من
فى السموات و الأرضين

50 يا سيد قبل جواد يذكرك مولى اليجاد فى المعاد
و يبشرك بما قدر لمن اقبل الى الأفق الأعلى من
لدى الله المنزل القديم ان الذى سمع و اعترف
انه من اهل هذا المنظر الكريم اياك ان تحزنك
شئوننا الخلق او [تحجبك] اشارات المعرضين
الذين يصعدون على المنابر و ينكرون ظهور الله
و آياته الا انهم من الأخسرين اولئك يدعون
الايما و كانوا ان يسئل الله فى الليالى و الأيام
بظهور هذا الأمر الذى كان مذكوراً فى الفرقان
و التوراة و الانجيل فلما اتى الوعد و ظهر المكنون
افتوا عليه بظلم لا يعادله ظلم العالم يشهد بذلك من
عنده كتاب من الله و لوح نزل فيه ما لا اطلع به

He Who possesseth the Book of God and the Tablet wherein was revealed that which none knoweth save He Who speaketh: "There is no God but Me, the Single, the One, the Mighty, the Wise." Thus did the Pen of the Wronged One move in the Most Great Prison when sorrows encompassed Him from all sides through that which the hands of the idolaters had wrought - they who turned away from the Countenance when it shone forth from the horizon of revelation. They are indeed among the bewildered ones.

ألا من ينطق أنه لا إله إلا أنا الفرد الواحد العزيز الحكيم كذلك تحرك قلم المظلوم في السجن الأعظم إذ احاطته الأحزان من كل الجهات بما اكتسبت أيدي المشركين الذين اعرضوا عن الوجه إذ اشرق من افق الظهور إلا أنهم من الهائمين

- 51 O Muhammad Javad! The day of hearing hath come, yet most of the people hear not. The day of arising hath come, yet they remain seated. The world hath appeared for this Revelation, yet the people comprehend not. We call them to the supreme paradise, while they call Us to the fire. Thus have their souls seduced them, and they perceive it not. Blessed is the face that turneth away from them, setting itself toward God, the Protector, the Self-Subsisting. Hold fast to the Sure Handle and cling to the hem of God, the Powerful, the Mighty, the All-Loving.

51 يا محمد قبل جواد قد أتى يوم الأصغاء والقوم أكثرهم لا يسمعون وأتى يوم القيام وهم قاعدون قد ظهر العالم لهذا الظهور والناس هم لا يفقهون أنا ندعوهم إلى الجنة العليا وهم يدعوننا إلى النار كذلك سولت لهم أنفسهم وهم لا يشعرون طوبى لوجه اعرض عنهم مقبلاً إلى الله المهيمن القيوم تمسك بالعروة الوثقى وتشبث بذيل الله المقتدر العزيز الودود

- 52 O Ustad Rajab-'Ali! Thy name hath appeared before the Wronged One, and the Most Exalted Pen of God hath moved to make mention of thee. Know thou this station, then give thanks to thy Lord, the Possessor of existence. He Who was promised hath come, He Who was concealed hath appeared, and He Who was hidden hath been made manifest. To this testifieth He Who, by the power of His Lord, hath shattered the idols of vain imaginings and suppositions. When thou art blessed with My verses and findest the fragrance of My loving-kindness, arise and say: "Praise be to Thee, O Thou through Whose remembrance the limbs of the ignorant tremble and the hearts of those who denied the Promised Day are disturbed."

52 يا (استاد) رجبعلى قد حضر اسمك لدى المظلوم وتحرك على ذكرك قلم الله الأعلى إن اعرف هذا المقام ثم أشكر ربك مالك الوجود قد أتى من كان موعوداً وظهر من كان مستوراً وبرز من كان مكتوناً يشهد بذلك من كسر بقدره ربه اصنام الأوهام والظنون أنك إذا فزت بآياتي ووجدت عرف عنايتي قم وقل لك الحمد يا من بذكرك ارتعدت فرائص الجهلاء واضطربت افئدة الذين كفروا باليوم الموعود

- 53 O Rida, son of Muhammad! Dost thou know Who maketh mention of thee? By the life of God, the Single, the One, Who was the goal of the Prophets and the Chosen Ones and the Dawning-Place of thy Lord's will, the Possessor of might! He Who ascended to heaven hath come from it, and beareth witness before My face, yet the people hear not. Muhammad, the Apostle of God, hath testified to this Most Great Announcement, and Moses crieth out saying: "By God! The Revealer of the Torah, the Gospel and the Psalms hath come!" The lips of the world have smiled through recognizing My utterance. Blessed is he who hath found, and woe unto every heedless one who is veiled. This is a day wherein the doors of bounty and grace have been opened unto the faces of all peoples, yet they have turned away and denied God's proof and evidence.

53 يا رضا بعد محمد هل تعرف من يذكرك لعمر الله الفرد الأحد الذي كان مقصد الأنبياء والأصفياء ومشرق ارادة ربك مالك الجبروت قد أتى من السماء من صعد إليها ويشهد لي امام وجهي والقوم هم لا يسمعون قد شهد محمد رسول الله لهذا النبا الأعظم والكليم ينادي ويقول تالله قد أتى منزل التوراة والانجيل والزبور قد ابتم ثغر العالم من عرف بياني طوبى لمن وجد وويل لكل غافل محجوب هذا يوم فيه فتحت ابواب الجود والكرم على وجوه الأمم وهم اعرضوا وكفروا ببرهان الله وحجته إلا أنهم هم الخاسرون

They are indeed the lost. They have taken idols as lords for themselves instead of God, yet these shall not help them.

قد اخذوا الأصنام لأنفسهم ارباباً من دون الله
الا انهم لا ينصرون

54 O My Most Exalted Pen! Make mention of him who hath been named Siyyid 'Ali, that he may rejoice in the remembrance of God, the Mighty, the All-Knowing. Blessed art thou, inasmuch as thou hast heard the Call and been mentioned by the Dove, and there hath been sent down for thee that which no earthly thing can equal. Thy Lord is, verily, the Forgiving, the Bountiful. Beware lest anything debar thee from the things of this world. Take thou the chalice of salvation in the name of Him Who causeth the dawn to break, and when thou hast attained unto it, arise and say: By the life of God! I have attained unto that which was inscribed in the Books of God, the Lord of all worlds. Blessed is the stranger who hath drawn nigh unto the Most Exalted Homeland, and the poor one who hath turned toward the Ocean of wealth, and the sick one who hath clung to the Dayspring of healing, Who hath come from heaven with manifest sovereignty.

54 ان يا قلبي الأعلى ان اذكر من سمي بسيد على ليفرح بذكر الله العزيز العليم طوبى لك بما سمعت النداء وذكرى الوراق و نزل لك ما لا تعادله الأشياء ان ربك هو الغفور الكريم اياك ان يمنعك شيء من الأشياء خذ قدح الفلاح باسم فائق الأصباح واذا فزت به قم و قل لعمر الله قد فزت بما كان مسطوراً في كتب الله رب العالمين طوبى لغريب تقرب الى الوطن الأعلى و لفقيه توجه الى بحر الغناء و لمريض تمسك بمطلع الشفاء الذي اتى من السماء بسلطان مبين

55 O peoples of the earth! Harken unto the call of this Wronged One, the Stranger, Who hath been imprisoned and banished and exiled for having summoned mankind unto God, the One, the All-Informed. Listen in this hour to the Voice of the Spirit from the right hand of My mighty Throne, saying: O concourse of divines! Ye are the highwaymen of God and His paths, and the misleaders of His servants. Fear ye the All-Merciful, and draw not over the face of justice the veil of tyranny, nor over this heaven the clouds' shroud. Soon shall the days pass, and ye shall find yourselves in the position of being questioned before God, the Self-Subsisting, the Most High. This is the day whereon Zion hath cried out and given glad tidings unto all of the Garden of inner meanings, which hath descended from heaven with a glory that none can deny save every sinful doubter. This is what hath been sent down in another Tablet to one of My servants, and I am the One Who sendeth down, the Chosen One.

55 يا ملاء الأرض ان استمعوا نداء هذا المظلوم الغريب الذي سجن و طرد و نفى بما دعا الناس الى الله الفرد الخبير ان استمع في هذا الحين نداء الروح عن يمين عرشى العظيم يقول يا معشر العلماء انتم قطاع طرق الله و سبله و مضلّ عباده اتقوا الرحمن و لا تسدلوا على وجه الانصاف قناع الاعتساف و لا على هذا السماء برقع السحاب سوف تمضي الأيام و ترون انفسكم في موقف السؤال بين يدي الله الغنى المتعال هذا يوم فيه صاحت الصبيون و بشرت الكل بحقيقة المعاني التي نزلت من السماء بمجد لا ينكره الا كل فاجر مراتب هذا ما نزل في لوح آخر لأحد عبادي و انا المنزل المختار

56 O concourse of divines! By God, Paradise lamenteth because of your tyranny, and the chosen ones because of what hath befallen Us at the hands of your followers, who have clung to you without clear proof or evidence. Behold, then remember what ye have done aforetime to God's friends and chosen ones, through whom the horizon of the world was illumined and the ocean of knowledge surged amongst the nations, and through whom the banners of unity were hoisted upon the hills.

56 يا معشر الفقهاء تالله ينوح الفردوس من ظلمكم و الأصفياء بما ورد علينا من تابعيكم الذين تمسكوا بكم من دون بينة و برهان ان انظروا ثم اذكروا ما فعلتم من قبل باولياء الله و اصفياه الذين بهم انار افق العالم و ماج بحر العلم بين الأمم و بهم نصبت رايات التوحيد على الانلال

57 O Muhammad-Qabli-Ja'far! God maketh mention of thee from His direction and counseleth thee to be steadfast in this Cause,

57 يا محمد قبل جعفر يذكر الله من شطره و يوصيك بالاستقامة على هذا الأمر الذي بشرت

the greatness of which was heralded by the tongues of the Prophets and the chosen ones, and before Whose manifestation necks have bowed down. Hold fast unto that whereby the Cause of God may be exalted, then make mention of Him at eventide and at dawn. We have sent down concerning every matter that which no books in the world can equal, whereunto the Mother Book beareth witness.

- 58 O Muhammad-Qabli-Ja'far! Hearken unto the call of the Wronged One Who lamenteth in His heart and crieth out in His inner being and calleth with His tongue and writeth with His pen and pointeth with His fingers, that He may draw men nigh unto the Most Sublime Horizon, the station which the Seal of the Prophets and the Lord of the chosen ones did seek. Exalted is He Who hath appeared and called all unto the Dayspring of verses.

- 59 And at the end of the Tablet We make mention of My handmaidens who have believed in God and His signs, and who have turned towards Him when most of the servants turned away. O thou who circlest round My Cause and gazeth upon My countenance and uttereth My praise and soareth in Mine atmosphere! We have made mention of those whose names thou didst recount in thy letter, and have adorned them with the ornament of utterance in the realm of possibility. Exalted is the All-Merciful, the Source of this bounty and the Bestower of this station. Convey My greetings unto them, then remind them of that which hath been sent down from the heaven of My loving-kindness, and give them the glad tidings of My mercy, which hath preceded all created things. The glory shining from the horizon of the heaven of My grace be upon thee and upon those who are with thee and who hearken unto thy mention in this Cause whereby feet have slipped save such as God, the Lord of mankind, hath willed.

بعظمته السن الأنبياء و الأصفياء و خضعت
عند ظهوره الأعناق تمسك بما يرتفع به امر الله
ثم اذكره في العشي و الاشرار انا انزلنا في كل
شأن ما لا تعادله كتب العالم شهد بذلك ام
الكتاب

58 يا محمد قبل جعفر ان استمع نداء المظلوم الذي
ينوح في قلبه و يصيح في سره و ينادى بلسانه و
يكتب من قلبه و يشير بأنامله ليقرب الناس الى
الأفق الأعلى المقام الذي قصده خاتم الأنبياء و
مولي الأصفياء تعالى من ظهر و دعا الكل الى
مشرق الآيات

59 و نذكر في آخر اللوح امائي اللائي آمن بالله و آياته
واقبلن اذ اعرض عنه اكثر العباد يا ايها الطائف
حول امرى و الناظر الى وجهي و الناطق بثنائي و
الطائر في هوائي قد ذكرنا الذين ذكرت اسمائهم في
كتابك و زياتهم بطراز البيان في الامكان تعالى
الرحمن مشرق هذا الفضل و معطى هذا المقام
كبر من قبلي على وجوههم ثم ذكرهم بما نزل من
سماء عنايتي و بشرهم برحمتي التي سبقت الممكنات
الهباء المشرق من افق سماء فضلي عليك و على
من معك و يسمع ذكرك في هذا الأمر الذي به
زلت الأقدام الا من شاء الله مالک الأنام

INBA19:233, INBA32:211, ADM3#128
p.146x, AVK3.311.07x

BH00448

To: Muhammad Javad Qazvini et al.

Date: 1302 ? [1884-1885]

- 1 He is God - exalted be His glory, His grandeur and power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 O Ism-i-Jud! Upon thee be My Glory! The letters from Jinab-i-Samandar, upon him be My glory, have arrived continuously, yet for some time nothing has been sent from the Most Holy Court. The saplings in the gardens of inner meanings have grown and continue to grow from the Kawthar of divine bounty. The outpourings of the Most Great Sea are the cause and reason for the appearance and manifestation of the crafts and things of the world. By the life of God! The world's sustenance is from Him. Blessed are they who reflect, and blessed are they who perceive. 2 يا اسم جود عليك بهائی مراسلات جناب سمندر علیه بهائی پی در پی رسیده و مدتهاست از ساحت اقدس [چیزی] ارسال نشد نهالهای ریاض معانی از کوثر عنایت ربّانی نمو نموده و مینماید رشحات بحر اعظم سبب و علت ظهور و بروز صنایع و اشیاء عالم است لعمر الله مدد عالم از اوست طوبی للمتفکّرین و طوبی للمتفرّسین
- 3 The mention of those souls that were in the letters - each one has been blessed with the lights of the Sun of grace and kindness. Their mention has been made and recorded by the Supreme Pen. Blessed are they and theirs shall be a goodly return. We beseech God to assist the loved ones of that land that they may all be occupied with the remembrance of the Lord of all beings at all times, and that they may not in any circumstance exceed the bounds of wisdom. Let them speak with moderation, teach with moderation, and act with moderation. Let Jinab-i-Samandar convey greetings to all on behalf of the Wronged One and gladden them with God's bounty, exalted be His glory. We testify that he arose to serve the Cause on a day wherein every lion fled, every standing one sat, every tranquil one was disturbed, and every swift one halted. Upon him be the glory of God, His mercy, His grace, and His favor. 3 ذکر نفوسیکه در مراسلات بوده هر یک بانوار آفتاب عنایت و شفقت فائز ذکرشان مذکور و از قلم اعلیٰ مسطور طوبی لهم ولهم حسن مآب از حقّ میطلبیم اولیای آن ارض را مؤید فرماید تا کل در لیلای و ایام بذکر مالک انام مشغول باشند و در هیچ احوال از حکمت تجاوز ننمایند باندازه بگویند و باندازه القا نمایند و باندازه رفتار کنند جناب سمندر کل را از قبل مظلوم تکبیر برساند و بعنایت حقّ جلّ جلاله مسرور دارد نشهد انه قام علی خدمة الامر فی يوم فيه فر کلّ قسورة و قعد کل قائم و اضطرب کل مطمئن و توقّف کل سریع علیه بهاء الله و رحمته و عنایت و فضله
- 4 O Ism-i-Jud! Upon thee be My Glory! The letter of Khalil which he sent to thee was noted. We found in it the fragrance of his love and his enkindlement in the Cause of God, the Lord of the mighty throne. He has taken the cup of success and drunk therefrom in the name of his Lord, the Mighty, the Powerful. He has arisen to serve the Cause and desired to turn towards the Most Exalted Horizon. We testify that he has fulfilled God's Covenant and His Testament, and has succeeded in discharging His rights in following His mighty and glorious Command. We have granted him permission, as a mercy from Us, that he may proceed with wisdom to the Dawning-Place of the Light of Oneness. We thank God, the Lord of the Exalted House. He desired to leave his homeland out of love for 4 يا اسم جود عليك بهائی نامه خلیل که بانجناب ارسال نمود ملاحظه شد قد وجدنا عرف حبه و اشتعاله فی امر الله ربّ العرش العظيم قد اخذ قدح الفلاح و شرب منه باسم ربّه المقتدر القدير قد قام علی خدمة الامر و اراد ان يتوجه الى الأفق الأعلى نشهد انه وفي بميثاق الله و عهده و فاز بأداء حقوقه أتباعاً لأمره العزيز العظيم انا اذنناه رحمة من عندنا ليتوجه بالحكمة الى مطلع نور الأحديّة و نشكر الله ربّ البيت الرفيع انه اراد ان يغادر وطنه حباً للوطن الأعلى و شوقاً للقاء الله العزيز الحميد بلسان پارسی بشنو جناب

the Most Exalted Homeland and longing to attain the presence of God, the Mighty, the Praiseworthy. Hear in the Persian tongue: Jinab-i-Khalil, upon him be My glory, has been granted permission, but after setting his affairs in order and arranging them, and setting in order the affairs of those left behind, for if they wish to travel with the people it would be difficult and very arduous. In solitude there is spirit and rest for those who turn to God, but wisdom does not endorse solitude. One is necessary and two are not forbidden. In any case, the smaller the group, the more spirituality is witnessed.

- 5 And Jinab-i-Muhammad-Karim, upon him be the glory of God, has previously been granted permission. We ask God to assist him in what He loves and is pleased with, and to manifest through him what befits His days. Verily, He has power over all things.

- 6 O Samandar, upon thee be my glory! The numerous supplications from his honour the Trustee (Amin) have reached the Most Holy Court, wherein he hath made mention of his honour Nabil-i-Akbar, upon whom be the glory of God and His favours, and likewise mention of his honour Javad and those with him, upon whom be the glory of God, and hath made mention of his honour 'Aziz Khan and his honour Morteza-Qoli and Nuru'llah Khan, and hath sought for each that which leadeth to divine confirmation and success. Praise be to God that all are remembered and have attained unto the grace of God, exalted be His glory. We beseech Him not to deprive any soul on earth of the choice wine of inner meanings, and to bestow from the ocean of His bounty and knowledge a complete portion. The affairs of the world and attachment thereto have prevented mankind from the divine path and deprived them of that freedom and detachment which are among the greatest gifts of the Lord. They are fettered by the chains of idle fancies and vain imaginings until they return to their own station. The recompense for the deeds of the people of the world hath been made manifest in the form of ignorant divines who deny Him. These are they who cut off the way of God and lead His servants astray. Beseech ye God to protect all from the evil of such souls. The fire of these souls is seen to be more fierce than the fire of Nimrod. O Lord! Protect Thy servants from the evil of these people, then assist them with the hosts of deeds and virtues. Verily Thou art the Strong, the Triumphant, the Almighty.

- 7 O my Nabil! O thou who gazest toward the Most Sublime Horizon! Today from the rustling of the Sadratu'l-Muntaha was heard this most exalted Word: "Nabil-i-Akbar hath passed by the Most Great Scene. Let him aid his Lord, the Most

خلیل علیه بهائی باذن فائز شد و لکن بعد از نظم امور و ترتیب آن و نظم امور بازماندگان چه اگر بخواهند با اهل حرکت نمایند مشکل است و بسیار صعب و فی الوحدة روح و راحة للمقبلین و لکن حکمت وحدت را تصدیق نمینماید یک را لازم و دورا هم منع نمیکند باری جمعیت هر قدر کمتر روحانیت بیشتر مشاهده میشود

- 5 و جناب محمد کریم علیه بهاء الله از قبل باذن فائز نسل الله ان یوفقه علی ما یحب و یرضی و یظهر منه ما ینبغی لآیامه انه علی کلشیء قدیر

- 6 یا سمندر علیک بهائی از جناب امین عرایض عدیده بشطر اقدس رسیده و ذکر جناب نبیل اکبر علیه بهاء الله و عنایت و همچنین ذکر جناب جواد و من معه علیهم بهاء الله را نموده و ذکر جناب عزیزخا و جناب مرتضی قبل ق و نورالله خا را نموده و از برای هر یک طلب کرده آنچه را که سبب تأیید و توفیق است الحمد لله جمیع مذکورند و عنایت حق جلّ جلاله فائز از او میطلبیم جمیع من علی الأرض را از رحیق معانی محروم نفرماید و از بحر فضل و دانائی قسمت کامل عطا نماید عالم را شئونات دنیا و [محبت] آن از صراط الهی منع نموده و از فراغت و آزادی که از نعمتهای بزرگ ربّانیت محروم ساخته بسلاسل ظنون و اوهام مقیدند تا بمقام خود راجع شوند جزای اعمال اهل عالم متکون شد و بصورت علمای جاهل منکر ظاهر ایشانند قاطعان طریق الهی و مضل عباد او از حق بطلبید کل را از شرّ این نفوس حفظ فرماید نار این نفوس از نار نمرد مشتعلتر مشاهده میشود ربّ احفظ عبادک من شرّ هؤلاء ثم انصرهم بجنود الأعمال و الأخلاق انک انت القوى الغالب القدیر

- 7 یا نبیلی یا ایها الناظر الی الأفق الأعلى امروز از حقیف سدره منتهی اینکلهء علیا اصغاشد مرّ النبیل اکبر من الشطر المنظر اکبر ان ینصر ربّه الرحمن بالیان لعمری انه خلق لخدمة هذا

Merciful, through utterance. By My life! He was created to serve this wise Cause and this mighty News. We, from this station, send Our glorification upon thy face and make mention of thee as We have mentioned thee before and will mention thee hereafter. To this beareth witness the Mother Book in this exalted station."

الأمر الحكيم وهذا النبأ العظيم أنا نكبر من هذا المقام على وجهك و نذكرک كما ذکرناک من قبل و من بعد يشهد بذلك أم الكتاب في هذا المقام الرفيع

- 8 O Samandar! Convey with the utmost joy and fragrance the greetings of the Wronged One to the friends in that land. God is the Hearer, the Answerer. The sweet savours of the love of each one have reached the Most Holy Court. Blessed are they whom the earthquake of the Hour hath not disturbed, and whom the might of the heedless ones hath not deprived of God. A soul who is manifestly filled with pride and who boasteth of worldly ornaments is at times consumed with the fire of wrath, thundering and flashing, and at other times his lamentation riseth high due to some slight ailment. Nevertheless he hath not become aware, nor will he become aware until death overtaketh him. At every moment they witness change, decline and extinction, yet they are not mindful. My Most Exalted Pen testifieth that they are among the most lost.

8 یا سمندر دوستان آن ارض را بکمال روح و ریحان از قبل مظلوم تکبیر برسان حق سامع و مجیب است نفحات محبت هر یک بساحت اقدس فائز طوبی از برای نفوسیکه زلزله ساعت ایشانرا مضطرب ننمود و شوکت نفوس غافله از حق محروم نساخت نفسیکه بکمال غرور مشهود و بزخارف دنیا مفتخر در این حین بنار غضب مشتعل یرعد و یرق و حین دیگر بفی الجمله اختلاف مزاج حنینش مرتفع مع ذلک متنبه نشده و نمیشود الی ان یأتیها الموت در هر حین تغییر و زوال و فنا را مشاهده مینمایند و متذکر نیستند یشهد قلبی الأعلى بأنهم من الأخسرین

- 9 Muhammad-Karim hath arrived and the petitions from that land have reached the Most Holy Court. Each one hath been mentioned in the presence of the Wronged One and his name hath been recorded by the Most Exalted Pen. Blessed are they who in the days of God have attained unto His mention and been adorned with His favours. However, in accordance with wisdom, the response to these petitions hath been outwardly delayed until God shall bring about His decree.

9 محمد کریم وارد و عرایض آن ارض بساحت اقدس فائز هر یک لدى المظلوم مذکور و از قلم اعلی اسمش جاری طوبی از برای نفوسیکه در ایام الهی بذکرش فائز شدند و بعنائیتش مزین و لکن نظر بحکمت جواب عرایض بر حسب ظاهر در عهده تعویق ماند الی ان یأتی الله بأمره

- 10 And regarding Jinab-i-Abu'l-Hasan, upon him be the Glory of God, who mentioned Jinab-i-Muhammad-'Ali alif mim - we beseech God to aid him to arise in service to His Cause and to utter that which is befitting for His sake. In all conditions he must observe wisdom. He hath attained the mention of the Wronged One in this Station which hath been named by the Most Beautiful Names. Give him these glad-tidings and convey to him greetings from the Wronged One, that he may rejoice and be among the thankful ones.

10 و جناب ابوالحسن علیه بهائی ذکر جناب محمد علی الم را نموده از حق میطلبیم او را مؤید فرماید بر خدمت امر لله قیام نماید و لله بگوید آنچه را که سزاوار است و در جمیع احوال باید بحکمت ناظر باشد قد فاز بذکر المظلوم فی هذا المقام الذی سُمی بالأسماء الحسنی بשרه بذلک و کبر علیه من قبل المظلوم لیفرح و یكون من الشاکرین

- 11 He hath also mentioned the honored wife of 'Abdu'l-Hamid Khan. Her mention hath been before the Holy Presence both in the past and present, and numerous Tablets have been revealed in her name. We have remembered her and continue to remember her, and We counsel her to show forth the Greater Steadfastness in this Mighty Cause. In truth, every leaf that hath clung to the Divine Lote-Tree is mentioned as one of the denizens of Paradise before the Throne. Blessed is the handmaiden who hath attained unto steadfastness and hath drunk

11 و همچنین ذکر ضلع مرفوع عبد الحمید خا را نموده ذکر او از قبل و بعد در ساحت اقدس بوده و الواح متعدده باسمش نازل انا ذکرناها و نذکرها و نوصیها بالاستقامه الکبری فی هذا الأمر العظيم فی الحقیقه هر یک از ورقات که بسدره تمسک نمود او از طلعات فردوس لدى العرش مذکور طوبی لأمة فازت بالاستقامه و شربت الرحیق من ایادی عطاء ربها القدير

the choice wine from the hands of the bounty of her Lord, the Almighty.

- 12 O Murtada! There hath turned towards thee from this Most Exalted Horizon He Whom all have denied save those whom God, thy Lord, the All-Knowing, the All-Wise, hath willed. Behold and remember when Muhammad, the Apostle of God, came, all people denied Him save a few souls, and when the Spirit (Jesus) came, the Jews denied Him and perpetrated that which caused the dwellers of the Kingdom to lament. He Who possesseth the Perspicuous Book beareth witness unto this. Take thou the chalice of detachment in the name of thy Lord and drink therefrom, despite those who have denied this Mighty Announcement. Arise to make mention of God and His praise, and give thanks unto thy Lord, the Generous. We beseech Him to cause to appear from thee that which shall diffuse the fragrance of sincerity throughout the eternal kingdom. Verily thy Lord is the All-Bountiful, the Ancient of Days.

- 13 He hath also made mention of the loved ones in the surrounding villages. Each one's name hath attained unto the hearing of the Lord of all beings and his mention hath been recorded. That honored one should give them all the glad-tidings of God's loving-kindness and His infinite outpourings. By night and by day the Supreme Pen maketh mention of the friends, and We beseech God to aid them all to preserve that which hath been bestowed. Today, whosoever hath attained unto the recognition of God must regard this station as great and act according to that which God hath revealed in the Book. Beseech thou God that the veils of these transient days may not deprive His servants from everlasting bounties.

- 14 O Samandar! We have mentioned him who attained unto the meeting and ascended the pathway to the Supreme Companion with a mention whose fragrance shall not cease throughout the duration of the Kingdom of Names. Blessed is he, for he is among the triumphant ones. A Most Holy, Most Exalted Tablet hath been revealed especially for his family. Convey to them the greetings from God and gladden them with His bestowals. Until now, numerous letters have repeatedly reached the servant in attendance before the Throne from the name of Jamal, upon him be the Glory of God. They are walking in the way of God and moving in His path. They have turned to certain cities and regions and have succeeded in delivering the Word. We beseech God to aid him through wisdom, for in certain instances, due to eagerness and enthusiasm, the reins of discretion slip from his hands. We have counseled him to wisdom both in the past and present. We testify that he hath arisen to serve the Cause, and We beseech God to strengthen

12 یا مرتضیٰ قد اقبل الیک من هذا الأفق الأعلى من انکره العباد کلهم الا من شاء الله ربک العليم الحکیم ان انظر ثم اذکر اذ اتی محمد رسول الله انکره القوم الا انفس معدودات و اذ اتی الروح انکره اليهود و ارتکبوا ما ناح به سکن الملکوت یشهد بذلك من عنده کتاب مبین خذ قدح الانقطاع باسم ربک ثم اشرب منه رغماً للذین انکروا هذا النبأ العظیم قم علی ذکر الله و ثنائه ثم اشکر ربک الکریم انا نسئله بأن یشهر منک ما یتضوّع منه عرف الخلوص بدوام الملک ان ربک هو الفضال القدیم

13 و همچنین ذکر احباب قریه‌های اطراف را نموده هریک اسمش باصغاء مالک انام فائز و ذکرش مذکور آنجناب کل را بشارت [دهند] بعنایت الهی و فیوضات نامتناهی ربّانی در لیلای و ایام قلم اعلیٰ دوستان را ذکر مینماید و از حقّ میطلبیم کل را موفق دارد بر حفظ آنچه عنایت شده امروز هر نفسی بعرفان الله فائز شد باید این مقام را بزرگ شمارد و به ما انزله الله فی الکتاب عمل نماید از حقّ بطلب حیات این ایام فانیه عباد را از نعمتهای باقیه محروم نسازد

14 یا سمندر انا ذکرنا الذی فاز باللقاء و صعد فی السبیل الی الرفیق الأعلى بذکر لا یقطع عرفه بدوام ملکوت الأسماء طوبی له انه من الفائزین مخصوص اهلس لوح اقدس نازل از قبل حقّ تکبیر یرسان و بعنایاتش مسرور دار تا حال مکرر از اسم جمال علیه بهائی مراسلات بعبد حاضر لدی العرش رسیده لله سائرند و فی سبيله متحرک ببعضی از مدن و دیار توجه نموده و بالقاء کلمه فائز شده از حقّ میطلبیم او را بحکمت مؤید فرماید چه که در بعضی از مواقع نظر بشوق و اشتیاق زمام اختیار از دستش می‌رود از قبل و بعد او را وصیت فرمودیم بحکمت نشهد انه قام علی خدمة الأمر و نسل الله بأن یؤیده علی التمسک بالحکمة انه هو السميع المجیب

him to hold fast unto wisdom. Verily, He is the Hearer, the Answerer.

- 15 And likewise mention has been made of Ibn-i-Abhar. Blessed is he, for he hath remembered the loved ones of God and described them in such wise as hath made the countenance of the Wronged One beam with smiles in this impregnable fortress. He hath remembered each and all with sublime and glorious mention, and hath sought bounty for each one. Were thou to meet him, glorify him on My behalf and give him the glad-tidings of My loving-kindness and mercy. Verily the sun of permission hath dawned upon him from the horizon of his Lord's Will, the Commander, the All-Wise. I beseech God to honor him with this most great favor, to draw him nigh unto Him and to cause him to enter within the precincts of His mercy that hath encompassed all in the heavens and on earth. He, verily, is the Forgiving, the Bountiful.

- 16 Mention hath been made of Mulla Aqa Baba. We make mention of him from this Spot and give him the glad-tidings of his Lord's tender mercy. His remembrance hath ever been and will continue to be, God willing, in the Most Holy Court. He and all the people of that village have been honored with the mention of God. Convey My greetings unto him and make him glad with the outpourings of these days.

- 17 And We make mention at the end of these pages of 'Abdu'r-Razzaq, son of him who turned toward My horizon, soared in My atmosphere, uttered My praise and glorification amongst My servants, and drank the choice wine of steadfastness from the hands of My bounty in such wise that neither the opposition of the oppressors, nor the clamor of the pharaohs, nor the derision of any misbeliever, nor the rancor of any malevolent one could deter him. Upon him and his son rest My glory, My peace, My mercy and My loving-kindness. We beseech God to assist him and those with him in that which shall cause his mention to endure throughout the kingdom of earth and heaven.

- 18 We make mention of My servants and handmaidens who have found the sweetness of My utterance and have attained unto My days. I am, verily, the Kind, the Bountiful. The splendor shining from the heaven of My mercy be upon thee and upon those whose names thou hast mentioned from My Most Exalted Pen, and upon all who are steadfast and firm.

- 19 O My Most Exalted Pen! Make mention once again of the sister of the Most Generous Name, that she may rejoice in God's loving-kindness, the Mighty, the Loving. Blessed art thou, O My handmaiden, for having turned unto God and attained

15 و همچنین ذکر جناب ابن ابهر را نموده طوبی له آنکه ذکر اولیاء الله و وصفهم بما ابستم به ثغر المظلوم فی هذا الحصن المتین کل را باذکار بدیعه منیعہ ذکر نموده و از برای هر یک عنایت طلب کرده لو رأیتہ کبر علی وجهہ من قبلی و بشرہ بعنایتی و رحمتی قد اشرفت له شمس الاذن من افق ارادة ربہ الامر الحکیم فاستل الله بأن یشرفہ بهذا الفضل الأعظم و یقرّبہ الیہ و یدخلہ فی جوار رحمته الّتی سبقت من فی السموات و الأرض انہ لہو الغفور الکریم

16 و ذکر جناب ملا آقا بابا را نموده انا نذکرہ من هذا المقام و نبشرہ بعنایة ربہ الرحیم لازال ذکرش در ساحت اقدس بودہ و انشاء الله خواهد بود او و اهل آن قریہ طراً بذکر حقّ فائز شدند تکبیر برسان و بفیوضات آیامش مسرور دار

17 و نذکر فی آخر الأوراق (عبدالرزاق) ابن من اقبل الی افقی و طار فی ہوائی و نطق بذکری و ثنائی بین عبادی و شرب رحیق الاستقامة من ایادی عطائی علی شأن ما منعتہ شئونات الجبابة و لا ضوضاء الفراعنة و لا شماتة کلّ مشرک و لا غلّ کلّ مغلّ علیہ و علی ابنہ بہائی و سلامی و رحمتی و عنایتی نسل الله بأن یؤیدہ و من معہ علی ما یتقی بہ ذکرہ بدوام الملک و الملکوت

18 و نذکر عبادی و امائی الذین وجدوا حلاوة بیانی و فازوا بأیامی و انا المشفق الکریم البہاء المشرق من افق سماء رحمتی علیک و علی الذین ذکرت اسمائہم من قلبی الاعلی و علی کلّ ثابت مستقیم

19 ان یا قلبی الاعلی ان اذکر مرّة اخرى اخت اسم الجود لتفرح بعنایة الله العزیز الودود طوبی لک یا امتی بما اقبلت الی الله و فزت بذکرہ اذ اتی بالحقّ بسلطان مشہود انا نوصیک و اللائی آمن

unto His mention when He came with manifest sovereignty. We counsel thee and those handmaidens who have believed in God to act in a manner befitting this Cause, by reason of which the ungodly have lamented while the faces of those who have turned unto God, the Protector, the Self-Subsisting, have been illumined.

بِالله بما ينبغي لهذا الأمر الذي به نأخ المشركون
و استنصأت وجوه الذين أقبلوا الى الله المهيمين
القيوم

- 20 We make mention of the wife of the Noble One, who believed on a day when every heedless one turned away rejected. Glorify thy Lord with praise, then remember Him at all times. Verily He witnesseth and seeth, and He is the Truth, the Knower of the unseen.

20 و نذكر ضلع النبيل التي آمنت في يوم فيه اعرض
كل غافل مردود سبّحى بحمد ربك ثم اذكره
في كل الأحيان انه يشهد ويرى وهو الحق علام
الغيوب

- 21 O Samandar! Upon thee be My glory and loving-kindness. Remember on My behalf those who are with thee and give all the glad-tidings of My loving-kindness and mercy that have encompassed all existence. Blessed are they and happy are they and those who have loved thee for the sake of God, the Lord of the seen and unseen. Glory be upon thee and upon them and upon those who have quaffed My sealed choice wine. Praise be to God, the Mighty, the Best-Beloved.

21 يا سمندر عليك بهائي و عنايتي ذكر من قبلي من
معك و بشر الكل بعنايتي و رحمتي التي سبقت
من في الوجود طوبى لهم و نعيماً لهم و لمن احبك
في سبيل الله مالک الغيب و الشهود البهاء عليك
و عليهم و على الذين شربوا رحيقي المختوم الحمد لله
العزيز المحبوب

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BH01224

To: Khavar et al.

Date: 1302 ? [1884-1885]

- 1 O Khavar! Convey greetings from the Wronged One to Mulla Muhammad. Say: The fragrances of thy love reached the presence of the Wronged One. Praise be to God that thou hast been assisted to mention the name of God, exalted be His glory. We beseech Him to aid thee under all conditions. To-day all must seek from God, exalted be His glory, the victory of His manifest Faith.

1 يا خاور جناب ملا محمد را از جانب مظلوم تكبير
برسان بگو نفعات محبت تو بساحت مظلوم رسيد
لله الحمد مؤيد شدي بذكر حق جلّ جلاله از او
ميتطلبم ترا در جميع احوال تأييد فرمايد امروز
كلّ بايد از حق جلّ جلاله نصرت دين مبين را
طلب نمايند

- 2 O Muhammad! The Cause of God hath been weakened due to unseemly deeds, to such an extent that the enemies of the Faith are striving with the utmost power and might to destroy it. The government and the people must all beseech God, exalted be His station, for deliverance. Such sorrows have been visited upon Us that the Pen is powerless and incapable of recounting them.

2 يا محمد امر الهى نظر بناشاستگى اعمال ضعيف
شده بشأنك اعداى دين بكمال قوت و قدرت بر
انهدام او كوشيده و ميكوشند بايد دولت و ملت
كلّ از حق تعالى شأنه فرج مسئلت نمايند احزان
بشأنى وارد كه قلم از احصاى آن عاجز و قاصر
است

3 As to thy mention of Haji Mulla Ali, who hath ascended to the Supreme Companion, and thy guardianship of his affairs - excellent is that which thy tongue hath uttered, but the people are heedless, veiled and withheld. For thirty years and more We have dwelt in the domains of the sublime state, and have ever counselled Our friends to love and obey. Nevertheless, there hath been visited upon Us that which hath not been visited upon any other wronged one. The tongue of the heart uttereth at all times these words: "Lord! Pour forth upon us patience and make firm our steps. Verily Thou art the All-Bountiful, the All-Generous." Such adversities have been visited upon these wronged ones as none save God's knowledge hath encompassed or reckoned. In all conditions We have been and are patient. We have committed all affairs unto Him and have placed Our reliance in Him. Verily He loveth them that put their trust in Him. Praise be to God, for He is the Goal of all worlds, the Beloved of them that know, and the God of all who are in the heavens and on earth.

4 We convey Our greetings to the friends and counsel them to fear God. Mention unto Haji Mustafa the words of the Wronged One. We beseech God to assist him and grant him success. We have heard his call. We beseech God, exalted be His glory, on his behalf in all conditions for that which containeth the good of this world and the next. Verily our Lord, the All-Merciful, is the Giver, the Munificent, the All-Generous.

5 We make mention of Ahmad who hath mentioned Us, that he may be among them that rejoice. O Ahmad! Praise be to God that thou hast attained unto the word of unity and hast testified to that whereunto God, exalted be His glory, hath testified - that blessed and goodly Word "There is none other God but God," at which the limbs of the idolaters and transgressors have trembled and continue to tremble. Blessed is he upon whose heart this exalted Word hath dawned, and whose light hath illumined all his members. We beseech God to assist thee in that which hath been revealed in the Book and to ordain for thee that which shall accompany thee throughout all worlds and preserve thee from darkness.

6 We make mention of him who is named Muhammad-'Ali. Know thou that thy letter was present and whatsoever was mentioned therein was heard. We beseech God, exalted be His glory, to adorn thy intention with the ornament of deed and acceptance, for thou hast been and art among the godly and the believers. He hath said - peace be upon Him - "The intention of the believer is better than his deed." Give

3 اینکه ذکر جناب حاجی ملا علی الذی صعد الى الرقیق الأعلى و کفالت ایشانرا نمودی نعم ما نطق به لسانک ولكن ناس غافل حایلند و همچنین مانع سی سنه و ازید در ممالک دولت علیه بوده ایم و لازال دوستانرا بحبّت و اطاعت امر نموده ایم مع ذلک وارد آمد بر ما آنچه که بر هیچ مظلومی وارد نشد لسان قلب در جمیع احوال باینکه ناطق ربّ افراغ علینا صبراً و ثبت اقدامنا انک انت الجواد الکریم وارد شد بر اینمظلومان شدائیکه جز علم الهی بآن احاطه نموده و احصا نکرده در جمیع احوال صبر نموده و مینمائیم فوضنا الامور الیه و توکلنا علیه انه یحب المتوکلین الحمد له اذ هو مقصود العالمین و محبوب العارفين و اله من فی السموات و الارضین

4 دوستانرا سلام میرسانیم و بتقوی وصیت مینمائیم جناب حاجی مصطفی را از قول مظلوم ذکر نمائید از حقّ میطلبیم او را مؤید فرماید و توفیق عنایت کند ندایش را شنیدیم در جمیع احوال از حقّ جلّ جلاله از برای او میطلبیم آنچه را که خبر دنیا و آخرت در اوست انّ ربنا الرحمن هو المعطى الباذل الکریم

5 و نذکر احمد الذی ذکرنا لیكون من الفرحين یا احمد لله الحمد فائز شدی بکلمه توحید و شهادت دادی بآنچه حقّ جلّ جلاله شهادت داده و آن شهادت کلمه طیبه مبارکه لا اله الا الله بوده که ارکان مشرکین و معتدین از آن مرتعد و متزلزل مشاهده شده و میشود طوبی از برای نفسیکه اینکلمه علیا بر قلبش تجلی نمود و نورش جمیع ارکان را منور ساخت از حقّ میطلبیم ترا مؤید فرماید بر آنچه در کتاب نازل شده و مقدر نماید آنچه را که در جمیع عوالم با تو همراهی نماید و ترا از ظلمت حفظ کند

6 و نذکر من سمی بحمد قبل علی فاعلم نامهات حاضر و آنچه در او مذکور اصغاشد از حقّ جلّ جلاله میطلبیم نیت آنجناب را بطراز عمل و قبول مزین فرماید چه که از موحدین و مؤمنین بوده و هستید و میفرماید قوله صلی الله علیه و سلم نية المؤمن خير من عمله شکر کن مقصود عالمیان را که

thanks to the Goal of all beings, Who hath assisted thee to acknowledge and recognize the blessed Word of Unity. He is the Helper and Succourer of them that believe in divine unity and of the faithful.

- 7 O Muhammad ibn Muhammad, O Abdul-Karim, O Muhammad from the people of Za, and O Qasim! His honor the dervish made mention of you and your letters were received and noted. Coming to this quarter in these days is not permitted, for the opposers, for no reason - as the Persians say - seek pretexts and wish to find some pretext to raise an uproar. Therefore, coming in these days would not accord with wisdom. We beseech God to protect you and aid you to do what is right. The world has no worth, nor has it ever had. Strive that praiseworthy and befitting deeds may be manifested from you. Keep away from the corrupt, and do not associate with the oppressors and the stubborn. Pass your days with the utmost joy and fragrance, and be intimate companions with the righteous and the believers. Verily, He does not allow to be lost the reward of the doers of good. Praise be to God, the Lord of the worlds.

- 8 O Ayn and Kaf! Your mention has ever been and shall ever be before the Wronged One. We beseech God not to deprive you of the rain of His mercy. He is the Bestower and He is the Kind. There is no God but He, the Powerful, the Mighty, the Help in Peril. Peace be upon you and upon your father and upon those who are with you and love you for the sake of God, the Lord of the worlds.

- 9 Glory be to Thee, O God of the world and Lord of the nations! I beseech Thee by Him through Whom prophethood and messengership were ended and their mysteries were sealed and their breezes ceased, to assist Thy servants to turn unto Thee and to place their trust in Thee. Then protect them, O my God, through the hosts of Thy unseen realm from the enemies of Thy Self who have encompassed the lands. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Strong, the Triumphant, the All-Knowing, the All-Wise.

ترا مؤید فرمود بر اقرار و اعتراف بکلمه مبارکه
توحید اوست معین و ناصر مؤمنین و موحدین

7 یا محمد ابن محمد و یا عبدالکریم و یا محمد من
اهل زا و یا قاسم جناب درویش ذکر شما را
نمود و نامه‌های شما رسید و ملاحظه شد توجه
باین شطر این ایام جایز نه چه که معرضین من غیر
جهت بقول اعجام بهانه جوئی مینمایند و میخواهند
دست‌آویزی بیابند و وضو برآرند لذا توجه در
این ایام بحکمت موافق نه از حق میطلبیم شما
را حفظ فرماید و بر معروف تأیید نماید دنیا را
قدری نبوده و نیست جهد نمائید تا اعمال شایسته
پسندیده از شما ظاهر شود از اهل فساد دوری
جوئید و با اهل ظلم و عناد موافقت ننمائید با
کمال روح و ریحان ایام را بگذرانید و با صالحین
و موحدین مؤانس و معاشر شوید آنه لا یضیع
اجر المحسنین الحمد لله رب العالمین

8 یا عین و کاف ذکرت همیشه نزد مظلوم بوده و
خواهد بود از حق میطلبیم ترا از امطار رحمتش
محروم نسازد اوست بخشنده و اوست مهربان لا
اله الا هو المقتدر العزیز المستعان السلام علیک و
علی اییک و علی من معکم و یحبکم لوجه الله رب
العالمین

9 سبحانک یا اله العالم و سید الأمم اسئلک بالذی
به انته النبوة و الرسالة و ختمت اسرارها و
انقطعت نفحاتها بأن تؤید عبادک علی الرجوع
الیک و التوکل علیک ثم احفظهم یا الهی بجنود
غیبک من اعدای نفسک الذین احاطوا بالبلاد
انک انت المقتدر علی ما تشاء لا اله الا انت
القوی الغالب العلیم الحکیم

BLIB_Or15730.109

BH01779

To: *Shaykh Kazim Bunabi Mithaqi et al., in Maraghih*

Date: 1302 ? [1884-1885]

...He is the Truth, the Knower of the Unseen

Your letter was received and was favored with perusal. We beseech God that He may aid thee in that which is befitting and seemly in this day. The Will of God hath never been subject to the will of another, nor shall His Purpose ever be dependent upon the intention of the peoples of the world. Had the will of the Seal of the Prophets - may the spirit of all else be sacrificed for His sake - been subject to the will of the people of His age, He would not have been afflicted with curses, abuse, tribulations and hardships. And had Christ heeded the words of Herod, that which came to pass would not have transpired. Hast thou not heard His saying: "My thoughts are not your thoughts, neither are your ways My ways"? It behooveth all to turn unto His Path and to hold fast unto His Most Straight Way.

When the Most Exalted Pen uttered its call and the rustling of the Divine Lote-Tree became manifest, God's proof and evidence were perfected unto all. O friend! Hearken unto the Voice of the Wronged One, and utter not that which the possessors of power have not uttered before thee. The Path is manifest, the Balance is set up, the Standard of Divine Unity is raised aloft, the Trumpet-blast and the Bugle-call are evident and clear to all.

In one of the Tablets this most exalted Word hath flowed from the Most Exalted Pen - hold fast unto it and say: I turn towards Thee, O Thou the Goal of the world, and return unto Thee, for verily Thou art the Forgiving, the Merciful. And that Word is this: This is not the Day for questions. It behooveth every soul, when he heareth the Call from the Supreme Horizon, to say: "Here am I, O Lord of Names! Here am I, O Fashioner of earth and heaven!"

Hear thou the Voice of the Wronged One and let not this opportunity slip away. Reflect for an hour upon that which hath appeared and been witnessed, and observe with the eye of justice and fairness. By the life of God! His Cause is more manifest than the sun and more exalted than the heavens. If thou turnest away from this Cause, by what proof and evidence wilt thou uphold another cause? Purify thyself with the water of unity from the fancies of the past, that thou mayest behold

...هو الحقّ علام الغيوب

نگاشت حاضر و بلحاظ فائز از حقّ میطلبیم ترا مؤید فرماید بر آنچه که امروز لایق و سزاوار است لازال اراده حقّ تابع اراده‌ی نبوده و مشیتش معلق بمشیت اهل عالم نخواهد بود اگر اراده خاتم انبیاء روح ما سواه فداه تابع اراده نفوس آعهد میشد به سب و شتم و بأس و ضرّاً مبتلا نمیگشت و حضرت روح اگر قول هیرودس را اجابت میفرمود البتّه واقع نمیشد آنچه واقع شد آیا نشنیده‌ی که میفرماید لیست افکاری افکارکم و لا امشی فی طرفکم بر کلّ لازم است بسبیل او توجّه نمایند و بصراط مستقیمش تمسک جویند چنینکه صریح قلم اعلی مرتفع شد و حقیف سدره منتهی ظاهر حجت الهی و برهانش بر کلّ کامل و بالغ و تمام ای دوست بشنو ندای مظلوم را و مگو آنچه را که از قبل صاحبان اقبال نگفته‌اند صراط ظاهر میزان منصوب علم توحید مرتفع صیحه و صور و ناقور کلّ باهر و آشکار دریکی از الواح اینکلهه علیا از قلم اعلی جاری تمسک بها و قل تبت الیک یا مقصود العالم و رجعت الیک انک انت الغفور الرحیم و آنکلهه اینست لیس هذا يوم السؤال ینبغی لکتنفس اذا سمع النداء من الأفق الأعلى یقول لّبیک یا مالک الأسماء و لّبیک یا فاطر الأرض و السّماء بشنو ندای مظلوم را و فرصت را از دست مده یکساعت تفکر نما در آنچه ظاهر شده و مشاهده گشته و بعین عدل و انصاف تفرّس کن لعمراً الله امرش را اظهر از شمس و ارفع از سماء مشاهده نمائید اگر از این امر چشم پوشی بکدام حجت و برهان اثبات امر دیگر مینمائی خود را بماء توحید از اوهام قبل طاهر نما تا بانوار آفتاب یقین فائز شوی بشکن اصنام ظنون را باسم قیوم حقّ جلّ جلاله و

the rays of the Sun of certitude. Break the idols of vain imaginings through the name of the Self-Subsisting Lord, exalted be His glory, and standing, say, turning towards the Kaaba of the Messengers: "I believe in Thee, O God of the world, and commit my affairs unto Thee, O Thou Goal of the worlds!"

Know thou the value of the Day of God. If any deed be missed by anyone this Day, it can never be retrieved. Today, from the murmuring of the waters, the blowing of the winds, and the rustling of the Divine Lote-Tree is heard: "The Truth hath come with manifest sovereignty." God willing, thou shalt attain unto that which beseemeth this blessed Day. Say: I beseech Thy forgiveness, O my God, for all that I have mentioned and done in Thy days. Verily Thou art the Almighty over what Thou wilt, and verily Thou art the Forgiving, the Merciful....

بایست و بگو مقبلاً الى کعبة المرسلین آمنت
بک یا اله العالم و فوضت امری الیک یا مقصود
العالمین قدر یوم الله را بدان اگر عملی از نفسی
الیوم فوت شود تدارک آن ممکن نه امروز از
خریر ماء و هزیز اریاح و حفیف سدره قد
اتی الحق بسلطان مبین اصغاء میشود انشاء الله
فائز شوی بآنچه سزاوار این یوم مبارکست قل
استغفرک یا الهی عن کلّ ما ذکرک و عملت فی
ایامک انک انت المقتدر علی ما تشاء و انک
انت الغفور الرحیم انتهى

INBA57:068-070x

BH01819

Date: 1302 ? [1884-1885]

¹ By the life of our Beloved and your Beloved, and our Goal and the Goal of all who are in earth and heaven! That Beloved One prepared hundreds of thousands of colored paper factories with various hues, and in each page thereof was concealed and hidden the love of the world's beloveds and the secrets of the lovers of the Ancient Countenance. This intention is dearer and more acceptable than a hundred thousand deeds. If a soul becomes aware of the sweetness and station and rank of this intention, without words he would arise among the people and say: "Intention is the sovereign of deeds, the dawning-place of deeds, and the dayspring of deeds." Glory be to Him Who has deposited in each letter of His letters a book, and in each intention of His loved ones deeds which none can reckon save His all-encompassing knowledge. Thus it was established that in truth the paper of the world was sent and arrived, and was adorned with the pen of the Beloved. All this is from God's grace, our Lord and your Lord.

² In this case, what mention could appear from the servant that would shine forth in this arena or become the bearer of meaning? I seek forgiveness from God, the Great, for what I have

¹ لعمر محبوبنا و محبوبکم و مقصودنا و مقصود من
فی الأرض و السماء این ذکر آنحبيب صدهزار
کارخانه های کاغذهای الوانهای رنگین متین را
حاضر نمود و در هر ورقی از آن حب محبوبان
عالم و اسرار عاشقان وجه قدم مکتوم و مستور
این نیت از صدهزار عمل محبوب تر و مقبول تر
است اگر نفسی بحلاوت و مقام و رتبه این نیت
آگاه شود بلا کلام یقوم بین الأنام و يقول النية
سلطان العمل و مشرق العمل و مطلع العمل
سبحان الذي اودع في كل حرف من حروفاته
كتاباً و في كل نية من اوليائه اعمالاً لم يحط بها
الا عليه المحيط پس ثابت شد که فی الحقیقه کاغذ
عالم ارسال شد و رسید و بطراز قلم محبوب فائز
کلّ ذلك من فضل الله ربنا و ربکم

² در اینصورت از خادم چه ذکرى ظاهر شود که
در این عرصه جلوه نماید و یا حامل معنا گردد

mentioned and mention, and what has occurred to my heart and been uttered by my tongue.

- 3 And regarding the last writing of that Beloved One who had mentioned: "Now there is the intention to visit the shrine - may God accept it" - likewise the prayers and the visitation prayer of 'Ashura - sun and wind and cold and we had neither fur coat nor cloak - on the high roof until complete noon, and from there to another place until evening, and from evening until midnight - may God accept it. These phrases which were presented before His presence, He said smilingly: "By the life of God, all is accepted and acceptable, for whatever appears from assured, content and successful souls has been and is acceptable. Indeed, that which is hidden in the realities of things all speaks this word: 'Whatever appears from the acceptable one is acceptable.' Blessed is he whose acceptance by God all things have testified to, and his arising to serve again and again."
- 4 The Sun of loving-kindness is shining and evident. God willing, may all the friends of that land be illumined by its lights and made happy and joyful and delighted and blessed by its kindness through all ages and centuries.
- 5 And I convey praise and greetings to each of the masters and friends of God. They have never been and will never be absent from sight. The One God is witness and aware that the honored beloved, Jinab-i-Aqa Ghulam-Husayn, upon him be the praise of God, has been and is in view and has attained to the loving-kindness of the Goal.
- 6 I send greetings to the spiritual beloved Aqa 'Ali-Akbar, upon him be Baha'u'llah. His letter arrived bringing joy and gladness, and whatever he had written was carried out. I beseech and hope from the True One, exalted be His glory, that he may ever be adorned with the ornament of grace and loving-kindness.
- 7 And further, the spiritual beloved Jinab-i-Aqa 'Ali-Asghar, upon him be Baha'u'llah, due to the upheavals in Iran returned to that direction, and a box containing two bounties, namely two sweets - that is, white musk and rose candy - was bestowed. The details of this are that since at a feast pertaining to this evanescent one some divine bounties were arranged and presented before His presence, by His command this portion was specially sent for that beloved one and the friends. Well done to those who have attained!

استغفر الله العظيم عما ذكرت واذكر وخطر به قلبي و لهج به لسانی

3 و آخر دستخط آنجناب که ذکر فرموده بودند حال خیال روضه رفتن هست خدا قبول فرماید کذلک دعاها و زیارت یوم عاشورا آفتاب و باد و سرما و پوستین و عبائی هم نداشتیم بالای بام مرتفع تا ظهر تمام و از آنجا بمقبر دیگر تا مغربی و از مغرب تا ساعت نصف شب خدا قبول فرماید این فقرات که تلقاء وجه عرض شد متبسماً فرمودند لعمر الله کل قبول و مقبول چه که آنچه از نفوس مطمئنه راضیه فائزه ظاهر شود مقبول بوده و هست بلکه آنشیکه در حقایق اشیاء مستور است کل باینکمه ناطق ما ظهر من المقبول فهو مقبول طوبی لمن شهدت الأشیاء باقباله الى الله قیامه على خدمة مرة بعد مرة

4 شمس عنایت مشرق و لایح انشاء الله دوستان آن ارض کل بانوارش منور و بعنایتش مسرور و خوشحال و خوشدل و خوشوقت و خوش زمان و خوش قرون و خوش اعصار باشند

5 و خدمت هریک از موالی و دوستان الهی ثنا و سلام عرض مینمایم هرگز از نظر زفته و نمیروند خدای واحد شاهد و آگاهست که حبیب مکرم جناب آقا غلامحسین علیه ثناء الله مد نظر بوده و هستند و بعنایت مقصود فائز

6 جناب حبیب روحانی آقا علی اکبر علیه ۹۶ [بهاء الله] را سلام میرسانم نامه ایشان رسید فرح و بهجت حاصل و آنچه هم مرقوم داشتند بعمل آمد از حق جل جلاله سائل و آمل که لازال بطراز فضل و عنایت مزین باشند

7 و دیگر حبیب روحانی جناب آقا علی اصغر علیه ۹۶ [بهاء الله] نظر انقلابات ایران بآن شطر راجع گشتند و یک جعبه که حامل نعمتین یعنی نقلین یعنی بیدمشک و بگل هل است عنایت شد و تفصیل آن اینکه چون در ضیافتیکه باینفانی راجع است بعضی از نعمتهای الهی ترتیب داده و لدی الوجه حاضر و فائز حسب الامر این قسمت مخصوص آنجناب و دوستان ارسال شد هنیئاً للفائزین

- 8 Peace and remembrance and praise be upon you and upon God's loved ones and friends and upon God's sincere ones. And praise be to God, the Lord of the worlds.

8 السّلام والذّكر والثناء على حضرتكم وعلى اولياء الله واحبائه وعلى اولياء الله المخلصين والحمد لله ربّ العالمين

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- 1 He is the Hearer, the Answerer

1 هو السّامع المجيب

- 2 Say: O servants of the All-Merciful in all lands! We counsel you at the outset to patience and forbearance in what hath befallen the friends in the path of God, the Lord of all worlds. We exhort you not to associate any partners with God, the Possessor of Names. Hold fast to the cord of submission and contentment. Verily He seeth and heareth and judgeth with justice, and He is the Just, the Wise. And he whose temple is adorned with the ornament of contentment, he is of the people of Baha in the Crimson Book. To this doth My Most Exalted Pen testify in this station which God hath made the Dawning-place of His Cause and the Dayspring of His Revelation and the Repository of His knowledge and the Manifestation of His Self, the One Who ruleth over all who are in the heavens and on earth.

2 قل يا عباد الرّحمن في البلدان انا نوصيكم في اوّل القول بالصّبر والاصطبار فيما ورد على الاولياء في سبيل الله ربّ العالمين ونعظكم ان لا تشركوا بالله مالک الاسماء تمسكوا بحبل التّسليم والرّضاء انه يرى ويسمع ويحكم بالعدل وهو العادل الحكيم و الذي تزين هيكله بطراز الرّضاء انه من اهل البهاء في الصّحيفة الحمراء يشهد بذلك قلبي الاعلى في هذا المقام الذي جعله الله مطلع امره و مشرق وجهه و مهبط علمه و مظهر نفسه المهيمنة على من في السموات و الارضين

- 3 O people of Paradise! Commit your affairs unto God and place your trust in Him. Victory lieth in His grasp - He aideth whom He willeth through His sovereignty. The hosts of the world and the might of nations cannot withhold Him. He doeth what He pleaseth by His word and ordereth what He willeth, and He is the Strong, the All-Conquering, the Almighty.

3 يا اهل الفردوس فوضوا اموركم الى الله و توكّلوا عليه انّ النصر في قبضته ينصر من يشاء بسلطان من عنده لا تمنعه جنود العالم و لا سطوة الأمم يفعل ما يشاء بكلمة من عنده و يحكم ما يريد و هو القوى الغالب القدير

- 4 Say: O people of the earth! This is the Day of Resurrection when the Trump is sounded and all who are in the heavens and on earth are struck down, save only certain letters of the countenance of your Lord, the All-Knowing, the All-Wise. By God! The dwellers of the graves have arisen when the Speaker on Sinai spoke forth in this Revelation, through which the Books of God were fulfilled aforetime and the Dove of Knowledge warbled upon the branches. He Who was hidden behind the veils of the Unseen and treasured in God's storehouse, the Most High, the Most Great, hath appeared.

4 قل يا اهل الأرض هذا يوم النّشور و نفخ في الصّور و انصعق من في السموات و الأرض الا عدّة احرف وجه ربكم العليم الحكيم تالله قد قام اهل القبور اذ تكلم مكلّم الطّور في هذا الظّهور الذي به بشرت كتب الله من قبل و هدرت حمامة العرفان على الأغصان قد ظهر من كان مكنوناً في حجب الغيب و مخزوناً في كنز الله العليّ العظيم

- 5 Say: O concourse of the earth! Cast away vain desire and take hold of what ye are commanded by God, the Lord of all men. Verily Baha forbiddeth oppression and wickedness and commandeth you with what ye were commanded by God, the Lord of the Mighty Throne.
- 6 Thy letter hath come and was presented by the servant in the presence of this Wronged One. This Tablet, mighty and wondrous, hath been revealed for thee. Drink from each of its letters an ocean of joy, by the command of God, the Kind, the Generous. We found from thy letter the fragrance of Our love. We make mention of thee with that whereby the sincere ones perceive the fragrance of His bounty, thy Lord, the Mighty, the Praised. Blessed art thou for having turned to the horizon wherefrom most people have turned away, and blessed is thy tongue for having uttered the praise of thy Lord, the Wronged One, the Stranger. Give thanks for what hath been revealed unto thee from My Most Exalted Pen in place of attaining My presence. He is verily the Forgiving, the Merciful.
- 7 In this station We make mention of My loved ones who were not frightened by the circumstances of men nor hindered by the veils of the heedless. We make mention of him who was named Muhammad that he may rejoice in the remembrance of the Wronged One and be of the thankful. O Muhammad! The Mother Book hath appeared and calleth out between earth and heaven, summoning all unto God, the Creator of Names, Who hath come with manifest sovereignty.
- 8 And We make mention of him who was named Rabi' and counsel him with what beseemeth the days of God and with what hath been commanded in My perspicuous Book. Give thanks unto God that thy mention hath gained the attention of the Wronged One and My swift-moving, racing Pen hath moved upon thy name. And We make mention of him who was named 'Ali-Akbar and give him the glad-tidings of My remembrance of him, which surpasseth all the treasures of earth - to this doth every knowing, seeing one bear witness. Take hold of the Book of God with the power that cometh from Him and say:
- 9 Praise be unto Thee, O my God, for having strengthened me and made me know Thee. I beseech Thee by the breezes of Thy Revelation in Thy days to make me and Thy loved ones steadfast in Thy Cause. Thou art verily the Almighty, the All-Knowing, the All-Wise. The splendor shining from the horizon of the heaven of My mercy be upon thee and upon those whose names thou didst mention and upon those who have turned unto and believed in God, the Single One, the All-Informed.
- 5 قل يا ملأ الأرض ضعوا الهوى خذوا ما امرتم به من لدى الله مولى الورى ان البهأ ينهى عن البغى و الفحشاء و يأمركم بما امرتم به من لدى الله رب العرش العظيم
- 6 قد حضر كتابك و عرضه العبد الحاضر لدى المظلوم نزل لك هذا اللوح العزيز البديع اشرب من كل حرف من حروفاته بحر الفرح امراً من لدى الله المشفق الكريم قد وجدنا من كتابك عرف حبنا ذكرناك بما يججد منه الخصلون عرف عنايته ربك العزيز الحميد طوبى لك بما اقبلت الى افق اعرض عنه اكثر الناس و للسانك بما نطق بثأ ربك المظلوم الغريب ان اشكر بما نزل لك من قلبى الأعلى اجر اللقاء انه هو الغفور الرحيم
- 7 و نذكر فى هذا المقام اوليائى الذين ما خوفتهم شئون العباد و ما منعتهم حجاب الغافلين انا نذكر من سمي بمحمد ليفرح بذكر المظلوم و يكون من الشاكرين يا محمد قد ظهر ام الكتاب و هو ينادى بين الأرض و السماء و يدع الكل الى الله خالق الأسماء الذى اتى بسلطان مبين
- 8 و نذكر من سمي بالربيع و نوصيه بما ينبغى لأيام الله و بما امر به فى كتابى المبين ان احمد الله بما فاز ذكرك باصغاء المظلوم و تحرك على اسمك قلبى الرأكض السريع و نذكر من سمي بعلى قبل اكبر و نبشره بذكرى آياه الذى لا تعادله كنوز الأرض كلها يشهد بذلك كل عارف بصير خذ كتاب الله بقوة من عنده و قل
- 9 لك الحمد يا الهى بما أيدتنى و عرفتنى اسئلك بنسمات وحيك فى أيامك بأن تجعلنى و اوليائك مستقيماً على امرك انك انت المقتدر العليم الحكيم البهأ المشرق من افق سماء رحمتى عليك و على الذين ذكرت اسمائهم و على الآئى اقبلن و آمن بالله الفرد الخبير

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BH02145

Date: 1302 ? [1884-1885]

- 1 He is God, exalted be His glory, the Greatness and the Power 1 هو الله تعالى شأنه العظمة والاقطار
- 2 Praise be to the One Who is worthy and deserving, Who brought the world to life through a drop from the ocean of His love and guided it to eternal, everlasting life. And blessings and peace be upon the Lord of the world and Master of nations, and upon His family and companions who aided God's Law and His religion, and conquered lands through His power and His Name. 2 حمد مقصودی را لایق و سزااست که از قطره‌ئی از بحر محبتش عالم را زنده نمود و بحیوة باقیه دائمه راه نمود و الصلوة و السلام علی سید العالم و مولی الأمم و علی آله و اصحابه الذین نصروا شریعة الله و دینه و سخرّوا البلاد بقوّته و اسمه
- 3 And now, multiple occupations have seized this servant at this time - one being necessary writings and answering the letter of that honored master, and there is also the intention to visit the bath, and a necessary task has arisen requiring me to meet with his honor Afnan. In any case, now giving precedence to answering your epistle, I submit that your distinguished letter arrived and by its arrival sorrows and grief took flight and joy intended to take up residence. 3 و بعد در این حین اشغال متعدّده این بنده را اخذ نموده یکی تحریرهای لازمه و جواب نامه آنخداوم مکرم و ارادهء حمام هم هست و شغل لازمی پیدا شده که باید با حضرت افنان هم ملاقات نمایم باری حال جواب دستخط آنجناب را مقدّم داشته عرض میشود نامهء نامی رسید برودش هموم و غموم هزیمت جست و سرور قصد اقامه نمود
- 4 Praise be to God and His is the grace and favor, for truly it is His confirmation that makes hearts loving and causes them to be ignited with the warmth of love. In one of the Tablets this supreme utterance was observed - He says: "Today from the rustling of the Divine Lote Tree this supreme word was heard: The world is built through love and fellowship, and without it, it is in ruins." Truly it is the crown of the world and the source of the manifestation of the [stations] of humanity. We beseech God, exalted be His glory, to bestow this great bounty and this goodly feast at all times so that all may soar in the air with one wing and dwell in one station. 4 لله الحمد وله الفضل والمنة چه که فی الحقیقه تأیید اوست قلوب را مهربان مینماید و بحرارت محبت مشتعل میفرماید در یکی از الواح اینکلمهء علیا مشاهده شد میفرماید امروز از حقیف سدرهء منتهی اینکلمهء علیا اصغا شد عالم بحبّت و وداد آباد و بدون آن خراب فی الحقیقه اوست اکلیل عالم و مصدر ظهور [مقامات] بنی آدم از حق جل جلاله میطلبیم این نعمت عظیمه و این مائدهء طیّبه را در کلّ حین عنایت فرماید تا کلّ در هوا بیک پر طیران نمائیم و در یک مقام ساکن
- 5 After reading and reviewing the eminent letter, I proceeded to His presence and submitted all. He said: "God willing, may they be blessed at all times with the favors of the Desired One, and be mentioned by His Name, illumined by His light, turned to His face, arise in His service, and whatever they have intended, God willing, will be adorned with the ornament of deed from potentiality, and from word to action." End quote. And then the sprinkling of the ocean of favor appeared and shone forth to such a degree that truly this servant is utterly incapable of mentioning it. Beyond that, opportunity has become like the phoenix and like the philosopher's stone. This servant beseeches God to ever confirm him in serving His friends. 5 بعد از مطالعه و قرائت نامهء عالی قصد مقام نموده تمام عرض شد فرمودند انشاءالله در جمیع احیان بعنایت حضرت مقصود فائز باشند و باشمش مذکور و بنورش منیر و بوجهش متوجّه و بخدا متش قائم و آنچه اراده نموده اند انشاءالله از قوه بطراز فعل مزین خواهد شد و از قول بعمل انتی و بعد رشحات بحر عنایت بشائی ظاهر و باهر که فی الحقیقه اینبعد از ذکرش بتمامه عاجز از انگذشته فرصت عنقا شده و کیمیا گشته این خادم از حق میطلبد لازال او را مؤید نماید بر خدمت دوستان خود

- 6 We deeply regret that for a time the flame of love was suspended and concealed. May God guide those souls who, without proof or evidence, engage in sedition and corruption. I beseech God not to deprive those souls from the ocean of His mercy and to educate them through the hands of His favor.
- 7 I send greetings to the honored friend, his honor Aqa Ali Akbar. His letter, praise be to God, opened the gate of joy and spread the carpet of gladness. And now, in view of what was submitted at the beginning, no opportunity for further discourse remains. I seek his pardon.
- 8 And finally, peace and mercy and divine favor be upon you and upon His friends and loved ones.

6 بسیار غبن داریم چه که مدتی اشتعال حبّ متوقف و مستور خدا اهل فرماید نفوسی را که من غیر دلیل و برهان بفته و فساد تثبیت مینماید از حق میطلبم آن نفوس را هم از بحر رحمتش محروم نفرماید و بایادی عنایتش تربیت فرماید

7 خدمت دوست مکرم جناب آقا علی اکبر سلام میرسانم دستخط ایشان الحمد لله باب بهجت مفتوح نمود و بساط انبساط گسترد و حال نظر بآنچه در ابتدا عرض شد فرصت تکلم باقی نه عفو از ایشان میطلبم

8 وفي آخر القول السلام والرحمة والعناية من الله عليكم وعلى اوليائه واحبائه

BLIB_Or15700.232, BLIB_Or15711.100b

BH02375

To: Mashhadi Abutalib (Badkubih), in Baku

Date: 1302 ? [1884-1885]

- 1 In His Name, the Compassionate, the All-Bountiful!
- 2 Today all must fix their gaze upon this Most Great Word which is like unto a heaven for the ocean of inner meanings. Follow ye My laws for love of My beauty. The souls that have turned to God and are steadfast must act in accordance with whatsoever hath been revealed in God's Book - that is to say, such deeds as cause not the outbreak of sedition and hatred. Some deeds today are and have been contrary to divine wisdom, while others are in harmony therewith. Blessed is the soul that hath done what beseemeth the Day of God.
- 3 O thou seeker of the Desired One! Praise be to the Goal of the world Who hath assisted thee and enabled thee to attain His most great bounty. Thou didst journey and arrive until thou didst attain the presence at the Gate which was opened unto all who are in the heavens and on earth. Be thou thankful to God for this supreme favor.
- 4 Convey the greetings of the Wronged One to the friends in that land. All must observe wisdom and hold fast unto it, dealing

1 بسمه المشفق الكريم

2 امروز کل باید باینکلمه علیا که بمثابة فلک است از برای بحر معانی ناظر باشند ان اتبعوا حدودی حیاً بجمالی باید نفوس مقبله مستقیمه عمل نمایند آنچه را که در کتاب الهی نازل شده یعنی اعمالیکه سبب احداث فتنه و بغضا نشود بعضی از اعمال الیوم عمل بآن مغایر حکمت الهی بوده و هست ولكن بعضی از اعمال موافق طوبی از برای نفسیکه عمل نمود بآنچه که سزاوار یوم الله است

3 یا طالب مطلوب میفرماید حمد کن مقصود عالم را که ترا مؤید فرمود و بفیض اعظم فائز نمود هاجرت و سافرت الی ان حضرت لدی باب فتح علی من فی السموات والأرض ان اشکر الله بهذا الفضل العظيم

with the people of the city in the utmost joy and fragrance, and cleaving to such means as will conduce to the fellowship of hearts and the attraction of souls. Perfect wisdom requireth kindness, care, compassion and loving-kindness. This is the day of spiritual virtues, goodly words and righteous deeds. I swear by the Sun of the horizon of utterance, shining and manifest from the heaven of the Most Great Prison, that the hosts of virtuous character and deeds are mightier than the hosts of the world. The Lord of the celestial throne beareth witness to this in the Most Great Prison. Blessed is he who hath been just in the Cause of God, and woe unto every sinful denier.

4 دوستان آن ارض را از قبل مظلوم تکبیر برسان
باید کل بحکمت ناظر باشند و باو متمسک با اهل
بلد بکمال روح و ریحان حرکت نمایند و با سباییکه
سبب الفت قلوب و اقبال نفوس است متمسک
جویند حکمت بالغه مقتضی شفقت و عنایت
و رأفت و عطوفت است امروز روز اخلاق
روحانیه و کلمه طیبه و اعمال حسنه بوده و
هست قسم بافتاب افق بیان که از سماء سبحن
مشرق و لائحتست جنود اخلاق و اعمال اقوی
است از جنود عالم یشهد بذلک مالک القدم فی
السجن الأعظم طوبی لمنصف انصف فی امر الله
و ویل لكل کفار اثم

- 5 With perfect unity and harmony raise ye the remembrance of God, exalted be His glory, and be ye steadfast in His Cause, in such wise that neither the barking of the heedless, nor the signs of the deniers, nor the onslaught of the transgressors shall hold you back from the straight path. The barkers have ever lain in wait. Blessed is the soul that hath shown forth supreme steadfastness and hath uttered that which hath caused the foundations of every heedless doubter to quake. Satan hath ever sought to prevent the steadfast from the straight path through piety and asceticism. The believers and the sincere must arise to serve the Cause with perfect certitude and assurance, in such wise that were all the world to appear with complete asceticism and utter a word contrary to what hath flowed from the Supreme Pen, they would be rejected and would be accounted among the people of hell in God's presence.

5 بکمال اتحاد و اتفاق بذکر حق جلّ جلاله ناطق
باشید و بر امرش مستقیم بشأنیکه نعیق ناعقین
و اشارات معرضین و سطوت معتدین شما را از
صراط مستقیم منع ننماید ناعقین در کمین بوده و
هستند طوبی لنفس فازت بالاستقامه الکبری و
نطقت بما تزعزعت به ارکان کلّ غافل مرید
شیطان هر وقت اراده نموده موحدین را از
صراط مستقیم منع نماید بورع و زهد کامل
ظاهر شده باید موحدین و مخلصین بکمال ایقان و
اطمینان بر خدمت امر قیام نمایند بشأنیکه اگر
جمع عالم بتمام زهد ظاهر شوند و بحر فی که مغایر
است با آنچه از قلم اعلی جاری شده تکلم نمایند
مردود بوده و هستند و لدی الله از اهل سبحین
مذکور

- 6 The servant in attendance hath attained with thy letter and read it before the Countenance. We have answered thee with this Tablet and have mentioned thee in such wise as naught in all creation can equal it. Give thanks unto thy Lord, the All-Merciful, the All-Bountiful. The glory shining from the horizon of the heaven of My grace be upon thee and upon every one who hath turned unto God and is steadfast, and upon those women who have believed in the One, the All-Informed.

6 قد حضر العبد الحاضر بکتابک و قرأه لدی الوجه
اجبتاک بهذا اللوح و ذکرناک بما لا یعادلہ شیء
من الأشياء ان اشکر ربک المشفق الکریم البهاء
المشرق من افق سماء فضلی علیک و علی کلّ
مقبل مستقیم و علی اللائی آمن بالفرد الخیر

BLIB_Or15730.107b

BH02962

To: Sabri Effendi, in Tiberias

Date: 1302 ? [1884-1885]

- 1 He is God, exalted be His station, to Him belong greatness and grandeur. 1 هو الله تعالى شأنه العظمة والكبرياء
- 2 Praise befits the Most Desired One Who bestowed perfect affection between hearts through His Most Exalted Word and adorned them with the light of unity and harmony. If all the treasures of the world were expended, such affection and unity could not be achieved. The command is in His hand - He creates love as He wishes and brings hearts together as He pleases. The key to this door has been and continues to be the diffused fragrances, and this fragrance appears sometimes through mention and utterance, and at times through pen and fingertips. Exalted be His grace, exalted be His favor, His might and His kindness. 2 حمد حضرت مقصود را لایق و سزاست که بین قلوب را بکلمه علیا الفت کامل بخشید و بنور اتحاد و اتفاق مزین داشت اگر جمیع خزائن عالم صرف شود از این نحو الفت و اتحاد حاصل نشود الأمر بیده الف کیف شاء و یؤلف کیف یشاء و مفتاح این باب نفحات متضوعه بوده و هست و این نفعه گاهی بذکر و بیان و هنگامی بقلم و بنان تعالی فضله و تعالی عنایت و عزّه و الطافه
- 3 And furthermore, the letter of that honored master dated the 15th of the blessed month of Ramadan arrived and like the April rains bestowed fresh adornment upon heart and soul. I beseech and implore God, exalted be His glory, that this door remain forever open. Verily He has power over all things. 3 و بعد دستخط آنخدوم مکرم که بتاریخ ۱۵ شهر رمضان المبارک بود وارد بمثابه امطار نسیان قلب و جان را طراز جدید عطا نمود از حق جلّ جلاله سائل و آمل که این باب لازال مفتوح باشد آنه علی کلشی قدر
- 4 And regarding what you wrote about the items, complete emphasis was previously given and they were sent. God willing they will prove acceptable. The beloved Haji Siyyid Javad, upon him be the Glory of God, has written to both your honor and this servant about the reason and cause for the delay. You will learn the details of these matters from their letter. And regarding what you wrote about the sweets, God willing it shall be acted upon. This servant beseeches his Lord to ordain for you the good of this world and the next, to elevate your station and open before your face the doors of grace and bounty. Verily He has power over whatsoever He willeth. 4 و اینکه در فقره اشیاء مرقوم داشتند از قبل کمال تأکید بعمل آمد و ارسال شد انشاء الله مقبول واقع شود و سبب تأخیر و تعویق و علت آنرا جناب محبوبی حاجی سید ۱۴ [جواد] علیه ۹ ۶۶ [بهاء الله] بآنجانب و اینعبد هر دو نوشته اند دیگر از مکتوب ایشان آنخدوم بر تفصیل امور آگاه میشوند و اینکه در باره شیرینی مرقوم داشتند انشاء الله بآن عمل میشود یسئل الخادم ربّه بأن یقدر لکم خبر الدنیا و الآخرة لیرفع مقامکم و یفتح علی وجهکم ابواب الفضل و العطاء آنه هو المقتدر علی ما یشاء
- 5 And regarding what you wrote about His Holiness the Name of God, upon him be the Glory of God, it is correct - they arrived and attained. Their joy, delight and happiness accord with what you wrote. They stayed here two nights and then, as commanded, returned home. It is hoped that soon we shall gather together in the assembly of unity and the seat of truth in the shade of the Divine Lote Tree. I beseech Him, exalted be He, to bring near the days of attainment. Verily He is the 5 و اینکه در باره حضرت اسم ۶۶ [الله] علیه ۹ ۶۶ [بهاء الله] مرقوم داشتند مطابق است تشریف آوردند و فائز شدند بشاشت و فرح و سرورشان مطابق است با آنچه آنخدوم مرقوم داشتند دو شب در اینجا تشریف داشتند و بعد حسب الأمر بمنزل رفتند امید هست که عنقریب در مجمع اتحاد و مقعد صدق ظلّ سدره

Hearer, the Answerer of prayers. And praise be to God, the Mighty, the Praiseworthy.

جمع شوم استله تعالى بأن يقرب أيام الحضور
أنه هو السامع المجيب والحمد لله العزيز الحميد

BLIB_Or15700.258, BLIB_Or15711.105

BH02990

To: Muhammad Ismail, in Tihiran

Date: 1302 ? [1884-1885]

- 1 He is the All-Seeing, the All-Informed!
- 2 The world is observed to be in turmoil. The recompense for the deeds of the heedless nations has prevented rest and tranquility. After the martyrdom of the martyrs and the manifestation of the Cause and the exaltation of the Word until now, truth cannot be distinguished from falsehood. By the life of God! The people of the Bayan and what they possess are like the spider's web, nay weaker still, if they but knew it.
- 3 The people of the Furqan spent one thousand two hundred years polishing the swords of rejection and protest until finally they fell upon the pure body of the Mystery of existence and the Educator of the seen and unseen, cutting down that Sacred Tree. God's curse be upon them! And now the deniers of the Bayan cling to the same vain imaginings. Ahmad ibn Ja'far Kirmani desires to become the possessor of false prophecies and forged declarations, and perhaps he also wishes to rebuild Jabulqa and Jabulsa, just as they did before, burning the world with the fire of tyranny. We beseech God to protect His loved ones.
- 4 They have denied Him Who has appeared with all divine verses and heavenly proofs, while they busy themselves with exalting the words of those who have ever remained behind the veil of concealment. They have stolen divine verses and have made various calumnies a bridle for the heedless ones. Shame upon them for what their hands have wrought!
- 5 You should remain engaged with the utmost joy and fragrance and assurance. Divine blessing and heavenly bounty have encompassed and will continue to encompass your condition. Convey My greetings to the friends in that land on behalf of

1 هو الشاهد الخبير

2 عالم منقلب مشاهده میشود جزای اعمال امم
غافله راحت و اطمینانرا منع نموده بعد از شهادت
شهدا و اظهار امر و اعلاء کلمه الی حین حق از
باطل معلوم نه لعمر الله اهل بیان و ما عندهم
کبیوت العنکبوت بل او هن لو هم یسعون

3 اهل فرقان هزار و دویست سنه سیوف اعراض
و اعتراض را صیقل داده عاقبت بر جسد مطهر
سرو وجود و مربی غیب و شهود وارد آمد و آن
سدره را قطع نمودند قاتلهم الله و حال معرضین
بیان بهمان ظنون و اوهام تمسک جسته اند احمد
بن جعفر کرمانی اراده نموده صاحب ناحیه
کذبه و توابع جعلیه شود شاید اراده تعمیر
جابلقا و جابلصا هم نماید چنانچه از پیش کردند
و عالم را بنار ظلم سوختند از حق میطلبیم اولیای
خود را حفظ نمایند

4 نفسیکه بجمع آیات الهی و بینات ربّانی ظاهر
شده او را انکار نموده اند و در اعلاء کلمه
نفوسیکه لازال خلف ستر و حجاب بوده اند
مشغولند آیات الهی را سرقت نموده اند و
مفتریات چند را از برای غافلین لجام قرار
داده اند افّ لهم بما اکتسبت ایدیهم

5 آنجناب با کمال روح و ریحان و اطمینان مشغول
باشند برکت الهی و عنایت ربّانی شامل حال
بوده و خواهد بود دوستان آن ارض را از قبل
مظلوم تکبیر برسان و باستقامت کبری وصیت
نما

the Wronged One and counsel them to the Most Great Steadfastness.

- 6 Your letter which you sent to the Observer, upon him be My glory, was noted. Praise be to God, the fragrance of love and steadfastness wafted from it. We have read it and have revealed for you this wondrous Tablet.
- 7 Grieve not over anything. Verily all affairs are in His grasp. He doeth what He willeth, and He is the Desired One in the beginning and in the end. We console you in what hath befallen you and comfort you through My grace and My verses and My mercy which have preceded all created things, and We bid you to beautiful patience. Verily your Lord is the All-Patient, the Almighty, the Powerful, the Self-Subsisting.

6 نامه شما که بجناب ناظر علیه بهائی ارسال داشتند ملاحظه شد لله الحمد عرف حب و استقامت از او متضوع قرأناه و انزلنا لك هذا اللوح البديع

7 لا تحزن من شيء ان الأمور كلها في قبضته يفعل ما اراد و هو المراد في المبدء و المعاد انا نعزيك فيما ورد عليك و نسليك بعنايتي و آياتي و رحمتي التي سبقت العباد و نأمرك بالصبر الجميل ان ربك هو الصبار المتقدر العزيز المختار

BLIB_Or15712.250

BH03308

Date: 1302 ? [1884-1885]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 Praise be to God Who caused the Luminary of eternity to appear from the horizon of Batha, and from it the Sun of divine decree shone forth in the world of execution, through which the mysteries of the Book were revealed. He is the Judge in the final return. Exalted be the All-Bestowing One Who sent Him with truth and guidance, and through Him caused the rain to descend from the heaven of bounty. Upon Him and His family and companions be the blessings of God, His peace, His mercy and His favors.
- 3 Glorified art Thou, O Thou in Whose grasp are the reins of all created things and the controls of all existence! I beseech Thee by the Lord of "but for Thee," through Whose advent the celestial spheres were honored, to protect Thy believing servants from the evil of Thine enemies and to assist them through the hosts of the unseen and the visible, through Thy power and might. Then I beseech Thee by the Most Great Word to send down upon them from the clouds of Thy mercy that which will draw them nigh unto Thee and elevate them through Thy Name and sovereignty. Verily Thou art powerful

1 هو الله تعالى شأنه العظمة والاقتدار

2 الحمد لله الذي اظهر من افق البطحاء نور البقاء و اشرقت منه شمس القضاء في عالم الامضاء الذي به ظهرت اسرار الكتاب و هو الحاكم في المآب تعالى الوهاب الذي ارسله بالحق و الهدى و به انزل الأمطار من سماء العطاء عليه و على آله و اصحابه صلوات الله و سلامه و رحمته و الطافه

3 سبحانه يا من في قبضتك زمام الكائنات و ازمة الموجودات استلك بسيد لولاك الذي بقدومه تشرقت الأفلاك بأن تحفظ عبادك الموحدين من شر اعدائك و تنصرهم بجنود الغيب و الشهادة بقدرتك و اقتدارك ثم استلك بالكلمة العليا بأن تنزل عليهم من سحاب رحمتك ما يقرهم اليك و يرفعهم باسمك و

over whatsoever Thou wilt. There is no God but Thee, the All-Knowing, the All-Wise.

- 4 O thou who hast turned! The Wronged One beareth witness to thy turning, thy devotion, thy arrival and thy attentiveness. We beseech God, exalted be He, to aid thee and make thee successful in that which will exalt thee amongst His servants, and to ordain for thee the good of the hereafter and of this world. Verily He is powerful over what He willeth. There is no God but He, the Almighty, the Powerful.

- 5 Convey the greetings of the Wronged One to the friends in that land. We beseech God to make them all successful in such wise that the world and all that is therein shall not prevent them from turning unto Him. All that is witnessed is transient, and that which is with Him endureth. Blessed are they whom that which they possess hath not deprived of that which is with God. Verily We send Our greetings to Our loved ones and mention unto them that which shall profit them in all the worlds of their Lord, the All-Forgiving, the All-Bountiful. Peace be upon thee and upon those who are with thee and upon those who have testified to that which God hath testified, that there is no God but He, the Most High, the Most Great, for He is the Most Merciful of the merciful ones and the Goal of all who are in the heavens and on earth.

سلطانک آنک انت المقتدر علی ما تشاء لا اله الا انت العليم الحکیم

4 یا ایها المقبل شهد المظلوم بتوجهک و اقبالک و ورودک و اصغائک نسل الله تعالی بأن یؤیدک و یوفقک علی ما یرفعک بین عبادہ و یقدر لک خیر الآخرة و الأولى انه هو المقتدر علی ما یشاء لا اله الا هو المقتدر القدیر

5 دوستان آن ارض را از قبل مظلوم تکبیر برسان از حقّ میطلبیم کلّ را موفق فرماید بشأنی که عالم و ما فيه ایشانرا از توجه باو منع ننماید آنچه مشاهده میشود فانی و ما عنده باقی طوبی از برای نفوسیکه ما عندهم ایشانرا از ما عند الله محروم نساخت انا نسلم علی احبائنا و نذکرهم بما ینفعهم فی کلّ عالم من عوالم ربهم الغفور الکریم السلام علیک و علی من معک و علی من شهد بما شهد الله انه لا اله الا هو العلیّ العظیم اذ هو ارحم الراحمین و مقصود من فی السموات و الارضین

BLIB_Or15712.306, MMUH#10x

BH03707

To: Siyyid Mihdi Dahaji

Date: 1302 ? [1884-1885]

- 1 He is God, exalted be His station of grandeur and power!
- 2 The Wronged One testifies that the Supreme Pen has remembered you morning and evening. At times it has galloped in the arena of remembrance, and at other times it has been prevented from utterance by sorrows that have overtaken it. The heaven bears witness, and likewise the sun and moon, that mention of you has been and will continue to be made in the presence of the Wronged One. How could you be erased from sight when, from the Most Great Scene, the rustling of the breezes of the highest Paradise, the murmuring of the celestial Kawthar, and the whispering of the divine Lote-Tree all attest

1 هو الله تعالی شأنه العظمة و الاقتدار مه

2 شهد المظلوم انّ القلم الأعلى ذکرک فیکلّ صباح و مساء مرّة استنّ فی مضمار الذکر و اخری منع عن البیان بما اخذته الأحران آسمان شاهد و گواه و همچنین خورشید و ماه که ذکر آنجناب در ساحت مظلوم بوده و خواهد بود چگونه میشود از نظر محو شوی و حال آنکه از منظر اکبری از هرگز اریاح جنت علیا و خیر کوثر فردوس اعلی و حقیف سدره منتهی عنایت حقّ جلّ جلاله نسبت بآنجناب اصغا میشود آیات عنایت

to God's loving-kindness - exalted be His glory - towards you? The verses of grace have encompassed the world. All bear witness and will continue to bear witness to this truth. The trees bear witness, the fruits bear witness, and beyond them this servant present bears witness, and beyond him bears witness He with Whom is the Mother Book.

عالم را احاطه نموده کل بر این فقره شهادت داده
و میدهند الأشجار تشهد والأثمار تشهد وعن ورائها
العبد الحاضر يشهد وعن ورائه يشهد من عنده أم
الكتاب

- 3 Baba Tahir has spoken well when he said: "What if my pain were but a single pain? What if my grief were but a little grief?"

3 بابا طاهری گفته و خوب گفته اگر دردم یکی
بودی چه بودی اگر غم اندکی بودی چه بودی

- 4 That which has befallen you is clear and evident to God. However, wisdom and forbearance befit your station. O My Name! The loved ones are saddened by your sorrow, but I bear witness by God that there has been and is no harm, for whatsoever occurred, occurred for a mighty Cause and a great Announcement. Adversities, hardships, tribulations and trials in the path of God have been and ever will be beloved.

4 آنچه بر شما وارد شده نزد حق واضح و معلوم
ولكن شأن شما حکمت و مدارا یا اسمی از حزن
احباً محزون ولكن اشهد بالله بأسى نبوده و نیست
چه که از برای امر عظیم و نبأ عظیم وارد شد
آنچه وارد شد در سبیل الهی بأسا و ضراً و قضایا
و بلا یا محبوب بوده و هست

- 5 Blessed art thou for thy patience and fortitude in the Cause of God, and for thy tranquility and steadfastness in His path. This is a testimony uttered by the tongue of the Wronged One in this noble station. To those friends who have quaffed from the Kawthar of divine knowledge and who are gazing toward the Most Exalted Horizon, We convey Our greetings. The glory shining forth from the heaven of My mercy be upon thee and upon those who are with thee, who love thee, and who hearken to thy words concerning My manifest Cause.

5 طوبی لصبرک و اصطبارک فی امر الله و
لسکونک و استقامتک فی سبیلہ هذه شهادة
نطق بها لسان المظلوم في هذا المقام الكريم
دوستانی که از کوثر عرفان نوشیده اند و بافق
اعلی ناظرند تکبیر میرسانیم البهاء المشرق من افق
سماء رحمتی علیک و علی من معک و یحبک و
یسمع قولک فی امری المبین

BLIB_Or15730.103a, BLIB_Or15738.042,
MSHR2.077x

BH03694

Date: 1302 ? [1884-1885]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 Say: Praise be to Thee, O my God, for having guided me to Thy straight path and Thy mighty announcement, for having given me to drink from the Kawthar of Thy verses, for having shown me the horizon of Thy grace, and for having strengthened me until I acknowledged Thy oneness and Thy singleness and that which Thy Prophets and Messengers and chosen ones have acknowledged. Thou art He from Whose knowledge nothing escapeth and Whom nothing can frustrate.

1 هو الله تعالى شأنه العظمة والاقدار

2 قل لک الحمد یا الهی بما هدیتنی الی صراطک
المستقیم و نبأک العظیم و سقیتنی کوثر آیاتک
و اریتنی افق فضلک و ایدتنی الی ان اعترفت
بوحدا نیتک و فردا نیتک و بما اعترف به انبیائک
و رسلک و صفوتک انت الذی لا یعزب عن
علک من شیء و لا یمنعک شیء

3 I beseech Thee by Thy power which hath encompassed all created things and by Thy sovereignty which hath prevailed over all existence, to make me in all conditions one who maketh mention of Thee and singeth Thy praise. O Lord! I am he who hath taken up his abode beneath the shadow of Thy mercy. I beseech Thee by the breezes of Thy Revelation and the Manifestations of Thy Cause and the mysteries of Thy Book and whatsoever hath been inscribed by Thy Most Exalted Pen in the Crimson Tablet, to send down upon me from the heaven of Thy bounty that which shall profit me in the world to come and in this world and shall draw me nigh unto Thee, O Lord of all men! O my Lord! Thou seest Thy servant standing before Thy door, hoping for the wonders of Thy grace. I testify that Thou didst call me of Thine own accord though I was unworthy thereof, and didst strengthen me to turn towards Thee until I turned and entered a station wherein was raised the pavilion of Thy glory and wherein shone forth from its horizon the sun of Thy bounty.

4 Praise be to Thee, O Lord of Names, and unto Thee be glory and bestowal, O Creator of the heavens, for having caused me to hear and to see and for having honored me and drawn me nigh unto Thee on a day whereon the servants turned away from Thy Cause and disputed Thy signs and violated Thy covenant and Thy testament. I beseech Thee, O my God, by Thy greatness and Thy self-subsistence, not to deprive me of the pearls of the ocean of Thy grace nor to withhold from me the lights of Thy countenance. Ordain for me that which beseemeth Thy generosity and Thy bounty and Thy bestowal. Verily, Thou art the Almighty, the All-Powerful. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

3 اسئلك بقدرتك التي احاطت الكائنات و
بسلطانك الذي غلب الموجودات بأن تجعلني في
كل الأحوال ناطقاً بذكرك و ثنائك اى رب
انا الذي اخذت في ظل رحمتك مقاماً لنفسى
اسئلك بنفحات وحيك و مظاهر امرك و
اسرار كتابك و ما كان مسطوراً في الصحيفة
الحمراء من قلبك الأعلى بأن تنزل على من سماء
عنايتك ما ينفعني في الآخرة و الأولى و يقربني
اليك يا مولى الوري اى رب ترى عبدك قائماً
لدى بابك و آملاً بدائع فضلك اشهد انك
دعوتني من عندك من غير استحقاق بذلك و
أيدتني على الاقبال الى ان اقبلت و دخلت مقاماً
ارتفع فيه خباء مجدك و اشرقت من افقه شمس
عنايتك

4 لك الثناء يا مولى الأسماء و لك الفضل و
العتاء يا فاطر السماء بما اسمعتني و اريتني و
اكرمتني و قربتني اليك في يوم فيه اعرض العباد
عن امرك و جادلوا بآياتك و نقضوا عهدك و
ميثاقك اسئلك يا الهى بعظمتك و قيوّمتك
بأن لا تجعلني محروماً عن لآلى بحر فضلك و لا
ممنوعاً من انوار وجهك و قدّرلى ما يليق لكرمك
و جودك و عطائك انك انت المقتدر على ما
تشاء لا اله الا انت الغفور الكريم

BLIB_Or15730.120a

BH03873

To: Muhammad, in Baku

Date: 1302 ? [1884-1885]

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 Thy letter hath come before the Wronged One and the servant in attendance before His face hath presented it. We have heard and answer thee through this perspicuous Tablet. Blessed is he who hath heard the Call and answered his Lord. Verily

2 قد حضر لدى المظلوم كتابك و عرضه العبد
الحاضر لدى الوجه سمعنا و اجبتناك بهذا اللوح
المبين نعيماً لمقبل سمع النداء و اجاب مولاه انه

he is among the people of Baha in the Crimson Book. The Concourse on High and they that circle round their Lord's throne, the Almighty, the Most Exalted, the Most Great, shall pray for him.

من اهل البهآء فى الصّحيفة الحمراء يصلّون عليه الملائ
الأعلى و الذين يطوفون عرش ربهم المقتدر العلى
العظيم

- 3 O Muhammad! Harken unto the Call from the prison precinct from this Wronged One, Who hath been encompassed by the swine and dogs of the earth - they who have risen in opposition, such that by their tyranny the dwellers of thy Lord's kingdom, the Almighty, the Powerful, have lamented. We counsel thee and those who have believed to unity and concord in this Cause, whereby the pillars of the divines of the earth who have broken God's Covenant, the Lord of all worlds, have been shaken. Through the light of unity doth the world become illumined, and through concord is gathered together what was scattered throughout the earth. Thy Lord is verily the Elucidator, the All-Knowing.

3 يا محمد ان استمع النداء من شطر السجن من
هذا المظلوم الذى احاطته خنازير الأرض و
كلابها الذين قاموا على الاعراض على شأن ناح
بظلمهم سكان ملكوت ربك المقتدر القدير انا
نوصيك و الذى آمنوا بالاتفاق و الاتحاد فى هذا
الأمر الذى به تزعزعت اركان علماء الأرض
الذين نقضوا ميثاق الله رب العالمين بوزر الاتفاق
يستضىء العالم و بالاتحاد يجتمع ما تشتت فى
الأرض ان ربك هو المبين العليم

- 4 Blessed art thou for having turned towards Him when most people turned away, and for having remembered thy Lord when the people were in evident doubt. When the crier cometh, leave him behind you, turning towards God, the Single, the All-Informed. He will come to you with a subtlety the like of which the eye of creation hath never seen. Thus doth the One possessed of knowledge of all things inform you, from a Mighty, Near One.

4 طوبى لك بما اقبلت اذ اعرض اكثر الناس و
ذكرت ربك اذ كان القوم فى ريب مبين اذ
اتى التائق دعوه عن ورائكم مقبلين الى الله الفرد
الخبير انه يأتكم بمكر ما رأيت عين الابداع شبهه
كذلك يخبركم من عنده علم كل شئ من لدن
قوى قريب

- 5 We counsel all to act according to what hath been revealed in God's Book and that whereby this Most Great Announcement may be uplifted. Remember God's loved ones on My behalf and give them the glad tidings of My loving-kindness and bounty, which have encompassed all who are in the heavens and on earth. Blessed is the servant who hath held fast to the Book and who hath drunk the choice wine of revelation from the hands of the bounty of their Lord, the Generous.

5 و نوصى الكل بالعمل بما نزل فى كتاب الله و
بما يرتفع به هذا النبأ العظيم ذكر اولياء الله من
قبلى و بشرهم بعنايتى و فضلى الذى احاط من فى
السموات و الأرضين طوبى لعبد تمسك بالكتاب
و لمن شرب رحيق الوحى من ايدى عطاء ربهم
الكريم

- 6 The Glory shining from the horizon of the Kingdom be upon thee and upon those who have cast aside the world's vain imaginings, holding fast to that which hath been sent down from the presence of an Ancient One. Praise be to God, the Almighty, the Most Exalted, the Protector, the Forgiving, the Merciful.

6 البهآء المشرق من افق الملكوت عليك و على
الذين نبذوا ظنون العالم متمسكين بما نزل من
لدن منزل قديم و الحمد لله المقتدر المتعالى المهيمن
الغفور الرحيم

BLIB_Or15730.106c

BH03961

To: Nur son of Nurullah, in Qazvin

Date: 1302 ? [1884-1885]

- 1 He dawneth from the horizon of grace
 1 هو المشرق من افق الفضل
- 2 O Nur! Know that thy father, Nuru'llah, upon him be the Glory of God, hath ascended. He is the One Who shineth from the horizon of grace. Whatsoever existeth in the world and is possessed by the people of the world is perishable, except what God willeth. That which is adorned with the ornament of immortality is a remembrance that floweth from the Supreme Pen - this endureth as long as the kingdom of earth and heaven endureth.
 2 یا نور آنچه در عالم و نزد عالم کلّ فانی الا ما شاء الله و آنچه بطراز بقا مزین ذکرست که از قلم اعلی جاری و ظاهر شود او بدوام ملک و ملکوت پاینده است
- 3 All are assured with manifest certainty of the transience of the world and its vicissitudes. Nevertheless, they have clung to it in such wise that they remain heedless and veiled from God and from that which is with Him. Blessed is thy father! At the time of his ascension We perceived from him the fragrance of My love, to which the dwellers of the Most Exalted Paradise in the All-Glorious Companion bear witness. By the life of God! Were the recompense for deeds performed in the path of God to become manifest on earth, all would turn toward the Friend and would be detached and freed from aught else.
 3 کلّ یقین مبین عالمند بر فنای دنیا و اختلاف آن مع ذلک بشائی باو تمسک جستند که از حقّ و ما عنده غافل و محجوب مشاهده میشوند طویب لایبک انا وجدنا منه حین صعوده عرف محبتی یشهد بذلک اهل الفردوس الاعلی فی الرفیق الأبهی لعمر الله اگر مکافات عمل فی سبیل الله در ارض ظاهر شود کلّ بشر دوست توجّه نمایند و از دوش فارغ و آزاد شوند
- 4 Be not grieved by that which hath come to pass. Hold fast unto patience - for patience hath a great reward with God, the Lord of all worlds. Upon thee be glory, and upon those who have attained unto the days of God and have hearkened unto that which hath been sent down from Him - they are among those who are nigh in a perspicuous Book.
 4 محزون مباش از آنچه وارد شده بصبر تمسک نما از برای صبر اجرست جزیل عند الله ربّ العالمین البهاء علیک و علی الذین فازوا بأیام الله و سمعوا ما نزل من عنده انهم من المقربین فی کتاب مبین
- 5 On behalf of the Wronged One, make mention of the relatives and remind them of that which beseemeth them, for the station of the servants hath ever been that of submission. Were man to observe with the eye of truth, he would testify that whatsoever cometh to pass is pure good. We counsel all to patience and steadfastness, and We beseech God to assist His loved ones in that which He loveth and is pleased with. Verily He is the Protector of humanity and the Lord of the world to come and the world that was.
 5 از قبل مظلوم متعلقان را ذکر نمائید و بما ینبغی متذکر دارید چه که شأن عباد تسلیم بوده و هست اگر انسان ببصر حقیقت ملاحظه نماید شهادت میدهد که آنچه وارد شود خیر محض است انا نوصی کلّ بالصبر و الاضطبار و نسل الله بأنّ یؤید احبائه علی ما یحبّ و یرضی انه لمولی الوری و مالک الآخرة و الأولى
- 6 We send Our greetings to the family of him who hath ascended, and We make mention of each of them with a goodly remembrance. Praise be to God, the Single, the One, the Mighty, the All-Praised.
 6 و نکبر علی اهل من صعد و نذکر کلّ واحدة منهمما بذکری الجمیل الحمد لله الفرد الواحد العزیز الحمید

AQA5#156 p.212

BH04000

To: *Abdu'l-Husayn son of Zi, in Qazvin*

Date: 1302 ? [1884-1885]

- 1 He is the Witness from His Most Glorious Horizon. 1 هو الشاهد من افقه الأبهى
- 2 This Wronged One, whether in prison or out of prison, has summoned all to the highest horizon. All things bear witness that the Pen of the Ancient has been and is, night and day, occupied with the remembrance of the loved ones of God. 2 اینمظلوم در سجن و غیر سجن کلاً بافق اعلی دعوت نموده جمیع اشیاء شهادت میدهند بر اینکه قلم قدم لیلاً و نهاراً بذکر اولیای الهی مشغول بوده و هست
- 3 Oceans of God's loving-kindness have streamed and been sent down from the Pen, yet the people of the earth remain heedless and occupied with their own vain imaginings. They have regarded the Dawning-Place of light as darkness and deemed the Ocean of knowledge as ignorant. The recompense of the deeds of these heedless souls has encompassed the world, and every deed appears in its own form and effect. Those possessed of vision have perceived and continue to perceive this. We beseech God to shut the doors of corruption and to open, through the key of the Most Great Name, the portals of goodness and benevolence before the face of the world. 3 دریا دریا عنایت حقّ از قلم جاری و نازل ولكن اهل ارض غافل و باو هام خود مشغول مطلع نور را ظلمت دانسته اند و بحر دانائی را نادان شمرده اند جزای اعمال این نفوس غافله عالم را احاطه نموده و هر عملی بهیئت و اثری ظاهر اهل بصر ادراک نموده و مینمایند از حقّ میطلبیم بابهای فساد را مسدود نماید و ابواب خیرات و حسنات بر وجه عالم بمفتاح اسم اعظم بگشاید
- 4 O Abdul-Husayn! His honor Jud, upon him be My glory, has made and continues to make mention of you. The letter you sent was presented at the Most Holy and Exalted Court. Be not grieved by the conflicts and varying conditions of the world. Praise be to God, you dwell beneath the shade of God's loving-kindness and are turned toward His horizon. We beseech God to set right that which is the cause and source of grief. 4 یا عبدالحسین جناب جود علیه بهائی ذکرت را نموده و مینماید نامهائی که ارسال داشتی در ساحت امنع اقدس عرض شد از اختلافات و شئونات متغیره دنیا محزون مباش لله الحمد در ظل عنایت حق ساکنی و بافتش ناظر از حقّ میطلبیم اصلاح نماید آنچه را سبب و علت حزنست
- 5 We give you the glad-tidings of God's mercy, His grace and His loving-kindness, and We send Our greetings from the Prison to you and to My handmaiden there. We make mention of her as a token of Our grace, for verily I am the All-Bountiful, the Most Generous. Convey My greetings to the faces of My loved ones there and remind them of that which hath been sent down from My Most Exalted Pen in this clear Tablet. The Glory shining forth from the horizon of My loving-kindness be upon you and upon her and upon them and upon every believing servant and every handmaiden who has attained to the recognition of God, the Lord of all worlds. 5 انا نبشّرك برحمة الله و فضله و عنایته و تكبر عليك من شطر السجن و علی امتی هناك و نذكرها فضلاً من عندنا و انا الفضال الكرم كبر من قبلی علی وجوه اولیائی هناك و ذكرهم بما نزل من قلبی الاعلی فی هذا اللوح المبين البهاء الظاهر من افق عنایتی عليك و علیها و علیهم و علی كلّ عبد آمن و كلّ امة فازت بعرفان الله رب العالمین

INBA27:057, INBA33:141

BH04002

To: *Mirza Asadullah, in Tihiran*

Date: 1302 ? [1884-1885]

- 1 He is the Protector over all names! 1 هو المهيمن على الأسماء
- 2 The verses have been sent down, the evidences are manifest, the path is clear, and the balance is set up, yet the people are witnessed to be in great heedlessness and behind a mighty veil. The heavenly food descends in every moment from the heaven of the favor of the Lord of the Worlds, yet the people remain unaware. 2 آیات نازل بینات ظاهر صراط واضح میزان منصوب ولكن قوم در غفلت عظیم و حجاب عظیم مشاهده می شوند مائده در هر حین از سماء عنایت رب العالمین نازل ولكن ناس غافل
- 3 O my God, O my King, O my Sovereign! What ingratitude has appeared from Thy servants that it has become the cause and reason for withholding the outpourings of Thy days. Thou art that Generous One Whom the ocean of rebellion did not prevent from bestowing His favors, and the world of misbelief and unbelief did not hold back His bounty and generosity. One breeze from the right hand of Thy will can make the ancient world new and bring the dead to life. We beseech Thee to protect Thy loved ones and to rain down upon them from the heaven of generosity and the heaven of bounty the showers of grace and bestowal. Thou art the Powerful, the Mighty, the All-Knowing, the Wise. 3 اها ملکا سلطانا چه ناسپاسی از عبادت ظاهر که سبب و علت منع فیوضات ایام تو شده توئی آن کریمیکه بحر عصیان نعمت را منع ننمود و عالم شرک و کفر جود و کرم را بازداشت یک نسیم از یمین ارادهات عالم کهنه را تازه نماید و مردگانرا زنده فرماید از تو میطلبیم دوستان را حفظ فرما و از سماء کرم و سماء جود امطار فضل و عطا بر ایشان ببار توئی قادر و توانا و عالم و دانا
- 4 Praise the Beloved of the worlds. Before and after thou hast been blessed by His mention and confirmed in turning toward Him. Today the imperishable food and eternal blessing is especially for the friends of Truth. It appears and will appear according to the requirements of time and season. Verily thy Lord is powerful over all things. Rejoice in My remembrance and then thank Him for His grace. Verily He is the All-Bountiful, the Most Generous. 4 حمد کن محبوب عالمیان را از قبل و بعد بذکرش فائز بودی و بر اقبال مؤید امروز مائدهء باقیه و نعمت دائمه مخصوص دوستان حقست بمقتضای وقت و زمان ظاهر شده و میشود آن ربیک علی کلّ شیء قدیر ان افرح بذکری ثم اشکره بفضله انه هو الفضال الکریم
- 5 Jinab-i-Nazir dwells beneath the canopy of the Throne. Praise be to God, they have attained to that which was recorded and inscribed in the divine Books. There is no excellence or honor greater than what has been bestowed. We beseech God to confirm, assist, strengthen and establish all to remain firm, steadfast and upright. Verily He is powerful over all things. 5 جناب ناظر در ظلّ عرش ساکن الحمد لله فائز شده اند بآنچه که در کتب الهی مذکور و مسطور است هیچ فضل و شرفی اعظم از آنچه عنایت شده نیست از حق میطلبیم کل را مؤید و موفق و ثابت و راسخ و مستقیم دارد انه علی کلّ شیء قدیر

BLIB_Or15712.251

BH04448*To: Siyyid Mihdi Dahaji**Date: 1302 ? [1884-1885]*

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

1 هو الشاهد الخبير

2 A remembrance from Us unto him who hastened to the Most Exalted Station which was honored by the advent of the King of Names, and I am the All-Knowing Rememberer. O thou who art hated for My love, imprisoned for My Name, and banished in My straight path! Would My Most Exalted Pen forget thee? Nay, by My Most Glorious Name! Be thankful unto thy Lord, the All-Merciful, the All-Bountiful. He hath adorned His names with the name of faithfulness and arrayed Himself in its robe when He came with a mighty command. By God's life! My remembrance of thee and My call unto thee have never ceased. He Who possesseth the knowledge of all things in a clear Book beareth witness to this. By My life! Through thy grief, sorrows have overtaken Me, and by what hath befallen thee, the tribes of the earth who heard the call and answered their Lord, the All-Hearing, the All-Responding, have lamented.

2 ذكر من لدنا لمن سرع الى المقام الأعلى الذي
تشرّف بقدوم مالك الأسماء وانا الذّاكر العليم يا
أيها المبعوض لحبيّ والمسجون لاسمي و المطرود
في سبيلي المستقيم هل ينساك قلبي الأعلى لا
واسمي الأبهى ان اشكر ربك المشفق الكريم انه
زين اسمائه باسم الوفاء وتردّي برده اذ اتى بأمر
عظيم لعمر الله ما انقطع عنك ذكرى وندائي يشهد
بذلك من عنده علم كلّ شيء في كتاب مبين
لعمري بحزنك قد اخذتني الأحزان و بما ورد
عليك ناحت قبائل الأرض الذين سمعوا النداء و
اجابوا ربهم السامع المجيب

3 Thus have We adorned the Tablet of remembrance with the luminary of Our care. Be thankful and say: "Praise be unto Thee, O my Heart's Desire, and glory be unto Thee, O Thou Who art worshipped by all who are in the heavens and on earth!" I testify that Thou hast remembered me, guided me, made me know Thee, taught me, drawn me nigh unto Thee, honored me with Thy presence, made me hear Thy call, and shown me the horizon of Thy manifestation when Thou didst withhold therefrom countless souls whom none can reckon save Thy knowledge. I beseech Thee, O God of all beings and Lord of all things, by Thy Most Glorious Name and by the shrill voice of Thy Most Exalted Pen, to preserve me through Thy bounty and grace, and ordain for me through Thy tender mercy and favors the good of the hereafter and of this world. Thou art He Whom nothing can frustrate and no decree can hinder. There is no God but Thee, the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise.

3 كذلك زينّا لوح الوداد بنير عنايتي ان اشكر و
قل لك الحمد يا مقصودي ولك البهاء يا معبود
من في السموات والأرضين اشهد انك ذكرتني
وهديتني وعرفتني وعلّمتني وقربتني اليك و
شرقتني بلقائك واسمعتني ندائك و اريتني افق
ظهورك اذ منعت عنه خلقاً كثيراً ما احصيهما الا
علمك اسئلك يا اله الكائنات و مولى الممكنات
باسمك الأبهى وبصير قلبك الأعلى بأن تحفظني
بجودك و فضلک و تقدّر لي خير الآخرة و
الأولى بعنايتك والطافك انت الذي لا يعجزك
شيء و لا يمنعك امر لا اله الا انت المقتدر
المتعالى العليم الحكيم

BLIB_Or15738.041c

BH04661

To: *Haji Mulla Muhammad Kazim Nasrabadi, in Shiraz*

Date: 1302 ? [1884-1885]

- 1 In the name of the true Interpreter! 1 بنام مبین حقیقی
- 2 O people of the world! The harm inflicted upon the Ancient Beauty and the Most Great Name came not from the princes and ministers, for whatsoever they committed was due to lack of awareness. I swear by the Sun of Truth which shineth from the horizon of the prison, were they to become adorned with the ornament of awareness to even less than a mustard seed's weight, they would become detached and freed from what they possess and would turn with acceptance toward that which is with God. 2 ای اهل عالم ضرّ جمال قدم و اسم اعظم از ظلم امرا و وزرا نبوده و نیست چه که آنچه ایشان مرتکب شده‌اند از عدم اطلاع بوده قسم بآفتاب حقیقت که از افق سجن مشرقست اگر اقل از خردل بطراز آگاهی مزین شوند از ما عندهم فارغ و آزاد و بما عند الله توجه و اقبال نمایند
- 3 The harm to the Beloved of all creation came from the people of the Bayan who, with the utmost effort and struggle, arose to waste away the Cause. 3 ضرّ محبوب امکان از اهل بیان بوده که بکمال جهد و اجتهاد در تضییع امر قیام نموده‌اند
- 4 The divine verses have encompassed all horizons and His manifestations have adorned all with the ornament of awareness. His evidences exceed all reckoning - were all the writers of the world to gather together, they would find themselves powerless to mention that which hath appeared and been revealed. In this Revelation all are commanded to behold Him with His own eyes. Praise be to God, the Face is resplendent and manifest, and the ocean surgeth while the people remain heedless and veiled. 4 آیات الهی جمیع آفاق را احاطه فرموده و ظهوراتش کل را بطراز آگاهی مزین نموده بیناتش از حد احصا خارج اگر جمیع کتاب عالم جمع شوند از ذکر آنچه ظاهر شده و نازل گشته خود را عاجز مشاهده نمایند کل در اینظهور مأمورند که بچشم او او را ببینند لله الحمد وجه مشرق و ظاهر و بحر مواج و قوم غافل و محتجب
- 5 Beseech ye God that He may adorn all with the ornament of fairness and guide them with the light of justice. Blessed art thou for having been mentioned before the Wronged One, and there hath been revealed for thee that which proclaimeth with the most exalted call before the face of the world: "The Lord of Eternity hath come with manifest sovereignty!" Glory be upon thee and upon every discerning believer. 5 از حقّ بطلبید کل را بطراز انصاف مزین فرماید و بنور عدل هدایت نماید طوبی لک بما ذکرتم لدی المظلوم و نزل لک ما ینادی بأعلى النداء امام وجه العالم قد اتی مالک القدم بسلطان مبین البهاء علیک و علی کلّ موقن بصیر

INBA51:268b,

KB_620:261-262,

LHKM3.290

BH04833

To: Muhammad az Ahl-i-Qaf

Date: 1302 ? [1884-1885]

1 He is God, exalted be His glory, majesty and grandeur!

1 هو الله تعالى شأنه العظمة والكبرياء

2 Your letter arrived and its verse and prose were presented at the Most Holy Court. The fragrance of divine love was wafting from it. We beseech God to assist you in negating negation and affirming affirmation, in such wise that neither the opposition of the ungodly nor the denial of the transgressors may hinder you. The clamor is raised high and the atheists lie in wait - should they find opportunity they would cast doubt. They have objected to the Dayspring of divine verses and the Source of heavenly proofs, which has ever been thus, while considering themselves possessed of faith. Say: Alas! Alas! By God's life, they are deprived of all bounties and forbidden from the favors of God, exalted be His glory.

2 نامهات رسید نظم و نثرش در ساحت اقدس عرض شد عرف محبت الهی از آن متضوع از حق میطلبیم ترا مؤید فرماید بر نفی نفی و اثبات اثبات بشأنیکه اعراض مشرکین و انکار معتدین ترا منع ننماید نعیق مرتفع و ملحدین بر مراصد منتظر اگر مجال یابند شبهه القا نمایند مقامیکه لازال مشرق آیات الهی و مطلع بینات صمدانی بوده بر او اعتراض نموده اند و خود را صاحب ایمان میدانند قل هیئات هیئات لعمرالله از جمیع فیوضات محرومند و از عنایات حق جلّ جلاله ممنوع

3 Rejoice in My remembrance of you, then give thanks to your Lord, the Compassionate, the Generous. The clamor will also be raised in those regions. Guard yourselves and through the Name of God, exalted be His glory, see yourselves detached and free from all that is in the world. Blessed is your tongue for having uttered praise of your Lord. Verily He does not allow to be lost the reward of the doers of good. Regarding what you wrote about meeting - these are difficult days, for the unfair people lie in wait to create some incident and then object to their Sovereign. Be patient, verily your Lord is the All-Patient, the All-Knowing. Convey My greetings to the friends. Glory be upon you and upon them and upon every steadfast, upright one.

3 ان افرح بذکری ایاک ثم اشکر ربک المشفق الکریم در آن اطراف هم نعیق مرتفع شود خود را حفظ نمائید و باسم حق جلّ جلاله از ما فی العالم خود را فارغ و آزاد مشاهده کنید طوبی للسانک بما نطق بثناء ربک انه لا یضیع اجر المحسنین اینکه در باب لقا نوشتید این ایام صعب است چه که ناس بی انصاف مترصدند امری احداث شود و بر سلطان او اعتراض نمایند ان اصبر ان ربک هو الصبار العلیم دوستانرا تکبیر یرسان البهاء علیک و علیهم و علی کلّ ثابت مستقیم

BLIB_Or15712.311b

BH05088

To: Nazar Ali Khan, in Darakhsh

Date: 1302 ? [1884-1885]

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

1 هو الشاهد السامع العليم

2 He hath illumined the world with the splendors of the revelation of the Most Great Name with supreme joy. Today every remote one draweth nigh unto the court of nearness, and every sinner gazeth toward the ocean of forgiveness, and every poor one arriveth at the shore of the sea of wealth. The attraction of His revelation hath seized the realities of all things, and yet the heedless servants lie prostrate in the graves of negligence, neither arising at the cry nor awakening at the trump. Blessed is he who hath been seized by the fragrance of the days of God and been guided to the court of the Friend. He is numbered among those who are nigh unto God in the perspicuous Book. He Who circled round Me and migrated with Me hath mentioned thee. We make mention of thee in this wondrous Tablet. Blessed is the countenance that hath not been deprived of the light of the Countenance, and well is it with the assured one who hath not been shut out from the Supreme Horizon.

2 عالم را انوار ظهور اسم اعظم بفرح اکبر ظاهر فرمود امروز هر بعیدی بشطر قرب متوجه و هر عاصی ببحر غفران ناظر و هر فقیری بشاطی قلزم غنا وارد جذب ظهور حقایق اشیاء را اخذ نموده ولكن عباد غافل و در قبور غفلت مطروح از صیحه برخاستند و از صور بشعور نیامدند طوبی از برای نفسیکه عرف ایام الله اخذش نمود و بشطر دوست هدایتش فرمود او از مقرین در کتاب مبین مذکور و مسطور قد ذکرک من طاف حولی و هاجر معی ذکرناک بهذا اللوح البديع مبارکست وجهیکه از انوار وجه محروم نماند و نیکوست حال موقعیکه از افق اعلی ممنوع نگشت

3 The friends of God must regard the cry of the world as the buzzing of a fly, and arise by day and by night to that which will cause the exaltation of the Most Great Word. This is the station of man and his glory, which hath flowed from the Pen of the All-Merciful. Well is it with them that act! Give thanks unto thy Lord, for He hath aided thee and caused thee to know that of which most of the people of the earth remain heedless. Thus hath the Tongue of Grandeur spoken from His Most Great Prison in His exalted station. Blessed be the people of God, whom the might of the oppressors hath not frightened, and whom those who have denied God, the Lord of the Day of Judgment, have not weakened.

3 باید اولیای حق ندای عالم را بمثابة طنین ذباب مشاهده نمایند و در لیالی و ایام بامریکه سبب ارتفاع کلمه علیاست قیام کنند اینست مقام انسان و شأن او که از قلم رحمن جاری شده طوبی للعاملین ان اشکر ربک انه یدک و عرفک ما غفل عنه اکثر اهل الأرض کذلک نطق لسان العظمة فی مقامه الرفیع و فی سجنه العظیم الباء علی اهل الله الذین ما خوفتم شؤونات الجبابة و ما اضعفهم ما ظهر من الذین کفروا بالله مالک يوم الذین

INBA84:137, INBA84:072, INBA84:014.03

BH05048

To: Qasim Khan, in Shiraz

Date: 1302 ? [1884-1885]

- 1 He is the Compassionate, the All-Bountiful. A remembrance from Us to those on earth: Worship none but God, the Lord of all worlds. Beware lest veils prevent you from the Source of divine verses, or the might of those who have violated God's Covenant and Testament and are among the most lost deter you.

1 هو المشفق الكريم ذكر من لدنا لمن على الأرض
الآ تعبدوا إلا الله رب العالمين آياكم ان تحجبكم
الحجبات عن منزل الآيات او تخوفكم سطوة الذين
نقضوا ميثاق الله وعهده و كانوا من الأخسرين
- 2 By God's life! We have come for the reformation of the world, yet the peoples have risen in opposition in such wise that they have shed blood and plundered what belonged to My loved ones without any clear proof or perspicuous Book. Therefore have the inmates of the pavilion of sanctity wept, and the eyes of those near to God have shed tears.

2 لعمر الله قد جئنا لاصلاح العالم و الأمم قاموا
على الاعراض على شأن سفكوا الدماء و نهبوا ما
عند اوليائى من دون بينة و لا كتاب مبين بذلك
ناح اهل سرادق العصمة و ذرفت عيون المقربين
- 3 A letter mentioning thee hath come before the Wronged One. We have remembered thee with that which hath caused the hearts of the sincere to soar. Give thanks unto God for this supreme bounty. Verily He remembereth whom He willeth and aideth whom He pleaseth. He is the Almighty, the Powerful.

3 قد حضر لدى المظلوم كتاب و فيه ذكر
ذكرناك بما طارت به افئدة الموحدين ان اشكر
الله بهذا الفضل الأعظم انه يذكر من يشاء و
ينصر من يشاء و هو المقتدر القدير
- 4 We make mention of God's loved ones in the cities and regions and counsel them to remain steadfast in this mighty, irrevocable Cause. How many a servant arose to serve the Cause in such wise that armies could not frighten him, and how many a servant trembled at the buzzing of a fly. Thy Lord is indeed the All-Knowing, the All-Informed. Blessed is the strong one whom the hosts of earth could not weaken, and blessed is the one who hath turned toward God, the Mighty, the Praiseworthy.

4 انا نذكر اولياء الله فى المدن و الديار و نصيهم
بالاستقامة فهذا الأمر المبرم العظيم كم من عبد
قام على خدمة الأمر بشأن ما خوفته الجنود و
كم من عبد اضطرب اذ ارتفع طنين الذباب ان
ربك هو العليم الخبير طوبى لقوى ما اضعفته
جنود الأرض و لمقبل اقبل الى الله العزيز الحميد
- 5 Thus have We adorned the heaven of knowledge with the stars of wisdom and utterance. Blessed is he who hath heard and seen, and blessed is he who hath arisen and taken hold of the Book of God with a power from Him. He is indeed among those near to God in a clear Book.

5 كذلك زيننا سماء العلم بأنجم الحكمة و البيان
طوبى لسميع سمع و لبصير رأى و لقائم اخذ كتاب
الله بقدرة من عنده الا انه من المقربين فى كتاب
مبين

BLIB_Or15730.134d

BH05221

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihran

Date: 1302 ? [1884-1885]

- 1 In the Name of Him Who speaketh from the horizon of utterance! O 'Ali-Qabl-i-Akbar! Thy cry hath reached the Most Exalted Horizon. He hath hearkened unto thy lamentation and mourning in separation from the Divine Lote-Tree. All trees and fruits and leaves bear witness to the grace of God and His bounty. The True One hath testified and doth testify to thy turning unto Him, thy steadfastness, thy service, and thy praise and glorification.

بِسْمِ النَّاطِقِ مِنْ افقِ الْبَيَانِ يَا عَلِيَّ قَبْلَ الْاَكْبَرِ
نَدَايَتِ بَاقِيَ اَعْلَى رَسِيدِ نَالِهِ وَنُوحَاتِ رَا دَرِ
فَرَاقِ سَدْرَهٗ مُنْتَبِي اَصْغَا نُمُودَ جَمِيعِ اشْجَارِ وَ اَثْمَارِ
وَ اَوْرَاقِ شَهَادَتِ مِيْدهند بِرِ عَنَايَتِ حَقِّ وَ فَضْلَشِ
حَقِّ گَوَاهِي دَادِه وَ مِيْدهد بِرِ اِقْبَالِ وَ اسْتِقَامَتِ
وَ خِدْمَتِ وَ ذِكْرِ وَ ثَنَائِ اَنْجَنَابِ
- 2 The One Beloved - the Tablets that have been sent down bear witness to God's grace, exalted be His glory. If delay hath been observed in their dispatch, it was due to wisdom, lest any soul in that place might become aware and cause fresh commotion. Thou must at all times drink from the chalice of joy and gladness, for that which came upon you in the path of God caused the Concurrence on High to weep and lament.

مَحْبُوبِ يَكَا رَا الْوَاحِ مَنْزِلَه شَهَادَتِ مِيْدهند بِرِ
عَنَايَتِ حَقِّ جَلِّ جَلَالِه اِگَر تَاخِيْرِ دَرِ اَرْسَالِ
مُشَاهَدَه شُودِ نَظَرِ بِحَكْمَتِ بُوْدَه كِه مَبَادِ دَرِ اَن
مَحَلِّ نَفْسِي اِطْلَاعِ يَابَدِ وَ سَبَبِ ضَوْضَائِ جَدِيْدَه
گَرْدِ اَنْجَنَابِ بَايْدِ دَرِ كُلِّ حِيْنِ اَزِ كَأْسِ فَرْحِ وَ
سُرُورِ بِيَاشامند چِه كِه فِي سَبِيلِ اللهِ بِرِ شِمَا وَارِدِ
شَدِ اَنْجِه كِه مَلَأَ اَعْلَى اَزِ اَن گَرِيَسْتند وَ نُوْحَه
نُمُودند
- 3 Thy letter was read before the Wronged One. Praise be to God, it was adorned with the ornament of divine praise and thanksgiving. This beseemeth thee and My firm and mighty Cause. The glory shining from the horizon of My Kingdom be upon thee and upon those with thee and upon him who hath arisen and declared: God is my Lord and the Lord of all who are in the heavens and the earth and the Lord of the mighty Throne!

نَامَهاتِ نَزْدِ مَظْلُومِ قِرَاءَتِ شَدِ اللهُ الْحَمْدُ بِطَرَا زِ حَمْدِ
وَ شُكْرِ الْهِيْ مَزِيْنِ بُوْدِ هَذَا يَنْبَغِي لَكَ وَ اَمْرِي
الْحَكْمِ الْمَتِيْنِ الْبَهَاءِ الْمَشْرِقِ مِنْ افقِ مَلَكُوتِي عَلِيْكَ
وَ عَلِيٍّ مِنْ مَعَكَ وَ عَلِيٍّ مِنْ قَامِ وَ قَالَ اللهُ رَبِّي وَ
رَبِّ مَنْ فِي السَّمَوَاتِ وَ الْاَرْضِ وَ رَبِّ الْعَرْشِ الْعَظِيْمِ
- 4 O thou who gazeth upon the end of the Bayan! We counsel thee to patience and forbearance in what God, the Lord of all worlds, hath ordained.

يَا اَيُّهَا النَّاطِرُ فِي آخِرِ الْبَيَانِ نُوْصِيْكَ بِالصَّبْرِ وَ
الْاِصْطِبَارِ فِيمَا ارَادَه اللهُ رَبُّ الْعَالَمِيْنَ

INBA19:421, BLIB_Or15730.103b

BH05612

To: *Haji Mirza Muhammad Afnan son of Muhammad Taqi Afnan*

Date: 1302 ? [1884-1885]

- 1 He looked on from the most exalted Horizon 1 هو الناظر من الأفق الأعلى
- 2 O Muhammad, O My Afnan! Today from the waves of the Most Great Ocean is heard this most complete and great Word: The Kingdom and the Realm of Names and Sovereignty and Might belong to God, the Possessor of the seen and unseen. 2 يا محمد يا افنانى امرواز امواج بجر اعظم اينكلهء
تامهء كهبرى اصغا ميشود الملك و الملكوت و
السلطنة و الجبروت لله مالک الغيب و الشهود
- 3 When there comes to you one who protests, say: Fear, and speak not that which would cause all things to curse you. Verily He has come with that which no one has brought, and has revealed the equivalent of what all the parties possess of the Books of the Prophets and Messengers, nay rather more, were ye of those who know. 3 اذا جائك ناعق قل خف و لا تنطق بما تلعنك
الأشياء كلها انه اتى بما لم يأت احد و انزل معادل
ما عند الأحزاب من كتب النبیین و المرسلين بل
ازيد لو اتم من العارفين
- 4 Leave the people and what they possess, placing thy trust in God and holding fast to His cord and clinging to His luminous robe. We have mentioned thee before and at this time. Verily thy Lord is the All-Bountiful, the Generous. 4 دع القوم و ما عندهم متوكلاً على الله و متمسكاً
بجبله و متشبثاً بذيله المنبر انا ذكرناك من قبل و
فى هذا الحين ان ربك هو الفضال الكريم
- 5 We behold thee at the door in all conditions. Verily thy Lord fulfills His promise. Nothing whatsoever escapes His knowledge. He doeth what He willeth and ordaineth what He pleaseth, to the dismay of those who have denied God, the Single, the All-Informed. 5 انا نراك لدى الباب فيكل الأحوال ان ربك
يوفى وعده انه لا يعزب عن علمه من شئ يفعل
ما يشاء و يحكم ما يريد رغماً للذين كفروا بالله
الفرد الخبير
- 6 It behooveth thee to follow that which thou hast been commanded, O My Afnan. This is what We have counseled thee with in thy presence and in another Tablet. Verily thy Lord is the All-Explaining, the All-Wise. 6 لك ان تتبع ما امرت به من افنانى هذا ما
وصيناك به فى الحضور و فى لوح آخر ان ربك
هو المبين الحكيم
- 7 The glory shining forth from the horizon of My Kingdom be upon him and upon thee and upon those who have said "God is our Lord and the Lord of all who are in the heavens and earths." Praise be to God, the Lord of the worlds. 7 البهاء المشرق من افق ملكوتى عليه و عليك و
على الذين قالوا الله ربنا و رب من فى السموات
و الأرضين الحمد لله رب العالمين

BLIB_Or15712.307

BH05821*To: Muhammad Mustafa Baghdadi**Date: 1302 ? [1884-1885]*

- ¹ He is God, exalted be His majesty, the Grandeur and the Power!
- ² Husayn and 'Abdu'l-Karim have attained the presence of the Wronged One in these days when We are surrounded by those possessed of hatred and malice, who claim association with the Spirit of God, the Creator of heaven. They have calumniated Us and committed that which caused every fair-minded one to weep, brought tears to the eyes of every just one, and made the heart of every discerning one to moan. We beseech God, exalted be He, to protect His servants from the evil of these people. By the life of God! They are the offspring of vipers, and this is what God hath revealed aforetime unto His Messengers. O thou who gazest toward the Most Sublime Horizon! It behooveth Us and thee and every believer to hold fast unto the cord of God's loving-kindness, the Lord of creation. We beseech from Him victory and deliverance for His servants who are encompassed by the ships of misbelief and the canons of unbelief. O my Lord! Thou seest Thy weak servants - where is Thy strength, O Lord of the worlds, and where is Thy power, O Creator of the nations? I beseech Thee by Thy Name through which Thou didst subdue all created things, to send down from the heaven of Thy loving-kindness that which will gladden the hearts of Thy servants and the souls of Thy creation. Verily Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the Almighty, the All-Conquering, the All-Powerful. Peace be upon thee and upon God's sincere servants.

¹ هو الله تعالى شأنه العظمة والاقترار

² قد حضر الحسين و عبدالكريم لدى المظلوم في أيام احاطتنا اصحاب الغلّ و البغضاء الذين ينسبون انفسهم الى روح الله فاطر السماء قد افتروا علينا و عملوا ما ناح به كلّ منصف و ذرفت عين كلّ عادل و حنّ قلب كلّ بصير نسأل الله تعالى بأن يحفظ عباده من شر هؤلاء لعمر الله اولئك اولاد الأفاعى و هذا ما انزله الله على رسله من قبل يا أيها الناظر الى الأفق الأعلى لنا ولك ولكل مؤمن ان يتمسك بعروة عناية الله مالک الایجاد و نسل منه النصرة و الفرج لعباده الذين احاطتهم سفائن الشرك و مدافع الكفر اى ربّ ترى عبادك الضعفاء اين قوتك يا مولى العالم و اين قدرتك يا خالق الأمم استلک باسمک الذى به سخرت الكائنات بأن تنزل من سماء عنايتك ما تفرح به قلوب عبادك و افئدة خلقك انک انت المقتدر على ما تشاء لا اله الا انت القوى الغالب القدير السلام عليك و على عباد الله المخلصين

LHKM2.266

BH05869

Date: 1302 ? [1884-1885]

He is the Witness and the Witnessed! This is a Book sent down by the All-Loving in the Frequented Fane, guiding mankind to His Straight Path. O peoples of the earth! That which was inscribed by the Most Exalted Pen in the Books of God, Lord of Names, and concealed within His all-encompassing knowledge, hath now been made manifest. Fear ye God, and oppose not Him at Whose advent sovereignty and dominion, every learned one and every mystic bowed in submission. He hath testified to that which God hath testified from His exalted station. We have heard thy call and have answered thee through this Book, from which hath flowed the river of mercy and wherein the nightingale of utterance hath warbled upon the branches, that there is none other God but Him, the One, the All-Knowing, the All-Informed. We counsel all to steadfastness in this mighty Cause. The clamor hath been raised throughout all regions, while the Lord of the Day of Mutual Meeting hath seated Himself upon His exalted throne, calling the servants unto the Most Sublime Horizon and commanding them to that which will elevate their stations, by One Who is knowing and wise. Say: O people! Fear ye God and deny not yourselves that which hath been revealed in truth. Thus doth counsel you He in Whose possession is a 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 firm cord. And praise be to God, the Lord of the worlds.

هو الشاهد و المشهود كتاب انزله الودود في البيت المعمور و هدى الناس الى صراطه المستقيم يا ملائكة الأرض قد ظهر ما كان مسطوراً من القلم الأعلى في كتب الله مالک الأسماء و مكنوناً في علمه المحيط اتقوا الله و لا تعترضوا على الذي لما اتى خضع له الملك و الملكوت و كل عالم و كل عارف شهد بما شهد الله في مقامه الرفيع انا سمعنا ندائك اجبتناك بهذا الكتاب الذي منه جرى فرات الرحمة و نطق عندليب البيان على الأغصان انه لا اله الا هو الواحد العليم الخبير

انا نوصي الكل بالاستقامة على هذا الأمر العظيم قد ارتفع النعاق في الآفاق و مالک يوم التلاق استوى على كرسيه الرفيع و يدع العباد الى الأفق الأعلى و يأمرهم بما يرتفع به مقامهم من لدن عليم حكيم قل يا قوم اتقوا الله و لا تمنعوا انفسكم عما ظهر بالحق كذلك يوصيكم من عنده كتاب مبين البهاء المشرق من افق سماء رحمتي عليك و على الذين تمسكوا بحبل المتين و الحمد لله رب العالمين

INBA84:188, INBA84:116, INBA84:056b.12,

BLIB_Or15730.135c

BH06068

To: Aqa Rida Bala et al., in Kirman

Date: 1302 ? [1884-1885]

...One is astonished, for all the people of the Bayan have witnessed and heard the falsehoods and calumnies of the people of the Furqan, and on God's Day that which was hidden became manifest. How then have they again secluded themselves behind the veils of former idle fancies? At times they speak of "mirror," at times of "successor," at times of "guardian." A

...انسان متحیر است چه که جمیع اهل بیان کذب و مفتریات قبل اهل فرقانرا دیده و شنیده‌اند و در یوم الهی ظاهر شد آنچه مستور بود آیا مجدد چگونگی باوهامات قبل اعتکاف نموده‌اند گاهی مرآت میگویند گاهی وصی

hundred thousand souls like these have been and are created by a single word. Neither their names nor what they possess shall profit them. What shall profit them is their return unto God, the Sovereign, the Self-Subsisting. Like children they are occupied with clay playthings. Glory be to God! Such a door of falsehood hath been opened in the letters Kaf and Ra that the world is bewildered, and likewise deceit, guile and craftiness. The Most High, the Most Great God speaketh the truth. That which hath been revealed in the Most Holy Book concerning that land sufficeth them that are nigh unto God. He who is assured of this most great Cause beholdeth the world as a handful of dust. May God protect His helpless servants, for again they have arisen in opposition through the agency of the divines...

میگویند گاهی ولی میگویند صدهزار امثال این نفوس بکلهئی خلق شده و میشوند لا تنفعهم الأسماء و لا ما عندهم و ما ينفعهم هو رجوعهم الى الله المهيمن القيوم بمثابه اطفال بلعب طين مشغولند سبحان الله باب کذبی در کاف و را مفتوح شده که عالم متحیر است و کذلک خدعه و حيله و مکر صدق الله العلیّ العظیم در کتاب اقدس در ذکر آن ارض نازل شده آنچه که مقربین را کفایت مینماید موقن باین امر اعظم عالم را بمثابه کف تراب مشاهده مینماید حقّ عباد بیچاره را حفظ فرماید چه که مجدد از باب عمائم بر اعراض قیام نموده اند...

ASAT5.020x

BH06269

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihiran

Date: 1302 ? [1884-1885]

1 He speaketh from His most exalted horizon

2 A book revealed by the Lord of all being as He was walking in the house and gazing toward the horizon of faithfulness. Exalted be God, the Lord of Names and Creator of heaven, Who hath shown such loving-kindness as all the pens of the world and tongues of the nations are powerless to recount. To this My Most Exalted Pen beareth witness in this mighty and impregnable station.

3 O 'Ali-Akbar! Thou didst enter prison for love of Me and didst drink the cup of tribulation in My Name, the Mighty, the Wondrous. Verily He was with His loved ones and friends. He heareth and seeth what befalleth them, and He is the Hearing, the Answering. Grieve not for what hath befallen thee. He comforteth thee and consoleth thee, and He is the All-Bountiful, the All-Generous. By God! Tribulation in My love is sweeter than all sweetness. To this My Most Exalted Pen hath formerly testified, and thou art among those who behold. Blessed art thou and blessed are My friends in that land whom the affairs of the world have not withheld from the Ancient Lord. They are indeed among the triumphant. Beware lest

1 هو الناطق من افقه الأعلى

2 کتاب انزله مالک الوری اذ کان ماشیاً فی البیت و ناظراً الى افق الوفاء تعالی الله مولی الأسماء و فاطر السماء الذی اتی بعناية تعجز عن ذکرها اقلام العالم و السن الأمم يشهد بذلك قلبی الأعلى فی هذا المقام العزیز المنیع

3 یا علیّ قبل اکبر قد وردت السّجن لحبّی و سقیت كأس البلاء باسمی العزیز البدیع انه کان مع احبائه و اولیائه انه یسمع و یری ما ورد علیهم و هو السّامع المجیب لا تحزن فیما ورد علیک انه یعزّیک و یسلّیک و هو الفضّال الکریم لعمر الله انّ البلاء فی حبّی احلی من کلّ حلّو شهد بذلك قلبی الأعلى من قبل و انت من الناظرین طوبی لک و لأولیائی هناك الذّین ما منعهم شئوننا العالم عن مالک القدم الا انهم من الفائزین یاایک ان تکدّرک شماتة الأعداء ان

the gloating of enemies sadden thee. Rather, rejoice in My remembrance and say: Praise be unto Thee, O my Best-Beloved, and glorification be unto Thee, O Lord of the worlds!

افرح بذكرى آياک و قل لک الحمد يا مقصودی
و لک الثناء يا مولی العالمین

INBA19:413

BH06217

To: Sulayman Khan

Date: 1302 ? [1884-1885]

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

1 هو الشاهد العليم

2 Upon thee be My peace and My mercy and My loving-kindness! I pray that thou mayest be occupied with the remembrance of God, arise to serve Him, turn toward His horizon, gaze upon His countenance, act according to His laws, and be engaged in the refinement of souls. Some time ago, wondrous and exalted verses were specifically revealed and sent to thee. Thou hast not been forgotten, nor shalt thou ever be. Be thou assured of thy Lord's grace. Verily, He remembereth thee as He remembered thee before, and He is the All-Forgiving, the All-Bountiful.

2 عليك سلامی و رحمتی و عنایتی انشاء الله بذكر حق مشغول باشی و بخدمتش قائم و بافتش مقبل و بوجهش ناظر و باحکامش عامل و بتهذیب نفوس مشغول چندی قبل مخصوص آنجناب آیات بدیعۀ منیعۀ نازل و ارسال شد از نظر زرفته و نمیروید ان اطمئن بفضل مولا که انه یذکرک کما ذکرک من قبل و هو الغفور الکریم

3 Convey My greetings to the friends of God and say: Today is the day of service. Strive that ye may guide one who hath gone astray and give drink to one who thirsteth. No other day is like unto this day. All ages bow down in submission before this age, and all days stand humble before this Day. Say: O friends! In this transient abode ye can attain unto an everlasting station. By the life of God! This is a truth in which there is no doubt. Deprive not yourselves thereof. With the utmost endeavor and wisdom, with spirit and fragrance, bring the dead to life and take the hands of those who have remained behind. This is the station of the party of God. The glory that proceedeth from Me rest upon thee and upon My loved ones and chosen ones, and upon all who are steadfast and upright.

3 دوستان الهی را تکبیر برسان و بگو امروز روز خدمتست جهد نمائید شاید گمراهی را هدایت کنید و ظمائی را سقایت نمائید هر یومی مثل این یوم نه عصرها نزد این عصر خاضع و یومها نزد این یوم خاشع بگو ای دوستان در این دار فانی کسب مقام باقی میتوان نمود لعمر الله هذا حق لا ریب فیہ خود را محروم ننمائید بجهد و جهد تمام و حکمت و روح و ریحان مردگانرا زنده کنید و ماندگانرا دست گیرید اینست شأن حزب الهی البهائم من لدنا علیک و علی اولیائی و اصفیائی و علی کل ثابت مستقیم

BLIB_Or15712.305b

BH06861*To: Kazim, in Baku**Date: 1302 ? [1884-1885]*

- 1 He is the Witness from His most exalted horizon.
- 2 O Kazim! The oppressor desired to extinguish the fire of God with the water of hatred and animosity. Thus did his soul entice him. Verily thy Lord is the Mighty, the All-Knowing. Ask God to unveil for him what was hidden from him, that he may abandon what he possesseth, turning toward the horizon which God hath made the Dawning-place of lights.
- 3 O concourse of friends! Take hold of the Book of God with the power that proceedeth from Him. Beware lest the might of those who have denied the Source and the Return cause you to fear. They who have clung to the cord of the Cause - these are the friends of God on earth and His chosen ones in the lands. The Most Exalted Pen maketh mention of them at eventide and at dawn. Say: Beware lest the clamor of the divines hold you back from Him Who is the Possessor of Names. They have cast the Book of God behind their backs, clinging to their own books. To this doth the Lord of the world testify from His most sublime station. Thus have We sent down the verses and expounded them in truth and sent them unto thee, that thou mayest thank thy Lord, the Mighty, the Powerful, the All-Bestowing. The Glory shining and manifest from the horizon of the heaven of My mercy be upon those who have arisen and said: "God is our Lord and the Lord of all who are in the earth and heaven."

1 هو الشاهد من افقه الأعلى

2 يا كاظم ان الظالم اراد ان يخذ نار الله بماء الضغينة والبغضاء كذلك سولت له نفسه ان ربك هو العزيز العلام فاسئل الله بان يكشف له ما ستر عنه ليدع ما عنده متوجهاً الى افق جعله الله مشرق الأنوار

3 يا معشر الأولياء خذوا كتاب الله بقوة من عنده ايأكم ان تخوفكم سطوة الذين كفروا بالمبدء والمآب ان الذين تمسكوا بحبل الأمر اولئك اولياء الله في الأرض واصفيائه في البلاد يذكركم القلم الأعلى في العشي والاشراق قل ايأكم ان تمنعكم ضوضاء العلماء عن مالک الأسماء اولئك نبذوا كتاب الله عن ورائهم متمسكين بكتاب انفسهم يشهد بذلك مولى العالم في اعلى المقام كذلك انزلنا الآيات وصرّفناها بالحق وارسلناها اليك لتشكر ربك المقتدر العزيز الوهاب البهاء الظاهر اللأئح من افق سماء رحمتي على الذين قاموا وقالوا الله ربنا ورب من في الأرضين والسموات

BLIB_Or15730.107a

BH06558*To: Asad Khan, in Shiraz**Date: 1302 ? [1884-1885]*

He is the One dawning from the horizon of the world! Glorified be He Who hath sent down the verses and revealed the clear evidences while the people were in doubt and schism. Say: Arise ye from the slumber of vain desire, turning toward the Most Exalted Horizon. By God! The Promised One hath appeared

هو المشرق من افق العالم سبحانه الذى انزل الآيات واظهر البيّنات اذ كان الناس في مرية وشقاق قل قوموا عن رقد الهوى مقبلين الى الأفق الأعلى تالله قد ظهر الموعود بسلطان غلب

with a sovereignty that hath conquered both the kingdom and the realm of heaven. To this beareth witness the Mother Book which is with Him. Fear ye God and oppose not Him in Whom ye believed aforetime. Take hold of the Book of God with the power that cometh from Him, then recite it at eventide and at dawn. How many a servant hath heard and responded, and how many a servant hath heard and turned away - verily he is of the veiled ones. When thou findest the fragrance of utterance from the Tablet of thy Lord, the All-Merciful, arise and say: Praise be unto Thee for having made me to know and taught me and caused me to hear and strengthened me to recognize Him from Whom most of the servants have turned away. I beseech Thee not to withhold from me that which is with Thee. Ordain for me, O my God, what Thou hast ordained for Thy chosen ones, then send down unto me that which will preserve me from all else besides Thee. Verily Thou art the Almighty, the Mighty, the All-Bountiful.

الملک و الملکوت یشهد بذلک من عنده امّ
الکتاب

اتّقوا الله ولا تعترضوا على الذی آمتم به من قبل
خذوا کتاب الله بقدره من عنده ثم اقرؤوه فی
العشی والاشراق کم من عبد سمع و اجاب و کم
من عبد سمع و اعرض الا انه من اهل الحجاب
انک اذا وجدت عرف البیان من لوح ربک
الرحمن قم و قل لک الحمد بما عرفتنی و علمتنی
و اسمعتنی و ایدتنی علی عرفان من اعرض عنه
اکثر العباد اسئلك بأن لا تمنعنی عما عندک
قدّر لی یا الهی ما قدرته لأصفیائك ثم انزل لی
ما یحفظنی عن دونک انک انت المقتدر العزیز
الوهاب

INBA51:132a,

BLIB_Or15730.134b,

KB_620:125-125

BH06467

To: Mirza Abdul-Husayn Naqqash, in Shiraz

Date: 1302 ? [1884-1885]

1 He is the All-Hearing, the Responsive One!

1 هو السّامع المجیب

2 O people of Baha! I swear by the Lord of the Kingdom of Names that the opposers among the divines and rulers who are today enkindled with the fire of hatred are not and have never been mentioned in the presence of God. Every person of insight sees such souls as thieves and murderers, for no human qualities are manifest from them. They have ever been and continue to be intent upon seizing people's lives and property, as ye have witnessed and continue to witness. They have amassed wealth from the property of others and grown rich thereby, and they lord it over them. In truth they are the most abject souls in the world, yet outwardly they adorn themselves in various ways and say "Glory is mine!" By My life! Any soul possessing discernment less than a mustard seed would count such people as non-existent. Blessed art thou for having heard My call, turned to My horizon, spoken My praise, and attained unto My recognition, for which We created all things. Glory be

2 ای اهل بها قسم بمالک ملکوت اسما که
معرضین از علما و امرا که امروز بنار بغضا
مشتعلند لدى الله مذکور نبوده و نیستند هر
بصری امثال آن نفوس را بمثابهء سارق و
قاتل مشاهده مینماید چه که شئونات انسانیّه
از ایشان ظاهر نه لازال در صدد جان و مال
ناس بوده و هستند چنانچه مشاهده نموده و
مینماید از مال ناس جمع نموده و ثروت یافته‌اند
و بر ایشان تکبر مینمایند در حقیقت ذلیل‌ترین
نفوس عالمند و لکن در ظاهر خود را بالوان
مختلفه میآرایند و العزّه لی میگویند لعمری
نفسیکه اقل از خردل صاحب امتیاز و ادراک
باشد امثال آن نفوس را معدوم میشمرد نعیماً
لک بما سمعت ندائی و اقبلت الی افقی و نطقت
بثنائی و فزت بعرفانی الذی خلقنا کلّ له البهّاء

upon thee and upon whosoever hath arisen to serve the Cause
with steadfast and unwavering dedication.

عليك و على من قام على خدمة الأمر بقيام
ثابت مستقيم

INBA51:203, KB_620:196-197, LHKM3.343

BH06502

To: Abbas

Date: 1302 ? [1884-1885]

- 1 In His Name, the One Who rules over all names!
- 2 All the different parties of the world are each clinging to a book, or to a scroll, or to psalms, or to a tablet - this is an undoubted fact. Now, what has been revealed is equal to all divine books, nay rather more, but the people are seen to be heedless and asleep, nay rather dead. We beseech God that He may quicken all through the Kawthar of His utterance and make them enduring.
- 3 Blessed is he who hath cast away vain imaginings and shattered the idols, turning unto God, the Lord of all men. We beseech God that He may assist thee to mention and praise Him and to remain steadfast in this manifest Cause. Say: Glory be unto Thee, O Revealer of verses and Manifestor of clear proofs! I beseech Thee by the pearls of the ocean of Thy knowledge and the mysteries of Thy Book that Thou assist me in that which Thou lovest and art pleased with, and ordain for me what Thou hast ordained for Thy chosen ones whom neither hosts nor ranks could prevent from turning to Thy face. O my Lord! Thou art the Generous, possessed of great bounty. Ordain for me what beseemeth Thy generosity and grace. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 جميع احزاب مختلفهء عالم هريك بكتابي متمسك
ويا بصحيفهئ ويا زيرى ويا بلوحي هذا ذكر لا
شك فيه حال معادل جميع كتب الهى نازل بل
ازيد ولكن قوم غافل و نائم بلکه مرده مشاهده
ميشوند از حق ميطلبم کل را بکوثر بيان خود
زنده نمايد و پاينده بدارد

3 طوبى لمن نبذ الأوهام و كسر الأصنام مقبلاً الى
الله مولى الأنام از حق ميطلبم ترا مؤيد فرمايد بر
ذكر و ثنا و استقامت بر اين امر مبين قل سبحانك
يا منزل الآيات و مظهر البينات اسئلك بالآلئ
بحر علمك و اسرار كتابك بأن توفقني على ما
تحب و ترضى و تكتب لى ما كتبته لأصفيائك
الذين ما منعهم الجنود و الصفوف عن التوجه الى
وجهك اى رب انت الكريم ذو فضل العظيم
قدر لى ما ينبغي لجودك و فضلك انك انت
المقتدر العليم الحكيم

BLIB_Or15712.310

BH06492*To: Haji Siyyid Javad**Date: 1302 ? [1884-1885]*

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

2 After affirming the oneness of God and acknowledging what His Prophets and Messengers brought, and their Seal Muhammad - peace be upon him - His Messenger whom He adorned with the crown of "But for thee" and the mantle of the Seal, and his family and companions, I submit that your esteemed letter reached this lowly one. Although the physical distance is very close, yet in the realm of love and friendship this small distance seems very far, such that upon receipt of your letter, in truth the joy of meeting and reunion was experienced. This matter is a matter of love - what a wonderful rider it is and what a wonderful walker! It traverses the globe in a single step and crosses the realm of imagination in an instant. Praise be to its hand and arm! The ledgers you sent arrived. As commanded, they should take from the fifty tumans mentioned. If anything remains, they should send the small remainder. The Glory be upon you and those with you.

1 هو الله تعالى شأنه العظمة والاقترار

2 بعد از اقرار بتوحید باری و اعتراف بما اتی به انبیائه و رسله و ختمهم بمحمد ص رسولہ الذی زینہ بتاج لولاک و برداء الختم و آله و اصحابہ عرض میشود دستخط عالی باینفانی رسید مع آنکہ فاصله بسیار قریب است و لکن در عالم محبت و دوستی این قلیل بسیار بعید چنانچہ بعد از وصول دستخط فی الحقیقہ فرح لقا و وصال دست داد این کار کار حب است عجب سوار است و عجب پیاده است کرہ ارض را یک گام نماید و عالم خیال را در یک حین طی کند آفرین بر دست و بر بازویش باد دفاتر کہ ارسال داشتید رسید حسب الامر از وجہ پنجاه تومان مذکور اخذ نمایند اگر چیزی باقی ماند وجہ خورده ارسال دارند البہاء علیکم و علی من معکم

BLIB_Or15700.278a, BLIB_Or15711.171

BH06801*To: Jinab-i-Afnan**Date: 1302 ? [1884-1885]*

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

2 O My Afnan! Upon thee be My glory and my loving-kindness. Haydar hath come to the Most Great Scene, crossing paths of land and sea until he entered the luminous Holy Land and attained that which was revealed from the Supreme Pen in the Books of God, the Lord of the Kingdom of Names. He came and heard and attained and visited on thy behalf and as thy representative. Rejoice thou in this bounty and in having been adorned with the ornament of acceptance. This is another bounty from God, the Lord of all beings.

1 هو الشاہد العليم

2 یا افنانی علیک بہائی و عنایتی قد اقبل حیدر الی المنظر اکبر قاطعاً سبل البر و البحر الی ان دخل الأرض المقدسة التوراء و فاز بما نزل من القلم الأعلى فی کتب اللہ مالک ملکوت الاسماء حضر و سمع و فاز و زار من قبلک و وكالة من عندک ان افرح بهذا الفضل و بما تزیّن بطراز القبول هذه عناية اخرى من اللہ مولی الوری

- 3 And he mentioned before the Countenance what thou hast done in the path of God, the Lord of the worlds. This is not the first good deed that hath appeared from thee. God hath assisted thee to serve the Cause in successive years. God created thee and chose thee for this as a mercy and bounty from Him - He is the All-Bountiful, the Generous.
- 4 Nothing escapeth His knowledge. He witnesseth and seeth, and He is the All-Hearing, the All-Seeing. The glory shining from the horizon of grace be upon thee and upon those with thee and who love thee.

3 و ذکر تلقاء الوجه ما عملت في سبيل الله رب العالمين ليس هذا اول معروف ظهر منك قد ايدك الله على خدمة الامر في سنين متواليات قد خلقك الله واصطفاك لذلك رحمة من عنده وفضلاً من لدنه وهو الفضل الكريم

4 لا يعزب عن علمه من شيء يشهد ويرى وهو السميع البصير البهاء المشرق من افق الفضل عليك وعلى من معك ويحبك

BLIB_Or15696.109c

BH06862

Date: 1302 ? [1884-1885]

- 1 He is God, exalted be His glory, the Greatness and the Power!
- 2 O beloved of my heart! As commanded, the package for his honor Darbaghi, upon him be God's peace, was sent. Place in it the Tablet addressed to his honor Aqa Mirza Ibrahim and send it. And send the remaining Tablets, along with the Tablet of his honor Muhammad Khan, upon him be Baha'u'llah, which was recently sent, to his honor Aqa Mirza Haydar-'Ali, upon him be the Most Glorious Beauty of God.
- 3 The Tablet of his honor Aqa Yahya, upon him be God's peace, was also sent - send it to his honor Samandar, upon him be God's peace, for delivery. You yourself, O beloved one, should also write something as commanded to Aqa Yahya that will bring him joy and delight, though it was not possible this time. Something special should also be sent to his honor Khalil, upon him be Baha'u'llah. God willing, it will be done later. For now, give promises of bounty to them and to his honor Samandar and the others, upon them be God's peace. The servant beseecheth his Lord to aid them with the means of the heavens and earth. Verily, He hath power over all things.

1 هو الله تعالى شأنه العظمة والاقدار

2 يا محبوب فؤادي حسب الامر پاكيت جناب درباغی علیه سلام الله ارسال شد لوحیكه باسم جناب آقا میرزا ابراهیم است در او [بگذارند] و ارسال دارند و باقی الواح مع لوح جناب محمد خان علیه ۹۶۶ [بهاء الله] كه تازه ارسال شد نزد جناب آقا میرزا حیدر علی علیه ۹۶۶ [بهاء الله] [الأبھی ارسال [دارند]

3 لوح جناب آقا یحیی علیه سلام الله هم ارسال شد نزد جناب سمندر علیه سلام الله ارسال [دارند] كه برسانند خود آنخوب هم حسب الامر باقا یحیی [چیزی بنویسند] كه سبب فرح و سرورش گردد ولكن این كره نشد مخصوص جناب [خلیل] علیه ۹۶۶ [بهاء الله] هم [چیزی] ارسال شود انشاءالله از بعد میشود علی العجالة شما بایشان و جناب سمندر و سایرین علیهما و علیهم سلام الله وعده عنایت بدهید یسئل الخادم ربّه بأن یمدّهم بأسباب السموات والأرض أنه علی كلشیء قدير

MJAN.238a, AYBY.294a

BH07135*To: Mirza Ahmad Ali, in Shiraz**Date: 1302 ? [1884-1885]*

He is the Mighty, the Praiseworthy

God testifieth that there is none other God but Him, the Supreme, the Self-Subsisting. He hath ever been sanctified beyond mention and utterance, and will forever remain as He hath been. He is the Single One, the Mighty, the Bountiful. He hath sent forth His ambassadors and chosen ones, revealed unto them the scriptures and books, and aided them to manifest His Cause in such wise that each one of them prevailed over all who dwell in the heavens and the earth. Through them was raised the standard of divine unity upon the heights, and the fragrance of the garment was wafted amongst the peoples. Exalted be their station, exalted be their rank, exalted be their might and glory and their loftiness and transcendence and their arising to promote the Cause of God, the Lord of all worlds. We have perceived the fragrance of thy turning unto Us, wherefore have We turned unto thee and mentioned thee in this perspicuous mention, through which every one who hath turned unto God, the All-Knowing, the All-Informed, hath turned. Hold fast unto the Book of thy Lord, rendering thanks and praise unto Him Who hath aided thee and guided thee unto His straight path.

هو العزيز الحميد

شهد الله أنه لا اله الا هو المهيمن القيوم لم يزل
كان مقدساً عن الذكر والبيان ولا يزال يكون
بمثل ما قد كان وهو الفرد العزيز المنان قد ارسل
سفرائه واصفيائه وانزل عليهم الصحف والكتب
وايدهم على اظهار امره على شأن غلب كل واحد
منهم من في السموات والأرض

بهم رفعت راية التوحيد على العلم وتضوع عرف
القميص بين الأمم تعالى مقامهم وتعالى شأنهم و
تعالى عزهم وشرفهم وعلوهم وسموهم وقيامهم
على امر الله رب العالمين قد وجدنا عرف اقبالك
اقبلنا اليك وذكرناك بهذا الذكر المبين الذي به
اقبل كل مقبل الى الله العليم الخبير تمسك بكتاب
ربك شاكراً حامداً من ايدك وهداك الى
صراطه المستقيم

INBA51:138a, KB_620:131-131

BH07069*To: Dhabih (Mirza Isma'il Khan Munshi), in Shiraz**Date: 1302 ? [1884-1885]*

- 1 He is the Most Holy, the Most Great. A mention from Us to him who hath drunk the choice wine from the hand of the bounty of his Lord, the All-Bountiful.
- 2 We have sent down the verses and manifested clear proofs by the command of God, the Lord of the worlds. We have heard thy call, turned toward thee, and answered thee with a Tablet that cannot be equalled by the treasures of kings.

1 هو الأقدس الأعظم ذكر من لدنا لمن شرب
الرحيق من يد عطاء ربه الكريم

2 انا انزلنا الآيات و اظهرنا البينات امراً من
لدى الله رب العالمين سمعنا ندائك اقبلنا اليك
اجبتناك بلوح لا تعادله كنوز السلاطين

- 3 We have enjoined upon all to observe what is praiseworthy and that whereby man's station is exalted. Blessed is He Who created him, assisted him, and made him to be among the honored ones. 3 قد امرنا العباد بالمعروف و بما يرتفع به شأن الانسان تبارک الذی خلقه و ایدہ و جعله من المکرمین
- 4 Beware lest the affairs of creation veil thee. Take hold of the Book of God with the power that proceedeth from Him. He, verily, is the Helper of whosoever turneth unto Him, and He is the Mighty, the Powerful. 4 آیاک ان تحجبک شئون الخلق خذ کتاب الله بقوة من عنده انه معین من اقبل اليه و هو القوی القدير
- 5 Thus have We woven the coat of divine utterance with the fingers of the will of thy Lord, Who is supreme over all who are in the heavens and on earth. Whoso attaineth unto this coat, neither the swords of the idolaters, nor the cannons of the infidels, nor the arrows of the transgressors shall affect him. 5 كذلك نسجنا درع البیان بأنامل ارادة ربک المهیمن علی من فی السموات و الأرضین من فاز بهذا الدرع لا تؤثر فيه سیوف المشرکین و لا مدافع الملحدین و لا سهام المعتدین
- 6 Be thou steadfast in the Cause, enkindled with the fire of love, and speaking forth My beauteous praise. The glory shining forth from the horizon of the heaven of My loving-kindness rest upon thee and upon every steadfast and firm servant. 6 کن مستقیماً علی الأمر و مشتعلأ بنار الحب و ناطقأ بثنائی الجمیل البهاء المشرق من افق سماء عنابتی علیک و علی کل عبد ثابت راسخ مستقیم

INBA51:222, KB_620:215-216

BH07047

Date: 1302 ? [1884-1885]

- 1 He is the All-Seeing, the All-Knowing! 1 هو الشاهد العليم
- 2 Throughout all days this Wronged One hath shone even as the sun from the horizon of the heaven of Revelation. By the life of God! Those souls who have risen up in opposition today were concealed behind veils and coverings, and from fear for their lives were moving from city to city and land to land. Yet when the light of the Sun became somewhat manifest and brilliant, they emerged from behind the veil with swords of opposition and objection. At first they attempted to cut down the blessed Tree that is neither of the East nor of the West, but God preserved it through His truth, as a manifestation of His power and an expression of His might. 2 در جمیع ایام این مظلوم بمثابه شمس از افق سماء ظهور ظاهر و مشرق لعمر الله نفوسیکه الیوم بر اعراض قیام نمودند خلف سبحات و حجاب مستور و از بیم جان شهر بشهر و دیار بدیار متوجه و سائر و چون انوار آفتاب فی الجمله ظاهر و باهر گشت از خلف حجاب یا اسیاف اعراض و اعتراض بیرون آمده در اول قصد قطع سدره مبارکه لاشرقیه و لاغربیه نمودند ولکن الله حفظها بالحق اظهاراً لقدرته و ابرازاً لقوته
- 3 O friends! Today all the heavenly Books are dependent and conditioned upon the recognition of this Revelation, and no words, deeds or actions will profit except by the leave of God, exalted be His glory. We beseech God to protect His loved ones 3 ای دوستان امروز جمیع کتب سماوی بتصدیق اینظهور معلّق و منوط و اذکار و اعمال و افعال نفع نمیبخشد الا باذن حق جل جلاله از حق میطلبیم اولیای خود را حفظ فرماید و بطراز

and adorn them with the raiment of supreme steadfastness. Verily He is powerful over all things.

استقامت كبرى مزین نماید آنه على كلشيء قدير

- 4 Thy mention hath been made in the presence of this Wronged One, and this Tablet hath been revealed for thee, that thou mayest give thanks unto thy Lord, the All-Forgiving, the All-Bountiful.

4 قد ذكر ذكرک لدى المظلوم و نزل لك هذا اللوح
لتشكر ربك الغفور الكريم

BLIB_Or15712.248

BH07625

To: Abdur-Rauf, in Maraghih

Date: 1302 ? [1884-1885]

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

1 هو الشاهد العليم الخبير

- 2 This is a mention from Us unto him whose letter reached Us in the Most Great Prison. We give him the glad-tidings of God's loving-kindness, the Lord of all worlds. We love to remember him who hath remembered Us, and counsel him with that which is praiseworthy and with that which God hath revealed in His perspicuous Book.

2 ذكر من لدنا لمن حضر كتابه في السجن الأعظم
نبشره بعناية الله رب العالمين انا نحب ان نذكر من
ذكرنا و نوصيه بالمعروف و بما انزله الله في كتابه
المبين

- 3 Beware lest the doubts of the people prevent thee from drawing nigh unto God, the Mighty, the Most Praised. The Truth hath appeared, yet the divines have turned away from it and pronounced against it with manifest injustice, whereat both morn and eve have wept. Arise with supreme steadfastness in the Cause of God, the Lord of all creation. This is what thou wast bidden before, and what thou art bidden at this time by One Who is All-Knowing, All-Wise.

3 اياك ان تمنعك شبهات القوم عن التقرب الى
الله العزيز الحميد قد ظهر الحق و اعرض عنه
العلماء و افتوا عليه بظلم ناح به البكور و الاصيل
قم بالاستقامة الكبرى على امر الله مولى الورى
هذا ما امرت به من قبل و فى هذا الحين من
لدن عليم حكيم

- 4 We beseech God to open before thy face the portals of understanding and to rain down upon thee from the heaven of certitude that which will tranquilize thy heart and the hearts of them who have sought the countenance after the passing of all things - these, verily, are among those who draw nigh. The glory shining from the horizon of the Kingdom be upon thee and upon every patient and trusting soul.

4 نسل الله بأن يفتح على وجهك باب العرفان و
ينزل عليك من سماء الايقان ما يطمئن به قلبك
و قلوب الذين ارادوا الوجه بعد فناء الأشياء الا
انهم من المقربين البهاء المشرق من افق الملكوت
عليك و على كل صابر امين

BLIB_Or15712.313b

BH07475*To: Mirza Abdul-Husayn Naqqash, in Shiraz**Date: 1302 ? [1884-1885]*

- 1 He is the One through Whose fragrance the breeze of the All-Merciful has wafted through all lands. 1
 2 Today from the rustling of the breezes of the gardens of utterance this word is heard: "O people of Baha! Look not upon the creatures and their clamor and oppression, but rather upon the Truth and His justice and sovereignty." Thus has the Divine Lote-Tree spoken forth in His mighty prison. 2
 3 Thy letter hath arrived and was presented by the servant in attendance. We have revealed for thee this Tablet, each letter of whose words testifieth that there is none other God but Me, the Speaker, the All-Wise. Blessed is he who hath attained unto My remembrance and My Tablet, the Mighty, the Wondrous. All the treasures of the world cannot equal it, as doth testify He Who is established upon His mighty throne. 3
 4 O people of Baha! Aid ye the All-Merciful through deeds and virtuous character. This is what We commanded you before and in this glorious Tablet. The Glory shining from the horizon of My Kingdom be upon thee and upon those who have aided the All-Merciful through goodly deeds. These, verily, are among the triumphant. 4

بِسْمِ الَّذِي بِهِ هَاجَ عَرَفَ الرَّحْمَنُ فِي الْبُلْدَانِ 1

2 امروز از هزیز اریاح ریاض بیان این کلمه
 استماع میشود یا اهل البهآ لا تنظروا الى الخلق
 و ظلمهم و ضوضائهم بل الى الحق و عدله و
 سلطانه كذلك نطقت سدره المنتهى فى سجنه
 العظيم

3 قد حضر كتابك وعرضه العبد الحاضر انزلنا لك
 هذا الكتاب الذى كل حرف من كلماته يشهد انه
 لا اله الا انا الناطق الحكيم طوبى لمن فاز بذكرى و
 بلوحى العزيز البديع انه لا تعادله كنوز العالم يشهد
 بذلك من استوى على عرشه العظيم

4 يا اهل البهآ ان انصروا الرحمن بالأعمال و
 الأخلاق هذا ما امرناكم به من قبل و فى هذا
 اللوح المنيع البهآ المشرق من افق ملكوتى عليك
 وعلى الذين نصرنا الرحمن بالمعروف الا انهم من
 الفائزين

INBA51:202a,

KB_620:195-195,

LHKM3.342

BH07810*Date: 1302 ? [1884-1885]*

- 1 He is the One speaking in the Kingdom! This is a Book which the All-Merciful hath sent down from the heaven of utterance unto all that dwell on earth, bearing unto them the glad-tidings of the good-pleasure of God, the Lord of all worlds. 1
 2 يا اهل الأرض قد اتى مالک السماء بملكوت الآيات ان اقبلوا اليه و لا تكونوا من الغافلين قد خسر الذين اعرضوا عن الأفق الأعلى مقبلين الى 2

1 هو الناطق فى الملكوت كتاب انزله الرحمن من
 جبروت البيان لمن فى العالم و يبشرهم برضوان
 الله رب العالمين

2 يا اهل الأرض قد اتى مالک السماء بملكوت
 الآيات ان اقبلوا اليه و لا تكونوا من الغافلين قد
 خسر الذين اعرضوا عن الأفق الأعلى مقبلين الى

2 O peoples of the earth! The Lord of Heaven hath come with His kingdom of verses - turn ye unto Him, and be not of the heedless. They who have turned away from the Most Exalted Horizon, inclining unto every remote learning, are indeed among the lost. Say: Fear ye God, and reject not the truth by what ye possess. Follow Him Who hath come unto you with a mighty sovereignty.

كَلِّ عَالَمٍ بَعِيدٍ قُلْ اتَّقُوا اللَّهَ وَلَا تَدْحَضُوا الْحَقَّ بِمَا
عِنْدَكُمْ إِنْ اتَّبَعُوا مِنْ أَتَاكُمْ بِسُلْطَانٍ عَظِيمٍ

3 This is the day wherein the gate of utterance hath been opened unto all possibilities, and wherein the straight path of God hath been made manifest. Blessed is he who hath attained the lights of the countenance and recognized that which was recorded in the Books of God, the Mighty, the Most Praised.

3 هَذَا يَوْمٌ فِيهِ فَتَحَ بَابُ الْبَيَانِ عَلَى مَنْ فِي الْأَمْكَانِ
وَوُضِعَ صِرَاطُ اللَّهِ الْمُسْتَقِيمِ طُوبَى لِمَنْ فَازَ بِأَنْوَارِ
الْوَجْهِ وَ عَرَفَ مَا كَانَ مُسْطَوْرًا فِي كُتُبِ اللَّهِ
الْعَزِيزِ الْحَمِيدِ

4 Thus hath the Tongue of Grandeur spoken, while imprisoned amidst the heedless ones. We have witnessed thy turning unto Us, wherefore have We turned unto thee and made mention of thee in this wondrous Tablet. When thou attainest unto it, render thanks unto God, thy Lord and the Lord of earth and heaven, and the Lord of the exalted Throne.

4 كَذَلِكَ نَطْقُ لِسَانَ الْعِظَمَةِ إِذَا كَانَ فِي السَّجْنِ
بَيْنَ أَيْدِي الْغَافِلِينَ قَدْ رَأَيْنَا أَقْبَالَكَ أَقْبَلْنَا إِلَيْكَ وَ
ذَكَرْنَاكَ بِهَذَا اللَّوْحِ الْبَدِيعِ أَنْتَ إِذَا فُزْتَ بِهِ إِنْ
أَحْمَدَ اللَّهُ رَبَّكَ وَ رَبَّ الْأَرْضِ وَالسَّمَاءِ وَ رَبَّ
الْكُرْسِيِّ الرَّفِيعِ

BLIB_Or15730.134a

BH08598

To: Hasan Mastan Effendi, resident in Halab, in Birijik

Date: 1302 ? [1884-1885]

He is God, exalted be His glory, the All-Wise, the All-Eloquent!

هُوَ اللَّهُ تَعَالَى شَأْنُهُ الْحِكْمَةُ وَالْبَيَانُ

O thou who art intoxicated! God willing, thou shalt be reckoned among the men of the divine garden of fruits. Praise be to God, thou art illumined by the light of unity and art a believer in, and dost acknowledge, that which hath been revealed in the Book. Say: My God, my God! Thou seest me detached from all else save Thee and holding fast to the cord of Thy bounty. I beseech Thee by Thy Beloved, through Whom the light of unity hath shone forth from the horizon of the world and the decree of justice hath been established among the nations, to assist me to act according to that which Thou hast commanded me in Thy perspicuous Book. O my Lord! Thou seest the poorest of Thy servants turning to the horizon of Thy riches, and the most abject of Thy creatures facing the heaven of Thy glory and power. I beseech Thee not to disappoint him of that which Thou hast ordained for them that are

يَا مُسْتَانَ أَنْشَاءَ اللَّهُ مِنْ رِجَالِ بَسْتَانِ فَوَاكِهُ الْهَي
مَحْسُوبٌ شَوَى اللَّهِ الْحَمْدُ بِنُورِ تَوْحِيدٍ مُنُورِي وَ بِهِ
مَا أَنْزَلَ فِي الْكِتَابِ مُؤْمِنٌ وَ مُعْتَرِفٌ قُلْ الْهَي
الْهَي تَرَانِي مُنْقَطِعًا عَنْ دُونِكَ وَ مُتَمَسِّكًا بِحَبْلِ
عِطَائِكَ

اسْأَلْكَ بِحَبِيبِكَ الَّذِي بِهِ أَشْرَقَ نُورُ التَّوْحِيدِ مِنْ
أَفْقِ الْعَالَمِ وَ حَكَمَ الْعَدْلُ بَيْنَ الْأُمَمِ إِنْ تَوَيْدَنِي عَلَى
الْعَمَلِ بِمَا أَمَرْتَنِي بِهِ فِي كِتَابِكَ الْمُبِينِ أَيْ رَبِّ
تَرَى أَفْقَرَ عِبَادِكَ أَقْبَلَ إِلَى أَفْقِ غَنَائِكَ وَ أَحَقَّرَ
خَلْقَكَ تَوَجُّهَهُ إِلَى سَمَاءِ عَرْكِكَ وَ قُدْرَتِكَ اسْأَلْكَ
إِنْ لَا تَخَيِّبْهُ عَمَّا قُدْرَتُهُ لِلْمُقَرَّبِينَ مِنْ عِبَادِكَ وَ
الْمُخْلِصِينَ مِنْ خَلْقِكَ أَيْ رَبِّ افْتَحْ عَلَى وَجْهِ
أَبْوَابِ جُودِكَ وَ كَرَمِكَ أَنْتَ الْمُقْتَدِرُ عَلَى

nigh unto Thee among Thy servants and for the sincere ones among Thy creation. O my Lord! Open before my face the doors of Thy generosity and bounty. Verily, Thou art powerful to do what Thou wilt through Thy binding command, the All-Wise. Praise be to Thee, O God of the worlds!

ما تشاء بأمرک المبرم الحکیم الحمد لک یا اله العالمین

BLIB_Or15690.174b, BLIB_Or15695.200b,
BLIB_Or15728.151

BH08138

To: Ali Rida Khan, in Shiraz

Date: 1302 ? [1884-1885]

1 He is the Hearer, the Seer, the Answerer

1 هو السامع البصير المجيب

2 In these days, despite the sorrows that have befallen the Beauty of Oneness, at all times We are occupied with the remembrance and praise of His sanctified Being. Blessed is the soul that has heard the divine call and has arisen with perfect steadfastness to serve His Cause. O friends! Know ye the value of the days of God, and in His Day remain not deprived of the outpourings of the true Bestower of bounty. This day is the sovereign of days, and deeds performed therein are the sovereign of deeds. Strive ye that there may appear from you such service as will diffuse the fragrance of eternity and be adorned with an everlasting ornament. Thy mention hath come before the Wronged One, and He hath revealed for thee this perspicuous Book. Give thanks unto God for this most great favor. Verily He heareth and seeth, and He is the All-Hearing, the All-Knowing.

2 این ایام مع احزان وارده جمال احدیه در کلّ احیان بذکر و ثنای ذات مقدّسش مشغول طوبی از برای نفسیکه ندای الهی را شنید و باستقامت تمام بر خدمت امرش قیام نمود ای دوستان قدر ایام الله را بدانید و از فیوضات فیاض حقیقی در یومش محروم نمانید امروز سلطان ایامست و عمل در او مالک اعمال جهد نمائید تا ظاهر شود از شما خدمتیکه عرف بقا از او استشمام شود و بطراز ابدی فائز گردد قد حضر ذکرک لدی المظلوم و نزل لک هذا الکتاب المبین ان اشکر الله بهذا الفضل الأعظم انه یسمع و یری و هو السميع العليم

INBA51:549, LHKM3.361

BH08160

*To: Muhammad Hasan Khayyat**Date: 1302 ? [1884-1885]*

- 1 In the Name of God, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 O God, my Goal, my Beloved, the All-Bountiful, the All-Merciful! Thou art He Who knoweth all things, from Whom no matter hath been or shall ever be concealed. Thou art He Who is aware of all things, Who hath been and shall ever be cognizant of the secrets of all hearts and souls and breasts. Every pure deed returneth unto Thee like unto light. Thy will causeth dust to transcend the heavens, and Thy might transformeth solid rock into water. O All-Knowing Lord! Thy servant hath desired to offer Thee a feast - accept it from him and grant it Thy favor. Thou art the All-Bountiful, from Whose heaven of grace none among the first or the last hath ever been deprived. Adorn this service of Thy servant Muhammad-Hasan with the ornament of Thy acceptance. Thou art the Protector of all things and the Encompasser of earth and heaven. There is no God but Thee, the All-Bestowing, the All-Bountiful.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الهام مقصودا محبوبا کریم رحیما توئی آن علیمیکه
هیچ امری از تو مستور نبوده و نخواهد بود و توئی
آن خبیریکه از اسرار قلوب و نفوس و صدور
آگاه بوده و خواهی بود هر عمل پاکي بمثابه نور
بتو راجع ارادهات خاک را از افلاک بگذراند
و سطوت صخره صما را آب نماید ای خداوند
دانا عبادت ضیافت ترا اراده نموده از او پذیر و
قبولش فرما توئی کریمیکه احدی از اولین و آخرین
از سماء فضلت محروم برنگشت این خدمت را از
عبادت محمد قبل حسن بطراز قبول مزین فرما
توئی مهیمن بر همه اشیاء و محیط بر ارض و سماء
لا اله الا انت الفضل الکرم

INBA65:063, INBA51:002, INBA30:102,
KB_620:281-281, AHM.355, AQMJ1.167

BH11841

*To: Yusif, in Birijik**Date: 1302 ? [1884-1885]*

- 1 He is God, exalted be His glory, the Greatness and the Power
- 2 O Yusif! The Wronged One counsels thee to hold fast to the white religion and the resplendent Law. We beseech God, exalted be He, to assist thee with what He loves and is pleased with, and to make thee among those who grasp the firm handle. Verily, He is the Lord of the throne and earth, and the Master of the hereafter and this world. And peace and blessings be upon Him through Whom the world was renewed and Who appeared from the essence of Adam.

1 هو الله تعالى شأنه العظمة والاقترار

2 یا یوسف انّ المظلوم یوصیک بالملّة البیضاء و
الشّریعة الغراء نسئل الله تعالى ان یؤیدک بما
یحب و یرضی و یجعلک من المتمسکین بالعروة
الوثقی انه مالک العرش و الثّری و مولی الآخرة
و الأولى و الصّلوّة و السّلام علی من تجدد العالم
و ظهر من شیء آدم

- 3 Say: I beseech Thee, O God of Names and Creator of heaven, by Thy most beautiful names and by the Dawning Place of Thy knowledge through which the breezes of revelation were concluded and the banners of divine unity were raised, to assist me to act according to what Thou hast sent down in Thy Book and according to that which will manifest the station of man in creation. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Knowing, the All-Wise.

3 قل اسئلك يا اله الأسماء و فاطر السمآء
بأسمائك الحسنی و بمطلع علمك الذى به انتهت
نفحات الوحي و رفعت رايات التوحيد بأن
تؤيدنى على العمل بما انزلته فى كتابك و بما يظهر
به شأن الانسان فى الامكان انك انت المقتدر
على ما تشاء لا اله الا انت العليم الحكيم

BRL_DA#515

BH08991

To: Abbas-Quli, in Maraghih

Date: 1302 ? [1884-1885]

- 1 He is the One Who speaketh the truth
- 2 This is a Book which the Wronged One hath sent down unto him who hath believed in God, the Help in Peril, the Self-Subsisting. O 'Abbas-Quli! We have not forbidden the near ones from quaffing the choice sealed wine. Rather, in every instant hath the Tongue of Grandeur proclaimed: "Come ye, come ye, O peoples of the earth!" Yet man is weak, and the Cause mighty and powerful. Under all conditions wisdom and forbearance are to be preferred. Were it not for the weakness of the servants, We would have summoned all the friends openly to the Most Exalted Horizon.
- 3 Be thou content with that which thy Lord, the All-Knowing Ordainer, hath ordained. He manifesteth whatsoever He willeth and inscribeth for whomsoever He willeth the reward of attaining His presence. And He is the All-Bountiful, the Most Generous. The glory be upon thee and upon all who have turned unto Him and have testified, saying: "I bear witness that Thou art God, and that there is none other God but Thee, the All-Knowing, the All-Wise."

1 هو الناطق بالحق

2 كتاب انزله المظلوم لمن آمن بالله المهيمن القيوم
يا عباسقى مقرين را از شرب رحيق مختوم
منع ننوديم بلکه در كل حين به الى الى يا
اهل الأرض لسان عظمت ناطق ولكن انسان
ضعيفست و امر عظيم و قوى در هر حال
حکمت و مدارا مریخت اگر ضعف عباد
نميبود جميع دوستانرا بر ملا بافق اعلى احضار
مينموديم

3 كن راضياً بما قضى من لدن ربك المقضى العليم
انه يظهر ما اراد و يكتب لمن اراد اجر لقائه و
هو الفضال الكريم البهاء عليك و على كل مقبل
اقبل و قال اشهد انك انت الله لا اله الا انت
العليم الحكيم

BLIB_Or15712.312

BH09041

To: Karbalai Ali Akbar, in Maraghih

Date: 1302 ? [1884-1885]

1 He is the One Who warbles upon the branches

1 هو المغرّد على الأغصان

2 Your letter was received and attained the honor of being noticed and heard. Praise be to the Goal of all the worlds Who confirmed you and enabled you to recognize the Dawning Place of Revelation and the Speaker of the Mount. He is the One Whose oneness is sanctified above oneness itself, and Whose oneness in the Kingdom of Names cannot be described or encompassed by anyone's understanding. Hold fast to Him and cling to His luminous robe. See none but Him and observe naught besides Him. Strive that perchance you may act according to that which hath been revealed in the Book of God. Whosoever attaineth unto this hath attained unto all good. He Who possesseth the Mother Book beareth witness unto this. Glory be upon thee and upon all who have believed in God, the Lord of Lords.

2 نامهات رسید بلحاظ عنایت فائز و باصفا مزین
حمد کن مقصود عالمیازا که ترا مؤید فرمود
و بر عرفان مشرق ظهور و مکلم طور موفق
داشت اوست یگانه مکدّس است از یگائی و
از ملکوت اسماء یگائی او بوصف نیاید و عرفان
احدی او را احاطه ننماید تمسک به و تشبث بذیل
المنیر غیر او را مبین و بدو نش ناظر مباش جهد نما
شاید عامل شوی بآنچه که در کتاب الهی نازل
شده هر نفسی بآن فائز شد بکلّ خیر فائز است
یشهد بذلک من عنده امّ الکتاب البهاء علیک و
علی کلّ من آمن بالله ربّ الأرباب

BLIB_Or15712.313a

BH09152

To: Aqa Karbalai Muhammad Milani

Date: 1302 ? [1884-1885]

1 In My Name, the Imprisoned, the Wronged

1 بسمی المسجون المظلوم

2 O Muhammad! Reflect upon the days of the Seal of the Prophets - may the spirit of all else but Him be sacrificed for His sake. The enemies arose from all directions to oppose and object, and perpetrated that which caused the Concourse on High to weep and lament. If these people consider this Wronged One blameworthy, what fault did they find in that Holy Being? Most of the people of the world are observed to be like cattle, deprived of understanding and bereft of comprehension. In all ages and centuries they have acted as they do in these days. "No Messenger cometh unto them but

2 یا محمد در ایام خاتم انبیا روح ما سواه فداه
تفکر کن دشمنان از جمیع جهات بر اعراض و
اعتراض قیام نمودند و عمل نمودند آنچه را ملأ
اعلی از آن بنوحه و ندبه مشغول گشتند اگر این
قوم این مظلوم را مقصّر میدانند از آنحضرت چه
ترک اولی دیدند اهل عالم اکثری همج رعاع
مشاهده میشوند از عقل محرومند و از ادراک
بی نصیب در جمیع قرون و اعصار مثل این ایام

they did mock at him.” Verily we are God’s, and to Him shall we return.

عمل نمودند ما يأتيهم من رسول ألا كانوا به
يستهزون أنا لله وأنا إليه راجعون

BRL_DA#461, SFI09.009b

BH08956

To: Ruhullah, in Qazvin

Date: 1302 ? [1884-1885]

1 He is the Hearer, the Answerer!

1 هو السامع الجيب

2 Say: Glory be unto Thee, O God of the world and Desire of the nations! I beseech Thee by Thy Most Glorious Manifestation from the highest horizon, and by Thy mighty signs, and the evidences of Thy power in the kingdom of creation, to assist me to be steadfast in Thy Cause. O my Lord! Thou seest me turning unto Thee, clinging to Thy cord, and directing my face toward Thy countenance. I implore Thee by the mysteries of Thy Book and the sweetness of Thy utterance to ordain for me the reward of those who were steadfast in Thy Cause and who spoke Thy praise in such wise that the hosts of those who denied Thee and Thy signs could not hinder them. I am he who, O my God, doth acknowledge his weakness and impotence, and Thy power and might and glory and dominion. I beseech Thee to preserve me through Thy Name and strengthen me to arise to serve Thee. Verily, Thou art the Almighty, the Powerful.

2 قل سبحانك يا الله العالم ومقصود الأمم اسئلك
بظهورك الأبهى من الأفق الأعلى و بآياتك
الكبرى وظهورات قدرتك في ملكوت الانشاء
بأن تؤيدني على الاستقامة على امرك اي رب
تراني مقبلاً اليك و متمسكاً بجبلك و متوجّهاً
الى وجهك اسئلك بأسرار كتابك و حلاوة
بيانك بأن تكتب لي اجر من كان مستقيماً على
امرك و ناطقاً بثنائك على شأن لم تمنعني جنود
الذين كفروا بك و بآياتك انا الذي يا الهى
اعترف بضعفى و نقصى و بقدرتك و قوتك و
عزتك و اقتدارك اسئلك بأن تحفظني باسمك
و قوتى على القيام على خدمتك انك انت المقتدر
القدير

AQMJ2.075

BH08883

To: Sakinih, in Shiraz

Date: 1302 ? [1884-1885]

1 He is the Mighty, the Self-Subsisting!

1 هو العزيز القيوم

2 My Most Exalted Pen beareth witness that verily I am the Wronged One. There is none other God but Him, the Protector, the Self-Subsisting. Blessed is he who hath attained unto

2 شهد قلبى الأعلى اننى انا المظلوم لا اله الا هو
المهيمن القيوم طوبى لمن فاز بندائى و اجاب ما
نطق به قلبى و عمل بما نزل في كتابى البديع اشهد

My call and responded to that which My Pen hath uttered and acted according to what hath been sent down in My wondrous Book. I bear witness unto him who hath turned towards My countenance that he hath turned towards God, the Lord of all worlds. Blessed is the handmaiden who hath heard and attained. Verily she is among the denizens of Paradise in the presence of God, the Mighty, the All-Wise.

لمن اقبل الى وجهي انه اقبل الى الله رب العالمين
طوبى لأمة سمعت وفازت انها من اهل الفردوس
لدى الله العزيز الحكيم

- 3 Say: Praise be unto Thee, O my God, for having enabled me to serve Thy Cause and given me to drink of the Kawthar of Thy bounty. I beseech Thee by the rustling of the Divine Lote-Tree and the mysteries of Thy Book, O Lord of all names, to make this handmaiden of Thine steadfast in Thy Cause. Verily Thou art powerful over all things. The Glory be upon thee and upon every handmaiden who hath believed in the All-Knowing, the One.

3 قولي لك الحمد يا الهى بما ايدتني على خدمة امرى
وسقيتني كوثر عنايتك اسئلك بخفيف سدره
المتنى واسرار كتابك يا مالک الأسماء بأن
تجعل امتك هذه مستقيمة على امرى انت
على كل شىء قدير البهاء عليك وعلى كل أمة
أمنت بالفرد الخبير

INBA51:052,

BLIB_Or15696.185a,

KB_620:045-046

BH09168

To: Aliyyih Afnan daughter of Siyyid Jafar Afnan

Date: 1302 ? [1884-1885]

- 1 He is the One Who hath power over whatsoever He willeth through His word "Be" and it is.
- 2 O My Leaf! Upon thee be My glory. Verily the Divine Lote-Tree casteth upon thee from the verses of thy Lord, and I am the All-Knowing Remembrancer. It calleth out between earth and heaven: By God! The Lord of Names hath come with clear sovereignty. Rejoice thou in the bounty of thy Lord, for He hath named thee in the Book of Names "The Exalted One." Be thankful for this great favor. Hold fast to the cord of thy Lord's grace, then act according to that which We have counseled thee. Nothing whatsoever escapeth His knowledge - He witnesseth and seeth, and He is the All-Hearing, the All-Seeing. The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon My Afnans who have circled round My Cause and arisen to serve Me amongst My servants. Verily they are of Me - to this My swiftly-moving, ever-active Pen doth testify.

1 هو المقتدر على ما يشاء بقوله كن فيكون

2 يا ورققى عليك بهائى ان السدره تلقى عليك
من آيات ربك وانا الذّاكر العليم وتنادى بين
الأرض والسّماء تالله قد اتى مالک الأسماء
بسلطان مبين ان افرح بعناية ربك انه سماك فى
كتاب الأسماء بعالية ان اشكرى بهذا الفضل العظيم
تمسكى بحبل عناية ربك ثم اعملى ما وصيناك به
انه لا يعزب عن علمه من شىء يشهد ويرى وهو
السّميع البصير البهاء المشرق من افق سماء رحمتى
عليك وعلى افنانى الذين طافوا حول امرى و
قاموا على خدمتى بين عبادى الا انهم منى شهد
بذلك قلبى المتحرّك السريع

BLIB_Or15712.308

BH09722*To: Mirza Mahmud Afnan son of Muhammad Taqi Afnan, in Shiraz**Date: 1302 ? [1884-1885]*

He is the All-Seeing, the All-Informed. My pen and my tongue and my fingers and my inner self and my outer self and my hidden being and my heart and my liver and my spirit and my soul and my limbs and my faculties and my knowledge and my understanding and my hearing and my sight and my inmost heart testify to the oneness of God and His singleness and to His grandeur and His sovereignty and His might and His power and His glory. Blessed is the tongue that beareth witness to that which My Most Exalted Pen hath testified on this dark night, and the heart that hath turned toward the horizon of the All-Merciful, and the eye that hath beheld the lights of the Countenance when it was shining forth from the horizon of the Prison, and the hand that hath taken hold of the Book of God, the Lord of all worlds.

هو الشاهد الخبير

يشهد قلبي ولساني وانا ملي و سرى و ظاهري و
باطني و قلبي و كبدي و روعي و نفسي و اركاني
و جوارحي و علمي و ادراكي و سمعي و بصري و
فؤادي بوحدانية الله و فردانيته و بعظمته و سلطانه
و عزه و قدرته و كبريائه طوبى للسان يشهد بما
شهد قلبي الأعلى في هذه الليلة البهاء و لقلب اقبل
الى افق الرحمن و لعين رأت انوار الوجه اذ كان
مشرقاً من افق السجن و ليد اخذت كتاب الله
رب العالمين

INBA51:357a,

BLIB_Or15696.074d,

LHKM3.173a

BH09474*To: Haji Husayn Ali, in Shiraz**Date: 1302 ? [1884-1885]*

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

هو الشاهد الخبير 1

2 We have heard thy mention and witnessed thy enkindlement in the love of God, the Lord of the mighty throne. We have remembered thee in a Tablet from whose horizon hath shone forth the Sun of thy Lord's loving-kindness, the Lord of all worlds. Say:

2 قد سمعنا ذكرك و رأينا اشتعالك في حب الله
رب العرش العظيم ذكرناك بلوح لاحت من افقه
شمس عناية ربك رب العالمين قل

3 O my God and my Lord! I beseech Thee by Thy Name, the All-Subduing above all names, and by the Ark that hath sailed upon the sea through Thy Most Great and Most Glorious Name, to assist me in Thy remembrance and praise and in the service of Thy Cause. O Lord! Increase my longing and steadfastness in this Cause whereby the foundations were shaken and the hearts of the deniers were perturbed. O Lord! Deprive me not of that which lieth with Thee, and ordain for me what Thou hast ordained for Thy chosen ones. Verily, Thou

3 يا الهي و سيدي اسئلك باسمك المهيمن على
الاسماء و بالسفينة التي جرت على البحر باسمك
الأعظم الأبهى بأن تؤيدني على ذكرك و ثنائك
و على خدمة امرك اي رب زدن شوقاً و
استقامة على هذا الأمر الذي به تزعزت
الأركان و اضطربت افئدة المعرضين اي رب لا
تجعلني محروماً عما عندك فاكتب لي ما كتبته

art the Almighty over what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

لأصفيائك أنك انت المقتدر على ما تشاء لا اله
الا انت العليم الحكيم

INBA84:165a, INBA84:094b, INBA84:034b.13

BH09718

To: daughter of Aqa Siyyid Mirza Afnan, in Yazd

Date: 1302 ? [1884-1885]

¹ In My Name which shineth forth from the horizon of the Kingdom!

¹ بِسْمِ الْمَشْرِقِ مِنْ افقِ الْمَلَكُوتِ

² O My leaf and My Afnan, daughter of His Honor Siyyid M., upon both of whom be the Most Glorious Beauty of God! Thy Lord remembereth thee in the Most Great Prison. Verily He remembered thee before thy existence, and in these days wherein have been revealed the mysteries of the Books and that which was hidden in the knowledge of God, the Lord of all worlds. Be thou thankful unto thy Lord and say: "Praise be unto Thee, O my God, for having made me one of Thy leaves and recorded me by Thy Most Exalted Pen as one of the Afnans whom Thou hast mentioned in Thy Books, Thy Scriptures and Thy Tablets, and hast commanded Thy servants to love them and to show them affection - a bounty from Thy presence. I beseech Thee to aid me in remembering Thee and glorifying Thee. Verily Thou art the Mighty, the All-Knowing, the All-Wise."

² يا ورقتي و افناني يذكرك موليك في السجن
الأعظم انه ذكرك قبل وجودك و في هذه
الأيام التي فيها ظهرت اسرار الكتب و ما كان
مكنوناً في علم الله رب العالمين ان اشكرى ربك
و قولي لك الحمد يا الهى بما جعلتنى ورقة من
اوراقك و كتبتنى من قلبك الأعلى من الأفنان
الذين ذكرتهم في كتبك و زبرك و الواحك و
امرت العباد بحبهم و ودّهم فضلاً من عندك
اسئلك بأن تؤيدنى على ذكرك و ثنائك أنك
انت المقتدر العليم الحكيم

AQA6#269 p.263a

BH11847

To: Aqa Bala Naqqash Urumiyih-i

Date: 1302 ? [1884-1885]

He is the All-Witnessing, the All-Informed

هو الشّاهد الخبير

We bear witness to that which God hath witnessed, that there is none other God but Him, in acknowledgment of His oneness and in recognition of His singleness, His grandeur and His sovereignty. And We bear witness that thou hast sent unto

أنا نشهد بما شهد الله أنه لا اله الا هو اقراراً
بوحديته و اعترافاً بفردانيته و عظمته و سلطانه و
نشهد أنك ارسلت الى المظلوم ما لا يعادله الكنز

the Wronged One that which cannot be equaled by the Hidden Treasure, and which was more beloved in My sight than all things visible in the kingdom of creation. We beseech Him, exalted be He, to reward thee with the most excellent reward in this world and the next. Verily, He is the Lord of the seen and the unseen, and the Lord of the throne on high and of the earth below. We have sent unto thee that which hath been honored to attain His presence, that thou mayest inhale therefrom the fragrance of tenderness and loving-kindness. By My life! Its fragrance will draw thee to a station that cannot be described in words. The Cause is in the hands of God, the Lord of all possibilities and the Educator of all religions.

المختوم و كان احبّ عندى من كلّ الأشياء
المشهوده فى ملكوت الانشاء

نسئله تعالى بأن يجزيك احسن الجزاء فى الآخرة
و الأولى انه ربّ ما يرى و ما لا يرى و ربّ
العرش و الثرى و ارسلا اليك ما تشرف باللقاء
لتجد منه عرف الشفقه و العناية لعمرى ان عرفه
يجذبك الى مقام لا يذكر بالبيان الأمر بيد الله
مالك الامكان و مربى الأديان

BRL_DA#474

BH09436

To: *Mirza Abbas Quli*

Date: 1302 ? [1884-1885]

¹ In the Name of the One True Friend!

¹ بنام دوست يگّا

² The world is in motion through the magnetic force of the Word of the Lord of Eternity, yet the servants remain heedless thereof, save whom God willeth. Render praise unto the Desired One of all worlds, Who hath enabled thee to recognize that Horizon from which all are veiled and heedless. In the springtime of youth and the prime of life, whosoever attaineth unto the love of God is accounted among the denizens of the most exalted Paradise. Strive thou to manifest that which will cause the exaltation of His Cause....

² عالم از جذب كلمهء مالك قدم در حركت
ولكن عباد از آن غافل الا من شاء الله حمد
كن مقصود عالميان را كه ترا مؤيد فرمود بر
عرفان افقيكه كل از او محبوب و غافل در
ريعان شباب و اول جوانى هر نفسى بحبّ الهى
فائز شد او از اهل فردوس اعلى مذکور جهد
نما تا از تو ظاهر شود آنچه كه سبب ارتفاع امر
است...

ADMS#282

AY12.332x

BH09336*Date: 1302 ? [1884-1885]*

1 He is the Speaker from the Supreme Horizon

2 Two matters are of utmost magnitude: one is the recognition of the Most Great Announcement and the other is steadfastness therein. The essence of acceptance is like a tablet whereon this most exalted Word hath been inscribed by the Most Exalted Pen: "The beginning of all things is knowledge of Me and the end thereof is steadfastness in My love." Blessed is the soul that hath perceived the fragrance of this blessed and most exalted Word. Such a soul hath been and ever shall be the manifestation of God's Most Powerful Name. We make mention of thee that thou mayest arise to serve the Cause of thy Lord through wisdom and utterance and through that which the All-Merciful hath revealed in His precious and wondrous Book. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who have testified to that whereunto God hath testified in this exalted and glorious station.

1 هو الناطق في الأفق الأعلى

2 دو امر عظیمست یکی عرفان نبأ اعظم و آخر استقامت بر آن کینونت قبول بمثابة لوحیست و بر آن این کلمه علیا از قلم اعلی مسطور اول الامر عرفانی و آخره الاستقامة علی حی طوبی از برای نفسیکه عرف این کلمه مبارکه علیا را ادراک نمود او از مظهر اسم مقتدر الهی بوده و هست انا ذکرناک لتقوم علی خدمة امر ربک بالحكمة و البیان و بما انزلہ الرحمن فی کتابه العزیز البدیع البهاء المشرق من افق سماء عنایتی علیک و علی الذین شهدوا بما شهد الله فی هذا المقام الرفیع

BLIB_Or15730.127b

BH10006*To: Fatimih, in Shiraz**Date: 1302 ? [1884-1885]*

1 In the Name of the Friend!

2 The waves of the ocean of bounty are surging at their highest, and the Sun of loving-kindness is shining from the most exalted horizon of grace. The clouds of oppression have sought to veil it, and the veils of concealment have intervened. O friends! I tell you truly: The Word of God shall prevail, His Will shall encompass all. Today, hold fast to the cord of steadfastness, that ye may be numbered among those of whom it is said: "The censure of any censurer deterreth them not in the path of God." O handmaiden of God! Thy name was mentioned before the Wronged One, and this Tablet was revealed. We beseech God

1 بنام دوست

2 موج دریای بخشش بکمال اوج ظاهر و آفتاب عنایت از اعلی افق فضل مشرق ابر ظلم اراده ستر نموده و سبحات حجاب گشته ای دوستان براسستی میگویم کلمه الله غلبه نماید اراده اش احاطه کند امروز بجای استقامت تمسک نمائید تا از نفوسی محسوب شوید که میفرماید لا تمنعهم فی الله لومة کل لائم بعید یا امة الله اسمت لدی المظلوم حاضر

to assist all handmaidens and illumine them with the lights of His manifestation. The Glory be upon thee.

این لوح نازل از حقّ میطلبیم جمیع اماء را مؤیّد
فرماید و بانوار ظهور منور البهاء علیک

BLIB_Or15696.185d

BH09894

To: Rubabih, in Shiraz

Date: 1302 ? [1884-1885]

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

1 هو العليم الخبير

2 God testifieth that there is none other God but Him. He giveth life and causeth death, and He is the One with power over whatsoever He willeth. Within His grasp is the dominion of Command and Creation. He doeth what He pleaseth and ordaineth what He willeth, and He is the Strong, the Mighty. O My maid-servant! Upon thee be My glory and My loving-kindness. We counsel thee with that which beseemeth the days of God, the Lord of all worlds, and with steadfastness in this mighty Cause, whereby every idol hath wailed, every heedless one hath cried out, and every remote one hath been sorely troubled. O My maidservant! Rejoice thou in My remembrance and My loving-kindness, then give thanks unto thy Lord, the All-Forgiving, the All-Bountiful. The glory be upon thee from the presence of One mighty and great.

2 شهد الله انه لا اله الا هو يحيى ويميت وهو المقتدر
على ما يشاء وفي قبضته ملكوت الامر والخلق
يفعل ويحكم وهو القويّ القدير يا امتي عليك
بهائي وعنايتي نوصيك بما ينبغي لآيام الله ربّ
العالمين وبالاستقامة في هذا الامر العظيم الذي
به ناه كل صنم وصاح كل غافل واضطرب
كل عالم بعيد يا امتي ان افرحى بذكرى وعنايتي
ثم اشكرى ربك الغفور الكريم البهاء عليك من
لذن عزيز عظيم

BLIB_Or15696.185e

BH09980

To: Mirza Mahmud, in Tabriz

Date: 1302 ? [1884-1885]

1 He is the One dawning from the horizon of the heaven of Revelation.

1 هو المشرق من افق سماء الظهور

2 The Book of God hath been sent down in truth, yet the people understand not. The Promise hath come to pass, and the Promised One calleth aloud before all faces, yet most of the

2 كتاب الله نزل بالحقّ والقوم لا يفقهون قد اتى
الوعد والموعود ينادى امام الوجوه والناس
اكثرهم لا يشعرون قد نبذوا كتاب الله وراء

people perceive not. They have cast the Book of God behind their backs, clinging to idle fancies and vain imaginings. There hath been sent down in this Revelation what was not revealed unto the Prophets of old - nay, even more. To this bear witness the Manifestations of fairness and the Daysprings of all matters. We have shown forth clear proofs in such wise that none deny them save those who have cast away the Covenant and the Testament of God, the Lord of what was and what shall be.

ظهورهم متمسكين بالأوهام و الظنون قد نزل
في هذا الظهور ما نزل على الأنبياء من قبل بل
ازيد يشهد بذلك مظاهر الانصاف و مشارق
الأمور و اظهرنا البيّنات على شأن لا ينكرها الا
الذين نبذوا الميثاق و عهد الله ربّ ما كان و ما
يكون

BLIB_Or15712.311a

BH09912

To: Sarih Sultan Baygum daughter of Abulqasim, in Yazd
Date: 1302 ? [1884-1885]

He is the Most Exalted, the Most High! Know that Mine Afnan hath mentioned thee before the Throne, until the Sun of Permission rose from the horizon of the Will of God, the Lord of all worlds. Thou shouldst thank Him for this most great favor, which cannot be equaled by whatsoever is with the kings and rulers. We have given thee permission and have recorded for thee the reward of attaining His presence through My Most Exalted Pen in My perspicuous Book. He hath desired to fulfill His promise and covenant. Verily thy Lord is the All-Seeing, the All-Knowing. The glory rest upon him and upon thee and upon those who have chosen for themselves a path unto God, the Mighty, the All-Wise.

هو العليّ الأعلى
فاعلمى انّ افنانى ذكرک تلقاء العرش الى ان
اشرقت شمس الاذن من افق مشية الله ربّ
العالمين لك ان تشكره بهذا الفضل الأعظم
الذي لا يعادله ما عند الملوك و السلاطين قد
اذناک و كتبنا لك اجر اللقاء من قلمى الأعلى
في لوحى المبين انه اراد ان يوفى بوعده و عهده
ان ربك هو الشاهد العليم البهاء عليه و عليك و
على الذين اتخذوا لأنفسهم سبيلاً الى الله العزيز
الحكيم

AQA7#470 p.293a

BH10119

To: Baygum Sahib daughter off Muhammad Taqi wife of Siyyid Ahmad Afnan
Date: 1302 ? [1884-1885]

¹ He is the Most Glorious, the All-Glorious

² O my leaf! Upon thee be My glory! In this year, through the wondrous favors of God-glorified be His majesty—a number of Afnan turned toward and attained the presence of the

¹ هو العليّ الأسمى

² يا ورقتي عليك بهائى در اين سنه از بدائع عنايات
حق جلّ جلاله جمعى از افنان بشطر سدره

Blessed Tree, and achieved that which was recorded in the divine Books and Scriptures. Each one hath their station with God. Although outwardly thou didst not attain this bounty, yet thou hast been favored with a Tablet from whose horizon the Sun of God's loving-kindness hath dawned and become manifest. Glory be upon thee and upon those who have attained, and upon a handmaiden who hath attained unto God, the Lord of the worlds.

مبارکه توچه نمودند و فائز شدند بآنچه در کتب
و زیر الهی مسطور بود از برای هر یک مقامی
است عندالله تو اگرچه بظاهر فائز نشدی لکن
بلوچی فائزی که از افقش نیر عنایت الله مشرق
و لائح است البهاء علیک و علی من فاز و علی
امة فازت بالله رب العالمین

BLIB_Or15696.075d

BH10304

To: Khadijih Sultan Afnan wife of Mirza Aqa Afnan, in Shiraz

Date: 1302 ? [1884-1885]

1 In My Name, the Most Exalted, the Most Glorious

1 بسمی العلیّ الأبهی

2 God testifieth that there is none other God but Him, the All-Compelling, the Self-Subsisting. O My leaf! Bear thou witness unto that whereunto God hath Himself borne witness, and she who hath affirmed and acknowledged the testimony of God - verily she is of the denizens of the highest Paradise, inscribed in the Crimson Book which none hath beheld save God, the Lord of all mankind. Thus have We caused thee to hear the rustling of My Lote-Tree and the shrill voice of My Pen, that thou mayest give thanks unto thy Lord, the Almighty, the All-Knowing, the All-Wise. The glory rest upon thee and upon every leaf who hath held fast unto the cord of the will of her Lord, the Forgiving, the Bountiful.

2 شہد الله انه لا اله الا هو المهيمن القيوم يا ورقتي
ان اشهدى بما شهد الله و التي اقرت و اعترفت
بشهادة الله انها من اهل الفردوس الاعلى في
الصحيفة الحمراء التي ما اطلع بها الا الله مولی
الورى كذلك اسمعناک حفيف سدرتی و صریر
قلبی لتشکری ربک المقتدر العليم الحکیم البهاء
عليک و علی کل ورقة تمسکت بحبل ارادة ربها
الغفور الکريم

YMM.300, YMM.334

BH10320*To: Shaykh Muhammad Kharaz, in Shiraz**Date: 1302 ? [1884-1885]*

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

1 هو العليم الخبير

2 My Most Exalted Pen beareth witness that there is none other God but Him. He giveth life and causeth death, causeth death and giveth life, and He is the Single, the One, the All-Knowing, the All-Wise. We have heard thy call and have called out to thee from the Most Sacred Side of the Throne, and have remembered thee with a remembrance through which thy station hath been elevated, and the station of all who have turned to God, the Single, the All-Informed. Give thanks unto thy Lord, for He hath aided thee and sent down for thee that which shall endure throughout the eternity of My Most Beautiful Names. And I am verily the Rememberer, the Compassionate, the Generous. The glory be upon thee and upon those who have believed in God, the Mighty, the Praiseworthy.

2 يشهد قلبى الأعلى أنه لا اله الا هو يحيى ويميت
يميت ويحيى وهو الفرد الواحد العليم الحكيم سمعنا
ندائك ناديناك من شطرايمن العرش وذكرناك
بذكر يرتفع به مقامك ومقام كل مقبل اقبل الى
الله الفرد الخبير ان اشكر ربك انه ايدك وانزل
لك ما يبقى بدوام اسمائى الحسنى وانا الذاكر
المشفق الكريم البهاء عليك وعلى الذين آمنوا بالله
العزیز الحميد

INBA84:186b, INBA84:114a, INBA84:054b.15

BH10301*To: Ali Akbar Bayk Naib, in Tihiran**Date: 1302 ? [1884-1885]*

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

1 هو العليم الخبير

2 God testifeth that thou hast turned unto Him and believed, and hast heard and responded when the Call was raised between earth and heaven, and hast acknowledged that which the Tongue of Grandeur hath spoken. We beseech God to aid thee to preserve that wherewith He hath honored thee, and to ordain for thee the good of both this world and the next. Then know thou that there appeared before the Gate he who rent asunder the veil in the final return, and delivered the Message, as attested by God, the Lord of lords. He made mention of thy kindly deed, and it was accepted. Verily thy Lord is the Mighty, the All-Bestowing. And the glory be upon thee and upon him who hath believed in God, the One, the Chosen One.

2 شهد الله أنك اقبلت وآمنت وسمعت واجبت
اذ ارتفع النداء بين الأرض والسماء واعترفت
بما نطق به لسان العظمة نسل الله بأن يؤيدك
على حفظ ما اكرمك ويقدر لك خير الآخرة و
الأولى ثم اعلم حضر لدى الباب من خرق الحجاب
فى المآب وبلغ الأمر بشهادة الله رب الأرباب و
ذكر معروفك و فاز بالقبول ان ربك هو العزيز
الوهاب والبهاء عليك وعلى من آمن بالله الواحد
المختار

BLIB_Or15696.186e

BH10370*To: Afnan (Mrs.)**Date: 1302 ? [1884-1885]*

1 He is the One singing upon the branches

2 Say: O My Afnan! Glory be unto Thee, O my God, my Goal and my Beloved! Thou seest one of Thy leaves turning unto Thee, clinging to the Tree of Thy grace, and seeking the wonders of Thy bounty and Thy mercy. I beseech Thee, O my Lord, by the light of Thy countenance and the breezes of Thy Revelation, to preserve me through Thy power and Thy sovereignty, lest the tempests of trials in Thy days cause me to fall. O my Lord, I am she who hath turned unto Thee, holding fast to the cord of Thy generosity. I beseech Thee to cause me to be immersed in the ocean of Thy oneness and to stand before the door of Thy bounty in every world of Thy worlds. Verily, Thou art the All-Forgiving, the All-Bountiful.

1 هو المغرّد على الأغصان

2 قولى يا افنانى سبحانك يا الهى و مقصودى و محبوبى ترى ورقة من اوراقتك توجهت اليك و تمسكت بسدره عنايتك و ارادت بدائع فضلك و رحمتك اى رب اسئلك بنور وجهك و نفحات وحيك بأن تحفظنى بقدرتك و سلطانك لئلا تسقطنى عاصفات الامتحان فى ايامك اى رب انا الذى اقبلت اليك متمسكة بجبل جودك اسئلك بأن تجعلنى متغمسة فى بحر احديتك و قائمة لدى باب جودك فيكلّ عالم من عوالمك انك انت الغفور الكريم

INBA84:127, INBA84:064b, INBA84:007a.07,

BLIB_Or15696.074e

BH10737*Date: 1302 ? [1884-1885]*

1 He is the Guide to His Straight Path!

2 O My Leaf! The Wronged One makes mention of thee from the precincts of the Prison, and gives thee glad tidings of the favors of thy Lord, before Whose Name the Concourse on High, and the dwellers of the Cities of Names, and the people of this Most Glorious Horizon have bowed down in adoration, whilst it increaseth naught in the oppressors save loss. Rejoice, O My Leaf! Then make mention and glorify thy Lord at eventide and at dawn. The glory of God rest upon thy father and thy mother and [thy brother] and upon thee from God, the Mighty, the All-Bestowing.

1 هو الهادى الى صراطه المستقيم

2 يا ورققى يذكرك المظلوم من شطر السجن و يبشرك بعناية ربك الذى لاسمه خضع الملائكة الاعلى و سكان مدائن الاسماء و اهل هذا المنظر الابهى و لا يزيد الظالمين الا خساراً افرحى يا ورققى ثم اذكرى و سبّحى ربك فى العشي و الاشرق البهاء على ابيك و امك و [اخيك] و عليك من لدى الله العزيز الوهاب

INBA84:128a, INBA84:065a, INBA84:007b.14,

BLIB_Or15696.195i

BH10762*To: Jinab-i-Afnan**Date: 1302 ? [1884-1885]*

He is the Mighty, the All-Knowing! My Most Exalted Pen makes mention of My Afnan who hath inhaled the fragrance of My loving-kindness, who hath turned unto My horizon, and who hath clung to the cord of My bounty in days wherein every oppressor hath arisen, every transgressor raised his voice, and every misbeliever denied God, the Lord of this wondrous Day. Render thanks unto thy Lord for having aided thee to recognize His Most Great Command and to hold fast unto this Momentous Announcement. Say: Praise be unto Thee, O God of the worlds!

هو العزيز العليم
 انّ قلبي الأعلى يذكر افناني الذي وجد عرف
 عنايتي و اقبل الى افقي و تمسك بجبل فضلي
 في ايام فيها قام كلّ ظالم و صاح كلّ فاجر و
 اعرض كلّ مشرك كفر بالله مالک هذا اليوم
 البديع ان احمد ربك بما ايدك على عرفان امره
 الأعظم و التثبت بهذا النبأ العظيم قل الحمد لك
 يا اله العالمين

BLIB_Or15696.086a

BH11486*To: Khavar**Date: 1302 ? [1884-1885]*

...Sorrow and joy, poverty and wealth, hardship and ease, difficulty and facility - all are within His mighty grasp. He giveth as He willeth; none can resist His command. He doeth what He pleaseth and ordaineth what He desireth. He is the Triumphant, the Strong, the Almighty...

...حزن و سرور و فقر و غنا و شدّت و رخا
 و عسر و يسر كلّ در قبضه قدرت او بوده و
 هست يعطى كيف يشاء لا رادّ لأمره يفعل ما
 يشاء و يحكم ما يريد و هو الغالب القوى القدير...

MAS8.108bx

BH11911*Date: 1302 [1884]*

This honor and benevolence hath been bestowed upon the sister and her descendants, from her Lord, the Merciful. He is the Munificent and the Compassionate, and He is the Generous and the Bounteous.

AFNAN.172

BH05870*To: Aqa Mirza Abdul-Hamid, in Shiraz**Date: 1302 [1884-1885]*

1 In My Name, the Speaker between earth and heaven.

2 A Book which the All-Bestower hath sent down at the final goal unto those who have believed in God, the Almighty, the Self-Subsisting. O peoples of the earth! Beware lest the deeds of the oppressors hold you back from God, the Lord of all worlds. Arise ye from the slumber of vain desire, turning unto God, the Lord of all humanity. This is what shall profit you in the hereafter and in this world, if ye be of them that know.

3 Thy mention hath come before the Wronged One, and He hath sent down for thee this wondrous and glorious Tablet. We counsel thee and those who have believed to show forth that steadfastness which God hath made the crown upon the head of faith and the eye of the temple of true knowledge. Thus hath the matter been decreed by My Most Exalted Pen in the Crimson Book, yet most of the people are heedless.

4 When thou dost inhale the fragrance of My raiment from the temple of My utterance, give thanks unto God and say: "Praise be unto Thee, O Lord of the Kingdom of earth and heaven, and glory be unto Thee, O Thou Who showest mercy to both kings and subjects! I beseech Thee by Thy Name through which Thou didst subdue the world and guide the peoples, to make me steadfast in Thy Cause, firm in Thy love, and speaking forth Thy praise. Verily Thou art the Almighty over

1 بِسْمِ النَّاطِقِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ

2 كِتَابَ أَنْزَلَهُ الْوَهَّابُ فِي الْمَآبِ لِلَّذِينَ آمَنُوا بِاللَّهِ الْمُهَيْمِنِ الْقَيُّومِ يَا مَلَأَ الْأَرْضَ آيَاكُمْ إِنْ تَمْنَعَكُمْ أَعْمَالُ الظَّالِمِينَ عَنْ اللَّهِ رَبِّ الْعَالَمِينَ قَوْمُوا عَنْ رَقْدِ الْهَوَى مَقْبِلِينَ إِلَى اللَّهِ مَوْلَى الْوَرَى هَذَا مَا يَنْفَعُكُمْ فِي الْآخِرَةِ وَالْأُولَى إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ

3 قَدْ حَضَرَ ذَكَرَكَ لَدَى الْمَظْلُومِ وَنَزَلَ لَكَ هَذَا اللَّوْحُ الْعَزِيزُ الْبَدِيعُ أَنَا نَوْصِيكَ وَالَّذِينَ آمَنُوا بِالْإِسْتِقَامَةِ الَّتِي جَعَلَهَا اللَّهُ أَكْلِيلاً لِرَأْسِ الْإِيمَانِ وَعَيْناً لِهَيْكَلِ الْعِرْفَانِ كَذَلِكَ قَضَى الْأَمْرَ مِنْ قَلْبِي الْأَعْلَى فِي الصَّحِيفَةِ الْحُمْرَاءِ وَالْقَوْمُ أَكْثَرُهُمْ مِنَ الْغَافِلِينَ

4 أَنْتَ إِذَا وَجَدْتَ عَرَفَ قَيْصِي مِنْ هَيْكَلِ بَيَانِي إِنْ أَشْكُرَ اللَّهُ وَقُلْ لَكَ الْحَمْدُ يَا مَالِكَ الْمُلْكِ وَالْمُلْكُوتِ وَلَكَ الثَّنَاءُ يَا رَاحِمَ الْمُلُوكِ وَالْمَمْلُوكِ اسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ تَخْرُجُ الْعَالَمُ وَهَدَيْتَ الْأُمَمَ بِأَنْ تَجْعَلَنِي مُسْتَقِيماً عَلَى أَمْرِكَ وَثَابِتاً عَلَى حَبْلِكَ وَنَاطِقاً بِشَائِكَ أَنْتَ أَنْتَ الْمُقْتَدِرُ

whatsoever Thou willest. There is none other God but Thee, على ما تشاء لا اله الا انت المهيمن على ما كان
the All-Compelling over what was and what shall be.” وما يكون

INBA51:379b, LHKM3.176

Study guide to this volume

The second volume of 1302 A.H. contains one of the most important programmatic texts in the entire Baha'i canon: the *Ishraqat* ("Splendors"), BH00053, addressed to Jalil of Khuy. The *Ishraqat* belongs to a small group of late tablets—alongside the *Tarazahat*, the *Tajalliyat*, and the *Kalimat-i-Firdawsiyyih*—in which Baha'u'llah moves from the pastoral and polemical registers that dominate most of the 'Akka correspondence to a sustained, structured vision of the principles upon which a new world order must be built. The Nine Splendors cover a remarkable range: the importance of religion for social order, the imperative of the Most Great Peace, consultation and compassion as the twin luminaries of governance, the education of children, the future House of Justice as the trustee of divine authority, universal language for world unity, and the supreme principle that religion must be a source of concord and not enmity. Around this centerpiece, the surrounding tablets document the administrative texture of the 1302 community: pilgrims moving with care, letters and provisions being managed through the Ramadan fast, the ongoing cultivation of a dispersed but devoted network.

The Nine Splendors: A Systematic Vision of World Order

Key Passages

They that are possessed of wealth and invested with authority and power must show the profoundest regard for religion. In truth, religion is a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world, for the fear of God impelleth man to hold fast to that which is good, and shun all evil. Should the lamp of religion be obscured, chaos and confusion will ensue, and the lights of fairness and justice, of tranquillity and peace cease to shine. — BH00053 (First *Ishraq*)

We have enjoined upon all mankind to establish the Most Great Peace—the surest of all means for the protection of humanity. The sovereigns of the world should, with one accord, hold fast thereunto, for this is the supreme instrument that can ensure the security and welfare of all peoples and nations. They, verily, are the manifestations of the power of God and the daysprings of His authority. — BH00053 (Second *Ishraq*)

The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion and the canopy of world order is upraised upon the two pillars of reward and punishment. — BH00053 (Third *Ishraq*)

That which traineth the world is Justice, for it is upheld by two pillars, reward and punishment. These two pillars are the sources of life to the world. Inasmuch as for each day there is a new problem and for every problem an expedient solution, such affairs should be referred to the House of Justice that the members thereof may act according to the needs and requirements of the time. — BH00053 (Eighth Ishraq)

Context for Study

The Nine Splendors of the Ishraqat are not a random list of counsels; they constitute a coherent architecture for world governance and social life. The structure moves from the metaphysical foundation (religion as the lamp of social order) through international order (the Most Great Peace), to the principles of governance (consultation, compassion, merit, and reward and punishment), to the institutional form that will embody these principles (the House of Justice), to the cultural prerequisites of unity (universal education and language), and finally to the supreme social principle (religion as a source of concord, never of strife). This is a vision of civilization in its full scope, articulated from a prison cell in 1884–1885. The First Ishraq's claim that religion is a "radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world" is a direct counter to the Enlightenment critique of religion as a source of superstition and social division (Voltaire, Hume, later Comte); Baha'u'llah does not deny that religion can be misused, but insists that authentic religion is the necessary foundation of social order. The Second Ishraq's call for the sovereigns of the world to hold fast "with one accord" to the Most Great Peace anticipates the institutional architecture of the twentieth century's international order by several decades and provides its theological grounding: sovereigns are "the manifestations of the power of God," and their authority comes with the obligation to pursue collective security. The Third Ishraq's pairing of consultation and compassion as the twin luminaries of divine wisdom offers a sophisticated account of institutional governance: consultation provides the epistemic dimension (collective discernment), compassion provides the moral dimension (care for the governed), and together they uphold the canopy of order.

Questions for Reflection

1. The First Ishraq claims that without religion, "chaos and confusion will ensue." How does this compare with Enlightenment accounts of social order through reason and law alone (Kant, Rousseau, Locke)? What does Baha'u'llah's claim rest on that the Enlightenment account does not?
2. The sovereigns of the world are described as "the manifestations of the power of God and the daysprings of His authority." What does this theological description of political authority imply about the obligations of rulers and the basis of their legitimacy?
3. The Third Ishraq pairs "consultation and compassion" as the two luminaries that illuminate governance. How does each one address a different dimension of political life? What happens to governance when one is present without the other?
4. The Eighth Ishraq explicitly provides that the House of Justice "may act according to the needs and requirements of the time," acknowledging that principles require adaptive application. How does this built-in flexibility relate to the concept of an infallible institution?

5. The Nine Splendors as a whole constitute a systematic social philosophy. How would you describe its underlying political theory? Compare it with social contract theory, with Islamic political philosophy, and with contemporary theories of liberal democracy. What does it share with each, and where is it distinctive?

The Most Great Infallibility

Key Passages

Praise be unto God Who hath made the Most Great Infallibility the shield for the temple of His Cause in the realm of creation, and hath assigned unto no one a share of this lofty and sublime station—a station which is a vesture which the fingers of transcendent power have woven for His august Self. It becometh no one except Him Who is seated upon the mighty throne of “He doeth what He pleaseth.” — BH00053

Know thou for a certainty that the Will of God is not limited by the standards of the people, and God doth not tread in their ways. Rather is it incumbent upon everyone to firmly adhere to God’s straight Path. Were He to pronounce the right to be the left or the south to be the north, He speaketh the truth and there is no doubt of it. — BH00053

The Most Great Infallibility is confined to the One Whose station is immeasurably exalted beyond ordinances or prohibitions and is sanctified from errors and omissions. Indeed He is a Light which is not followed by darkness and a Truth not overtaken by error. — BH00053

Context for Study

The doctrine of the Most Great Infallibility (*‘ismat-i-kubra*) is among the most philosophically demanding in the *Ishraqat*. Baha’u’llah distinguishes between infallibility in the ordinary sense (protection from sin or transgression, attributed to the Imams in Shi’i theology and to the prophets in Sunni theology) and the Most Great Infallibility, which is absolutely unique to the Manifestation. The distinction is structural: the ordinary infallibility is a quality bestowed on certain holy persons as a protection against specific moral failures; the Most Great Infallibility is a property of the divine creative act itself. What the Manifestation reveals is not limited by prior human conceptions of what is right or left, north or south. This is not an appeal to arbitrary divine will (it is explicitly not the Islamic *voluntarism* of those who say God could command murder and it would be obligatory); it is rather a claim about the categorical priority of divine revelation over human ethical systems. The examples Baha’u’llah gives—Muhammad’s abrogation of previous laws, the discontinuity between dispensations—are instances of how successive revelations appear to contradict each other from within any given prior framework, while remaining perfectly coherent from the perspective of the divine purpose that runs through all of them. The doctrine is philosophically related to the concept of *kenosis* in Christian theology (God empties himself into history in forms that exceed human categories), to Kierkegaard’s “teleological suspension of the ethical” (the divine command to Abraham that exceeds normal moral categories), and to the Kantian distinction between what is right by the moral law and what is commanded by the lawgiver who stands above the law.

Questions for Reflection

1. What distinguishes the Most Great Infallibility from ordinary infallibility? Why is the distinction important for understanding how authority works in a succession of divine dispensations?
2. Baha'u'llah says the Manifestation could pronounce “the right to be the left” and speak the truth. What guardrails, if any, does the *Ishraqat* place on how this claim should be understood? Is it a claim for arbitrary divine power, or for something more nuanced?
3. Compare the Most Great Infallibility with Kierkegaard’s “teleological suspension of the ethical” in *Fear and Trembling*. How do the two arguments handle the tension between divine command and human moral reasoning?
4. The *Ishraqat* explicitly limits the Most Great Infallibility to the Manifestation himself and assigns no one else “a share of this lofty and sublime station.” What implications does this have for the authority of religious institutions after the Manifestation?
5. How does the doctrine of Most Great Infallibility relate to the broader Baha’i teaching that each person must independently investigate truth? If the Manifestation’s word is absolutely authoritative, in what sense is independent investigation still meaningful?

The Sixth Splendor: Language, Unity, and One Tree

Key Passages

The sixth *Ishraq* is union and concord amongst the children of men. From the beginning of time the light of unity hath shed its divine radiance upon the world, and the greatest means for the promotion of that unity is for the peoples of the world to understand one another’s writing and speech. In former Epistles We have enjoined upon the Trustees of the House of Justice either to choose one language from among those now existing or to adopt a new one, and in like manner to select a common script, both of which should be taught in all the schools of the world. Thus will the earth be regarded as one country and one home. — BH00053 (Sixth *Ishraq*)

The most glorious fruit of the tree of knowledge is this exalted word: Of one tree are all ye the fruit, and of one bough the leaves. Let not man glory in this that he loveth his country, let him rather glory in this that he loveth his kind.— BH00053 (Sixth *Ishraq*)

O people of Baha! Ye are the dawning-places of the love of God and the daysprings of His loving-kindness. Defile not your tongues with the cursing and reviling of any soul...Ye are all the leaves of one tree and the drops of one ocean. — BH00053 (Eighth *Ishraq*)

Context for Study

The Sixth Splendor connects the political vision of the Most Great Peace to its cultural prerequisites: if sovereignty is to be shared and nations are to consult collectively, they need a common medium of

communication. The instruction to the House of Justice to select or develop an auxiliary language and common script is one of the most practically specific in all of Baha'u'llah's social teachings, and it anticipates by decades the Esperanto movement (1887), the development of international organizations requiring common communication, and the contemporary debates about the role of English as a *de facto* world language. The theological grounding of this practical proposal is the teaching of the oneness of humanity: if "of one tree are all ye the fruit," then the barriers of linguistic difference are contingent accidents of history, not essential features of human identity. The contrast Baha'u'llah draws between patriotism ("let not man glory in this that he loveth his country") and humanitarian solidarity ("let him rather glory in this that he loveth his kind") is not a rejection of particular attachments but a challenge to the priority they are given in political life. The repeated image of "one tree" and "one ocean"—deployed both as a political argument and as a pastoral reassurance to the community—suggests that what makes diversity enriching rather than divisive is the recognition of the shared root. Compare with the Stoic cosmopolitan tradition (Epictetus, Marcus Aurelius) that understood all humans as citizens of a single world-city; with the Islamic concept of the *umma* as a transnational community of believers; and with Kant's *Perpetual Peace*.

Questions for Reflection

1. The Sixth Ishraq mandates a single auxiliary language for all the world's schools. What specific institutional and political obstacles stand in the way of this teaching, and what would need to change for it to become feasible?
2. The instruction to glory in love of "one's kind" rather than love of "one's country" challenges one of the deepest assumptions of modern political life. What is lost and what is gained by shifting the primary object of political loyalty from the nation to humanity?
3. The image "of one tree are all ye the fruit, and of one bough the leaves" implies a common source that precedes and enables diversity. How does this metaphor differ from modern theories of multiculturalism, which tend to preserve diversity without necessarily positing a common root?
4. Compare the vision of humanity as the fruit of one tree with the Stoic cosmopolitan tradition, with Paul's vision of the body of Christ in which there is "neither Jew nor Greek," and with the Qur'anic concept of the *umma*. What does Baha'u'llah's formulation add to or transform in each?
5. The Eighth Ishraq addresses the Baha'i community specifically as "the dawning-places of the love of God" and instructs them to guard their tongues against reviling. How does this specific instruction connect to the broader teaching on language and unity? What does it mean for a community to embody the principle "ye are the drops of one ocean" in its daily speech?

The Pilgrimage Network: Community Life in Practice

Key Passages

Through your existence the world exists. Strive that perchance the world may be adorned with the ornament of justice and equity and attain unto that which God has willed. — BH01088

The intention of the believer is better than his deed. — BH01224 (citing a hadith of the Prophet)

We beseech God to open before thy face the portals of understanding and to rain down upon thee from the heaven of certitude that which will tranquilize thy heart and the hearts of them who have sought the countenance after the passing of all things—these, verily, are among those who draw nigh. — BH07625

Context for Study

The surrounding tablets of volume 76 document the infrastructure of a community that is simultaneously spiritually intense and practically engaged. Letters manage the movements of pilgrims with care about timing and safety; provisions are organized for the Ramadan fast; permissions for circumambulation are granted; gifts of material support are directed through trusted channels. The statement in BH01088 that “through your existence the world exists” elevates the entire apparatus of this practical community life to cosmic significance: the small acts of correspondence, hospitality, and mutual care are not incidental to the spiritual mission but are themselves the form it takes in time. The hadith cited in BH01224—“the intention of the believer is better than his deed”—is one of the most quoted in Islamic tradition, and its appearance here in the context of recognizing and praising the spiritual orientation of a particular believer is characteristic of how Baha'u'llah weaves classical Islamic spiritual wisdom into his own pastoral practice. The prayer in BH07625 for the “tranquilization” of the heart after “the passing of all things” suggests a community in which loss, death, and disruption are regular features—the “passing of all things” likely refers to bereavement and displacement—and in which the pastoral function of prayer is to ground the heart in divine presence after the world’s certainties have been removed. Compare this sustained pastoral network with the epistolary communities of Paul (whose letters are similarly managing a geographically dispersed community through practical instruction and spiritual encouragement), with the Sufi networks (*tariqas*) that maintained connection through letters, gifts, and proxy devotions, and with the early Quaker networks of correspondence and mutual support.

Questions for Reflection

1. The statement “through your existence the world exists” addressed to a small, persecuted community is a remarkable claim about the cosmic significance of their ordinary life. How does this compare with the Ishraqat’s vision of the House of Justice as the trustee of divine authority? Are they different scales of the same claim?
2. The management of pilgrimage—with careful attention to timing, safety, and health—shows a community that takes practical wisdom seriously even in its most sacred activities. What does

this integration of prudence and devotion reveal about the character of late Baha'i community life?

3. The hadith “the intention of the believer is better than his deed” is invoked to praise someone’s spiritual orientation even when their external deeds may be limited. How does this principle interact with the volume’s consistent emphasis on deeds and character as the “hosts of God”?
4. The prayer for hearts to be tranquilized “after the passing of all things” is written to people experiencing loss. How does Baha'u'llah's language of “those who draw nigh” function as comfort? What does nearness to God mean in the context of grief?
5. How does the correspondence network—letters received, names presented before the divine, greetings returned—constitute a form of community that can survive physical dispersal and persecution? Compare with the early Christian practice of circulating letters (*encyclicals*) and with the Sufi practice of maintaining spiritual connection through the master-disciple relationship across distance.

A Guiding Question for the Whole Volume

Volume 76 holds together the grandest vision in all of Baha'u'llah's social teaching—the Nine Splendors of the Ishraqat—with the most intimate details of a persecuted community managing its pilgrimages during Ramadan. The Ishraqat envisions kings holding fast to the Most Great Peace, the House of Justice acting as the trustee of divine authority, a universal language making the earth one country. The surrounding tablets document letters delayed by danger, provisions organized through channels of trust, and prayers for hearts tranquilized after the passing of things held dear.

A guiding question for the whole volume might therefore be: **How does the Ishraqat's programmatic vision of world civilization—religious foundations for social order, the Most Great Peace, the House of Justice, universal education, one language, religion as the source of unity—relate to the administrative and pastoral life of the actual community that surrounds it in this volume, and what does it mean that the architecture of a new world order was first articulated from a prison cell to a network of believers managing their correspondence with extreme care?**