



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 77:

Writings of Baha'u'llah in 'Akka, year 1303 A.H.
(1885-1886) part I



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

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
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- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
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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
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 77

This first 1885–1886 volume is marked above all by an atmosphere of consolidation under pressure. Again and again the Tablets return to steadfastness, detachment, wise conduct, and protection of the community from renewed confusion among the people of the Bayan and from the perennial misguidance of the religious learned. Yet the volume is not merely defensive. Its more substantial pieces repeatedly turn controversy into doctrinal clarification and practical counsel: true recognition must rise above “names,” unity must be guarded through wisdom, and the life of the community must be sustained by love, trustworthiness, justice, and good deeds.

The most important item is plainly BH00023, the long Tablet to Varqa I, which functions almost as a miniature dossier of the community in this period. It gathers many embedded messages to individuals and local groups, records practical matters ranging from pilgrimage permissions to communal discipline, and even preserves the date of the Ishraqat (BH00053), thereby making the tablet valuable not only thematically but also historically. More significantly, BH00023 offers one of the volume’s fullest statements of Baha’u’llah’s response to Azali/Babi opposition: the Bayanis are said to be repeating, in a new form, the very errors by which Shi’i expectation had earlier turned into rejection of the Bab. The tablet therefore treats recognition of the Manifestation through His own verses, rather than through inherited titles, successorship claims, or mythic constructions, as the decisive theological issue of the age. At the same time, it balances polemic with constructive themes—notably that deeds are the mirror of inward reality, that love is the source of purity and detachment, that justice rests upon reason, and that teaching must proceed with wisdom and forbearance.

Several other tablets sharpen these same concerns in distinctive ways. BH00443 is especially noteworthy for its historical and comparative indictment of the ‘ulama: it argues that the learned, because they cannot endure a revelation that levels inherited hierarchies, have repeatedly become the agents of rejection, from Jesus and Muhammad to the Bab; its discussion of Shaykh Muhammad Hasan Najafi and Shi’i expectations surrounding the Hidden Imam makes it one of the volume’s clearest reflections on the genealogy of denial. BH00324, addressed to a “physician,” is notable both for its sustained meditation on love and for its memorable dream report in which the Prophet Muhammad is said to transpose the older maxim “Paradise is beneath the shadow of swords” into a new dispensation of “the Tree of Unity and Mercy,” a striking emblem of the ethical and communal emphasis of Baha’u’llah’s late ministry. Around these stand shorter but still revealing pieces: BH01022 links the decay of religion to the binding of the “hands of justice” and reiterates wisdom as the community’s protector; BH01190 is remarkable for its pointed reflection on trustworthiness, justice, and even contemporary talk of patriotism, contrasting public slogans with genuine moral action; and brief tablets such as BH05368, BH09408, BH05597, BH07439, and BH08486 distill the same dominant imperatives of firmness, purity of motive, and resistance to the “vain imaginings” of the age. Taken together, the volume shows Baha’u’llah in a strongly pastoral and interpretive

mode: preserving a threatened community, diagnosing the spiritual logic of opposition, and articulating a late vision of the Cause grounded less in apocalyptic confrontation than in steadfastness, unity, justice, and the transformative power of love.

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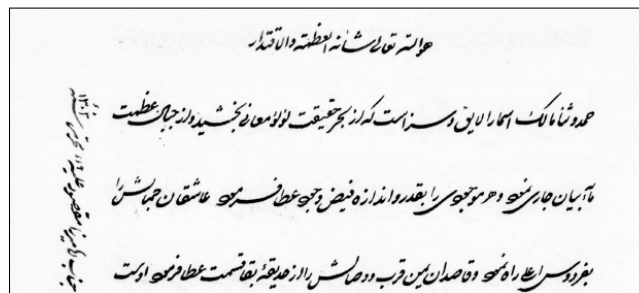
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BH01190

To: Aqa Mirza Maqsd, in Isfahan

Date: 1303-01 [1885-Oct]



- 1 هو الله تعالى شأنه العظمة والاقترار
- 1 He is God - exalted be His station, the Most Great, the All-Powerful
- 2 حمد و ثنا مالک اسماء را لایق و سزاست که از بحر حقیقت لؤلؤ معانی بخشید و از جبال عظمت ماء بیان جاری نمود و هر موجودی را به قدر و اندازه فیض و جود عطا فرمود عاشقان جمالش را بفرودس اعلیٰ راه نمود و قاصدان یمن قرب و وصالش را از حدیقه لقا قسمت عطا فرمود اوست علیمی که جهل عالم او را منع ننمود و مقتدری که سطوت امم از اراده اش باز نداشت ایمان ممکنات بر مقامش نیفزود و عصیان کائنات از فضل و جودش نکاست لازال ابر عطا باریده و آفتاب جود بر جمیع وجود تابیده جلّت عظمته و علت رفعته و عظم سلطانه لا اله غیره
- 2 Praise and glory befiteth the Lord of Names, Who hath bestowed from the ocean of truth the pearls of inner meanings, and caused the waters of utterance to flow from the mountains of grandeur, and hath granted to every created thing a measure of His bounty and generosity. He hath guided the lovers of His beauty to the most exalted Paradise, and bestowed upon those who seek His nearness and reunion a portion from the garden of His presence. He is the All-Knowing One Whom the ignorance of the world could not deter, and the All-Powerful One Whom the might of nations could not withhold. The faith of all created things added naught to His station, nor did the rebellion of beings diminish aught from His grace and generosity. The cloud of His bestowal hath ever rained down, and the sun of His bounty hath ever shone upon all existence. Exalted be His grandeur, sublime be His loftiness, and mighty be His dominion! There is none other God but Him.
- 3 نامه آنخندوم مکرم رسید رسیدن نسیم سحرگاهی قلب پژمرده را طراوت داد و جسد مرده را انتعاش بخشید چه که مزین بود بذکر حضرت مقصود و سلطان غیب و شهود و از مرده سلامتی آنحبیب روحانی عالمی تازه روی نمود و فرح بی اندازه دست داد عالم را گفته اند به کاف و نون خلق شده و در عرف حقیقت این کاف کاف ذکر دوستان است و نون نعمت محبت بی پایان
- 3 The letter of that honored master arrived, and like the morning breeze it gave freshness to the withered heart and revived the lifeless body, for it was adorned with mention of the Desired One, the Sovereign of the unseen and the seen. From the glad tidings of the well-being of that spiritual friend, a new world appeared and boundless joy was attained. They have said that the world was created through the command "Be" (Kun), and in the realm of truth, this "Kaf" is the "Kaf" of remembrance of friends, and the "Nun" is the endless bounty of love.
- 4 آنچه مرقوم داشتید عین صواب و مسئله بیجواب بود و بعد از عرض تلقاء وجه فرمودند علیه عنایة الله و رحمته قد نطق بالصدق و تکلم بالحق نسل الله تعالى بان یؤیده و یوقه و یقدر له ما ینفعه فی الظاهر و الباطن و یفتح علی وجهه باب العزة و
- 4 What you wrote was the essence of truth and a matter beyond dispute. After it was presented before His presence, He said - upon him be God's care and mercy: "He hath spoken the truth and uttered what is right. We beseech God, exalted be He, to aid him and make him successful, and to ordain for him that which shall benefit him outwardly and inwardly, and to open before his face the gate of glory and the gate of bounty

and the gate of care and exaltation. Verily He is powerful over whatsoever He willeth. There is none other God but Him, the All-Powerful, the Almighty." End.

- 5 His honor Haji Ghulamali (upon him be 966 [Baha'u'llah]) arrived and recounted the details of that servant's tribulations, as well as the transgressions of the treacherous souls. Glory be to God! What has become of the world's understanding? Where has justice gone? What has become of fairness, that people fail to distinguish between the causes of honor and abasement, between light and darkness? Trustworthiness has been and remains the cause of the world's prosperity, while treachery is the cause of ruin. We beseech and implore God, exalted be His glory, not to deprive countries and regions of the lights of the sun of trustworthiness. What benefit has the treacherous one gained, and what harm has befallen the trustworthy? In any case, people are observed to be like children - education is needed, and an educator is needed.

- 6 Today among the peoples of the world, mention of love of country, patriotism and the like is heard to such an extent that there is not a single newspaper, gathering, or tongue that does not speak of this word and claim superiority therein. However, when put to the test, self-worship becomes clear and evident. Where are those souls of whom He says "and give them preference over themselves, even though poverty be their own lot"? And where are those souls who act for God's sake and turn to God? The point is that they should speak with truthfulness and hold fast to deeds that are the cause of the glory of existence. The world of knowledge is illumined and radiant through the lights of the sun of truthfulness, and the world of vision is adorned and embellished through the effulgences of the light of trustworthiness. In short, now the clay pieces of the world praise themselves with the attributes of pearls, heedless that among creation there are and have been possessors of penetrating vision and attentive ears who can distinguish. To say more risks causing that honored one weariness.

- 7 I beseech God to adorn all with the ornament of truthfulness and uprightness. He is powerful and mighty over all things. They mentioned the influence, steadfastness and justice of those regions. These matters have been and are the cause of hope for many, and we beseech God to assist their manifestation, dawning-place and source at all times with the means of earth and heaven, that the orb of justice may rise

باب النعمة و باب العناية و الرفعة انه هو المقتدر على ما يشاء لا اله الا هو المقتدر القدير انتهى

5 جناب حاجی غلامعلی علیہ ۹۶۶ [بہاء اللہ] وارد و تفصیل زحمتهای آنخداوم را ذکر نمود و همچنین خطایای نفوس خائنه را سبحان الله ادراک عالم چه شد انصاف کجا رفت عدل چه شد که ناس اسباب عزّت و ذلّت را ادراک نمودند و نور و ظلمت را از هم فرق نگذاشتند امانت علت عمار عالم بوده و هست و خیانت سبب خراب از حقّ جلّ جلاله سائل و آمل که بلاد و دیار خود را از انوار آفتاب امانت محروم نفرماید آیا خائن چه صرفه برده و امین را چه ضرر رسیده در هر حال عباد مثل اطفال مشاهده میشوند تربیت لازم و مربی لازم

6 امروز مابین اهل عالم ذکر حبّ وطن و وطن پرستی و امثال آن مسموع بقسمیکه هیچ جریده‌ئی از جرائد و هیچ مجلسی از مجالس و هیچ لسانی از السن نیست مگر آنکه باینکلمه ناطق و همچنین مدعی مافوق آن و لکن چون محک بمیان آید نفس پرستی واضح و هویدا گردد کجایند آن نفوسیکه میفرماید و یوترون علی انفسهم ولو کان بهم خصاصة و کجایند آن نفوسیکه لله عمل نمایند و الی الله توجه کنند مقصود آنکه راستی تکلم نمایند و باعمالیکه سبب عزّ وجود است تمسک جویند عالم دانائی از انوار آفتاب صدق روشن و منیر است و عالم بینائی از اشراقات انوار نیر امانت مزین و مطرّز باری حال گلپارهای عالم خود را باوصاف لؤلؤ میستایند غافل از آنکه مابین خلق صاحبان ابصار حدیده و اذان واعیه بوده و هستند و تمیز میدهند یش از این گفتن بیم آنست سبب کسالت آنجناب شود

7 از حقّ میطلبم کلّ را بطراز راستی و درستی مزین فرماید اوست بر هر شیء قادر و توانا از نفوذ و استقامت و عدل انصفاات ذکر فرمودند این فقرات سبب امیدواری جمعی کثیر بوده و هست و از حقّ میطلبیم مظهر و مشرق و مصدر آنرا در هر حین باسباب ارض و سماء مدد فرماید تا نیر عدل بکمال نور و ضیاء من غیر سحاب و غمام

from the horizon of Iran's heaven with perfect light and radiance, without cloud or veil, and cast its rays upon all, in such wise that not a single atom remains deprived. Every deed has had and has its own effect. God willing, the effect of justice will reveal its fruit. Mention of justice and its influence brought boundless joy. Detached souls are educated under the shadow of the sun of justice, and through those souls the world is renewed and the orb of fairness appears. In this case, all will observe themselves in the cradle of peace and security with perfect joy and delight. We have been and are supplicating, and it is certain that God, exalted be His glory, will grant the response. Verily, He has power over all things. Peace and praise and glory be upon you and upon those with you.

LOIR20.183-184x

از افق سماء ایران طالع شود و بر کل پرتو افکند
بشأنیکه هیچ ذره‌ئی از ذرات محروم نماند هر عملی
را بنفسه اثری بوده و هست انشاء الله اثر عدل ثمر
خود را ظاهر فرماید از ذکر عدل و نفوذ آن فرح
بی اندازه دست داد نفوس منقطعه در ظل آفتاب
عدل تربیت میشوند و بآن نفوس عالم تجدید شود
و نیر انصاف رخ نماید در اینصورت کل خود را
در مهد امن و امان با کمال روح و ریحان مشاهده
نمایند دعاگو بوده و هستیم و یقین است حق جلّ
جلاله باجابت مقرون فرماید آنه علی کلشیء قدیر
و السلام و الثناء و البهاء علی جنابکم و علی من
معکم

BLIB_Or15701.261, SFI18.285cx

BH05368

To: Aqa Mirza Ali Naqi, in Tihiran

Date: 1303-01-01 [1885-Oct-10]

1 In the Name of God, the All-Knowing!

1 بنام خداوند دانا

2 Your mention hath been and continues to be before the Wronged One. We beseech God to aid thee to that which befiteth this blessed Day.

2 ذکر شما لدی المظلوم بوده و هست از حق میطلبیم
ترا مؤید فرماید بر آنچه سزاوار این یوم مبارکست

3 Today the believers in God must strive, wholly detached from all else, to protect the souls that have accepted the Faith, that perchance they may not be afflicted with the vain imaginings of the past. Should souls reflect upon the deeds of the previous party and their fruits, they would become firm in the Cause of God with such firmness that the hosts of the world would fail to move them.

3 امروز مؤمنین بالله باید منقطعاً عن الكل در حفظ
نفوس مقبله جهد نمایند که شاید باوهامات قبل
مبتلی نشوند اگر نفوس در اعمال حزب قبل و
ثمرات آن تفکر نمایند بر امر الله مستقیم شوند
استقامتیکه جنود عالم ایشان را حرکت ندهد

4 Observe how many souls from the inception of Islam until now have wandered distracted in the wilderness of idle fancy. Not a single soul became aware of the Purpose or recognized the Cause. By God's life! The people are in great drunkenness. Now is the turn of the people of the Bayan. God protect us and you from their evil.

4 ملاحظه نمائید چه مقدار از عباد از صدر اسلام
تا حین در بادیه های وهم هائم و متحیر یک
نفس بر مقصود آگاه نه و بر امر مطلع نه لعمر
الله ان القوم فی سکر عظیم حال نوبه اهل بیانست
اعاذنا الله و ایاکم من شر هؤلاء

5 Be not grieved by the world's differences and the dispersion of affairs. Soon there shall appear what hath been ordained

for thee from the Pen of Revelation. Thy Lord is, verily, the All-Knowing, the All-Informed.

5 از اختلافات عالم و تشّت امور محزون مباش
سوف يظهر ما قدر لك من قلم الوحي ان ربك
هو العليم الخبير

- 6 Remember My loving-kindness, then recite My verses, detached from all else and clinging to My luminous robe. Glory be upon thee and upon thy majesty and bounty and upon those with thee. We have mentioned them before in such wise that no mention can equal it. Verily, thy Lord is the All-Bountiful.

6 اذكر عنايتي ثم اقرأ آياتي منقطعاً عن سوائى و
متشبّثاً بذيل المنير البهاء عليك وعلى جلالك و
عطائك و من معك انا ذكرناهما من قبل بما لا
يعادله ذكر من الأذكار ان ربك هو الكريم

BLIB_Or15715.200b

BH09408

To: Abdul-Husayn son of Sultanush-Shuhada, in Isfahan

Date: 1303-01-01 [1885-Oct-10]

He is the Mighty, the All-Knowing!

Glorified art Thou, O Thou in Whose grasp are the reins of the hearts of all nations! I beseech Thee by Thy Most Great Name through which the world hath been illumined, and by the yearning of the hearts of Thy lovers throughout all regions, and by the mysteries of Thy Revelation on the Day of Separation, to assist me to be steadfast in Thy Cause and to arise to serve Thee. O my Lord! Thou seest how the people of the Bayan have violated Thy Covenant even as the people of the Furqan violated it in Thy days. I beseech Thee to make me so firm in Thy Cause that I shall see in all the realm naught save Thy most exalted horizon from which the lights of Thy Revelation have shone forth, O Thou Who art the Lord of all names! O my Lord! Ordain for me what is best in this world and the world to come. Verily Thou art God. There is none other God but Thee, the All-Knowing, the All-Informed.

هو العزيز العليم

سبحانك يا من فى قبضتك زمام افئدة الأمم
اسئلك باسمك الأعظم الذى به تتور العالم و
بجنين افئدة العشاق فى الآفاق و بأسرار ظهورك
فى يوم الطلاق بأن تؤيدنى على الاستقامة على
امرک و القيام على خدمتك

ای ربّ ترى اهل البيان نقضوا عهدک كما
نقضه اهل الفرقان فى ایامک اسئلك ان
تجعلنى مستقيماً على امرک على شأن لا ارى فى
الملک الا افئتك الأعلى الذى منه اشرفت انوار
ظهورک يا مالک الأسماء ای ربّ قدر لى خیر
الآخرة و الأولى انک انت الله لا اله الا انت
العليم الخبير

BLIB_Or15696.185c

BH00443

To: Mulla Mahmud et al., in Sarchah

Date: 1303-01-04 ? [1885-Oct-13]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Today the garden of praise is adorned with the names of the friends of God - those whom the possessions of men have not prevented from that which is with God, whom neither the wickedness of the atheists, nor the clamor of the ungodly, nor the tumult of the aggressors has debarred from the Most Great Ocean. Today, whosoever gazes toward the Most Exalted Horizon and clings to the Most Great Handle is accounted as one of the party of God. All friends must strive with utmost endeavor that they may be distinguished and honored among all peoples by this most great title and most exalted word. Behold the Truth with the eye of truth. Leave behind the pool of names created for the worshippers of names, that perchance ye may attain unto the ocean of inner meanings that lies before all faces. This evanescent servant hath ever mentioned the friends of God in the Most Holy Court according to his capacity, and hath sought divine confirmation for each one, purely for His sake. It is hoped that the party of God may in these days, which are attributed to the Truth, attain unto true unity - that they may see naught but the Truth and hear naught but the Truth, for in this Day none but the Truth is mentioned.
- 3 Glory be unto Thee, O God of the seen and the unseen, Who art established upon the throne of Thy Name, the All-Loving! I beseech Thee by the lights of Thy countenance and the dawning-places of Thy revelation to assist Thy people to be steadfast in Thy Cause in such wise that they may place the world beneath their feet, ascending unto Thy Most Great Name and turning unto it with their faces, their hearts, their breasts, their eyes, and their very veins, so that no name may remain in all creation save Thy name, O Most Merciful, and no description save Thy description, O Thou through Whom the Sun of Proof hath shone forth from the horizon of certitude. O Lord! Take the hands of Thy loved ones with the hands of Thy power, then preserve them from the evil of the people of the Bayan who have turned away from Thee and from that which Thou hast. Verily, Thou art powerful over what Thou willest, and Thou art the Forgiving, the Merciful.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 امروز حدیقه ثنا باسم اولیای الهی مزین یعنی نفوسیکه ما عند الناس ایشانرا از ما عند الله منع ننمود شقاوت ملحدین و نفاق مشرکین و ضوضاء معتدین ایشانرا از بحر اعظم محروم نساخت امروز هر نفسی باقی اعلی ناظر و بعروه عنایت ابری متمسک او از حزب الله محسوب باید جمیع دوستان جهد بلیغ مبذول دارند تا بلین لقب اکبر و کلمه علیا مابین اهل انشاء فائز و مفتخر باشند ببصر حق در حق نظر نمایند غیر اسماء را از برای عبده اسماء بگذارید که شاید بدریای معانی که امام وجوه است واصل شوید لازال اینعبد فانی دوستان الهی را بقدر مقدور در ساحت اقدس ذکر نموده و از برای هر یک خالصاً لوجه تأیید طلبیده امید هست که حزب الله بتوحید حقیقی در این ایام که منسوب بحقیقت فائز شوند جز حق نبینند و جز حق نشنوند چه که در این یوم جز حق مذکور نه

3 سبحانک یا اله الغیب و الشهود و المستوی علی عرش اسمک الودود اسئلک بأنوار وجهک و مشارق وحیک بأن تؤید حزبک علی الاستقامة علی امرک علی شأن یضعون العالم تحت اقدامهم متصاعدين الی اسمک الأعظم و متوجهین الیه بوجوههم و قلوبهم و صدورهم و عیونهم و عروقهم لئلا یتقی فی الامکان اسم غیرک یا رحمن و وصف دونک یا من یک اشرق نیر البرهان من افق الایقان ای رب خذ ابادی اولیائک بأیادی قدرتک ثم احفظهم من شر اهل البیان الذین اعرضوا عنک و عما عندک انک انت المقتدر علی ما تشاء و انک انت الغفور الرحیم

4 و بعد نامه آنجناب رسید و همچنین نامه قبل آنجناب بعد از قرائت و اطلاع قصد مقام مالک

4 Thereafter, thy letter was received, and likewise thy previous letter. After they were read and their contents noted, we approached the presence of the Lord of all beings, and after permission was granted, they were presented before His face and were honored to be heard. His word, exalted be His glory and universal be His bounty:

5 He is the One Who calleth from the Divine Lote-Tree by His Most Glorious Name!

6 This is a mention from Our presence to My loved ones and friends who have cast away the world in their longing for My nearness, My meeting, and the recognition of My mighty and great Self. O Mahmud! The All-Loving mentioneth thee from His glorious station that the utterance of thy Lord, the Most Merciful, may attract thee to the horizon of divine knowledge and cause thee to hear what the Son of Imran heard when he entered the wilderness of certitude and heard the call: "Verily, there is no God but Me, the All-Knowing, the All-Informed." We have mentioned those who have believed, both before and after, as the Tongue of Grandeur in this exalted station doth testify. This is a Day wherein from every word of God's words a call is raised between earth and heaven. By God's life! Each one of these words hath a tongue, and each tongue hath a tongue. Were We to expound this station as it truly is, all who are on earth would be thunderstruck, save whom God willeth, the All-Knowing, the All-Wise. O people of God! Cast aside all else, for He hath come with the truth and hath summoned all to the horizon from which hath shone the Sun of this Revelation, whereby the Hour hath appeared with its signs, and the mountains have been set in motion by the command of One Who is powerful and omnipotent. Beware lest ye be hindered by the croaking of every croaker, or the braying of every brayer, or the doubts of any learned one who hath pronounced against God, the Lord of all worlds.

7 Listen to the Divine Call in the Persian tongue. Throughout all ages and centuries, the divines and doctors of the earth have been the cause of rejection and negligence, for the Dawning Places of Revelation and the Daysprings of the Cause, at first, behold all who are on earth at one station and one rank, and summon all from what they possess to what God possesses. These matters conflict with the glory and leadership of the outward divines, thus they arise in opposition, contention and disputation. Even so have they done, and most have attained martyrdom through the decree of those oppressive souls. All corruption in the world hath been and shall be from such souls.

الرقاب نموده بعد از اذن امام وجه عرض شد
و بشرف اصفا فائز قوله جلّ جلاله و عمّ نواله

5 هو المنادى في السّدرَةِ باسمه الأبهى

6 ذكر من لدنا لأحبائي و اوليائي الذين نبدوا العالم
شوقاً لقربي و لقائي و عرفاني العزيز العظيم يا محمود
يذكرك الودود من مقامه المحمود ليجذبك بيان
ربك الرحمن الى افق العرفان و يسمعك ما سمع
ابن عمران اذ دخل برية الايقان و سمع النداء
انه لا اله الا انا العليم الخبير انا ذكرنا الذين آمنوا
من قبل و من بعد يشهد بذلك لسان العظمة في
هذا المقام الرفيع هذا يوم فيه من كل كلمة من
كلمات الله ارتفع النداء بين الأرض و السماء
لعمري الله لكل واحدة منهن لسان و لسانها لسان
لو انفصل هذا المقام على ما هو عليه لينصعق من
على الأرض ألا من شاء الله العليم الحكيم يا حزب
الله ضعوا ما سواه انه اتى بالحق و دعا الخلق الى
افق اشرق منه نير هذا الظهور الذي به ظهرت
الساعة و اشراطها و مرّت الجبال امرأاً من لدن
مقتدر قدیر اياكم ان يمنعكم نعيم كل ناعق او
نهيق كل ناهق او شبهات كل عالم افق على الله
رب العالمين

7 بلسان پارسی ندای الهی را بشنودید در جمیع
قرون و اعصار سبب اعراض و اغماض علما
و فقهای ارض بوده اند چه که مشارق ظهور
و مطالع امر در اول جمیع من علی الأرض را
در یک مقام و یک شأن مشاهده مینمایند و کل را
از ما عندهم به ما عند الله میخوانند این فقرات
مخالف است با عزّت و ریاست علمای ظاهر
لذا بر اعراض و نزاع و جدال قیام مینمایند
چنانچه نموده اند و اکثری بفتوای آن نفوس
ظالمه بشهادت فائز گشتند جمیع فساد عالم از آن
نفوس بوده و خواهد بود

- 8 Consider Jesus, Son of Mary, Who came with proof from the intention of the worlds - all Jewish divines and idolatrous priests decreed His death. Reflect on the Seal of the Prophets, may the spirit of all else be sacrificed for Him - the Christian, Jewish and idolatrous priests arose against Him. Consider the first appearance of the Point of the Bayan, may the spirit of all in the kingdom of the Cause be sacrificed for Him. The chief of all the divines of Persia in those days was Shaykh Muhammad Hasan Najafi. He arose in opposition at first, and afterward the divines of the lands and the heedless dead arose in opposition, and from the pulpits engaged in cursing and reviling the Master of the world. Finally, through their decree that Holy Being was martyred. All know this matter, whether they witnessed or heard it, for several lying, heedless ones trained the people in vain imaginings and suckled them at the breast of idle fancies, and determined His appearance would be from Jabulqa and Jabulsa, such that if a soul spoke of His birth, they would immediately decree his death. In brief, those vain imaginings became the sword of cruelty that fell upon the Dawning Place of faithfulness. Now too, some among the people of the Bayan, whether turbaned or not, have renewed those vain imaginings. May God protect His servants.

8 عیسی ابن مریم با برهان از جانب مقصود عالمیان آمد جمیع علمای یهود و علمای اصنام فتوا بر قتل آنحضرت دادند در خاتم انبیا روح ما سواه فداه تفکر نمائید علمای نصاری و یهود و اصنام بر آنحضرت قیام نمودند در اول ظهور نقطه بیان روح من فی ملکوت الامر فداه ملاحظه نمائید رئیس علمای ایران طراً در آن ایام شیخ محمد حسن نجفی بوده او در اول ایام بر اعراض قیام نمود و بعد علمای بلاد و مرده غافله بر اعراض قیام نمودند و بر رؤس منابر بسب و لعن سید عالم مشغول گشتند و بالأخره بفتوای آن نفوس آنحضرت را شهید نمودند و اینقره را کل میدانند چه دیده اند و چه شنیده اند چه که چند نفر کاذب غافل ناس را باوهامات تربیت نمودند و از ثدی ظنون شیر دادند و ظهور آنحضرت را از جابلقا و جابلسا معین نمودند بقسمیکه اگر نفسی بر تولد تکلم مینمود فی الحین بر قتلش فتوا میدادند باری آن اوهامات سیف جفا بود و بر مشرق وفا وارد شد حال هم بعضی از اهل بیان از ارباب عمام و غیرهم آن اوهامات را تجدید نموده اند حق عبادش را حفظ فرماید

- 9 Consider the Shi'ih sect - for centuries and ages they counted themselves the greatest, most learned and most discerning of servants. The fruit of their deeds on the Day of Recompense was that they arose to curse, revile and slay the Lord [of the worlds]. O people of God! Guard yourselves by the Name of God, glorified be His majesty. Take the cup of detachment and drink it in the name of the Creator of new creation. Stand firm in Him with such steadfastness that all the world shall be powerless to prevent you. Reflect on what hath flowed from the Most Exalted Pen, that perchance the heedless souls may not prevent you from the effulgences of the lights of the Sun of unity, nay rather, may they be powerless to speak. Today the water of mercy floweth, the Sun of truth shineth, and the ocean of knowledge surgeth. Whosoever attaineth thereunto is mentioned as the most exalted of creation before the Truth. These utterances have repeatedly flowed from the Pen of Him Who is the Manifestation of names and attributes, that all may preserve and protect them, and perchance remain preserved from the whispers of the slinking whisperer and the satans of the earth. The satans at first appear in the guise of friendship and through love lead man to hell. God protect us and you from their evil.

9 در حزب شیعه تفکر نمائید قرنها و عصرها خود را اعظم و اعلم و افقه عباد میشمردند ثمره اعمال در یوم جزا آن بود که بسب و لعن و قتل مولی [العالم] قیام نمودند یا حزب الله خود را باسم حق جل جلاله حفظ نمائید بگیریید کأس انقطاع را باسم مالک ابداع بنوشید از او باستقامتیکه جمیع عالم قادر بر منع نباشد در آنچه از قلم اعلی جاری شد تفکر نمائید که شاید نفوس غافله شما را از اشراقات انوار آفتاب توحید منع نمایند بلکه قادر بر تکلم نباشند امروز آب رحمت جاری و آفتاب حقیقت مشرق و بحر علم مواج هر نفسی فائز شد او از اعلی الخلق لدی الحق مذکور مکرر این بیانات از قلم مظهر اسماء و صفات جاری تا کل ضبط نمایند و حفظ کنند لعل از وساوس خناس و شیاطین ارض محفوظ مانند شیاطین در اول بلباس دوستی درآیند و بحجت انسانرا بسقر برند اعاذنا الله و ایاکم من شر هؤلاء

- 10 O My loved ones in Sarchah! The Lord of the worlds remembers you from His Most Great Prison and gives you glad tidings of that which hath been sent down for you in the Book of God, the Lord of lords. Beware lest the clouds of glory prevent you from the Self-Sufficing, the Most High, Who hath come from the heaven of grace with the hosts of revelation and the standards of inspiration. Blessed is he who ariseth and saith: "O people of the Bayan! Fear God and reject not the truth through that which ye possess. Fear the All-Merciful Who hath come with power and sovereignty." Beware lest ye act as ye acted in former days. Cast away vain imaginings and idle fancies. The horizon of the Manifestation hath been illumined by the Day-Star of certitude. In former days ye committed that which caused the dwellers of the Most Exalted Paradise to lament, and those who circle round the Throne at morn and eventide.
- 11 We make mention of the people of Qaf who witnessed that which God witnessed in the beginning of the Cause when the Light was shining from the horizon of Iraq. That which We promised you in the Scriptures and Tablets hath been fulfilled. We counsel you to manifest supreme steadfastness in this Cause whereby feet have slipped, and to show forth trustworthiness and godliness and that whereby the Cause of God is exalted amongst His servants. We mentioned you before with a mention at whose appearance all other mentions bowed down in prostration. Be as mountains in the Cause of God. Thus hath He Who hath with Him the Mother Book commanded you before and after. O party of God in that land! Beware lest the doubts of the divines or the might of princes hold you back. Abandon the world, placing your trust in God, the Lord of all men. The glory shining from the horizon of the heaven of My mercy be upon you and upon those who have arisen and said: "God is our Lord and the Lord of earth and heaven and the Master of the beginning and the end."
- 12 As to your having appointed this servant as your representative for circumambulation and visitation, praise be to God, on behalf of your honor and the friends of that land, I performed the circumambulation of the Point round which circle the near ones and the sincere, and the visitation was also accomplished. I beseech God, exalted be His glory, to grant the reward thereof in this world and the next. Today that which is preeminent with God and is reckoned among the most exalted of deeds is steadfastness in His Cause, and so it shall ever be. God willing, may ye attain unto it.

10 یا احبائي في سرچاه يذكركم مولى العالم في سجنه الاعظم و يبشركم بما نزل لكم في كتاب الله ربّ الارباب اياكم ان تمنعكم سبحات الجلال عن الغنى المتعال الذى اتى من سماء الفضل بجنود الوحي و رايات الالهام طوبى لمن يقوم ويقول يا ملا البيان خافوا الله ولا تدحضوا الحق بما عندكم اتقوا الرحمن الذى اتى بقدرة و سلطان اياكم ان تعملوا بمثل ما عملتموه في اول الايام ضعوا الظنون و الاوهام قد انار افق الظهور بنير الايقان قد علمتم في اول الايام ما ناه به سكان الفردوس الاعلى و الذين طافوا العرش بالغدو [و] الاصل

11 و نذكر اهل القاف الذين شهدوا بما شهد الله في اول الامر اذ كان النور مشرقاً من افق العراق قد ظهر ما وعدناكم به في الزبر و الألواح انا نوصيكم بالاستقامة الكبرى على هذا الامر الذى به زلت الأقدام و بالأمانة و الديانة و بما يرتفع به امر الله بين العباد انا ذكرناكم من قبل بذكر اذ ظهر سجدت له الأذكار كونوا كالجبال في امر الله كذلك امركم من قبل و من بعد من عنده أم الكتاب يا حزب الله هناك اياكم ان تمنعكم شبهات العلماء او سطوة الأمراء دعوا العالم متوكلين على الله مالک الرقاب البهاء المشرق من افق سماء رحمتي عليكم و على الذين قاموا و قالوا الله ربنا و رب الأرض و السماء و مالک المبدء و المآب

12 انتهى اينكه اينعبد را وكيلى نمودند در طواف و زيارت لله الحمد از قبل آنجناب و اولياى آن ارض مطاف مقيمين و مخلصين را طواف نموده و زيارت هم بعمل آمد از حق تعالى شأنه سائل اجر آنرا در دنيا و آخرت عطا فرمايد امروز آنچه عندالله مقدم است و از اعلى الأعمال محسوب استقامت بر امر بوده و هست انشاءالله بأن فائز شويد

13 و اينكه مرقوم داشتيد نامه هاى متعدده ارسال داشته اند و جواب ارسال نشده عدم ارسال را سبب كثرت تحرير بوده و هست حق شاهد و

13 Concerning what you wrote about having sent numerous letters without receiving replies, the reason for not sending responses has been and continues to be the volume of correspondence. God is my witness that whenever this evanescent one has found opportunity, he hath occupied himself with serving the friends and answering their letters. Communications and missives arrive from all directions, and due to the press of occupation it often happens that responses are delayed by one or two years. The loved ones of God should not be disheartened by such delay, for this servant's excuse is as clear as the sun. Nevertheless, I seek forgiveness and beseech God, glorified be His majesty, for assistance in fulfilling this momentous task. The command is in His hand - He doeth what He willeth and decreeth what He pleaseth.

14 As to what was written that the friends in that region are dejected and saddened by not receiving news from the Most Holy, Most Exalted Presence, this matter was presented at the station of "God was, and there was nothing else besides Him." His blessed and exalted Word: The friends of God, glorified be His majesty, are all remembered and recorded by the Supreme Pen. The outpourings of the True Bestower are manifest and descending at all times. The friends in every land should gather together with wisdom and utterance in meetings and assemblies to read the verses of God, for the verses kindle the fire of love and ignite its flame. However, they must observe wisdom in all conditions, and gatherings of five to nine persons are sufficient. The locations must also be varied, for if they are held in one place, the heedless will become aware and cause commotion. Praise be to God, in all cities and regions the divine verses are present and visible. He is the Quickener of the world and the Gladdener of the hearts of the sincere ones and those near unto Him. Blessed is he who holdeth fast unto them, succeedeth in reading them, and becometh among the helpers of His Cause and the protectors of its reins.

15 That which hath flowed from the Supreme Pen is sufficient and standeth in need of no interpreter or expositor. This evanescent servant conveyeth greetings and praise to all the friends, and beseecheth for all steadfastness from the Exalted True One. Today is the day of remembrance and praise, for the Beloved of the world is manifest. Today is the day of steadfastness, for the clamorous ones are countless. Today is the day of true unity - whosoever is illumined by its lights is recorded among those near unto God in the Manifest Book. Strive that ye may attain to that which is intended, that ye may drink from the everlasting cup and partake of the eternal chalice, which is the recognition of the Purpose of the world and steadfastness in

گواه هر وقت فرصت یافت شده اینفانی بخدمت دوستان و جواب نامه ایشان مشغول گشته از جمیع اطراف عرایض و مراسلات میرسد و از کثرت اشغال بسا میشود جواب یکسره دو سه در عهده تأخیر میماند اولیاء حق باید از تأخیر آن دلتنگ نشوند چه که عذر این خادم بمثابه شمس ظاهر و روشنت مع ذلک عفو میطلبم و از حق جلّ جلاله توفیق میخواهم تا از عهده این امر خطیر برآیم الأمر بیده یفعل ما یشاء و یحکم ما یرید

14 و اینکه نوشته بودند اولیا در آن ولا از رسیدن خبر از ساحت امنع اقدس اعلی مخود و مکدرند اینفقره بعد از عرض در مقام کان الله و لم یکن معه من شیء بشرف اصغا فائز قوله تبارک و تعالی اولیای حق جلّ جلاله کلّ مذکورند و از قلم اعلی مسطور فیوضات فیاض حقیقی در کلّ حین ظاهر و نازل باید اولیا در هر دیار بحکمت و بیان در محافل و مجالس جمع شوند و آیات الهی را قرائت نمایند چه که آیات محدث نار محبت است و مشعل آن ولکن باید در جمیع احوال بحکمت ناظر باشند و اجماع هم از پنج ه الی نه ۹ کافست و محل هم باید متعدّد باشد چه اگر در یک محل قرار دهند غافلین آگاه شوند و سبب ضوضا گردد لله الحمد در جمیع مدن و دیار آثار الهی موجود و مشهود اوست محیی عالم و مفرّج افتده مخلصین و مقررین طوبی لمن تمسک بها و فاز بقرائتها و کان من ناصری امرها و حافظی زمامها انتی

15 آنچه از قلم اعلی جاری شد کافی بوده و هست بمبین و مفسّر محتاج نه این خادم فانی خدمت جمیع دوستان سلام و تکبیر عرض مینماید و از برای کلّ از حق منبع استقامت مسئلت میکند امروز روز ذکر و ثناست چه که محبوب عالم مشهود و امروز روز استقامتست چه که ناعقین غیر معدود و امروز روز توحید حقیقی است هر نفسی بانوارش فائز شد او از مقررین در کتب مبین مکتوب جهد نمائید شاید بآنچه مقصود است فائز گردید و از کأس باقیه بنوشید و از قلع ابدی بیاشامید و آن عرفان مقصود عالم

His Cause. Glory and praise be upon you and upon God's friends there and in all regions, and upon every man whose foot hath not slipped from the Path. Praise be to God, the Lord of lords and the Master of the beginning and the end.

و استقامت بر امر اوست البهاء و الثناء على جنابكم و على اولياء الله هناك و في الأطراف و على كل رجل ما زلّ رجله عن الصراط الحمد لله ربّ الأرباب و مالک المبدء و المآب

16 The servant 4th of Muharram al-Haram 1303

16 خادام في ٤ شهر محرم الحرام سنة ١٣٠٣

BRL_MEET.BH#01x, BSW#05.18x, JHT_S#151x

INBA44:170b, BLIB_Or15717.009,
ADM3#079 p.095x, AVK3.142.01x,
ASAT3.099x, ASAT4.274x

BH02665

To: Muhammad Mustafa Baghdadi, in Beirut

Date: 1303-01-04 ? [1885-Oct-13]

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

1 هو الله تعالى شأنه العظمة والاقترار

2 Praise be to God Who hath made this world a manifest book and a mighty volume, and hath inscribed therein that which ordaineth its change and passing away, its turmoil and transformation and extinction. Blessed are they whom its conditions and manifestations and colors and ornaments and bounties have not prevented. And peace and blessings be upon Him Who was the cause of its appearance and the reason for its emergence and ascendancy and exaltation, and upon His family and companions through whom the banner of good was raised and the standard of evil was brought low, and through whom appeared what God desired, and upon those who followed them in spirit and fragrance and through whom was established what the All-Merciful had ordained.

2 الحمد لله الذي جعل الدنيا كتاباً مبيناً و دفترًا متيناً و رقم فيه ما يحكم على تغييرها و فنائها و اضطرابها و انتقالها و زوالها طوبى للذين ما منعهم شئوناتها و ظهوراتها و ألوانها و زخرفها و آلائها و الصلوة و السلام على من كان علة لظهورها و سببا لبروزها و علوها و سموها و على آله و صحبه الذين بهم ارتفعت راية المعروف و نكس علم المنكر و ظهر ما اراده الله و على الذين اتبعوهم بالروح و الرّيحان و بهم ثبت ما حكم به الرحمن و بعد

3 My spirit be a sacrifice for your remembrance! The servant hath attained to hearing the cooing of the doves of your love in the gardens of wisdom and utterance, and hath recognized thereby your loftiness and acceptance and steadfastness and your being known among the religions. We beseech God to aid you in achieving every good thing ordained in His Manifest Book.

3 روى لذكركم الفداء قد فاز الخادم باصغاء تغرّدات حمامات حبكم في بساتين الحكمة و البيان و عرفت منها علوكم و اقبالكم و استقامتكم و معروفكم بين الأديان نسل الله ان يوفقكم على كل خير كان في كتابه المبين

4 When I recognized and read it, I presented it before the Master, may our spirits be a sacrifice for Him. He said: O thou who art assured of God and His sovereignty! The attending servant hath presented what was in thy letter. We beseech God to raise through thee the banner of divine knowledge throughout

4 فلما عرفت و قرأت عرضت لدى المولى قال ارواحنا فداه يا ايها الموقن بالله و سلطانه قد حضر العبد الحاضر و عرض ما في كتابك نسل الله ان يرفع بك راية العرفان في الامكان انه هو العزيز المتان السلام عليك و على ابنك الحسين و على

all possibility. He is the Mighty, the Bestower. Peace be upon thee and upon thy son Husayn and upon the Light who was with me at all times. We beseech God, exalted be He, to preserve him and strengthen him and preserve thee and those with thee. He is the Powerful, the All-Knowing, the All-Wise.

الضياء الذي كان معي في الليالي والأيام نسئل
الله تعالى ان يحفظه ويؤيده ويحفظك ومن
معك انه هو المقتدر العليم الحكيم انتهى

- 5 Although the reply was delayed for a long period, yet O beloved of my heart, the occupation reached such a state that in mentioning it there is no mention of times and opportunity and mention of time and the like. And we thank God for having aided His servant at this time in presenting the reply to His loved ones in Iraq which you had sent before, and I beseech Him, exalted be He, to ordain for them and for us that which will draw us near and benefit us in every world of His worlds. Verily He is the Hearer, the Answerer, and He is the Watchful, the Near.

5 ولو انّ الجواب تعوّق في برهة طويلة ولكن يا
محبوب قوّادي انّ الشغل بلغ الى مقام عدم عند
ذكره ذكر الأوقات والفرصة وذكر الزمان وامثاله
ونشكر الله بما آيد عبده في هذا الحين بعرض
جواب احبائه في العراق الذي ارسلتموه من قبل
واسئله تعالى بأن يقدر لهم ولنا ما يقربنا وينفعنا
في كلّ عالم من عوالمه انه هو السامع المجيب وهو
الرقيب القريب

- 6 The servant conveyeth greetings to the friends of God there and beseecheth for them divine confirmation in all conditions. Verily He is the Helper in the beginning and the end. Peace and praise be upon your honor and upon those who are with you and who love you for the sake of God, the Lord of the worlds.

6 والخدام يسلم على اولياء الله هناك ويسئل لهم
التوفيق في كلّ الأحوال انه هو المؤيد في المبدء
والمآل السلام والثناء على حضرتكم وعلى من
معكم ويحبكم لوجه الله رب العالمين

- 7 The servant, on 4 Muharram al-Haram 1303

7 خادم في ٤ محرم الحرام سنة ١٣٠٣

BLIB_Or15731.198

BH05597

To: Aqa Siyyid Abdullah, in Mim

Date: 1303-01-04 [1885-Oct-13]

- 1 In My Name, the All-Subduing over all names
- 2 O 'Abdu'llah! Thou art remembered by the Wronged One, through Whom the eyes of grandeur have shed tears, and the Concourse on High have lamented, and the Prophets and Messengers have cried out. We arose to promote the Cause in the earliest days with such arising that the limbs of every established one trembled, and the heart of every powerful one was troubled, and the feet of the divines and theologians who denied Him in Whom they had believed did slip - nay, they comprehend not. They worship vain imaginings while thinking themselves to be the people of unity. Nay, by My Self, the All-Subduing over what was and what shall be! Through

1 بسمي المهيمن على الأسماء

2 يا عبدالله يذكر المظلوم الذي ورد عليه ما
ذرفت به عيون العظمة وناح الملاء الأعلى و
صاح النبيون والمرسلون قد قمنا على الأمر في
أول الأيام بقيام ارتعدت به فرائص كلّ قائم و
اضطرب قوّاد كلّ مقتدر وزلت اقدام العلماء
والفقهاء الذين كفروا بالذي آمنوا الا انهم
لا يعرفون يعبدون الأوهام ويظنون انهم اهل
التوحيد لا ونفسي المهيمنة على ما كان وما
يكون باعراضهم اعرض كلّ معرض وقام كلّ

their turning away every denier turned away and every oppressor arose. To this testify honored servants whom neither the might of tyrants, nor the ascendancy of Pharaohs, nor armies and hosts could frighten. Thus have the rains of proof showered from the heaven of utterance. Blessed is he who hath witnessed and attained, and woe unto every heedless and veiled one.

- 3 We counsel thee and those who have believed to show forth the greatest steadfastness in this Cause whereby faces have been illumined. When thou dost inhale the fragrance of utterance from the Pen of the Most Merciful, arise and say: "Praise be unto Thee, O Lord of Names and Creator of heaven, for having remembered me while I was in the prison of the enemies. I testify that Thou art the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the All-Subduing, the Self-Subsisting."

ظالم يشهد بذلك عباد مكرمون الذين ما خوفتهم
سطوة الجبارة ولا شوكة الفراعنة ولا الصفوف
والجنود كذلك هطلت من سماء البيان امطار
البرهان طوبى لمن شهد و فاز و ويل لكل غافل
محجوب

3 انا نوصيك و الذين آمنوا بالاستقامة الكبرى
على هذا الأمر الذي بيضت به الوجوه انك اذا
وجدت عرف البيان من قلم الرحمن قم و قل
لك الحمد يا مولى الأسماء و فاطر السماء بما
ذكرتني اذ كنت في سجن الأعداء اشهد [انك]
انت المقتدر على ما تشاء لا اله الا انت المهيمن
القيوم

AQA6#275 p.269

BH06821

To: Aqa Siyyid Husayn, in Mim

Date: 1303-01-04 [1885-Oct-13]

- 1 In My Name, the Compassionate, the All-Bountiful
- 2 O ye who gaze upon My countenance! There has befallen you what befell the Self of Truth. The heavens wept and the clouds lamented. Know with clear certainty that had the world been worthy, God, exalted be His glory, would never have delivered Himself into the hands of the enemy. To one possessed of insight, all that is witnessed is less than naught and returns to nothingness. Therefore, to those souls who have drunk from the immortal chalice and have been blessed with God's special favors, it holds not the weight of a mustard seed. Be not grieved by what has befallen you. All has been recorded in the Book by the Supreme Pen. Soon shall the heedless behold the recompense of their deeds, and you shall witness your reward with God, the Most High, the Great. Were the idolaters to see what is ordained for them, they would surely lament, and were you to behold your stations, you would soar aloft. Thus has spoken the Tongue of Truth from the Most Exalted Horizon. Blessed is he who has attained, and woe unto the most

1 بسمى المشرق الكريم

2 يا ايها الناظر الى الوجهه وارد شد بر شما آنچه بر
نفس حق وارد شد آسمان گريست و صحاب نوحه
نمود بيقين مبين بدان اگر دنيا قابل البته حق
جل جلاله خود را بدست دشمن نميداد نزد بصير
آنچه مشاهده ميشود اقل من آن بعدم راجع لذا
نزد نفوسيكه از كوثر باقى اشاميده اند و عنايت
مخصوصه الهى فائزند بقدر خردل قدر نداشته
محزون ميباشيد از آنچه بر شما وارد شده كل در
كتاب از قلم اعلى ثبت گشته سوف يرون الغافلون
جزاء اعمالهم و ترون اجرهم عند الله العلى العظيم لو
يرون المشركون ما قدر لهم لينوحون و انتم لو ترون
مقاماتكم لتطيرون هذا ما نطق به لسان الصدق فى
المقام الأعلى طوبى لمن فاز و ويل للأخسرين

lost ones who have deprived themselves of this glorious station.
The glory from God, the Lord of the worlds, be upon you.

الَّذِينَ مَنَعُوا عَنْ هَذَا الْمَقَامِ الْكَرِيمِ الْبَهَاءِ عَلَيْكُمْ مِنْ
لَدَى اللَّهِ [رَبِّ الْعَالَمِينَ]

AQA6#272 p.265

BH07439

To: Muhammad Taqi, in Mim

Date: 1303-01-04 [1885-Oct-13]

1 In My Name, the Supporter, the Mighty, the All-Knowing!

1 بِسْمِ الْمُؤَيَّدِ الْمُقْتَدِرِ الْعَلِيمِ

2 The Hand of God took hold of him and His grace guided him. Blessed is the soul who saw the Path and followed it, such that the opposition of the peoples of the world could not prevent him from turning toward the Straight Path. The Path, in its primary degree and first station, is the Self of God, glorified be His majesty, Who calleth with the most exalted voice between earth and heaven. And in another station it is His ordinances and commandments which are recorded and inscribed in the Book by the Most Exalted Pen.

2 يَدُ اللَّهِ اخَذَتْهُ وَفَضَّلَتْهُ رَاهُ نَمُودِ طُوبَى مِنْهُ
نَفْسِيكَ رَاهُ رَا دِيدَ وَ بَانَ پِيُوسْتِ بِشَانِيكَه مَنَعِ
اهل عالم او را از توجّه بصراط مستقيم بازداشت
صراط در رتبه اوليه و مقام اول نفس حق جلّ
جلاله است الذي بأعلى النداء ينطق بين الأرض
و السماء و در مقامى احكام و اوامر اوست كه
در كتاب از قلم اعلى مذكور و مسطور

3 Praise the Object of all the world's peoples that thou hast attained unto that which the learned of the earth are heedless and veiled from, save whom God willeth. We counsel thee to be steadfast, for thieves and treacherous ones exist who, should they find opportunity, would steal away the pearl of divine love. We beseech Him, exalted be He, to assist thee to preserve it through His Name, the Protector of all who are in the heavens and on earth. Verily He is the Mighty, the Powerful. Praise be to God, the All-Knowing, the All-Informed.

3 حمد كن مقصود عالميانرا كه فائز شدى بآنچه كه
علمای عالم از آن غافل و محتجبند الا من شاء الله
وصيت مينمائيم ترا باستقامت چه كه سارقين و
خائنين موجود اگر فرصت يابند لؤلؤ محبت الهى
را بربايند نسله تعالى بأن يؤيدك على حفظه باسمه
المهيمن على من فى السموات و الأرض انه هو
المقتدر القدير الحمد لله العليم الخبير

AQA6#276 p.270a

BH00324

To: *Haji Muhammad Husayn Tabib, in Baghdad*

Date: 1303-01-15 [1885-Oct-24]

- 1 He is God, exalted be His station, the Grandeur and the Power
هو الله تعالى شأنه العظمة والاقترار
- 2 Praise, sanctified from the comprehension of all created things, befiteth that Eternal Lord Who hath, from time immemorial unto time everlasting, guided through His Most Exalted Word the people of the mortal realm unto the highest horizon. He sent forth the Prophets with clear proofs and evidences, with scriptures, tablets, books and testaments, that the diverse paths of the world might converge into a single path, and the manifold ways of the peoples into one way. And since it was intended from the beginning that the mystery of mysteries be revealed, He made it manifest in the Mirror of the Seal, and He is the Manifestation of the divine names most beautiful and attributes most glorious. With Him ended Prophethood and Messengership. He is the true Baptizer, for He hath cleansed hearts and souls with the waters of divine knowledge. Even as Christ declared, He is the Dawning-Place of the light of unity and the Dayspring of the blessed word "There is none other God but Him." Through Him was raised the pavilion of knowledge and wisdom in the contingent world, and the light of the All-Merciful shone forth from the horizon of the heaven of understanding. Upon Him be God's blessings, peace, mercy and favors, and upon His family and companions who drew their swords in aid of God's Cause, the King of Kings. Through them were the banners of victory raised throughout the lands, and the sun of justice shone forth upon all horizons. Through them were made manifest Paradise and its stations, according to His words, peace be upon Him: "Paradise lieth beneath the shadow of swords." Peace, great and abundant peace be upon Him.
حمد مقدس از عرفان موجودات حضرت
بیزوالی را لایق و سزا که لمیزل و لایزال بکلهء
علیا اهل ناسوت انشاء را بافق اعلی هدایت
فرمود انبیا مبعوث نمود و با حجت و برهان و زیر
و صحف و کتب و الواح فرستاد تا سیلهای
مختلفهء عالم بسبیل واحد منتهی شود و طرق
متعددهء امم بطریق واحد و چون ارادهء ظهور
سرّ از بدء منظور بود در مرآت ختم ظاهر
فرمود و اوست مظهر تجلیات اسماء حسنی و
صفات علیا و باو ختم شد نبوت و رسالت
اوست صاحب تعمید حقیقی چه که از ماء
عرفان الهی افتده و قلوب را طاهر فرمود چنانچه
حضرت بروح هیاکل اوست مطلع ظهور نور
توحید و مشرق کلهء مبارکهء لا اله الا هو
به رفعت سراق العلم و الحکمة فی الامکان
و سطع نور الرحمن من افق سماء العرفان علیه
صلوة الله و سلامه و رحمته و الطافه و علی آله و
اصحابه الذین سلّوا السیوف لنصرة امر الله مالک
الملوک بهم رفعت رایات النصر فی الأطراف
و اشرفت شمس الانصاف فی الآفاق و بهم
ظهرت الجنة و مقاماتها بقوله ص الجنة تحت
ظلال السیوف و سلّم تسلیما کبیرا کبیرا
- 3 And further: thy noble letters arrived repeatedly, and all were received. Each appeared as a garden adorned with the flowers and blossoms of mention and utterance, its trees speaking in praise and glorification of God, its fruits manifest to those of humility and lowliness. For in truth every letter thereof bore the fragrance of divine love, and every word thereof indicated steadfastness in service to the eternal Purpose. O beloved of my heart and physician of my soul! Love is that which openeth the sealed doors and showeth the path of nearness and reunion. If I say it is light, this is the truth without doubt, for through it do lovers attain unto the lights of nearness to the All-Merciful
و بعد دستخطهای عالی مکرر رسید و همه رسید و
هر کدام بمنابۀ بستان مشاهده شد دارای اوراد
و ازهار ذکر و بیان اشجارش به نعت و ثنای حق
ناطق و انمارش لأهل الخشوع و الخشوع بارز چه
که هر حرفی از آن فی الحقیقه دارای عرف محبت
الهی بود و هر کلهء آن مدلّ بر قیام بر خدمت
امر مقصود ابدی یا محبوب فؤادی و طیب قلبی
محبت است که باهای بسته را میگشاید و سبیل
قرب و وصال را مینماید اگر بگویم نور است
حق لا ریب فیه چه که باو عاشقان یمن جانان

Lord. And if I say it is fire, this too is true, for it consumeth the moisture of lethargy and manifesteth the reality of heat. Glory be to God! Its might hath seized and conquered the hearts of kings, and bound the heroes of the world in chains. Whatever is said of it is but a drop from this ocean. Pens are powerless to describe it, let alone to describe its Creator. Glorified, glorified be He from being mentioned by my tongue or pen, or by the tongues and pens of the world and its peoples. I seek forgiveness before me and before all, and I turn unto Him in repentance. Verily, He is the Ever-Forgiving, the Merciful.

بانوار قرب حضرت رحمن فائز میشوند و اگر بگویم ناراست آنهاست صدق است چه که رطوبت کسالت را جذب مینماید و حقیقت حرارت را اظهار میدارد سبحان الله سطوتش افتده شاهان را اخذ نموده و مستخر کرده و ابطال عالم را بزنجیر بسته هرچه گفته شود قطره ایست از این دریا قلبها از وصف او عاجز تا چه رسد بوصف موجد او سبحانه سبحانه من ان یذکر بلسانی او قلبی او بالسن العالم و اقلام الأمم استغفر من قبلی و قبل الكل و اتوب الیه انه هو التواب الرحیم

- 4 In truth, what shall I say - where was I and where have I fallen? My intention was to seek pardon from that Beloved One for the delay in response. That did not come to pass, and this transpired instead. The command is in His hands - He doeth whatsoever He willeth and ordaineth as He pleaseth. I swear by the peerless God, the All-Knowing, that the delay was not due to neglect, but rather stemmed from wisdom. For they have said that people are heedless and unaware of the purpose. Should a word be dispatched to those parts and be spread abroad, they would interpret and explain it according to their own vain desires. For most of the servants have been and continue to be vessels of ignorance and corruption, ever waiting to invalidate truth or to clothe falsehood in the garment of truth. Even as the divines of Iran from the inception of Islam until now maintain that the Promised One dwells in Jabulqa and Jabulsa, and whosoever speaks otherwise, they pronounce his death sentence and mock the Sunnis, since those souls do not cling to such invented fancies but rather affirm and proclaim His birth. One is perplexed - nay, the world is perplexed - that from the earliest days until now, among all the divines who have come and gone, not one has been aware of the truth. Indeed, it is cause for amazement. We beseech God not to deprive these servants of the ocean of true knowledge. Given such profound ignorance, what can be said? What can the tongue utter and the pen record?

4 باری چه عرض کنم کجا بودم و کجا افتادم اراده آن بود که از آنجبوب معذرت بخواهم از تأخیر جواب آن نشد و این شد الأمر بیده یفعل ما یشاء و یحکم ما یرید باری بیگا خداوند عالم دانا که تأخیر از اهمال نبوده بلکه نظر بحکمت بوده چه که فرمودند ناس غافلند و از مقصود آگاه نه اگر کلمه ای ارسال شود در آنجهات و انتشار یابد او را بهوای نفس خود تعبیر و تفسیر مینمایند چه که اکثری از عباد اوعیه های جهل و فساد بوده و هستند و لازال مترصدند که حقی را باطل نمایند و یا باطلی را بلباس حق درآرند چنانچه علمای ایران از صدر اسلام تا حین قاتل بر اینند که قائم در جابلقا و جابلسا موجود و حاضرند و هر نفسی بغیر این تکلم نمود بر قتلش فتوا دادند و بر اهل سنت و جماعت استهزا مینمودند چه که آن نفوس باین اوهامات مجعوله متمسک نه و بتولد آنحضرت قاتل و ناطق انسان متحیر بل عالم متحیر که از اول ایام تا حین این علما که آمدند و رفتند یکفریر حقیقت آگاه نه فی الحقیقه جای حیرتست از حق میطلبیم این عباد را از بحر علم حقیقی محروم نفرماید با این جهل عظیم جهلا چه میتوان گفت لسان چه بگوید و قلم چه تحریر نماید انتی

- 5 This lowly one is immersed in the ocean of wonderment, for it is observed that the people of the Bayan too have become occupied with the same vain imaginings, whereas today all Islam should hold fast to a single word - that is, the blessed word "There is none other God but Him" - and strive to protect God's religion and God's law from enemies. They have devoted all their energy to depriving these servants of all rights. The body of Islam lies exposed while the beasts of the world snatch and carry away its limbs and members piece by piece. The eye

5 اینفانی در بحر حیرت مستغرق چه که مشاهده میشود که اهل بیان هم بهمان اوهامات مشغول شده اند و حال آنکه باید امروز جمیع اسلام بکلمه واحد متمسک شوند یعنی کلمه مبارکه لا اله الا هو و در صدد آن باشند که مذهب الله و شریعة الله را از اعدا حفظ نمایند جمیع همّت را بر آن گماشته اند که این عباد را از جمیع حقوق

of justice weeps and the form of equity laments. Whatever befalls them, they say nothing, yet when true believers, who after God's grace are adorned and illumined by the lights of unity, speak a word of counsel or show a path of protection, all rise up in rejection and protest. Such is the condition of the heedless ones. However, I beseech God, exalted be His glory, to unite all Islam through His conquering might and overwhelming power, and to aid them to act according to what He has revealed in the Book. He is the Powerful, the Mighty.

محروم و ممنوع کنند هیکل اسلام در وسط مانده و سببهای عالم در هر حین عضوی از اعضا و جزئی از اجزایش را میربایند و میربند چشم انصاف میگیرند و هیکل عدل نوحه مینماید آنچه وارد شود حرفی ندارند و لکن موحدین حقیقی بعد از فضل الهی بانوار توحید مزین و منورند اگر کلمه نصیحتی بگویند و یا سبیل حفظی بنمایند کل بر اعراض و اعتراض برخیزند اینست شأن غافلین و لکن از حق جل جلاله میطلبم جمیع اسلام را بقوه غالبه و قدرت قاهره متحد فرماید و بر عمل بما انزله فی الکتاب مؤید نماید اوست قادر و توانا

6 After observing and examining the noble letters, proceeding to the station, the details were presented before Him, and He said:

6 بعد از مشاهده و ملاحظه دستخطهای عالی قصد مقام نموده تفصیل امام وجه عرض شد فرمودند

7 O Physician! Upon thee be My salutation and My bounty! We beseech the True One that He withhold not the world from the light of the Sun of Love, and deprive it not from the ocean of knowledge and wisdom. The world hath been encompassed by the smoke of heedlessness and seized by the dust of ignorance, to such extent that eyes are prevented and ears deprived, save whom God willeth. Today all must, with utmost lowliness and supplication, beseech the Self-Sufficient for the victory of His manifest Faith. The lamp of understanding hath been surrounded by tempestuous winds, and the horizon of the Sun of Justice hath been seized by dark clouds. We beseech Him to preserve the former in the glass of wisdom, and to remove the latter from the horizon.

7 یا طیب علیک سلامی و عنایتی از حق میطلبیم عالم را از انوار آفتاب محبت منع نفرماید و از بحر علم و حکمت محروم نسازد عالم را دخان غفلت احاطه نموده و غبار جهل اخذ کرده بشأنیکه ابصار ممنوع و آذان محروم مانده اند الا من شاء الله امروز باید کل بکمال عجز و ابتهال از غنی متعال نصرت دین مبین را طلب نمایند سراج عرفان را اریاح عاصفه احاطه کرده و افق آفتاب عدل را سحاب تیره اخذ نموده از حق میطلبیم او را بزجاج حکمت حفظ فرماید و این را از افق بردارد

8 This Wronged One's counsel is that all associate with the servants of God in the utmost spirit of joy and fragrance. Every time hath its command, and every season its requirement. Noah did say "Leave not upon the earth any dweller from among the unbelievers," while the Spirit (Christ) said "If Thou punish them, they are Thy servants, and if Thou forgive them, verily Thou art the Mighty, the Wise."

8 وصیت اینمظلوم آنکه کل بکمال روح و ریحان با عباد الهی معاشرت نمایند هر وقتی را حکمی و هر هنگام را اقتضائی حضرت نوح لا تذر علی الأرض من الکافرین دیاراً عرض نموده و حضرت روح ان تعذبهم فانهم عبادک وان تغفر لهم فانک انت العزيز الحكيم

9 At one time in the world of dreams, I attained the presence of the Messenger of God [Muhammad] - may the spirit of all else be sacrificed for Him. Words were revealed from that Dawning-Place of the Divine Book, and utterances shone forth from that Ocean of Divine Wisdom. During His utterance He said: "Formerly I declared 'Paradise is beneath the shadow of swords,' but in these days were I manifest I would say 'Paradise is beneath the shade of the Tree of Unity and Mercy.'" After hearing this most exalted blessed Word, I said: "May the spirit of

9 در وقتی از اوقات در عالم رؤیا خدمت حضرت رسول روح ما سواه فداه رسیدم کلماتی از آنمطلع کتاب الهی ظاهر و بیاناتی از آن بحر حکمت ربانی باهر و در اثنای بیان فرمودند از قبل فرمودم الجنة تحت ظلال السیوف و لکن این ایام اگر ظاهر بودم میفرمودم الجنة تحت ظلال سدره الألفه و الرحمة بعد از اصغاء اینکلمه مبارکه

the world be sacrificed for Thy loving-kindness, for Thy bounty, for Thy mercy!" Thereafter there flowed from the Ocean of Utterance that which no pen hath the station to express, nor ink the position to reveal. When I arose from sleep, for a time I found myself in such joy as cannot be described. That which was witnessed and heard transcendeth the understanding of the servants. We beseech God to confirm all and cause them to attain the Most Exalted Station, which is the station of knowing Him, that all may acknowledge the sanctification of His Essence from likeness and the exaltation of His Self from similitude. True acknowledgment is achieved and established when they act according to that which hath been revealed in the Book from the Supreme Pen.

علیا عرض نمودم روح العالم لشفقتک الفداء و لعنایتک الفداء و لرحمتک الفداء بعد از بحر بیان جاری شد آنچه که از برای قلم شأن واسطه اظهار نه و از برای مداد مقام ابراز نه و چون از خواب برخاستم مدتی خود را مسرور مشاهده نمودم بشأنی که بوصف نیاید آنچه مشاهده شد و اصغرا گشت فوق مراتب عرفان عباد است از حق میطلبیم کل را تأیید فرماید و بمقام اعلی که مقام عرفان نفس اوست فائز نماید تا کل بتقدیس ذاته عن المثلّیه و تنزیه نفسه عن الشّبیّه اعتراف نمایند و اعتراف حقیقی در وقتی حاصل و ثابت که عامل شوند بآنچه در کتاب از قلم اعلی نازل شده انتهی

- 10 That Beloved One and this servant and the people of unity must all take refuge in God from the evil of those who are veiled by the Bayan, who mislead and train the servants exactly as the Shi'ih did. Glory be to God! Until now they have not realized what Day this is and what the Manifestation is. They drink from the spring of fancy yet count themselves among the people of certitude. They walk in the wilderness of conjecture yet consider themselves companions of assurance and conviction. God forbid that a party like the previous one, namely the Shi'ih, should appear in the world. Reflect upon the deeds of those oppressive souls - what they claimed and what they did, what they said and what they practiced.

10 آنحبيب و اينعبد و اهل توحيد كل بايد پناه بریم بخدا از شرّ محتجين بيان که بعينه عباد را بمثابه شيعه اغوا مينمايند و تربيت ميکنند سبحان الله تا حين آگاه نشده اند يوم چه يوم است و ظهور چه از چشمه اوهام مينوشند و خود را اهل يقين ميشمرند در باديه های ظنون سالکند و خود را اصحاب ايقان و اطمینان ميدانند خدا نکند مثل حزب قبل يعنی شيعه در عالم احداث شود در اعمال آن نفوس ظالمه تفکر فرمائيد چه را مدعی بودند و چه کردند قول چه و عمل چه

- 11 At this moment I was summoned to the Most Exalted Summit, and after attaining the presence, the Tongue of Grandeur spoke these words - exalted be His glory: "O servant in attendance! Write to the Physician - upon him be My salutation - For a long time the Supreme Pen hath spoken about the deeds of the previous party. The wisdom in this is that later souls might become aware and informed, that perchance they might not be afflicted with previous vain imaginings. The deniers of the Bayan are occupied with the same vain imaginings. By My life! Until they pass beyond the gulf of fancy they will not enter the ocean of certitude, and until they traverse the path of names they will not attain to the lights of the Sun of inner meanings. This is the truth, there is no doubt therein."

11 در این حين بذروه علیا احضارم فرمودند و بعد از حضور لسان قدم باینکه ناطق قوله جلّ جلاله یا عبد حاضر بنویس بجانب طبیب علیه سلامی مدتهاست قلم اعلی باعمال حزب قبل ناطق حکمت آن اینکه نفوس بعد آگاه شوند و اطلاع یابند که شاید باوهامات قبل مبتلا نشوند و معرضین بیان بهمان اوهامات مشغولند لعمرالله تا از خلیج اوهام نگذرند بحریقین وارد نشوند و تا از صراط اسماء نگذرند بانوار شمس معانی فائز نگردند هذا حق لا ريب فيه انتهی

- 12 We beseech God to grant sight. The veils have been rent asunder by the finger of power, and it is hoped that the people of the Crimson Ark will not be afflicted with the idle fancies and vain imaginings of the past, nor will they defile their hearts and minds with the worthless utterances of this one and that. They had sent a copy of the letter written to Husayn, known

12 از خدا میطلبیم بصر عطا فرماید باصبع اقتدار جیات خرق شده و امید هست اهل سفینه حمرا به ظنون و اوهامات قبل مبتلا نشوند قلوب و افئده را باقوال سخیفه این و آن نیالایند صورت مکتوبیکه به حسین معروف به سوخته نوشته ارسال فرموده بودند سبحان الله چه ترقی کرده

as Sukhte. Glory be to God! How he has advanced! He has become an emigrant and has learned from the white bankers. What that beloved one has seen is but a drop from his ocean of nonsense. It would be well for him to send such writings far and wide. Ask ye God to bestow upon the eyes of the people of the world a subtle light. This servant hath seen many things and hath much in his possession, yet I pray and beseech all the friends to guide those veiled souls and remove from the world the foul odor of ignorance, folly, rancor and hatred. He is the Powerful, the Mighty.

- 13 If you inquire about the news of this land, praise be to God, all are well. For some time now the twin luminaries of the heaven of grace, namely His Holiness Aqa Mirza Diya'u'llah and His Holiness Aqa Mirza Badi'u'llah - may my spirit be sacrificed for their coming - and the people of the pavilion of purity have gone to Beirut and will return in a few days. The pilgrims to the House of God have been many this year, praise be to God, and have attained His presence. I beseech God not to deprive anyone and to aid and assist all to achieve that which He loves and is pleased with. Verily, He is the Hearing, the Responding One.

- 14 Mention was made of the friends of that land. After this matter was presented before the Master, He said: Convey greetings to all from the Wronged One. Verily We remember them as We have remembered them before, and We beseech God to protect them from the evil of every oppressor and to guard them with the hosts of the seen and the unseen, to aid them to act according to what is in His Book and to draw them near to Him in all conditions. Goodly deeds and praiseworthy conduct are God's ladder among His creation. Through these every soul can ascend to the ultimate goal and the highest summit. Blessed is he who attains unto them, and woe unto him who neglects them. They must associate with all with fragrance and spirituality, with love and affection.

- 15 Love is the light of God among His creation - through it every light appears and the world is illumined by it. It is the cause of creation and its manifestation, as spoken by the Almighty: "I was a hidden treasure and loved to be known, therefore I created creation that I might be known." Hold fast, O friends of God, to love and affection, to kindness and unity. Your station is above all stations and your conditions above all conditions, for you are the people of unity and the companions of detachment. Ask ye God, your Lord and the Lord of all who are in the heavens and the earth, to protect you from the slings of the ungodly and the swords of the infidels, and to assist you against His enemies through His grace and bounty. Verily, He

مهاجر شده بانک‌بازان سفید آموختند آنچه بنظر آنحبيب رسيد قطره‌ايست از دريای مهمل او بسيار خوبست از اين نوشتجات باطراف بفرستد از خدا بخواهيد يك نور لطيفي بابصار اهل عالم عطا فرمايد باري اينعبد چيزها ديده و چيزها نزدش موجود ولكن دعا ميكنم و از جميع اوليا مدد ميطلبم كه آن نفوس محتجبه را هم هدايت فرمايد و رايحه منتهه جهل و ناداني و ضعيفه و بغضا را از عالم بردارد اوست مقتدر و توانا

- 13 اگر از اخبارات اين ارض جويا باشند الحمد لله جميع سالم چنديست نرين سماء فضل يعني حضرت آقا ميرزا ضياءالله و حضرت آقا ميرزا بديع الله روي لقدومهما الفداء و اهل سرادق عصمت به بيروت تشريف برده‌اند و چند يوم بعد تشريف مي‌آورند زوار بيت الله اين سنه الحمد لله بسيار بوده‌اند و فائز شده‌اند از حق ميطلبم نفسي را محروم نفرمايد و جميع را بما يحبه و يرضاه مؤيد و موفق نمايد انه هو السميع الجيب

- 14 ذكر احبائي آن ارض را فرموده بودند بعد از عرض اينفقره لدی المولى فرمودند كل را از قبل مظلوم سلام برسان انا نذكرهم كما ذكرناهم و نسل الله بان يحفظهم من شر كل ظالم و يحرسهم بجنود الغيب و الشهاده و يؤيدهم على العمل بما فى كتابه و يقرهم اليه في كل الأحوال الأعمال الطيبه و الأخلاق المرضيه مرقاة الله بين خلقه بها يرتقى كل نفس الى الغاية القصوى و الذروة العليا طوبى لمن فاز بها و ويل لمن غفل عنها لهم ان يعاشروا مع العباد بالروح و الریحان و بالحبّة و الوداد

- 15 انّ الحبة نور الله بين خلقه بها يظهر كل نور و يستضي منه العالم و انها علة الخلق و ظهوره بقوله تعالى كنت كنزاً مخفياً فاحببت ان اعرف تفلقت الخلق لكي اعرف تمسكوا يا اولياء الله بالحبّة و الوداد و الشفقة و الاتحاد مقامكم فوق المقامات و شئونكم فوق الشئون لأنكم اهل التوحيد و اصحاب التجريد فاسئلوا الله ربكم و رب من فى السموات و الأرض ان يحفظكم من مدافع المشركين و سيوف الملحدين و ينصركم على اعدائه بجوده و كرمه انه هو اقدر الأقدارين و اكرم الأكرمين

is the most powerful of the powerful and the most generous of the generous. Praise be to God Who is the Goal of the mystics and the Almighty over all who are in the heavens and the earth. End.

الحمد لله اذ هو مقصود العارفين والمقتدر على من
في السموات والأرضين

- 16 This evanescent one beseeches and implores God, exalted be His glory, to assist His friends to preserve the pearls of His love and that which will calm the fire of hatred in the world of creation.

16 انتهى از حقّ جلّ جلاله اینفانی سائل و آمل
دوستان خود را مؤید فرماید بر حفظ لآلی محبت
خود و به ما یسکن به نار البغضاء فی ناسوت
الانشاء

- 17 As for the matter of the House, some time ago His Holiness A. and H., upon him be the Most Glorious Beauty of God, wrote to this servant that the honorable physician, upon him be God's peace and loving-kindness, had requested a power of attorney. This servant presented this before His presence and He said:

17 و اما در باره بیت چندی قبل حضرت الف
و حا علیه بهاء الله الاهی باینعید مرقوم داشتند
که جناب طبیب علیه سلام الله و عنایت
و کالت نامه خواسته اند اینعید تلقاء وجه معروض
داشت فرمودند

- 18 Half of the sum remains, therefore We did not wish to issue any decree in this regard. Half of the sum has reached them and We await the remainder, after which whatever is commanded will be beloved. God is witness and testament that We do not wish any harm to befall anyone, therefore the matter remains pending. We know not what the honored physician, upon him be peace, hath done. In any case, We beseech God to soon provide the means whereby this sum may be paid.

18 نصف وجه باقی است لذا دوست نداشتیم حکمی
در این باره جاری نمائیم نصف وجه بایشان
رسیده منتظریم باقی هم برسد بعد آنچه امر شود
محبوبست حق شاهد و گواهیست که نمیخواهیم
ضرری بر احدی وارد آید لذا امر معوق مانده
نمیدانیم جناب طبیب علیه سلامی چه کرده اند
در هر حال از حقّ میطلبیم بزودی اسبابی فراهم
آورد که این وجه داده شود انتهى

- 19 This evanescent servant continually beseecheth and imploreth for the exaltation, sublimity, glory and elevation of that beloved one. Were it not for the unwise actions of the friends, I would have caused much trouble. Praise be to God, that beloved one is remembered in most times. All the friends and pilgrims send their greetings and praise, and this servant conveyeth greetings and praise to each of the friends in that land. That land and those regions have ever been and continue to be before Our sight. For each one I seek divine confirmation that they may be assisted in that which will cause the exaltation of the Cause and may be strengthened with such steadfastness as is the mightiest foundation. Verily He will assist them through His grace, and He is the Mighty, the Powerful.

19 در جمیع احوال اینعید فانی علوّ و سموّ و عزّت
و رفعت آتجوب را سائل و آمل است و اگر
بیحکمتیهای دوستان نبود بسیار زحمت میدادم
لله الحمد در اکثر احوال آتجوب مذکورند جمیع
دوستان و طائفین سلام میرسانند و ثنا میگویند
و اینعید خدمت هر یک از دوستان آن ارض
سلام و ثنا میرسانند آن ارض و آنجهات لازال
در نظر بوده و هست از برای هر یک تأیید
میطلبم که موفق شوند بر آنچه سبب ارتفاع امر
است و مؤید گردند بر استقامتیکه اس اعظم
است انه یؤیدهم فضلاً من عنده و هو القوی
القدير

- 20 At this moment, having approached the Sacred Threshold, the Lord spoke thus: "We send greetings from this station to the physician, upon him be My glory, and to the leaf who is with him, and to his son who hath been mentioned before and after in the presence of the Wronged One, and to the believers and the sincere ones. Praise be to God, the Lord of the worlds."

20 در این حین قصد مقام نموده تلقاء وجه حاضر
قال المولى انا نسلم من هذا المقام على الطبيب عليه
بهاى وعلى الورقة التى معه وعلى ابنه الذى كان
مذكوراً لدى المظلوم من قبل و من بعد و على
الموحدين و المخلصين الحمد لله رب العالمين انتهى

- 21 This servant also conveyeth greetings to the honored leaf and to the son, upon them both be the glory of God, and beseecheth God to ordain for them the good of this world and the next. Peace, praise, remembrance and glory be upon thee and upon those who have acknowledged and recognized the Word that there is none other God but Him, the All-Knowing, the All-Wise.

21 این عبد هم خدمت مخدّره ورقه و جناب ابن علیهما
۶۶۹ [بهاء الله] سلام عرض مینماید و از حق
میطلبد مقدّر فرماید از برای ایشان خیر دنیا و
آخرت را السلام و الثناء و الذکر و البهاء علی
حضرتک و علی الذین اقرؤا و اعترفوا بکلمه انه لا
اله الا هو العليم الحکیم

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BH01022

To: Mirza Abdullah Falah from Sad, in Baghdad

Date: 1303-01-15 [1885-Oct-24]

- 1 He is God - exalted be His glory and power!
- 2 Today the hands of God's loved ones are raised to the heaven of the bounty of the Bestower of gifts, beseeching relief and joy, and imploring victory for the Manifest Religion. They cling to the cord of grace and hold fast to the hem of generosity. The enemies of the Faith have surrounded the mighty and impregnable fortress. From every direction the idolaters have risen to extinguish the Muhammadan light and Ahmadi character. The tempests of misbelief and the storms of infidelity have nearly extinguished the light of divine unity. O people of the world! Arise and with perfect humility, submission and lowliness beseech the Self-Sufficient Lord for assistance, that perchance something may remain. Each soul is occupied with his own fancy and strives in his own affairs. Glory be to God! The signs of the Hour are manifest and the evidences of the resurrection brilliant. The people of the pavilions of glory and the tent of knowledge are all grief-stricken. Eyes are deprived of witnessing and ears forbidden from hearing. The veils of greed and avarice have obscured all, and its fire has consumed the realm of insight. At every moment they sink deeper into the earth, yet remain unaware. As has been and continues to be witnessed, each year the grandeur of God's religion and God's Faith diminishes in the eyes of men due to the oppression of the idolaters and the hatred of the opponents.
- 3 Glory be to Thee, O God of existence, Who art established upon the throne of manifestation! I beseech Thee by the standards of Thy signs and the banners of Thy power, and by those whom Thou hast made the dawning-places of Thy revelation

1 هو الله تعالى شأنه العظمة والاقطار

2 امروز ایادی اولیا بسماء عنایت واهب العطایا
مرتفع و از او فرج میطلبند و فرح میخواهند
و نصرت دین مبین را سائل و آملند بحبل کرم
متمسک و بذیل جود متشبثند حصن محکم متین
را اعدای دین احاطه نموده اند از هر سمتی در
اطفاء نور محمدی و سبیه احمدی (ص) مشرکین
قیام کرده اند نزدیک بآن رسیده که قواصف
شرک و عواصف کفر نور توحید را اطفای نماید
ای اهل عالم ایمان قیام نمائید و بکمال تضرع و
خشوع و خضوع از غنی متعال نصرت طلبید که
شاید بقیه باقی ماند هر نفسی بخيال خود مشغول و
در انجام امور خود جاهد سبحان الله آثار قیامت
ظاهر و ظهورات ساعه باهر اهل قیاب مجد و
خباء علم کل محزون ابصار از مشاهده محروم و
آذان از استماع ممنوع حجاب حرص و آز کل را
محجوب نموده و نارش عالم بینائی را بر هم زده
هر حین بزمین فرو میروند و شاعر نیستند چنانچه
مشاهده شده و میشود که در هر سنه دین الله
و مذهب الله از ظلم مشرکین و بغضای معاندین
عظمتش در نظرها کم میشود

3 سبحانک یا اله الوجود و المستوی علی عرش
الظهور اسئلک برایات آیاتک و اعلام اقتدارک
و بالذین جعلتهم مهابط وحیک و مظاهر امرک

and the manifestations of Thy Cause and the daysprings of Thy most beautiful names, to protect Thy servants through Thy power which hath conquered all things and Thy might which hath encompassed the earth and heaven. O my Lord! Thou seest the believers beneath the claws of the ungodly. I beseech Thee by the light whereby Thou didst deliver Noah and his companions, and didst make the fire cool for Thy Friend despite his enemies, and whereby Thou didst manifest Thy straight path and make it the herald of Thy mighty News, to deliver them through Thy grace and bounty. Then have mercy upon them through Thy providence which hath encompassed all created things and Thy mercy which hath preceded all existing things. Then ordain for them what beseemeth Thy generosity. Verily, Thou art the Giver, the Powerful, the Mighty, the Bountiful.

و مطالع اسمائک الحسنى بأن تحفظ عبادک
بقدرتک التي غلبت الأشياء و بقوتک التي
احاطت الأرض و السماء ای رب ترى
الموحدين تحت محالب المشركين اسئلك بنور
الذي به نجت النوح واصحابه وجعلت النار برداً
لخليک رغماً لأعدائه و به اظهرت صراطک
المستقيم و جعلته مبشراً لنباک العظيم بأن
تحصهم بجودک و فضلک ثم ارحمهم بعنايتک
التي احاطت الکائنات و برحمتک التي سبقت
الموجودات ثم اكتب لهم ما ينبغي لجودک
انک انت المعطي المقتدر العزيز الکريم

4 Thereafter, the letter of that honored one was a source of joy and gladness, for it was adorned with praise and glorification of the One True God. After its reading and perusal, we proceeded to the Divine Court where it was presented. He said: O servant of God! The world craves for reformation and the homes of hearts need repair. These matters have ever been and are dependent upon the hands of justice. Now, through the tyranny of the oppressors, the hands of justice are bound with strong and mighty cords. To loose them is the work of the right hand of power.

4 و بعد نامه آنجناب مطلع سرور و ابتهاج بود
چه که مزین بود بوصف و ثناء خداوند یگا
بعد از قرائت و مشاهده قصد مقام نموده لدى
المولى عرض شد فرمودند یا عبدالله عالم اصلاح
میطلبد و بیوت قلوب تعمیر میخواهد این امور
معلق بایادی عدل بوده و هست حال از ظلم
ظالمین بایادی عدل بجبل محکم متین بسته شده
گشودن آن کار یمن اقتدار بوده و هست

5 We beseech God—glorified be His majesty—to loose them and remove the clouds from before the face of the sun. O servant of God! Discernment has been taken away; the blind and the seeing, the deaf and the hearing, are deemed equal in the sight of men. Thou hast observed the letter that was sent. By God's life! Astonishment is bewildered at this point. Would that Hussein had been asked what he understood from this and what people understand. By God's life! He should return to his place. If thou wouldst reflect, thou wouldst become aware of the tribulations of this Wronged One. In brief, the vain imaginings of men have reached such a point as transcends description. Ask God not to deprive His servants. The sun of divine wisdom is shining from the horizon of the heaven of knowledge, yet people follow ignorance and fancy. Consider the divines of Iran—what they were and what they did. Their words were praiseworthy but their deeds were like unto Nimrod's. Nay, by God! They have wrought that which neither Nimrod, nor Pharaoh, nor any rejected idolater ever wrought. Those souls were the cause of division and the weakening of God's Law. Furthermore, the people of the Bayan are even more lost than these souls, for despite being aware of their evil deeds, they yet follow in their footsteps.

5 از حق جلّ جلاله میطلبیم او را بگشاید و سخاب
را از وجه آفتاب بردارد یا عبدالله تمیز برداشته
شده اعمی و بینا کر و شنوا نزد عباد در یکمقام
قائم مکتوب مرسله را مشاهده نمودی لعمر الله
حیرت در اینمقام متحیر یکاش به حسین گفته
میشد که تو از این چه ادراک نمودی و مردم
چه ادراک مینمایند لعمر الله ینبغی ان یرجع محله
اگر تفکر ثنائی بر بلایای اینمظلوم مطلع میشوی
باری اوهامات ناسی بمقامی رسیده که از ذکر
خارج است از حق بخواه عباد خود را محروم
نفرماید آفتاب حکمت الهی از افق سماء علم مشرق
و لائح ولكن ناس تابع جهل و وهم در علمای
ایران تفکر نما که چه بودند و چه کردند در اقوال
محمود و در افعال بمثابه نمرد لا والله قد عملوا
ما لا عمله الفرود ولا الفرعون ولا کل مشرک
مردود سبب و علت تفریق آن نفوس و ضعف
شریعة الله از آن نفوس دیگر اهل بیان اخسر از
این نفوس بوده و هستند چه که مع اطلاع بر
سیئات آن نفوس مجدّد بر قدم آن حزب میروند

- 6 We beseech the Most High to protect Us and thee and the company of the believers from their mention, their call, their deeds, their words, their counsels and their admonitions. For years they occupied the pulpits with their preaching, yet they themselves never acted upon a single word of it, as hath become clear and evident.
- 7 Convey My greetings to the friends of that land. We beseech God to aid them all and grant them supreme steadfastness. This evanescent servant also conveys greetings to the gentlemen and friends of that land. I beseech God—glorified be His majesty—to protect them all from the braying and barking of the brayants and barkers.
- 8 Regarding what was written about the Fast, no such news has been heard in this land. The firm command is that all should hold fast to wisdom. This word was ever heard from the blessed tongue and is likewise recorded in the Tablets. Divine wisdom is the protector and helper of the servants. Therefore, all must hold fast and cling to it. As commanded, convey greetings to all the kindred, both sons and others, and give them the glad-tidings of their Lord's favors. God willing, may they ever drink from the cup of bounty and abide at rest beneath the Lote-Tree. We beseech Him to send down upon them His blessings and mercy, for He is the Most Merciful of the merciful ones and the Most Generous of the generous ones.
- 9 This evanescent servant also conveys greetings to each one and begs confirmation and assistance for all, and that which will endure through His remembrance. Verily our Lord, the All-Merciful, is the Hearer, the Answerer. Peace and mercy and glory be upon you and upon those with you and upon those who act according to that which they were commanded in the Book of God, the Lord of the worlds. And praise be to Him, for He is the Goal of all seekers and the Object of worship of all who know Him.
- 10 The servant 15th of Muharram al-Haram, 1303
- 6 نستله تعالى ان يحفظنا و يحفظك و يحفظ معشر الموحدين من ذكرهم و ندائهم و اعمالهم و اقوالهم و نصائحهم و مواعظهم سالها بر منابر يوعظ مشغول و خود حرفی از آن را عامل نبوده اند چنانچه واضح و مبرهن شد
- 7 اولیاء آن ارض را از قبل مظلوم تکبیر برسان از حق میطلبیم کل را مؤید فرماید و باستقامت کبری موفق نماید انتهی این عبد فانیهم خدمت آقایان و دوستان آن ارض سلام عرض مینماید از حق جلّ جلاله سائل و آمل که جمیع را از نهب و نعیق ناهقین و ناعقین حفظ فرماید
- 8 اینکه در باره صوم مرقوم داشتند چنین خبری در این ارض استماع نشده امر محکم آنکه کل بحکمت متمسک باشند لازال اینکله از لسان مبارک استماع شد و هم چنین در الواح مذکور حکمت من عندالله حافظ و معین عباد است لذا کل باید بآن متمسک باشند و بآن متشبث حسب الامر منتسین از ابناء و غیره کل را سلام برسانید و بغایات مولی بشارت دهید انشاءالله کل لازال از کوثر عنایت پیاشامند و در ظل سدره ساکن و مستریح باشند و نسل بآن ینزل علیهم برکه من عنده و رحمة من لدنه و هو ارحم الراحمین و اکرم الأکرمین انتهی
- 9 این عبد فانی هم خدمت هریک سلام میرساند و از برای کل توفیق و تأیید میطلبد و ما بقی به ذکره مسئلت مینماید انّ ربنا الرحمن هو السامع الجیب السلام و الرحمة و البهاء علی جنابکم و علی من معکم و علی الذین عملوا بما امروا به فی کتاب الله رب العالمین و الحمد له اذ هو مقصود القاصدین و معبود العارفین
- 10 خادم فی ۱۵ شهر محرم الحرام سنة ۱۳۰۳

BLIB_Or15717.241

BH00023

Tablet to Varqa I

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

Date: 1303-01-19 [1885-Oct-28]

- 1 All praise, sanctified beyond mention of glorification and exaltation and transcending that plane, befiteth the court of the Desired One Who hath ordained deeds to be the testimony to the truth of words....
 1 حمد مقدّس از ذکر تقدیس و تنزیه و فوق آن
 بساط حضرت مقصودی را لایق و سزااست که
 گواه صدق اقوال اعمال را قرار فرمود ...
- 2 Deeds are as mirrors, wherein that which is hidden in man becometh manifest and evident....
 2 اعمال بمنابّه مرآتست و آنچه در انسان مستور در
 او ظاهر و هویدا ...
- 3 And then, O beloved of my heart, the spiritual hosts of utterance have routed and scattered the ranks of sorrow in praise and glorification of our Lord, the All-Merciful - a rout from which return appeareth most difficult. Well done to his hand and arm! God willing, may the Hand of God assist him, the Eye of God protect him, the Power of God guard him, and the Glance of God aid him in all conditions....
 3 و بعد یا محبوب فؤادی جنود روحانیّه بیان
 در ذکر و ثنای ربنا الرحمن صفوف هموم را
 در شکست و منہزم ساخت انہزامیکہ رجوعش
 بسیار مشکل بنظر میآید آفرین بر دست و بر
 بازو باد انشاءاللہ در جمیع احوال ید اللہ
 مساعد و عین اللہ محافظ و قدرۃ اللہ حارس و
 طرف اللہ معین ...
- 4 Love accomplishes strange and mighty works. Pure intention, pure deeds, the manifestations of detachment and its various aspects – all of these emanate from this source, that is to say, from love, and become manifest, evident and visible.... How many monarchs expressed their longing and desire to be engaged in some service or to be confirmed in some endeavor in this day, even as the late sovereign, His Majesty the Sultan, set aside a treasure in the name of His Holiness the Qa'im – may the spirit of all else but Him be sacrificed for His sake – and not a single coin thereof was spent for the intended purpose. Most monarchs have cherished and continue to cherish such a desire...
 4 محبت کارهای عجیبہ و عظیمہ دارد نیت خالص
 و عمل خالص و ظهورات انقطاع و شئون آن
 کل از این مصدر است یعنی از محبت صادر و
 ظاهر و باهر و مشہود ... چه مقدار از سلاطین
 کہ اظهار شوق و اشتیاق مینمودند کہ در این
 یوم بخندمتی مشغول شوند و یا بامری مؤید چنانچہ
 خاقان مغفور حضرت سلطان در عمارت چشمہ
 کنزی گذاشت باسم حضرت قائم روح ما سواہ
 فداه و یک دینار آن صرف مقصود نشد اکثری
 از سلاطین باین آرزو بوده و هستند ...
- 5 Mention was made of Aqa Mirza Muhammad Khan, upon him be Baha'u'llah. After this was presented in the Most Holy Presence, these manifest verses were revealed specifically for him. His word, mighty is His proof and exalted His praise:
 5 ذکر جناب آقا میرزا محمد خان علیہ بہاء اللہ
 فرمودہ بودند بعد از عرض در ساحت اقدس
 این آیات ینبات مخصوص ایشان نازل قولہ عزّ
 برہانہ و جل ثنائہ
- 6 He is the One Who rules over all names.
 6 هو المہيمن علی الأسماء
- 7 O Muhammad! We beseech God that He may aid thee to be steadfast in His love, in such wise that thou mayest acquire an eternal station in this transient world and remain ablaze with the fire of His love in this cold world. Today the faithful are able to attain a station beyond the reach of the hands of change and safe from the assault of extinction. We beseech God to assist him in all circumstances and enable him to achieve
 7 یا محمد از حقّ میطلبیم ترا تأیید فرماید بر
 استقامت بر حبش بشأیکہ در این دار فانی
 کسب مقام باقی نمائی و در این افسردگی عالم
 بنار حبش مشتعل باشی امروز مقبلین قادرند
 بر کسب مقامیکہ ایادی تغیر از او مقطوع و

that which He has willed. He is the One Whose power cannot be frustrated by worldly conditions, nor can the clamor of the peoples prevent His purpose....

سطوت فنا از او ممنوع از حقّ میطلبیم آنجناب را در جمیع احوال مؤید نماید و بآنچه اراده فرموده موفق فرماید اوست قادریکه شئونات عالم او را منع ننماید و وضوآء امم از مشیتش باز ندارد...

- 8 The heedless, cawing souls have understood this Revelation as they did the previous one. Until now they have not comprehended the Day of God and deceive the helpless people with vain imaginings and mentions of the past. By the life of our Purpose! They have not spoken one word in truth. Moreover, these souls who have chosen to walk in the footsteps of those people - had they understood the Day of God, they would have buried mention of guardian, successor and the like in the dust of oblivion. Until now they have not understood. Their gates - namely the four gates - became the cause of misguidance. Had those false words not appeared from those dawning-places of falsehood, the Point of Being - may our spirits be sacrificed for Him - would not have been martyred. The Shi'ih party counted themselves the greatest of all parties and most learned of all through their affirmation of successorship. Later it became clear that the Jews were and are higher and more excellent than that people, for the Shi'ih party and their divines issued the decree to kill the Lord of the world, while the children of Abraham and inheritors of Moses in the lands of Ha and Mim and certain other regions attained to faith and certitude. Now again the cawing ones have clung to that same device and with those same mentions deceive some of the friends....

8 نفوس ناعقه غافله اینظهور را هم مثل قبل فهمیده اند الی حین یوم الله را ادراک ننموده اند و ناس بیچاره را باوهامات و اذکارهای قبل فریب میدهند لعمر مقصودنا یک کلمه بصدق تکلم ننموده اند دیگر این نفوس که اراده نموده اند بر قدم آن نفوس مشی کنند اگر یوم الله را ادراک نموده بودند ذکر ولی و وصی و امثال آنرا در تراب نسیان دفن مینمودند الی حین ادراک ننموده اند ابوابشان یعنی ابواب اربعه سبب و علت گمراهی گشتند اگر آنخرفهای کذب از آنمطالع کذب ظاهر نمیشد نقطه وجود روح ما سواه فداه شهید نمیکشت حزب شیعه [باقرار] وصایت خود را اعظم احزاب و اعلم کل میشمردند بعد معلوم شد یهود از آنقوم اعلی و افضل بوده و هستند چنانچه حزب شیعه و علمای آن فتوی بر قتل سید عالم دادند و ابناء خلیل و وراث کلیم در ارض ها و میم و بعض دیار اخری بشرف ایمان و ایقان فائز شدند حال تازه ناعقین بهمان دستگاه تمسک نموده اند و بهمان اذکار بعضی دوستانرا فریب میدهند...

- 9 In My Name, the Forgiving, the Merciful

9 بِسْمِ الْغَفُورِ الرَّحِيمِ

- 10 We have mentioned him before and after, and We mention him at this time that he may inhale the fragrance of his Lord's favor in the Most Exalted Station. He believed and responded and ascended, assured and turning unto God, the Lord of the worlds. God hath purified him as a grace from Him and forgiven him as a mercy from His presence. He is verily the Most Merciful of the merciful. Blessed is he for having attained unto the mention of My Most Exalted Pen, with which nothing in all creation can compare - to this testifieth He Who is established upon the throne of His Great Name. The Glory shining from the horizon of My grace be upon him and upon every steadfast, firm and upright servant....

10 انا ذکرناه من قبل و من بعد و نذکره فی هذا الحین لیجد عرف عنایة ربّه فی المقام الأعلی انه آمن و اجاب و صعد موقناً مقبلاً الی الله رب العالمین قد طهره الله فضلاً من عنده و غفره رحمةً من لدنه انه هو ارحم الراحمین طوبی له بما فاز بذكر قلبی الأعلی الذی لا یعادلّه شیء من الاشیاء یشهد بذلك من استوی علی عرش اسمه العظیم البهاء المشرق من افق فضلی علیه و علی کلّ عبد ثابت راسخ مستقیم...

- 11 Today the Euphrates of knowledge is flowing from the right hand of the Throne, and the hidden and treasured mystery is revealed. Although outwardly the things of the world appear as before, yet, by God, its sun is different, its heaven is different,

11 امروز فرات علم از یمین عرش جاری و سرّ مکنون مخزون ظاهر اگرچه بر حسب ظاهر اشیاء موجوده عالم مثل قبل مشاهده میشود ولیکن لا والله آفتابش دیگر و سماءش دیگر و ارضش دیگر

and its earth is different. Today the Revelation is new in all respects. Blessed is the eye that gazeth upon the horizon of the Revelation, and the ear that hearkeneth unto the Call and cleaveth unto God's revealed ordinances. Such a one is among the companions of the Ark that saileth upon the sea of names by the leave of the Creator of Heaven. God willing, may they succeed in accomplishing that which hath flowed from the Most Exalted Pen in the Book, and be confirmed in that which is adorned with the ornament of immortality and shall endure....

- 12 Concerning what thou didst write about His Honor Mulla Muhammad-'Ali-i-Dih-Abadi, upon him be God's everlasting glory, that he hath sought permission to attain the presence - after this was presented in the Most Holy and Most Exalted Presence, the horizon of grace was illumined with the lights of the Sun of Permission. His blessed and exalted Word: "O Muhammad-'Ali! Set thy face toward God, the Help in Peril, the Self-Subsisting. It is permitted thee to approach the Most Exalted Horizon with a heart that is sanctified and with ears that are purified from all thou hast heard of the allusions of the divines and the doubts of the theologians who have turned away from God, the Sovereign of the Kingdom of earth and heaven. Place the world beneath thy feet, soaring in this atmosphere from which every possessor of smell perceiveth naught save the fragrance of God, the Lord of what was and what shall be. Be steadfast with a steadfastness through which the fragrance of constancy may pass over all created things, and with a trust whereby all contingent beings may put their trust in God, the One, the Single, the Mighty, the Loving. Thus have We adorned the Tablet of Questions with the luminary of the Answer and illumined it with the Sun of Permission from the presence of God, the Lord of existence." Thus ended His words.

- 13 Praise be to God that the Sun of Grace hath shone forth and permission hath been granted. We beseech and implore the Exalted Truth that He may assist him to achieve that which hath flowed from the Most Exalted Pen, that he may approach with an illumined heart, attentive ear, and penetrating vision, that he may attain unto that which was mentioned in the Books of God and hear that whereof the Prophets and Messengers gave tidings....

- 14 In truth, the remembrance of like-minded friends giveth strength to the spirit. This one is most beloved in this station. The remembrance of loved ones is auspicious to the Beloved. How it quickeneth! How it giveth spirit! The messenger of love's fragrant breeze it is that keepeth the world enduring. Praise be to God, it is diffusing, reaching, coming and going.

امروز ظهور بدیع من جمیع جهالتست طوبی از برای عینیکه بافق ظهور ناظر و از برای اذنی که ندا را اصغا نمود و باحکام منزله الهی تمسک جست او از اصحاب سفینه ایست که در بحر اسماء باذن فاطر سماء سیر مینماید انشاء الله موفق شوند بآنچه در کتاب از قلم اعلی جاری و مؤید گردند بر آنچه که بطراز بقا مزین و باقیست...

12 اینکه در باره جناب ملا محمد علی ده آبادی علیه بهاء الله الأبدی مرقوم داشتید که اذن حضور خواسته بعد از عرض در ساحت امین اقدس افق عنایت بانوار آفتاب اذن منور قوله تبارک و تعالی یا محمد قبل علی ول وجهک شطر الله المهیمن القیوم لک ان تقبل الی الأفق الأعلی بقلب یکون مقدساً و بأذن تکنون مطهرة عن کل ما سمعت من اشارات العلماء و شبهات الفقهاء الذین اعرضوا عن الله مالک الملک و الملکوت ضع العالم تحت قدمک طائراً فی هذا الهواء الذی لا یجد منه کل ذی شئ الا عرف الله رب ما کان و ما یکون کن عازماً بعزم یر به عرف الاستقامة علی العباد و بتوکل یتوکل به الممکات علی الله الواحد الفرد العزیز الودود کذلک زینا لوح السؤال بنیر الجواب و نورانه بشمس الاذن من لدی الله مالک الوجود انتهى

13 الحمد لله آفتاب فضل اشراق نمود و اذن حاصل گشت از حق منبع سائل و آمل که ایشانرا مؤید فرماید بر آنچه از قلم اعلی جاری شده تا با قلب منیر و اذن واعیه و بصر حدید توجه نمایند لیفوز بما کان مذکوراً فی کتب الله و سامعاً ما اخبر به النبیین و المرسلون...

14 فی الحقیقه یاد دوستان یکدل روح را قوت میبخشد اینفرد بسیار در ایستقامت محبوبست یاد یاران یار را میمون بود میمنت چه زنده مینماید روح میبخشد نفعه بیان قاصد حب است که عالم را پاینده دارد الحمد لله متضوعست رسیده

At last this fragrance shall encompass the world. Knowledge is with God, the All-Knowing, the All-Informed....

KFPT#03.1x

و میرسد آمده و میآید بالآخره این نفعه عالم را احاطه نماید العلم عند الله العليم الخبير...

INBA41:158x, INBA41:379bx, MAS4.032x, MAS4.141bx, MAS4.348x, AYI2.003x, ABDA.093-094x, TSAY.472x, MSHR2.027.01x, MSHR5.381bx

BH02201

To: Mirza Muhammad Ali, in Tabriz

Date: 1303-01-19 [1885-Oct-28]

- 1 He is the All-Seeing, the All-Hearing, the All-Answering! 1 هو الناظر وهو السامع وهو المجيب
- 2 O thou who hast turned to God! Hearken in this darksome night, wherein the light of utterance hath illumined the world, unto the call of the Lord of Names. They that account themselves among the learned and the perceiving have failed to hearken to the shrill voice of the Pen, being occupied with the imaginings of the peoples. 2 ای مقبل الى الله ندای مالک اسماء را در این ليله بلهائ که نور بیان عالم را روشن نموده بشنو نفوسیکه خود را از اهل دانش و بینش میشمزند باصغای صریر قلم فائز نه و باوهامات امم مشغول
- 3 Throughout the ages and centuries, one of the sects that considered itself the most exalted of all creation and the most pious of all servants - namely the Shi'ih sect - was found, at the appearance of the divine Touchstone, to be the most evil and the most lost of all peoples. Night and day they would rise from their pulpits at the mention of the Qa'im's name and cry "May God hasten His advent!", but the result of these false words became "may God hasten their punishment." All were consigned to hell-fire save a few, as both the learned and the ignorant among them, at the bidding of these souls, strove to extinguish the divine light and martyred the Dayspring of verses. 3 در قرون و اعصار حزبی از احزاب که خود را اعلی الخلق میشمزدند و اتقی العباد میدانستند یعنی حزب شیعه نزد ظهور محک الهی از اخبث ناس و اخسرهم مشاهده گشتند در لیالی و ایام بر منابر عند ذکر اسم قائم قیام مینمودند و عجل الله فرجه میگفتند و نتیجه این قول کذب عجل الله فی نعمتهم شد کل بسقر راجع الا معدودی چنانچه بفتوای آن نفوس از عالم و جاهل در اطفاء نور الهی کوشیدند و مطلع آیات را شهید نمودند
- 4 The cause and reason for this most great injustice was that certain lying souls united with that rejected sect and, through a hundred thousand tricks and deceits, brought forth mention of the Holy Land and of Jabulqa and Jabulsa and the like. Through false tales they firmly established themselves in the hearts and minds of that heedless sect, who even now await this evident Cause to appear from the imaginary Jabulqa. Far, far from it! 4 سبب و علت این ظلم اکبر آنکه نفوسی کذاب با آن حزب مردود متحد گشتند و بصدهزار حیل و مکر ذکر ناحیه و جابلقا و جابلصا و امثال آن بمیان آوردند بقصص کذب در قلوب و رؤس فرقه غافله رسوخ نمودند و الی حین آنحزب منتظرند که از جابلقای موهوم این امر معلوم ظاهر شود هیات هیات
- 5 Now certain barking ones in the land of Kaf and Ra have arisen in rejection and denial, and are engaged in contriving similar

imaginary matters. They have not understood that this is the Day of God, known by this supreme designation in all the scriptures, tablets and books. Despite this they have again clung to former names. Say: O infidels! If the people of the Furqan reaped any fruit from that to which they clung, ye too shall reap the same. Say: Fear God, O people, and be not of those who understand not.

5 حالهم نفوسی چند از ناعقین در ارض کاف
و را بر اعراض و انکار قیام نمودند و در صد
ترتیب امثال آن امور موهمه بوده و هستند آنقدر
ادراک ننموده اند که امروز یوم الله است و در
جمع صحف و زبر و کتب این یوم باین نسبت
کبری معروف مع ذلک مجدّد باسمى قبل تشبث
نمودند بگو ای ملحدین اگر حزب فرقان از آنچه
بآن متمسک بودند ثمری دیدند شما هم خواهید
دید قل اتقوا الله یا قوم و لا تكونوا من الذینهم
لا یفقهون

- 6 This is a Day wherein none is mentioned save God alone and His loved ones who have arisen to serve His Cause by His decisive and wise command. Say: Today the books of the world suffice not, except for this manifest, evident and perspicuous Book. Today the Mother Book speaketh and the Interlocutor of the Mount hath appeared and is manifest. All matters have depended and shall depend upon His will. The Herald, the Primal Point, proclaimed "I am the first to worship Him," yet these shameless people strive to lead the servants astray.

6 هذا یوم لا یدکر فیہ الا الله وحده و اولیائه الذین
قاموا علی الأمر بأمره المبرم الحکیم بگو امروز
کتب عالم کفایت نمینماید مگر باین کتاب ظاهر
باهر مبین امروز امّ الکتاب ناطق و مکلم طور
ظاهر و مبین جمیع امور معلّق باراده اش بوده و
خواهد بود حضرت مبشّر نقطه اولی به انا اوّل
العابدين ناطق و این قوم یحیا در اضلال عباد
ساعی و جاهد

- 7 Blessed art thou for having drunk the wine of steadfastness from the cup of thy Lord's utterance, the All-Wise. Preserve this station through My Name, detached from those who have disbelieved in God, the Lord of all worlds. The servant who standeth before the Face hath appeared and mentioned thee unto his Lord. We have remembered thee with this wondrous remembrance. We have seen thy turning to God and heard thy call. We have answered thee with verses from whose horizon hath shone the sun of thy Lord's grace, the Kind, the Generous. Glory be upon thee and upon all who are steadfast and firm.

7 طوبی لک بما شربت ریحق الاستقامه من کأس
بیان ربّک الحکیم ان احفظ هذا المقام باسمی
منقطعاً عن الذین کفروا بالله ربّ العالمین قد
حضر العبد الحاضر لدی الوجه و ذکرک عند
مولیه ذکرناک بهذا الذکر البدیع رأینا اقبالک و
سمعنا ندائک اجیناک بآیات لاحت من افقها
شمس فضل ربّک المشفق الکریم البهاء علیک و
علی کلّ ثابت مستقیم

INBA19:098, INBA32:090

BH04267

To: Muhammad son of Mirza Abdullah, in Tabriz

Date: 1303-01-19 [1885-Oct-28]

- 1 He is the Hearer, the Answerer.
- 2 This is a Book which the Wronged One hath sent down to him who hath attained the lights of My Name, the Self-Subsisting,

1 هو السّامع المجیب

2 کتاب انزلہ المظلوم لمن فاز بأنوار اسمی القیوم و
شهد بما شهد الله قبل خلق الألفاظ و المعانی انه

and hath testified to that whereunto God testified before the creation of words and meanings - that there is none other God but Me, the All-Knowing, the All-Wise. This is a day wherein every soul that hath turned unto God hath attained, and every one possessed of hearing hath hastened unto God, the Lord of all worlds.

لا اله الا انا العليم الحكيم هذا يوم فيه فاز كل
مقبل وسرع كل ذى سمع الى الله رب العالمين

- 3 We made mention of thee before in the Kingdom of Utterance, and We make mention of thee at this time through this perspicuous Tablet. Thy letter was presented before the Face, and the servant who standeth before the Throne laid it before Us. We have heard and have answered, for verily We are the Hearer, the Answerer.

3 انا ذكرناك من قبل في ملكوت البيان و نذكرك
في هذا الحين بهذا اللوح المبين قد حضر كتابك
لدى الوجه و عرضه العبد الحاضر لدى العرش
سمعنا و اجبنا و انا السامع المجيب

- 4 Beware lest the affairs of creation withhold thee from the Truth or the intimations of the heedless sadden thee. We beseech God, exalted be He, to aid thee to remember and praise Him, and to ordain for thee the good of this world and of the world to come. Verily, He is potent over all things.

4 اياك ان تمنعك شؤونات الخلق عن الحق او
تحزنك اشارات الغافلين نسئل الله تعالى بأن
يؤيدك على ذكره و ثنائه و يكتب لك خير
الآخرة و الأولى انه على كل شيء قدير

- 5 O My Most Exalted Pen! Make mention of My leaf who hath ascended unto God, the Mighty, the All-Praised. We make mention of her in such wise as will draw her nigh unto the most sublime heights and the most exalted Paradise, and will cause her to enter a station wherein she shall behold naught save the effulgences of My Name, the All-Forgiving, the Most Merciful.

5 ان يا قلبى الأعلى اذكر ورقى التى صعدت الى الله
العزیز الحمید انا نذكرها بما يقربها الى الذروة العليا
و الفردوس الأعلى و يدخلها فى مقام لا يرى فيه
الا تجليات اسمى الغفور الرحيم

- 6 Blessed is she, and blessed is the one who maketh mention of her after her ascension in the manner in which the All-Merciful hath made mention of her in the Kingdom of Utterance. Thus hath the Tongue spoken in this most sublime station. We have forgiven her and purified her at the time of her ascension, and adorned her with the ornament of My wondrous remembrance. Blessed is the soul from whom the Concourse on High shall inhale the fragrance of My garment. She is the object of circumambulation of My angels and the denizens of My mighty, glorious Kingdom. We beseech God to enable all to do that which He loveth and which pleaseth Him. Verily, He is the Most Merciful of the merciful ones. Praise be to God, the Lord of all worlds.

6 طوبى لها و لمن ذكرها بعد صعودها بما ذكره الرحمن
فى ملكوت البيان كذلك نطق اللسان فى هذا
المقام الرفيع انا غفرناها و طهرناها حين صعودها
و زينناها بطراز ذكرى البديع طوبى لنفس يجد منها
الملا الأعلى عرف قيصى انها مطاف ملائكتى و
اهل ملكوتى العزیز المنيع نسئل الله بأن يوفق الكل
على ما يحب و يرضى انه هو ارحم الراحمين الحمد
لله رب العالمين

INBA19:200, INBA32:182b

BH04914

To: Faraj Aqa, in Tabriz

Date: 1303-01-19 [1885-Oct-28]

1 He is the Hearer, the Answerer!

1 هو السامع المجيب

2 O Faraj! Let thy joy and gladness and sorrow be for God alone. Be happy in truth and confident in truth, and be sorrowful only for His sake. All sorrows are forbidden save that which cometh from the tribulations of the Intended One. The radiant effulgence of the Sun of Joy hath taken hold of thee and the Tongue of Eternity speaketh with thee. I swear by the sweetness of the utterance of the All-Merciful that oceans of joy are concealed in this mention. Harken unto the call of the Wronged One. In all matters, place thy complete trust in Him with utmost joy and fragrance, delight and expansion, and commit all unto Him, and say:

2 یا فرج لک ان تجعل فرحک و سرورک و
حزنک لله وحده بحق مسرور باش و بحق مطمئن
و از برای او محزون جمیع احزان ممنوعست مگر
حزنی که از برای بلایای مقصود وارد شود پرتو
تجلی آفتاب فرح ترا اخذ نموده و لسان قدم با تو
متکلم قسم بحلاوت بیان رحمن در این ذکر بحور
فرح مستور است بشنو ندای مظلوم را در جمیع
امور بکمال روح و ریحان و فرح و انبساط بر او
توکل نما و باو تفویض کن و عرض کن

3 My God, my God! My Lord, my Lord! I have turned to Thee, detached from all else but Thee, and have hastened unto Thee, hoping for that which will draw me nigh unto the threshold of Thy grace. I testify with my outer and inner tongue that I know not what profiteth or harmeth me, nor what exalteth or abaseth me. Thou art more knowing than I and than whosoever is in the heavens and the earth. I beseech Thee by the lights of Thy countenance and the manifestations of Thy grace and the oceans of Thy bounty and the revelations of Thy favors, to ordain for me, through Thy generosity which hath encompassed the world and Thy mercy which hath preceded all peoples, that which will profit me in every world of Thy worlds. Verily Thou art He through Whose will all things came into being and all possibilities were set in motion. Thy command hath preceded and Thy power hath encompassed all things. There is no God but Thee, the Almighty, the Powerful, the All-Conquering, the All-Compelling.

3 الهی الهی ربی ربی قد اقبلت الیک منقطعاً عما
دونک و سرعت الیک راجياً ما یقریبی الی
بساط فضلك اشهد بلسان ظاهری و باطنی انی
لا اعلم ما ینفعنی و یضرنی و لا اعلم ما یرفعنی
و یضعنی انت اعلم منی و عن فی السموات و
الأرض اسئلك بأنوار وجهک و ظهورات
فضلك و بحور عطائك و بروزات الطافک
بأن تکتب لی ببجودک الذی احاط العالم و
بکرمک الذی سبق الأمم ما ینفعنی فی کل عالم
من عوالمک انک انت الذی بارادتک ظهرت
الموجودات و تحرکت الممکات سبق امرک و
احاطت قدرتک لا اله الا انت المقتدر القوی
الغالب القدير

INBA19:201b, INBA32:184a

BH05611*To: Muhammad Ali Mizan, in Tabriz**Date: 1303-01-19 [1885-Oct-28]*

1 He speaketh from this transcendent station

1 هو الناطق في هذا المقام الرفيع

2 O Muhammad-'Ali! The Wronged One maketh mention of thee even as He mentioned thee before. He, verily, is the One besides Whom there is none other God, the Single, the One, the All-Knowing, the All-Informed. We have sent down the verses and manifested the clear proofs, yet most of the people remain heedless. The rivers have flowed and the trees have yielded their fruit and the mysteries have been revealed, yet most of the people remain asleep. This is a Day that cannot be compared with the centuries of old, as doth testify He Who is the Lord of Names, the All-Knowing Witness. Be thou steadfast in the Cause and arise to serve thy Lord. By God's life! Soon shall the world and all that is therein perish, and the sincere ones shall behold that which hath been ordained for them by God, the Lord of all worlds.

2 يا محمد قبل على يذكر المظلوم كما ذكر من قبل أنه لا إله إلا هو الفرد الواحد العليم الخبير قد أنزلنا الآيات و أظهرنا البينات و الناس أكثرهم من الغافلين قد جرت الأنهار و اثمرت الأشجار و ظهرت الأسرار و القوم أكثرهم من الراقدين هذا يوم لا يعادل بآن منه القرون الأولى يشهد بذلك مالک الأسماء و هو الشاهد العليم كن مستقيماً على الأمر و قائماً على خدمة موليك لعمر الله سوف تنفي الدنيا و ما فيها و يرى المخلصون ما قدر لهم من لدى الله رب العالمين

3 Grieve thou not over anything. Rather, rejoice in My remembrance of thee, for it shall endure as long as My most excellent names and exalted attributes endure. Be thou thankful and say: Praise be unto Thee, O Thou the Goal of the worlds! We beseech Him, exalted be He, to ordain for thee the good of this world and of the next, and to decree for thee that which shall exalt thee through this Name amongst His servants. He, verily, is the Strong, the Mighty, the Powerful.

3 لا تحزن من شيء ان افرح بذكرى إياك أنه يكون باقياً بدوام اسمائى الحسنى و صفاتى العليا ان اشكر و قل لك الحمد يا مقصود العالمين نسئله تعالى بأن يقدر لك خير الآخرة و الأولى و يكتب لك ما يرفعك بهذا الاسم بين العباد أنه هو القوى الغالب القدير

4 We counsel thee to observe wisdom in this Cause whereby the feet of the mystics have slipped. The Glory rest upon thee and upon those who have attained unto the recognition of this Day and have believed in Him Who hath come with manifest sovereignty.

4 أنا نوصيك بالحكمة في هذا الأمر الذى به زلت أقدام العارفين بهاء عليك و على الذين فازوا بعرفان اليوم و آمنوا بالذى اتى بسلطان مبين

INBA41:302

BH05490

To: Muhammad Baqir, in Tabriz

Date: 1303-01-19 [1885-Oct-28]

- 1 He is the One Who is manifest, evident and clear! هو الظاهر اللّٰئح المبين 1
- 2 This is a Book sent down by the Wronged One, through Whom the Promised One arose and the Self-Subsisting spoke. The Kingdom belongeth unto God, the Lord of what was and what shall be. O Nabil, upon thee be My glory! After the Sun of Truth dawned from the horizon of manifestation and the call of the Speaker on Sinai was raised, the ignorant, unconscious people wandered in the wilderness of error and the desert of vain imaginings until this time. They have not become aware and have not awakened from the slumber of heedlessness. Woe unto them and unto those who led them astray! کتاب انزله المظلوم الّٰذی به قام القائم و نطق القيوم الملك لله رب ما كان و ما يكون يا نبيل عليك بهائى بعد از اشراق آفتاب حقیقت از افق ظهور و ارتفاع نداء مکلم طور ناس جاهل بيشعور در هيماء ضلالت و بيداء غرور هائم الى حين آگاه نشدند و از نوم غفلت بيدار نه تباهم و لمن اضلهم 2
- 3 The most degraded of all the peoples of the world have been and are those who turned away from among the people of the Bayan. They have denied Him Who brought that which is equivalent to all the divine Books, and they cling to their own vain imaginings. Until now they have not understood the Day of God. For one thousand two hundred years they disputed about the Qa'im, the Guardian, the Successor, the Chief, the Noble One, the Shaykhi, and so forth, and were occupied with denouncing one another as infidels. Now too the deniers cling to the same vain imaginings. What was the result for those souls and what will be the result for these souls? پستترين جميع احزاب عالم معرضين از اهل بيان بوده و هستند نفسيکه معادل جميع کتب الهی آورده او را انکار نموده اند و باوهامات خود متمسکند الى حين ادراک يوم الله را ننوده اند هزار و دوست سته بذکر قائم و ولی و وصی و نقيب و نجيب و شيخي و بالاسرى مجادله مينمودند و بتکفير يکديگر مشغول حال هم معرضين بهمان اوهامات [متمسک] حاصل آن نفوس چه بود و حاصل اين نفوس چه 3
- 4 Say: This is the Day of God, in which none is mentioned save Him, did ye but know. Say: The carpet of words and vain imaginings hath been rolled up through the coming of the King of Days with a manifest light [to the end of the Tablet of God]. قل هذا يوم الله لا يذكر فيه الا هو انتم تعلمون قل قد طوى بساط الألفاظ و الأوهام بما اتى سلطان الأيام بنور مبين [الى آخر لوح الله] 4

INBA41:199, NSS.209b

BH08486*To: Abul Qasim, in Tabriz**Date: 1303-01-19 [1885-Oct-28]*

- 1 He is God, exalted be His glory, unto Whom belongeth grandeur and majesty
- 2 O Abu'l-Qasim! We make mention of thee from the Prison, and give thee the glad-tidings of God's loving-kindness, the Lord of all worlds. We counsel thee with that which beseemeth man and that which will cause the Cause of God, the Almighty, the All-Powerful, to be exalted. In all conditions fix thy gaze upon the Most Sublime Horizon and drink from the chalice of steadfastness. How many kings and sovereigns who were expecting the days of the Revelation yet attained not unto its fragrance and were not enabled to hearken unto a single word. The same is true of the divines of the earth, save whom God hath willed. But thou, through God's infinite grace, glory be to His majesty, hast recognized His days and drunk from the cup of His love. This is a great station. We beseech God to preserve thee and grant thee that which will strengthen thee to remain steadfast among all peoples. Verily He is the Helper, the All-Bountiful.

1 هو الله تعالى شأنه العظمة والكبرياء

2 يا ابا القاسم انا نذكرك في السجن ونبشرك بعناية الله رب العالمين و نوصيك بما ينبغي للانسان و بما يرتفع به امر الله المقتدر القدير در جميع احوال باقى اعلى ناظر باش و از كاس استقامت پياشام چه مقدار از ملوك و سلاطين كه منتظر ايام ظهور بوده و هستند و بعرى فائز نشده اند و باصغاء يك كلمه مؤيد نگشته اند و همچنين علمای ارض الا من شاء الله و تواز فضل بينتهای حق جل جلاله ايامش را ادراك نمودى و از كاس حبش آشاميدى هذا مقام عظيم نسل الله ان يحفظك و يرزقك ما يؤيدك على الاستقامة الكبرى بين الورى انه هو المؤيد الكريم

INBA19:201a, INBA32:183

BH00955*To: Haji Mirza Muhammad Afnan**Date: 1303-02 [1885-Nov]*

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise and glory befiteth the loved ones of the Lord of all creation who, amidst the clamor of the divines and the croaking of the jurisprudents in the world of existence, acknowledged the supreme Pen and bore witness to all that hath flowed therefrom. These are they whom neither the doubts of men nor the tyranny and oppression of the dwellers of the earth could debar from the Lord of creation or deprive of the bounties of the Day of Return. They rent asunder the veils of idle fancies and vain imaginings through the Name of the Lord of all beings, and

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 ذكر و ثنا اولياء حضرت مقصوديرا لايق و سزا كه در ناسوت انشا مع ضوضاء علما و نعاق فقها بصير قلم اعلى اعتراف نمودند و بر آنچه جارى شد گواهى دادند ايشانند نفوسيكه شبهات عباد و ظلم و سطوت اهل بلاد ايشانرا از مالک ايجاد محروم نمود و از فيوضات معاد ممنوع نساخت حجاب ظنون و سبحات اوهام را باسم مولى الأنام شق

arose to serve the Cause with such arising as hath amazed the Concourse on high. Exalted be their stations, glorious their condition, and magnificent their steadfastness.

- 3 Glorified art Thou, O Thou through Whose Name the oceans of wisdom and utterance have surged in the realm of creation, and through Whose most sweet call the followers of all religions have been attracted! I beseech Thee by Thy Name which Thou hast made a light unto them that have drawn nigh unto Thee and a fire unto them that have turned away, and hast made it a blazing lamp unto them that have sought Thine all-highest horizon and held fast unto Thy path, O Lord of all names, to aid Thy Afnan even as Thou didst aid them through Thy power that hath subdued all things and Thy might that hath encompassed all that are in earth and heaven. I beseech Thee, O Sovereign of existence and King of the seen and unseen, to send down upon Thy Afnan, who hath been attracted by Thy verses and enkindled with the fire of Thy love and hath sought Thy presence once again, through Thy bounty and favors, the rain-showers from the heaven of Thy grace and whatsoever be- seemeth Thy greatness and power and generosity and gifts. O my Lord! Thou seest him turning unto Thee, uttering Thy praise and arising to serve Thee. Aid him through Thy bounty and power, then assist him with the hosts of wisdom and utterance. Verily Thou art the All-Merciful. There is none other God but Thee, the Mighty, the All-Conquering, the Powerful.

- 4 My soul be a sacrifice unto your service and your steadfastness! Your blessed letter was received - such a receiving that each of the ear, eye and heart took its share, for it was adorned with the praise and glorification of Him Who is the Goal of your desire and my desire and the desire of all who are in earth and heaven. After its reading, recital and perusal, I turned my face toward the lights of His countenance and presented it before the Divine Throne. This is what the Desired One hath revealed in reply. His blessed and exalted Word:

- 5 O Afnan, O Muhammad! Upon thee be My glory and My loving-kindness. Thy cries, lamentations and anguished pleas in separation and remoteness have been heard. Thou hast ever been before Our gaze, and thy purpose, deeds and intention are clear and evident before Our countenance. The days of attainment and presence before the Wronged One are remembered. Praise be to God, the Dawning-Place of generosity and bounty hath bestowed a favor whose mention the pens of the world are powerless and incapable to describe. Every possessor of sight and hearing beareth witness to this most exalted Word that hath flowed from the Supreme Pen. The smoke of tyranny and oppression hath encompassed the world, preventing those who

نمودند و بر خدمت امر قیام کردند قیامیکه ملاً
اعلی از آن متحیر تعالت مقاماتهم و جلّت شئونهم
و عظمت استقامت‌هم

3 سبحانک یا من باسمک ماجت بحور الحکمة و
البيان فی الامکان و بندائک الأهل انجذبت
احزاب الأديان استلک باسمک الذی جعلته
نوراً للقبليين و ناراً للمعرضين و جعلته سراجاً
وهاجاً لمن قصد افقک الأعلى و تمسک
بصراطک یا مالک الأسماء بأن تؤيد افنانک
کما ايدتهم بقوتک الّتی غلبت الأشياء و قدرتک
الّتی احاطت من فی الأرض و السماء من فی
الأرض و السماء استلک یا سلطان الوجود و
مليک الغيب و الشهود بأن تنزل علی افنانک
الذی انجذب بآياتک و اشتعل بنار حبک و
اراد لقائک مرّة اخرى بجودک و الطافک
من امطار سماء فضلک و ما ينبغي لعظمتک
و اقتدارک و کرمک و مواهبک ای ربّ
تراه مقبلاً اليک و ناطقاً بذكرک و قائماً علی
خدمتک ايده بجودک و قوتک ثم انصره بجنود
الحکمة و البيان انک انت الرحمن لا اله الا انت
القوی الغالب القدير

4 نفسی نلخدمتکم و لاستقامتکم الفداء نامه مبارکه
رسید رسیدنیکه سمع و بصر و فؤاد هر یک
قسمتی برداشت چه که به ذکر و ثناء مقصودی
و مقصودکم و مقصود من فی الأرض و السماء
مزین بود و بعد از قرائت و تلاوت و اطلاع
بانوار وجه توجّه نموده امام عرش عرض شد
هذا ما انزله المقصود فی الجواب قوله تبارک و
تعالی

5 یا افنانی یا محمد علیک بهائی و عنایتی ضعیج و
حنین و صریخت در هجر و فراق اصغاشد لازال
در نظر بوده‌ئی و قصد و عمل و نیت شما تلقاء
وجه معلوم و واضح ایام وصال و حضور لدی
المظلوم مذکور لله الحمد مطلع جود و کرم عنایت
فرمود عنایتیکه اقلام عالم از ذکرش عاجز و قاصر
است هر صاحب بصر و سمعی بر اینکلمه علیا
که از قلم اعلی جاری شد شاهد و گواه دخان
ظلم و اعتساف عالم را احاطه نموده قاصدین را
از مقصد اقصی و غایه قصوی و ذروه علیا منع

seek from reaching their Ultimate Goal, their Utmost Purpose and their Supreme Summit, and depriving sight and hearing from beholding and hearkening unto that for which they were created. Yet they are heedless that nothing among all created things can prevent or hinder the people of God. Their hearts have found their way to the Most Great Ocean and their eyes are enabled to witness the Most Exalted Horizon. These are the chosen ones mentioned and recorded by the Supreme Pen in the books of the past and future. O Afnan! Be not saddened by thy engagement in outward affairs, for God, exalted be His glory, hath ordained that your occupation is worship itself - this is a decree revealed in the Book aforetime. We beseech God, blessed and exalted be He, to send down upon thee that which will gladden thy heart and solace thine eyes, and grant thee the good of this world and the world to come. There is none other God but He, the Ordainer, the Great. Upon thee be glory from the presence of the Ancient Revealer.

- 6 This evanescent servant hath beseeched and continueth to beseech the True One, exalted be His glory, that we may once again gather beneath the shade of the divine Lote-Tree of His loving-kindness. Whenever this servant beholdeth the Mazra'ih where the Throne was established, he remembereth the days of attainment to His presence. In truth, love is a wondrous essence - its will floweth more freely than the will of all who dwell on earth, and its influence is more potent than the authority of kings. Its effects are manifest and its power evident. Great is He Who created it and through it made firm the connection of the world. I beseech God, my Lord and my Goal and the Goal of all who are in earth and heaven, to extend to your honor a blessing from His presence and draw you near unto Him once again. Verily, He hath power over whatsoever He willeth. There is none other God but He, the Hearer, the Answerer.

- 7 Concerning what was written about the Semnan business, it was presented before the Most Holy, Most Exalted Presence. These are the words uttered by the Tongue of Grandeur - exalted be His utterance and mighty His proof: "If settlement can be reached with spirit and fragrance, it would be well; otherwise, proceed according to what the Afnan, upon him be My glory, deemeth advisable and make firm the partnership document. The command is in God's hands - He ordaineth for whomsoever He willeth what He desireth, and He is the Commander, the All-Knowing."

- 8 This evanescent servant beseecheth and hopeth that the True One, exalted be His glory, may grant confirmation and success

کرده و بصر و سمع را از مشاهده و اصغای آنچه از برای او خلق شده اند محروم ساخته و لکن غافل از آنکه حزب الله را شیء از اشیاء از آنچه خلق شده صدّ ننماید و منع نکند قلوبشان ببحر اعظم راه یافته و ابصارشان بمشاهده افق اعلی مؤید گشته ایشانند اولیائیکه در کتب قبل و بعد از قلم اعلی مذکور و مسطورند یا افنانی از اشتغال بامورات ظاهره مکدر نباشید چه که حقّ جلّ جلاله امر فرموده اشتغال شما عبادت بوده و هست و این حکم کتبست که از قبل نازل شده انا نسل الله تبارک و تعالی بأن ینزل علیک ما ینفرح به فؤادک و تقرّ به عینک و یرزقک خیر الآخرة و الأولى لا اله الا هو المقدر العظیم البهاء علیک من لدن منزل قدیم انهی

6 این خادم فانی از حقّ جلّ جلاله استدعا نموده و مینماید که یکبار دیگر در ظلّ سدره عنایت الهی جمع شویم هر هنگام که مزرعه مقرر عرش واقع اینعبد ایام حضور را بخاطر میآرد فی الحقیقه محبت عجب جوهریست اراده اش از اراده من فی العالم جاریتر و نفوذش از نفوذ ملوک محکمر تصرفش مشهود و اقتدارش معلوم عظیم است مقتدریکه او را خلق فرمود و ربط عالم را باو محکم ساخت اسئل الله ربّی و مقصودی و مقصود من فی الأرض و السماء بأن یمدّ حضرتکم فضلاً من عنده و یقرّبکم الیه کرة اخرى انه هو المقتدر علی ما یشاء لا اله الا هو السامع المحیب

7 اینکه در باره تجارت سمنان مرقوم داشتند در ساحت امنع اقدس اعلی عرض شد هذا ما نطق به لسان العظمة قوله جلّ بیانه و عزّ برهانه اگر به روح و ریحان فصل ممکن شود خوبست والاّ بآنچه افنان علیه بهائی مصلحت دیده اند عمل نمائید و سند شرکت را محکم کنید الامر بید الله یقدر لمن یشاء ما اراد و هو الامر العلیم انهی

8 از حقّ جلّ جلاله این خادم فانی سائل و آمل در جمیع امور تأیید و توفیق عطا فرماید بعنایتش قطره دریا شود و ذره خورشید گردد

in all matters. Through His loving-kindness, a drop becometh an ocean and an atom transformeth into a sun.

- 9 As to what you wrote concerning the honored beloved, Jinab-i-Aqa Mirza Muhammad-Husayn, upon him be the glory of God and His favors, I beseech God, exalted be His glory, to confirm him, grant him determination, and cause his occupation to culminate in the printing of the Words of God. If, God willing, he attains to this station, he will have attained to every good. We beseech Him for confirmation in all conditions. Verily, He is the Hearer, the Answerer. That is, in this occupation and work in which they are engaged, I offer them greetings, praise, glory and splendor, and in all conditions I beseech for them whatsoever is conducive to loftiness, exaltation, and the perpetuation of name and remembrance. Verily our Lord, the All-Merciful, is the Bestower, the Mighty, the Praiseworthy. Glory and remembrance and praise be upon your honor and upon those who are with you and who love you for the sake of God, our Lord and your Lord and the Lord of all who are in the heavens and the earth.

9 اینکه در بارهٔ محبوب مکرم جناب آقا میرزا محمد حسین علیه بهاء الله و عنایت مرقوم داشتید از حق جلّ جلاله میطلبم ایشانرا تأیید فرماید و همت عطا کند و شغلشانرا منتهی بطبع کلمات الله فرماید اگر انشاء الله بایستقامت فائز شد بکلّ خیر فائز است نسله التّأیید فی کلّ الأحوال انه هو السّامع المحیب یعنی در این شغل و عمل که بآن مشغولند خدمت ایشان سلام و ثنا و تکبیر و بها عرض مینمایم و در جمیع احوال از برای ایشان میطلب آنچه را که سبب علوّ و سموّ و بقای اسم و ذکر است انّ ربّنا الرحمن هو المعطی العزیز الحمید البهاء و الذّکر و الثّناء علی حضرتکم و علی من معکم و یحبّکم لوجه الله ربّنا و ربّکم و ربّ من فی السّموات و الأرضین

BLIB_Or15701.264

BH03851

To: Aqa Muhammad Husayn Nun Vav

Date: 1303-02 [1885-Nov]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Glorified art Thou, O Lord of the Kingdom of Immortality and Sovereign of the First and the Last! I beseech Thee by the mysteries of Thy Dominion and the signs of Thy Kingdom to assist Thy loved ones to be steadfast in Thy Cause, then send down upon them from the heaven of Thy loving-kindness the rains of Thy bounty and from the clouds of Thy mercy the showers of Thy grace.
- 3 Thou art He at Whose separation hearts have melted and servants have lamented, and through Whose banishment the tears of them that are nigh unto Thee have fallen and the sighs of the sincere ones have risen. I beseech Thee by the lights of Thy countenance and by Thy Most Great Name - but for which the mysteries of Thy Book and Thy power and might would not

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 سبحانک یا مالک ملکوت البقاء و سلطان الآخرة و الأولى اسئلك بأسرار جبروتک و آثار لاهوتک بأن تؤیّد احبائک علی الاستقامة علی امرک ثمّ انزل علیهم من سماء عنایتک امطار جودک و من سحب رحمتک غیث فضلک

3 انت الذی بفراقک ذابت الأبدان و ناه العباد و بهجرک نزلت عبرات المقرّبین و صعدت زفرات المخلصین اسئلك بأنوار وجهک و باسم اعظمک الذی لولاه ما ظهرت اسرار کتابک و لا قدرتک و قوتک و لم یظهر الوجود من العدم ثمّ اسئلك

have been revealed, nor would existence have emerged from nothingness - then I beseech Thee, O Sovereign of the world and Goal of the nations, by Thy most exalted Self and by that which lieth within Thy knowledge, O Lord of all names and Creator of heaven, not to deprive Thy party of that which Thou hast sent down in Thy Book and ordained for Thy chosen ones. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Almighty, the Powerful.

- 4 Then send down, O my God, upon him who hath turned unto Thee and acted according to that which Thou hast revealed in Thy Book, a blessing from Thee and a mercy from Thy presence. Then protect him, O my God, from the hosts of the Pharaohs who lay claim to knowledge without clear proof from Thee or evidence from Thy presence, and who have risen in opposition in such wise that they have pronounced judgment against Thee and shed the blood of Thy loved ones. O Lord! Seize them through Thy power, then strip their temples of the robes of Thy glory. Verily Thou art the Almighty, from Whose knowledge nothing escapeth. Thou doest what Thou wilt and ordainest what Thou pleasest. And verily Thou are the Mighty, the Praiseworthy.

- 5 O my God! Send Thy blessings upon the Letters of the Book of Thy justice and the Leaves of the Tree of Thy grace - they who have spent what they possessed in hope of that which lieth with Thee. Verily Thou art God. There is none other God but Thee, the Forgiving, the Generous.

يا سلطان العالم ومقصود الأمم بنفسك العليا و
بما في عليك يا مالک السماء و فاطر السماء
بأن لا تحرم حزبك عما انزلته في كتابك وقدرته
لأصفيائك أنك انت المقتدر على ما تشاء لا اله
الا انت القوى القدير

4 ثم انزل يا الهى على من اقبل اليك وعمل بما انزلته
في كتابك بركة من عندك ورحمة من لدنك ثم
احفظه يا الهى من جنود الفراعنة الذين يدعون
العلم من دون بينة من عندك وبرهان من لدنك
وقاموا على الاعراض على شأن افتوا عليك و
سفكوا دماء اوليائك اى رب خذهم بقدرتك
ثم انزع عن هياكلهم ااثواب عزك أنك انت
المقتدر الذى لا يعزب عن عليك من شىء تفعل
ما تشاء وتحكم ما تريد وأنك انت العزيز الحميد

5 صلّ اللهم يا الهى على حروفات كتاب عدلك
واوراق سدره فضلك الذين انفقوا ما عندهم
رجاء ما عندك أنك انت الله لا اله الا انت
الغفور الكريم

INBA15:353, INBA26:357b

BH04695

To: daughter of Jinab-i-Nazir

Date: 1303-02 [1885-Nov]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the All-Glorious.
- 2 There hath come unto us the Dayspring of loving-kindness, risen above the horizon of grace, and the luminary of bounty, which at every moment appeareth in the most wondrous guise, and, from the clouds of His munificence, bestoweth without stint whatsoever the land of true knowledge can reveal of manifold gifts, and whatsoever the ocean of inner meanings can

1 بسم ربنا القدس الاعظم العلى الابهى

2 جئتنا آفتاب عنايت مشرق و نير فضل در كل
حين به ابدع طراز ظاهر و به اهر سحاب كرم
مبدول داشته آنچه را كه از ارض عرفان نعمت
هاى گوناگون مشهود و هویدا، و از بحر معانى
لثالى حكمت جديدة باهر و نمودار اوست سلطاني

disclose of the pearls of a new and resplendent wisdom. He is the Sovereign before Whose power the might of the world is abashed, and beside Whose knowledge the learning of the peoples is accounted as utter nothingness.

3 And when His mercy outstripped all things, and His favour compassed all that is, certain souls were awakened, and bore witness unto His guidance. Blessed, then, the soul that hath attained unto His recognition and hath apprehended the fragrance of His Manifestation. These are they who are the leaders of men and the guides of the servants of God....

4 Should the Hand of power rend asunder the veils, all would, with utmost haste, turn their faces towards the City of 'Akka. Yet, in view of His consummate wisdom, the means are cut off and the barrier remaineth visible. From Him—glorified be His Name—I implore confirmation, that all may attain unto that which He loveth and is well-pleased with. He, verily, is the All-Bountiful, Who hath never debarred a seeker, nor deprived a wayfarer. The heavens proclaim the signs of His exaltation, and the seas bear witness to His mercy. Who is there that hath strayed and sought not His grace, or that hath been denied His compassion? Whoso is for God, God shall assuredly be for him....

که قدرت عالم نزد قدرتش عاجز و علوم امم نزد
عیش لاشیء محض

3 و چون رحمتش سبقت یافت و عنایتش احاطه
فرمود بعضی آگاه گشتند و بر هدایتش گواهی
دادند طوبی از برای نفسی که به معرفتش نائل
شدند و عرف ظهور را ادراک نمود ایشانند
مقتدای ناس و پیشوای عباد ...

4 اگر ید قدرت حجاب را خرق فرماید کلّ به
سرعت تمام به مدینه عکا توجه نمایند ولیکن نظر
به حکمت بالغه اسباب مقطوع و حجاب مشهود
از حقّ جل جلاله سائل که تأیید فرماید تا کلّ
بما یحبّ و یرضی نائل شوند اوست کریمی که
هیچ طالب را منع ننمود و هیچ قاصد را محروم
نساخت آسمان آیت رفعت او و دریا دلیل رحمت
او، کیست آن گمگشته کش فضلش نجست و
به رحمتش فائز نگشت، من کان لله کان الله له
...

MSHR4.273x

BH06803

To: Muhammad Rida Muhammadabadi

Date: 1303-02 [1885-Nov]

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

O my God, my Lord, my Goal and my Hope! The servant testifieth to that which Thy Most Exalted Pen hath testified before the creation of earth and heaven, that there is none other God but Thee, the Peerless, the All-Informed. And he testifieth that He Who was hidden in the eternity of eternities through Thy Will and Purpose, and was treasured within the strongholds of Thy protection and preservation, did appear. And when the promise came to pass, Thou didst manifest Him through Thy power and didst send down upon Him that which no books of the world can equal, to reveal Thy Cause and

بسم ربّنا الأقدس الأعظم العلیّ الأبهی

یا الهی و سیدی و مقصودی و رجائی یشهد الخادم
بما شهد به قلبک الأعلى قبل خلق الأرض و
السّماء أنّه لا اله الا انت الفرد الخبیر و یشهد بأنّ
ظهر من کان مکنوناً فی ازل الازال بمشیتک و
ارادتک و مخزوناً فی کائز عصمتک و حفظک
فلما جاء الوعد اظهرته بقوتک و انزلت علیه ما
لا تعادله کتب العالم لاظهار امرک و جودک و
عطائک و ابراز ما کان مکنوناً فی قلبک فلما ظهر
و اظهر اعرض عنه العباد و ارتکبوا ما ناه به

Thy bounty and Thy generosity, and to make manifest that which was hidden in Thy knowledge. But when He appeared and revealed Himself, the people turned away from Him and committed that which caused the land and the sea and all that is therein to lament, and the dwellers of the kingdom of Thy utterance and the dominion of Thy knowledge and power to weep. I beseech Thee, O Lord of all names, to assist Thy party who have not broken Thy Covenant and Thy Testament, who have stood with utmost steadfastness in Thy Cause, O Lord of all mankind, and have said: "God is our Lord and the Lord of the mighty throne." Praise be unto Thee, O Goal of them that know and Beloved of the hearts of the sincere ones. There is none other God but Thee, the Mighty, the All-Knowing.

البرّ و البحر و ما فيهما و سگان ملکوت بیانک
و جبروت علیک و اقتدارک استلک یا مولی
الاسماء بأن تؤید حزیک الذین ما نقضوا عهدک
و میثاقک قاموا بالاستقامة الكبرى علی امرک
یا مولی الوری و قالوا الله ربنا و رب العرش
العظیم الحمد لک یا مقصود العارفين و محبوب
افتدة المخلصین لا اله الا انت العزیز العليم

INBA51:129, KB_620:122-122

BH01581

To: Siyyid Mihdi Dahaji et al.

Date: 1303-02-03 [1885-Nov-11]

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

1 هو الله تعالى شأنه العظمة و الاقتدار

2 May my spirit be a sacrifice unto thy presence! What can this evanescent servant say or mention that would be befitting? It is most beloved that the beginning of every letter be adorned with the mention of the Lord of all beings and the King of origin and return. However, at times, when the certainty of non-arrival and attainment appears evident, the pen becomes still, the tongue silent, and the heart bewildered. In any case, since permission has been granted, we must praise Him with such descriptions and glorification as are acceptable among the servants. There is no other recourse, and this is the ultimate bounty. To Him be praise, thanksgiving, glory and splendor.

2 روحی لحضرتکم الفداء خادم فانی چه عرض
کند و چه ذکر نماید که لایق باشد اول هر کتاب
محبوبست بذكر مالک رقاب و سلطان مبدء و
مآب مزین شود ولكن گاهی چون یقین عدم
وصول و بلوغ جلوه مینماید قلم ساکن و لسان
ساکت و قلب متحیر مشاهده میشود در هر حال
چون اذن عنایت شده باید به وصف و ثنائی که
نزد عباد مقبول است او را بستائیم چاره جز این
نه و این منتهی فضل است له الحمد و له الشکر و
له الثناء و له البهاء

3 The blessed and exalted letter which was the cause of joy and gladness arrived. Like the spring rain to saplings and the special favors of God upon men, it hath showered upon this servant. Praise be unto Him and praise be unto His loved ones. Multiple letters have arrived; some have been presented and some have not yet found opportunity. God willing, they shall be presented.

3 دستخط مبارک عالی که باب فرح و انبساط بود
رسید چون امطار ربيع بنهال و عنایت مخصوصه
حق برجال نموده و مینماید باین عبد نمود له الحمد
و لأولیائه الحمد و نامه های متعدده رسید بعضی
عرض شد و بعضی تا حین مجال نیافت انشاء الله
عرض میشود

4 Regarding the Afnan, His Honor Haji Mirza Siyyid Muhammad, upon him be the Most Glorious Beauty of God, what

4 در باره حضرت افنان جناب حاجی میرزا سید
محمد علیه بهاء الله الأبهی آنچه مرقوم داشتید یعنی

you wrote - that is, his exact words - was presented in the Most Holy, Most Exalted Presence. He said: "O My Name Mihdi, upon thee be My Glory! The call of the Afnan was heard. We are aware and cognizant of his grief and sorrow from separation and remoteness. Sorrow and anguish have seized him from every direction. God willing, may he not erase the days of presence from his sight. The remembrance and manifestation of that is the cause and reason for the defeat of sorrows. When the greatest joy comes, sorrow flees like lightning. O My Name! The Afnan is afflicted with both hardship and separation and exile, and other matters that are the cause and reason for heart-weariness. However, we beseech God to adorn him with such an ornament that the smoke and dust of the world may not change him, and likewise we ask for him that which is befitting and worthy. O My Afnan! Do not grieve, for the world is not worthy of grief. That which will gladden thy heart and the hearts of the lovers hath been ordained for thee. Say: Praise be to God, the Lord of the worlds."

- 5 This evanescent servant beseeches God, exalted be His Glory, that means may be provided for them to return again, and that this evanescent servant may drink with them from the cup of reunion and meeting, time after time, repeatedly, cup after cup, chalice after chalice, in spite of those who have denied God's signs and rejected His manifest and evident proof.

- 6 Regarding the mention made of the beloved one, His Honor Haji Aqa Muhammad, upon him be the Most Glorious Beauty of God, after presentation They said: "O My Name Mihdi! The mention of the mentioned one is mentioned before the Mentioned One. God willing, may they be blessed in all times and circumstances with the favors of the Desired One of the worlds. O My Name! In truth, they are striving and endeavoring to serve the Cause, unite hearts, and promote the divine laws. Praise be to God Who assisted him in establishing harmony and steadfastness. Some of the loved ones of that land have sent letters to the servant in attendance. If God willeth, favors shall be shown hereafter and replies shall be sent. Praise be to God, all are seen as links of one chain. The lights of their love are evident and radiant. Glory be upon them, peace be upon them."

- 7 The fact that they had mentioned this lowly one brought two delights: one, their mention, and two, your honor's renewal and repetition of that mention - blessing upon blessing. Praise be to God, the land has been adorned with the flowers, roses

عبارت ایشانرا همان بعینها در ساحت امنع اقدس اعلیٰ عرض شد فرمودند یا اسمی مهدی علیک بهائی ندای افنان شنیده شد بر حزن و اندوه ایشان از بعد و فراق مطلع و آگاهیم از هر جهت غم و هم ایشانرا اخذ نموده انشاءالله ایام حضور را از نظر محو ننمایند ذکر و ظهور آن سبب و علت انهمام احزانست چون فرح اکبر آمد حزن چون برق فرار اختیار نماید یا اسمی افنان هم بزحمت مبتلا و هم به بعد و هجر و امورات اخری که سبب و علت دلنگی است ولكن از حق میطلبیم ایشانرا بطرازی مزین فرماید که دخان و غبار عالم او را تغییر ندهد و همچنین میطلبیم از برای او آنچه را که لایق و سزاوار است یا افنانی لانتحزن چه که دنیا لایق حزن نیست قد قدر لک ما یفرح به قلبک و افئدة المحبین قل الحمد لله رب العالمین انتہی

5 اینبعد فانی از حق جلّ جلاله میطلبد در باره ایشان اسبابی فراهم آید مجدّد وارد شوند و از کأس وصال و لقا این خادم فانی با ایشان مرّة بعد مرّة و کرّة بعد کرّة و دفعه بعد دفعه کأساً بعد کأس و قدحاً بعد قدح بنوشیم رغماً للذین کفروا بآیات الله و انکروا برهانه المبرهن اللائح المبین

6 اینکه ذکر محبوبی جناب حاجی آقا محمد علیه بهاء الله الأبهی را نمودند بعد از عرض فرمودند اسمی یا مهدی ذکر مذکور لدى المذکور مذکور انشاءالله در جمیع احیان و اوان بعنایت مقصود عالمیان فائز باشند یا اسمی فی الحقیقه بخدمت امر و اتّحاد قلوب و ترویج احکام الهی ساعی و جاهدند لله الحمد او را موفق فرمود بر تألیف و استقامت و قیام اولیای آن ارض بعضی به عبد حاضر نامه ارسال داشته اند لو شاء الله از بعد اظهار عنایت خواهد شد و جواب ارسال خواهد گشت لله الحمد جمیع بمثابة حلقه مشاهده میشوند انوار حبشان لائح و مشرق است البهآ علیهم السّلام علیهم انتہی

7 اینکه ذکر اینفانی را فرموده بودند دو لذّت بخشید یکی ذکر ایشان یکی تجدید و اعاده آنحضرت آن ذکر را نعمت اندر نعمت است لله الحمد ارض به ازهار و اوراد و ثمار حب مزین گشت خدمت

and fruits of love. I convey greetings, praise and glory to them, and likewise to the loved ones of God in that land. Peace and praise be upon your honor, upon the beloved ones, and upon those who are with you.

ایشان سلام و ثنا و تکبیر میرسانم و همچنین خدمت اولیاء الله آن ارض السلام و الثناء علی حضرتکم و علی قرر العیون و علی من معکم

BLIB_Or15736.172, BLIB_Or15738.164.09x

BH11612

To: *Ibn-i-Abhar*

Date: 1303-02-12 [1885-Nov-20]

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

1 هو الله تعالى شأنه العظمة والاقترار

2 That which hath shone forth from the horizon of certitude hath been established through clear proof, namely that My praise and My mention cannot attain unto My purpose. The most exalted call from the highest realm befitteth Him not - how much less My mention and the mention of ones like Me, and My praise and the praise of ones like Me. Therefore We make mention, and We declare, and We say that mention and praise, from this day unto the day that hath no end, are reserved for the loved ones of God, glorified be His majesty - those souls who are seen to be evanescent and as nothing in the Will and Purpose of God, exalted be His glory, who stand with utmost steadfastness in the Cause of God, and who with spirit and joy speak forth His praise. These are the souls who are mentioned in the Books of old and of latter days, whom neither the doubts of the peoples, nor the signs of the world, nor the clamor of the ungodly, nor the commotion of the heedless have deterred. They have arisen and proclaimed with wisdom and utterance: "Verily our Lord is the All-Merciful, and He is the Help in Peril in all times."

2 قد ثبت بالبرهان ما اشرق من افق اليقين و هو ان حمدی و ذکرى لا یصل الى مقصودی اعلی النداء من اعلی العالم لا یلیق له و کیف ذکرى و ذکر امثالی و ثنائی و ثناء امثالی لذا نذكر و نعرض و نقول ذکر و ثنا اليوم الى اليوم الذى لا آخر له مخصوص اولیاء حق جلّ جلاله است یعنی نفوسیکه در مشیت و اراده حق تعالى شأنه فانی و معدوم مشاهده میشوند و بکمال استقامت بر امر الله قائمند و به روح و ریحان بذکرش ناطق ایشانند نفوسیکه در کتب قبل و بعد مذکورند و منع ننوده ایشانرا شبهات امم و اشارات عالم و وضوء مشرکین و غوغاء غافلین قاموا و قالوا بالحکمة و البیان ان ربنا الرحمن و هو المستعان فیکل الاحیان

3 And now, O beloved of My heart! Thy letter arrived repeatedly, news arrived, and praise be to God, the morn of hope hath dawned, in that, praise be to God, the Sun of loving-kindness hath risen and permission hath been granted. O Ibn-i-Abhar! Advance with such acceptance as would cause all created things to advance toward the Qiblih of the horizons, and turn with such turning as would cause all beings to turn toward the Dawning-Place of the verses and the Manifestor of clear proofs. Verily the Wronged One hath heard thy call and hath answered thee time and again. We beseech God to make

3 و بعد یا محبوب فؤادی نامه مکرر رسید خبر رسید صبح امید هم الحمد لله دمید و آن اینکه الحمد لله آفتاب عنایت مشرق و اذن حاصل فرمودند یا ابن ابهر اقبل باقبال یقبل به الممکات الى قبلة الآفاق و وجه بتوجه یتوجه به الکائنات الى مشرق الآیات و مظهر البينات ان المظلوم سمع ندائک و اجابک مرّة بعد مرّة نسئل الله ان يجعل

thy pilgrimage accepted, thy endeavor appreciated, and thy turning unto Him a treasure and honor and store with Him. Verily He is powerful over all things.

- 4 As to what thou didst write concerning his honor Haji, upon him be the peace of God - blessed is he! Faithfulness is greatly loved in the sight of God. How excellent is the state of those souls who have ever fixed and continue to fix their gaze upon Him. In brief, all are adorned with the ornament of permission, and this evanescent servant beseecheth and imploreth God, glorified be His majesty, to distinguish all with His special favors and to adorn them with the ornament of acceptance. Come ye, come ye, O people of fidelity! Come ye, come ye, O ye who have borne hardships in the path of God, the Lord of Names! Come ye, come ye, O ye who have witnessed the waves and the blowing of tempestuous winds! Come ye, come ye, O loved ones of God! Ye are they who have traversed land and sea and have remained patient in hardship and tribulation. Come ye, come ye, O people of the Covenant! Come ye, come ye, O companions of divine love! He Who is not known by what the tongue uttereth or what floweth from the Pen of creation hath called you. All this is from the loving-kindness of our Lord, the All-Merciful. Therefore let all turn with spirit and joy. Well is it with you, and may it be pleasant unto you. Peace and remembrance and praise be upon you and upon God's loved ones and His friends.

حجّ مبروراً و سعيك مشكوراً و اقبالك ذخراً
و شرفاً و كنزاً لك عنده انه على كلشي قدير

4 اينكه در باره جناب حاجي عليه سلام الله
مرقوم داشتند طوبى له وفا عندالله بسيار
محبوبست نيكوست حال نفوسيكه لازال باو
ناظر بوده و هستند مختصر آنكه جميع بطراز
اذن مزينند و از حق جلّ جلاله اين خادم
فاني سائل و آمل كه كل را بعنايت مخصوصه
مخصوص فرمايد و بطراز قبول مزين دارد تعالوا
تعالوا يا اهل الوفاء تعالوا تعالوا يا من حملتم
الشّدائد في سبيل الله مالِك الأسماء تعالوا تعالوا
يا من رأيتم الأمواج و هبوب ارياح عاصفات
تعالوا تعالوا يا اولياء الله انتم الذين قطعتم البرّ و
البحر و صبرتم في البأساء و الضراء تعالوا تعالوا يا
اهل الميثاق تعالوا تعالوا يا ملأ العشاق قد ناداكم
من لا يعرف بما ينطق به اللسان و يجرى من قلم
الامكان كل ذلك من عناية ربنا الرحمن باري
كل به روح و ريحان توجه نمايند هنيئاً لكم و
مرئياً لكم السلام و الذكر و الثناء عليكم و على
اولياء الله و احبائه

BRL_DA#179, YIA.156-157

BH00676

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

Date: 1303-02-15 [1885-Nov-23]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Your letter dated the twelfth of Muharram al-Haram was received and attained the honor of being heard by the Lord of Names. His blessed and exalted Word: O Amin, your letter arrived and was presented by this servant. In truth, the sapling of existence has drunk from the waters of divine love. This is among the great bounties of the Truth, exalted be His glory. The rain of divine outpourings and the rays of the Sun of inner meanings have showered and shone upon all, yet all remain

1 بسم ربنا الأقدس الأعظم العليّ الأبهى

2 دستخط آنجناب كه دوازدهم شهر محرم الحرام
تاريخ آن بود رسيد و بشرف اصغاء مالِك اسماء
فائز قوله تبارك و تعالى يا امين نامهات رسيد و
عبد حاضر عرض نمود في الحقيقة نهال وجود از
ماء محبت الهى آشاميده اين از فضلهاى بزرگ
حقّ جلّ جلاله است امطار فيوضات ربّانى و
انوار آفتاب معانى بر كل باريده و تايد و لكن

heedless save whom thy Lord willeth. O Abu'l-Hasan, the Lord of the hidden and the manifest declareth: O people of earth! Today the Mount hath attained the presence of its Interlocutor and the Lote-Tree hath reached its planting place. Blessed is the soul that heareth and findeth, and woe unto the heedless.

کلی غافل آلا من شاء ربک یا ابالحسن مولی السر والعلن میفرماید ای اهل ارض امروز طور بمکشم فائز و سدره بمغرسش طوبی از برای نفسیکه بشنود و بیابد و ویل للغافلین

- 3 All that was in the correspondence from before and after is correct and acceptable, and whatever was [given] to any soul, before the Divine Presence a special course is destined. The Supreme Pen beareth witness to the trustworthiness and truthfulness of My Name Jamal, upon him be the Most Glorious Glory of God, and you yourself have also testified, and he has ever spoken well of the friends of God. Nevertheless, some in the land of Ta have accused him - God forbid - of treachery. This is naught but a grievous sin. Beseech and implore the Composer of hearts and the Sovereign of existence that the few souls who have been blessed by the Supreme Pen may arise with complete unity, love and dedication to teach the Cause and aid it. This matter is essential and obligatory, and without it there is no salvation. In discord there is remote, remote impossibility, and in unity the horizons become illumined. In this matter, mighty effort is required.

3 آنچه در مراسلات از قبل و بعد بوده کل صحیح و مقبول و آنچه بهر نفسی [داده‌اید] لدی الوجه مجری مخصوص اسمی جمال علیه بهاء الله الاهی قلم اعلی شهادت میدهد بر امانت و صدق او و خود آنجناب هم شهادت داده و لازال از دوستان الهی ذکر خیر نموده مع ذلک بعضی در ارض طاء بایشان نعوذ بالله نسبت خیانت داده‌اند ان هذا الا ذنب کبیر از مؤلف قلوب و سلطان وجود سائل و آمل باش که نفوس معدوده که بعنایت قلم اعلی فائزند بتام همت و اتحاد و محبت بر تبلیغ امر و نصرت آن قیام نمایند اینفقره لازم و واجب است و من دون آن رستگاری نه فی الاختلاف هیات هیات و فی الاتفاق تستضیء الآفاق در اینفقره جهد بلیغ لازم

- 4 Concerning what you wrote about the friends in Nun, Jim, Alif, Ra and other lands, each has been mentioned by the Beloved of the world, and from the ocean of divine verses there hath been revealed concerning them that which maketh all the seas of the world appear as but a drop compared to a drop thereof. Beseech the True One that they may preserve this most exalted station and not be silenced by the croaking of the croakers, the atheists and the deniers. May each be as a fire in the love of God upon a mountain and like the sun at the pole of heaven. And as for what reached Shaykh Muhammad Arab, it is necessary, nay obligatory, that he be looked after according to capacity by the Afnan and yourself.

4 اینکه در ذکر اولیای نون و جیم و الف و راء و اراضی اخری نوشتی هر یک بذکر محبوب عالم فائز و از بحر آیات الهی در باره ایشان نازل شد آنچه که دریاهاى عالم قطره‌ایست نزد قطره آن از حق بطلب اینقام اعلی را حفظ نمایند و بنعاق ناعقین و ملحدین و معرضین محمود نشوند هر یک در محبة الله بمثابه ناری باشند بر علم و مانند شمس در قطب سماء و آنچه بجناب شیخ محمد عرب رسید لازم بل واجب ملاحظه او بقدر مقدور از افنان و آنجناب بشود

- 5 Regarding the sum of 70 tumans mentioned by Jinab-i-Haydar-Qabli-'Ali, upon him be the Glory of God and His favors, who wrote from the Land of Ta, there are in that land certain steadfast souls who have turned to God, and it is hoped that they will be confirmed and assisted in paying the Huququ'llah. Therefore, from the direction of the Supreme Pen this firm command is issued: if they succeed, let them deliver the amount of seventy to the oppressed ones in the Land of Mim, that is, to the relatives of the Martyr, upon him be the Most Glorious Glory of God.

5 و اما در باره وجه ۷۰ تومان جناب حیدر قبل علی علیه بهاء الله و عنایت از ارض طاء نوشته بودند در این ارض بعضی از نفوس مقبله ثابتة موجودند و امید هست که باداء حقوق الهی مؤید و موفق شوند لذا از شطر قلم اعلی این امر مبرم صادر اگر موفق شوند مبلغ سبعین بمظلومان ارض میم یعنی منتسبین شهید علیه بهاء الله الاهی برسانند

- 6 Blessed is he who has been or will be assisted in this. Otherwise, God, exalted be His glory, is sanctified above what has been and is mentioned, and is above the world and its

6 طوبی از برای نفسیکه مؤید شد و یا بشود و آلا حق جل جلاله مقدسست از آنچه ذکر شده

treasures. Whatever He commands, its fruits return to the servants themselves. Soon they shall see that which the Tongue of Grandeur has spoken before and will speak hereafter. And even if they present it with the utmost joy and fragrance and complete humility and submissiveness, O Amin, reflect upon the cotton-carders: from the beginning of their acceptance until now, they have arisen to serve the Goal of all the worlds with perfect steadfastness, love, joy and fragrance, to such an extent that the tongues of the people of God on earth speak their praise and the tongues of the Concourse on high in heaven proclaim their attributes. Exalted, exalted is this mighty and impregnable station! Ask God to increase their bounties at all times. Verily thy Lord is powerful over all things.

- 7 Now if anyone in the Land of Ta is enabled to do so, take it and send it; if not, then let it be. The Glory be upon thee and upon those who act according to what they have been commanded in the Book of God, the Lord of the worlds.

- 8 Praise be to God! Through the effusions of the Most Exalted Pen - may my spirit and the spirit of all who dwell in the kingdom of the Cause be a sacrifice unto Him - you have attained. Some time ago the glad tidings of His gracious presence were given, and surely you have attained unto them. In these days there has been no new news except that Mr. Muhammad Ibrahim and Haji Ghulam-'Ali - upon them be the glory of God - arrived, stayed for several days, and then, as commanded, returned to their homelands.

- 9 This evanescent servant ever beseeches and implores God, exalted be His glory, to protect His loved ones from the evil of the oppressors, the cawing ones, the doubts of the suspicious ones and the atheists. The key of grace and bounty is in His mighty grasp - He doeth what He willeth and ordaineth what He pleaseth.

- 10 Consider how all the Shi'ih divines - may God forsake them - arose in opposition and issued the verdict for the execution of the Primal Point - may the spirit of all else but Him be sacrificed for His sake. Day and night, they and their followers busied themselves with cursing, execration and charges of unbelief, while the cotton-carders, despite them, crossed the bridge and partook of the choice sealed wine. May God protect the people from the evil of the divines.

- 11 The purpose of knowledge is the benefit of God's servants, and this has ever been and will continue to be the crafts and trades. He has ever said and continues to say: "Know ye the value of the craftsmen, for they have been and continue to be the cause and means for facilitating affairs." The foundation of

و میشود و مزه‌ست از عالم و ذخایر آن آنچه میفرماید ثمرش بخود عباد راجع سوف یرون ما نطق به لسان العظمة من قبل و من بعد و آنهم اگر بکمال روح و ریحان و خضوع و خشوع تمام تقدیم نمایند یا امین در ندافها تفکر نما از اول اقبالشان تا حین بکمال استقامت و محبت و روح و ریحان بخدمت مقصود عالمیان قیام نموده‌اند بشأنیکه السن حزب الله در ارض بذکرشان ناطق و السن ملأ اعلی در سماء بوصفشان متکلم تعالی هذا المقام العزیز المنیع از حق بطلب در هر حین بر ایشان بیفزاید آن ربکی علی کلشیء قدیر

- 7 حال اگر در ارض طاء نفسی موفق شد اخذ نمایند و ارسال دارند و الا فلا الهاء علیک و علی الذین عملوا بما امروا به فی کتاب الله رب العالمین انتهی

- 8 لله الحمد بفیوضات قلم اعلی روحی و روح من فی ملکوت الامر فداء فائز شدید چندی قبل بشارت حضور عنایت شد البتہ بآن فائز شده‌اید این ایام خبر جدیدی نبوده و نیست مگر آنکه جناب آقا محمد ابراهیم و جناب حاجی غلامعلی علیهما بهاء الله وارد چند یومی توقف نمودند و بعد حسب الامر باوطان راجع

- 9 این خادم فانی از حق جلّ جلاله در کلّ احیان سائل و آمل که اولیاء خود را حفظ فرماید از شرّ ظالمین و ناعقین و شبهات مرئیین و ملحدین مفتاح فضل و عنایت در ید قدرت اوست یفعل ما یشاء و یحکم ما یرید

- 10 ملاحظه نمائید جمیع علمای شیعه خذلهم الله بر اعراض قیام نمودند و فتوی بر قتل نقطهء اولی روح ما سواه فداء دادند و در لیلای و ایام خود ایشان و مریدها بسب و لعن و تکفیر مشغول و ندافها رغماً لأنفهم از صراط گذشتند و از رحیق محتوم آشامیدند حق ناس را از شرّ علما حفظ فرماید

- 11 مقصود از علم منفعت عباد است و آن صنایع بوده و هست لازال فرموده و میفرماید قدر اهل صنایع را بدانید چه که سبب و علت تسهیلات امور شده‌اند اساس دین بشریعة الله محکم و اساس

religion is made firm through God's Law, and the foundation of livelihood through the craftsmen. By knowledge is meant that knowledge whose benefits reach humanity, not knowledge that leads to pride, arrogance, plunder, oppression, tyranny and pillaging.

معاش باهل صنایع مقصود از علم علمی است که منفعت آن عاید خلق شود نه علیکه سبب کبر و غرور و نهب و ظلم و ستم و غارت گردد

- 12 Merely upon mention of the name of one of the people of truth before that group, they immediately issue the verdict of unbelief, plunder and death for that helpless one. By the life of my Purpose and thy Purpose and the Purpose of all who are in the heavens and earth, that misguided and misleading sect - namely the Shi'ih - committed that which neither the Jews, nor the Magians, nor even the idolaters have done the like. God protect us and you from the evil of these people and from the evil of the people of the Bayan who have violated the Covenant and who walk in their footsteps and say what their desires command them. Verily they are among the most lost in the perspicuous Book.

12 مجرد ذکر اسم یکی از اهل حق نزد آن گروه فوراً حکم بکفر و نهب و قتل آن بیچاره صادر لعمر مقصودی و مقصودک و مقصود من فی السموات و الأرض آنفرقه ضالّه مضله یعنی شیعه عمل نمودند آنچه را که یهود نکرد و مجوس نکرد و از عبده اصنام شبه آن ظاهر نشد اعاذنا الله و ایاکم من شر هؤلاء و من شر اهل البیان الذین نقضوا الميثاق و یمشون علی آثارهم و یقولون ما امرهم به اھوائهم الا انهم من الأخسرین فی کتاب مبین

- 13 I convey greetings and salutations to the friends in every land and beseech God to strengthen and protect them all, that they may not be afflicted with the vain imaginings of the past, and that through Ja'far and his sons Ahmad and others they may not be kept back from God's straight path. Reflect upon the fabrications of the Shi'ih sect: for one thousand two hundred years they called the truthful one a liar, and the heedless people called the son of the Imam and the brother of the Imam himself a liar, and they were unaware. And all these things came to pass through the word of one like Ibn-i-Ja'far. That which befell the world, befell it. The Primal Point - may the spirit of all else be sacrificed for His sake - was martyred through the word of that vile one and two or three others like him, for they ruled that whosoever says the Qa'im is in the loins and must be born is an infidel whose killing is obligatory. Thus did that occur whereat the atoms of all created things wept. They judged contrary to what God had revealed in the Book.

13 دوستان هر ارض را تکبیر و سلام معروض میدارم و از حق میطلبم کل را مؤید دارد و حفظ نماید که باوہامات قبل مبتلا نشوند و به جعفر و اولادش احمد و غیره از صراط مستقیم الهی بازمانند در جعلیات فرقه شیعه تفکر نمائید هزار و دویست سال صادق را کاذب میگفتند و ناس غافل پسر امام و برادر امام خود را کذاب مینامیدند و شاعر نبودند و جمیع این امور بقول یکی مثل ابن جعفر وارد شد وارد شد بر عالم آنچه وارد شد نقطه اولی روح ما سواه فداه بحرف آنخیش و دو سه نفسی مثل او شهید گشت چه که حکم نمودند که هر نفسی بگوید قائم در اصلاست و باید متولد شود او کافر و قتلش واجب لذا وارد شد آنچه ذرات کائنات نوحه نمود قد حکمو بغیر ما انزلہ الله فی الکتاب خون عالم گردن آن نفوس خبیثه بوده و هست

- 14 We beseech God to deal with them according to His justice, not His grace. Enough trouble has been given; I shall not further impose upon that Beloved One and shall end this letter with these words: Glory, remembrance and praise be upon you and upon those with you and upon those who have arisen to aid the Cause of God, the Mighty, the Inaccessible. And praise be to God, the Most High, the Most Great.

14 نسل الله بأن یعاملهم بعدله لا بفضلہ دیگر زحمت بس است بیشتر مزاحم آنحبوب نمیشوم و نامه را باینکلمه ختم مینمایم الباء و الذکر و الثناء علی جنابکم و علی من معکم و علی الذین قاموا علی نصره امر الله العزيز المنيع و الحمد لله العلی العظیم

- 15 The servant 15th of the month of Safar 1303

15 خادم فی ۱۵ شهر صفر الخیر سنة ۱۳۰۳

- 16 Multiple petitions have reached the Most Holy Court from Eliyahu. According to the Command, either something should

16 عریضه های متعدّد از جناب الیاهو بساحت اقدس رسیده حسب الامر آنکه چیزی باو داده

be given to him so that he may be freed from debt and proceed to another land, or some occupation should be arranged for him. O Amin, although thou art poor, I know thy Lord is also poor, meaning He is sanctified from earthly ornaments. By the life of God! The treasures of the world are as non-existent and null before one drop from the ocean of His riches. Be thou assured. Verily thy Lord is the All-Possessing, the Almighty, the All-Powerful. The glory from Us be upon thee, and I am the Remembering, the Compassionate, the All-Bountiful.

BRL_SOCIAL#142x, BRL_SCHOLAR#22x, BRL_HUQUQ#006x,
BSW#07.06x, COC#0010x, COC#1100x, VUJUDE.164x

شود که از دین فارغ شود و بارض دیگر توجّه نماید و یا شغلی از برای او معین شود یا امین اگرچه تو مفلسی میدانم ربّ تو هم مفلس است یعنی مقدّس است از زخارف لعمر الله کنوز عالم نزد یقطره از بحر غنایش معدوم و مفقود مطمئن باش آن ربّیک هو الغنیّ الغالب القدیر البهاء عليك من لدنا وانا الذّاکر المشفق الکریم

INBA28:440, BRL_HUQUQP#006x,
AYI1.338x, UAB.033cx, QUM.073-074x,
VUJUD.123x

BH00664

To: *Zaynul-Muqarrabin et al.*

Date: 1303-02-19 [1885-Nov-27]

- 1 He is God, exalted be His station, the Greatness and the Power
- 2 The ocean of praise and thanksgiving befiteth and beseemeth the Lord of all names, Who bestowed existence upon the world and adorned it with the ornament of nations. He is the Omnipotent One Whose power no weakness can touch and Whose will no creation can hinder. And blessings and peace be upon Him Whom He sent forth and unto Whom He revealed His Book, and adorned Him with His most beautiful names and most exalted attributes, Who was named Muhammad in the world of creation, and upon His family and companions through whom the earth brought forth its fruits and the heaven shed its rain.
- 3 And furthermore, may my spirit be a sacrifice for your honor. Your letters from before and after have been received. In truth, they were a paradise reflecting praise and thanksgiving, and speaking of that which indicateth the Most Great Steadfastness. The servant hath found therein what the body findeth in the spirit, and what the niche findeth in the light. When I read and understood, I turned to the Station and presented it before His Countenance. The Lord - may my spirit be sacrificed for Him - spoke: "We beseech God to assist him through remembrance and to strengthen him through utterance in such wise that His light, His influence and His proof may be made manifest throughout all possibility. The Command is in God's hands, the Lord of all religions.

1 هو الله تعالى شأنه العظمة والاقترار
2 بحر حمد و ثنا مالک اسماء را لایق و سزا که عالم را وجود عطا فرمود و بطراز امم مزین داشت اوست مقتدریکه قدرتش را بجز نیابد و اراده اش را منع خلق مانع نشود و الصلوة و السلام علی من ارسله و انزل علیه کتابه و زینه بأسمائه الحسنی و صفاته العلیا الذی سَمی بمحمد [ص] فی ناسوت الانشاء و علی آله و اصحابه الدین بهم نبئت الأرض و امطرت السماء

3 و بعد روحی لحضرتکم الفداء دستخط آنحضرت از قبل و همچنین از بعد رسید فی الحقیقه رضوانی بود حاکی از ذکر و ثنا و ناطق بما یدلّ علی الاستقامة الکبری قد وجد انخادم منه ما وجد الجسد من الروح و المشکوة من النور فلما قرأت و عرفت توجّهت الی المقام و عرضت تلقاء الوجه نطق المولی روحی فداه نسل الله بأن ینصره بالذکر و یؤیّده بالبیان علی شأن یتظهر فی الامکان نوره و اثره و برهانه الأمر بید الله مالک الأديان

- 4 O Zein! Upon thee be My peace and My glory, and upon My loved ones there. We counsel them in all conditions to that whereby the Cause of their Lord, the Self-Sufficient, the Most Exalted, may be uplifted, and to draw nigh unto the Divine Lote-Tree and to turn with heart and soul toward the Most Exalted Horizon. Say: O My loved ones! We command you to that which will profit you in every world of the worlds of your Lord, and to righteousness and fear of God, and to turn away from those who have denied God, the Lord of Names and Creator of the heavens." In all conditions they must fix their gaze upon the Truth, utter His praise and remembrance, and turn away from all else. This is the command of the Wronged One, before and after. The purpose of turning away is to avoid association, not contention and conflict, and this applies to those souls who have arisen in opposition and objection and who have manifested rancor and hatred. These souls are known, and most are aware of their condition. O Zein! We beseech God to enable all to attain true unity and to grant them a portion from the ocean of the word "There is none other God but Him," and not to deprive His servants of His boundless grace.
- 5 Aqa Muhammad Ibrahim and Haji Ghulam-'Ali, along with two others - upon them be the peace and favors of God - arrived intending to visit the House, and praise be to God, they attained the Most Great Pilgrimage. This year was very pleasant for the pilgrims. In truth it was a blessed journey. Blessed are they who have attained. We beseech God, exalted be His glory, to grant success to all the peoples of the earth that all may attain. Verily, He is powerful over all things.
- 6 Another matter: As some funds were needed, twenty tumans were borrowed from the spiritual friend Aqa Muhammad Ibrahim - upon him be the peace of God - which your honor should convey to him. Although at first he was unwilling to accept it, they specifically stated it must reach him and he accepted. Your honor must pay it. And what the friends brought of gaz and other items was received.
- 7 Regarding what you wrote about the traveling companion, it is necessary, and Aqa Habibullah is permitted to be in your honor's service, but they said after meeting he must return, as wisdom requires this.
- 8 Another submission concerns the sum due to Jinab-i-Aqa Muhammad-Taqi, upon him be God's peace. Its delay is in no way permissible. Indeed, they have performed a good deed
- 4 یا زین علیک سلامی و بهائی و علی اولیائی هناك نوصیهم فی کل الأحوال بما یرتفع به امر ربهم الغنی المتعال و بالتقرب الی سدرۃ المنتهی و التوجّه بالأفتدۃ و القلوب الی الأفق الأعلى قل یا احبابی انا نأمرکم بما ینفعکم فی کل عالم من عوالم ربکم و بالبر و التقوی و بالاعراض عن الذین کفروا باللّٰه مالک الأسماء و فاطر السمّاء در جمیع احوال باید بحق ناظر باشند و بذکر و ثنائش ناطق و از دوش معرض اینست امر مظلوم از قبل و بعد مقصود از اعراض عدم معاشرتست نه جدال و نزاع و آنهم از نفسیکه بر اعراض و اعتراض قیام نموده اند و بضغینه و بغضا ظاهر شده اند آن نفوس معلومند و اکثری بر احوالشان مطلع و آگاه یا زین از حقّ میطلبیم کل را بتوحید حقیقی فائز فرماید و از بحر کلمه لا اله الا هو قسمت عطا فرماید و از فضل بینهایتش عباد خود را محروم ننماید انتہی
- 5 جناب آقا محمد ابراهیم و حاجی غلامعلی مع دو نفس دیگر علیهم سلام الله و عنایاته وارد قصد بیت نمودند و الحمد لله بحجّ اکبر فائز گشتند این سنه بر حاج بسیار خوش گذشت فی الحقیقه مبارک سفری بود طوبی للفائزین از حقّ جلّ جلاله سائل و امل که جمیع اهل ارض را توفیق عطا فرماید تا کل فائز شوند انه علی کلّشیء قدير
- 6 عرض دیگر چون قدری وجه لازم شد از حبیب روحانی جناب آقا محمد ابراهیم علیه سلام الله مبلغ بیست ۲۰ تومان بدین اخذ شد که آنحضرت بایشان برسانند اگرچه ایشان در اول راضی باخذ نبودند ولکن مخصوص فرمودند که باید باو برسد و قبول نمودند آنحضرت باید ادا نمایند و آنچه با حضرات بود از گز و غیره رسید
- 7 اینکه در باره همسفر مرقوم داشتند لازم است و جناب آقا حبیب الله مأذونند در خدمت آنحضرت باشند ولکن فرمودند بعد از ملاقات باید راجع شوند چه که حکمت مقتضی اینست
- 8 عرض دیگر وجه جناب آقا محمد تقی علیه سلام الله بهیچوجه تأخیرش جایز نه فی الحقیقه عمل بمعروف نموده اند و این عمل مقبول واقع شد

and this act has been accepted. Let it be delivered to him. The souls mentioned who have turned to God with certitude, upon them be God's peace, from among the people of S, H-M, N-R, Shah-Abad, B-R and T who have sought mention from that Presence - all have been honored with mention, one and all. He said: "O Zayn, convey greetings to all these souls on behalf of the Wronged One, and counsel them regarding that which remains of their remembrances. This Wronged One has ever beseeched on behalf of all that which is like unto a lamp before their faces in all the worlds of God, exalted be His glory. We have counseled and continue to counsel all to unity, harmony, kindness, love and steadfastness, which are among the greatest of deeds. O Zayn, beseech God to protect His servants and deprive none from the ocean of recognition, the sun of certitude and the heaven of knowledge. Verily, He speaks the truth and guides the way, and He is the Single, the One, the Mighty, the Beautiful."

باشان برسانند نفوس مقبله موقنه مذکوره
علیهم سلام الله از اهل ص و هم و نر و
شاه آباد و بروط که از آنحضرت استدعای
ذکر نموده اند کل فرداً فرداً بذکر فائز گشتند
فرمودند یا زین نفوس مذکوره را طراً از قبل
مظلوم سلام برسان و به ما بتقی به اذکارهم
وصیت نما اینمظلوم لازال از برای کل طلب
نموده آنچه را که بمثابه سراج است امام وجوه
ایشان در جمیع عوالم حق جل جلاله و کل را
وصیت نموده و مینمائیم باتفاق و اتحاد و شفقت
و محبت و استقامت که از اعظم اعمال است
یا زین از حق بطلب عباد خود را حفظ فرماید
و هیچیک را از دریای عرفان و آفتاب ایتقان
و سماء علم محروم نفرماید انه هو یقول الحق و
یهدی السبیل و هو الفرد الواحد العزیز الجمیل

- 9 And likewise convey greetings to the handmaidens of God. We beseech God to assist them all and ordain for each one the good of this world and the next. We make mention of the people of Marfu' and console them, and we beseech God for the improvement of affairs.

9 و همچنین اماء الله را سلام برسانید از حق
میطلبیم کل را مؤید فرماید و از برای هر یک
خیر دنیا و آخرت مقدر نماید اهل مرفوع را ذکر
مینمائیم و تسلی میدهم و اصلاح امور را از حق
میطلبیم انتهى

- 10 This evanescent servant conveys greetings to each one and seeks divine success and confirmation for each. All must, at all times, with patience, calm and dignity, be engaged in the mention and praise of the Goal of all the worlds. Assuredly the outpourings of the True Bestower will embrace pure and holy souls and illumined hearts. Should hardship befall some, or difficulties arise, this has been and is due to God's penetrating wisdom, exalted be His glory. Blessed are the friends and loved ones of God - theirs is a goodly return. The end of all things is good, for the ocean of generosity is surging through His name and the sun of bounty exists through His favor. He will never deprive His loved ones. Every person of insight bears witness to this truth. Glad tidings that He said: "If God willing, We shall thereafter summon the people there one by one that they may attain and return."

10 اینعبد فانی خدمت هر یک سلام میرساند و
از برای هر یک توفیق و تأیید میطلبید باید کل
در جمیع احوال بصبر و سکون و وقار بذکر و
ثنای مقصود عالمان مشغول باشند البته فیوضات
فیاض حقیقی نفوس طاهره مقدسه و قلوب
منوره را اخذ نماید اگر از برای بعضی عسری رو
نماید و یا مشکلی پیش آید این نظر بحکمت بالغه
حق جل جلاله بوده و هست طوبی لأولیاء
الله و احبائه ان لهم حسن مآب خاتمه کل
بخیر است چه که بحر کرم باشمش مواج و
آفتاب جود بعنائتش موجود هرگز اولیای خود
را محروم نفرماید هر ذی درایتی بر این فقره شاهد
و گواه است بشارت آنکه فرمودند لو شاء الله از
بعد اهل آنجا را واحداً بعد واحد میطلبیم تا فائز
شوند و رجوع نمایند

- 11 Concerning what you wrote about Jinab-i-Aqa Muhammad Hasan (the Tailor), upon him be God's peace, when it was submitted, He said: "O Zayn, write to Hasan: O Hasan! Your lamentations have been heard and the yearnings of your heart

11 اینکه در باره جناب آقا محمد حسن (خیاط)
علیه سلام الله مرقوم داشتید عرض شد فرمودند
یا زین بنویس به حسن یا حسن ناله های اصغا
شد و حنین قلبت استماع گشت یسمع المظلوم
ضیجک و صریحک لازال مذکور بوده و هستی

have reached Us. The Wronged One hears your cries and supplications. You have always been and continue to be remembered. For years you have been engaged in service. We beseech God to grant souls fairness that they may not say that which they have not heard from the tongue of the Wronged One. Truthfulness has ever been and remains the characteristic of the people of truth. One must not be content with imaginings and conjectures. Say: O Hasan! Be not grieved. By the life of God, your grief has grieved Me. We beseech Him, exalted be He, to adorn you with the ornament of patience and forbearance, and His servants with justice and fairness."

- 12 This servant also conveys greetings to him. God is witness and testifier that he is remembered most of the time, and all who circle [the Sacred Precinct] mention him with utmost love, kindness and care, and send their greetings. It is hoped that something may be written directly to him hereafter, as in these days the spiritual beloved Aqa Mulla Rida - he who spoke the truth before all faces - and he have written and sent letters. Repeatedly there has arrived from them that from which the fragrance of love and sincerity emanates.

- 13 At the end of the manuscript, when mention was made of His Holiness the Name 66 [Allah] al-Asdaq, upon him be from every 9 [Baha] its Most Glorious, before His presence, He said: "Upon him be God's peace, His care, His mercy, and His grace, and upon his son, and upon those whom God has related to him."

- 14 This evanescent servant conveys greetings to each of the friends in that land. He Himself is witness and testifier that their mention has ever been the cause of joy and their remembrance the source of delight, and this is naught but through the bounty of the Lord, for they have borne hardships in His path and have tasted the poison of hatred in their love for Him. We beseech God to grant success to all and to confirm them in preserving what has been bestowed. Verily, He is powerful over all things. Peace, remembrance and glory be upon your honor, upon them, and upon every steadfast, firm and upright one. And praise be to God, the Exalted, the Great.

- 15 The servant 26th of the month of Safar al-Khayr 1303

سألها بخدمة مشغول بوده از حق میطلبیم نفوس را انصاف عطا فرماید تا نگویند آنچه را که از لسان مظلوم نشنیده‌اند راستی سنجیه اهل حق بوده و هست باوهم و ظنون نباید اکتفا نمود بگو یا حسن محزون میاش لعمر الله حزین حزنی نسله تعالی بأن یزینک بطراز الصبر والاصطبار و عبادہ بالعدل والانصاف انتہی

12 این عبد هم خدمت ایشان سلام میرسانم حق شاهد و گواهدست در اکثر اوقات ذکرشان مذکور و جمیع طائفین بکمال محبت و شفقت و عنایت او را ذکر مینمایند و سلام میرسانند امید هست که از بعد هم بخود ایشان چیزی نوشته شود چون در این ایام جناب حبیب روحانی آقا ملا رضا الذی نطق بالحق امام الوجوه و ایشان نامه نوشته و ارسال داشته‌اند مکرر از ایشان رسیده آنچه که عرف محبت و خلوص از آن متضوع است

13 در آخر دستخط ذکر حضرت اسم ۶۶ [الله] الأصدق علیه منکّل ۹ [بهاء] ابهه تلقاء وجه عرض شد فرمودند علیه سلام الله و عنایاته و رحمته و فضله و علی ابنه و علی الذین نسبهم الله الیه انتہی

14 این خادم فانی خدمت هر یک از دوستان آن ارض سلام میرسانم هم او شاهد و گواهدست که لازال ذکرشان سبب فرح و یادشان علت سرور بوده و هست و نیست این مگر از فضل پروردگار چه که در سببش حمل شدائد نموده‌اند و در محبتش سم بغضا چشیده‌اند از حق میطلبیم کل را موفق فرماید و مؤید دارد بر حفظ آنچه عنایت شده آنه علی کثیء قدیر السلام والذکر و البهاء علی حضرتکم و علیهم و علی کل ثابت راسخ مستقیم و الحمد لله العلی العظیم

15 خادم فی ۲۶ شهر صفر الخیر سنة ۱۳۰۳

BLIB_Or15731.089

BH01318

To: Ali Akbar Yazdi, in Alexandria

Date: 1303-02-19 [1885-Nov-27]

1 He is God - exalted be His glory, to Whom belongeth greatness and grandeur

1 هو الله تعالى شأنه العظمة والكبرياء

2 Through but one letter of His glorious Name did the universe and all within it become manifest and evident. All that exists hath been and shall ever be through the effulgence of His bounty. Should any soul in all creation draw a breath contrary to that which hath been mentioned, every atom in existence would testify to his heedlessness. The heaven is a sign of His loftiness and the seas are tokens of His grandeur. Whatever we may say, the seeing eye beholdeth in but a single leaf among the leaves of the divine Lote-Tree His majesty, power, exaltation and favor. All came into being through His will, that it might tell of its Fashioner, its Creator, and its Originator. Neither reckoning nor comprehension hath any place in this realm, until the hand of grace bestoweth what it will and conferreth what it pleaseth. His might can raise a straw to the galaxies and elevate dust to the Pleiades. How many among the possessors of sovereignty, dominion and palaces hath His controlling hand returned to their graves in utter abasement. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praiseworthy.

2 یک حرف از اسم کریمش تجلی نمود عالم و ما فيه ظاهر و هویدا گشت آنچه موجود از پرتو جود او بوده و خواهد بود اگر نفسی در عالم نفسی بغیر آنچه ذکر شد برآرد ذرات عالم بر غفلتش شهادت دهد آسمان آیت رفعت او و دریاها آیت عظمت او هرچه بگوئیم موجود بصیر در ورقی از اوراق سدرهٔ عظمت و قدرت و رفعت و عنایت حق را مشاهده مینماید باراده‌اش بوجود آمد لیحکی عن صانعها و خالقها و موجدھا احصا را در این مقام مقامی نه و ادراک را در این میدان راه نه تا ید فضل چه بخشش نماید و چه عنایت فرماید قدرتش کاه را بکھکشان رساند و ثری را بثریا ید تصرفش چه مقدار از اهل سلطنت و حکومت و قصور را بذلت تمام بقبور راجع فرمود یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید

3 The prayers and salutations of all peoples are befitting the most holy and exalted court of the Beloved, through Whose advent the heavens were adorned and through Whose presence the Night Journey was blessed. He is the source of the life-giving Kawthar amongst all possibility, through Whom the horizon of utterance was illumined, the ocean of inner meanings surged, and the decree of the All-Merciful was established amongst all religions. And upon His family and companions, who are the stars in the heavens of wisdom and the fish in the sea of power - they who aided and endured with patience, and theirs is the final abode.

3 صلوة و سلام امم ساحت اقدس حضرت حبیب را لایق و سزا که آسمانها بقدمش مزین و معراج بلقایش مبروک اوست معین کوثر حیوان بین امکان به انار افق البیان و ماج بحر المعانی و ثبت حکم الرحمن بین الأدیان و بر آل و اصحاب او که انجم سموات حکمت و حیتان بحر قدرتند هم الذین نصروا و صبروا و لهم عقبی الدار

4 The letter of that honored brother, which was in itself a new gift, arrived at the right place and the right time, for it came just as this evanescent one was intending to attain the presence. I took it, opened it, saw it and read it, then hastened until I reached the spot. When I arrived, the countenance of the Master smiled and He said - may my soul be sacrificed for Him - "What is in thy right hand?" I presented the letter, saying it had come from the direction of A. and S. When permission

4 نامه آن برادر معظم که بنفسه ارمغان جدیدی بود رسید بمقام و بوقت و بجا چه که در حینیکه اینفانی ارادهٔ حضور در مقام داشت رسید گرفتم و گشودم و دیدم و خواندم و بعد دویدم تا بمقام رسیدم فلما حضرت ابتم غفر المولی و قال روحیفداه ما فی یمینک عرضت المكتوب قد جاء من شطر الألف و السین و

was granted, I read it. When the poem was finished, the countenance of the Master smiled again and He said - may my soul be sacrificed for Him - "O thou who art present! How beloved before God is the unity and harmony of the friends. Most often doth the word 'unity' flow from the Pen and tongue. We beseech God to confirm him and in every moment make him successful in remembrance. He is the Powerful, the Mighty."

- 5 That you mentioned each of the loved ones individually in verse was most acceptable. Praise be to God that you were assisted to achieve that which is pleasing before the Friend. He said that its poetry is joy-inducing and its prose even more so, for the fragrance of love emanates from it. This quality keepeth the world alive and enduring. Love is like an essence - whatever remains after it is extracted from anything neither nourishes nor avails. We beseech God not to deprive the whole world from the lights of the Sun of His love. Your verses have been mentioned repeatedly and became the cause and reason for your remembrance. Time and again they commanded me to convey to you that they should consult on matters and then, trusting in God, act accordingly. And they said the good of the world and its benevolence and kindness are directed toward you. Be not grieved, and be assured of the favors of God, exalted be His glory. His favor has been and is with you. In all conditions maintain the utmost joy and fragrance, such that whoever associates and companions with you becomes happy and delighted. Praise be to God, the carpet of gladness has been spread and the sun of God's favor has risen. Speak in His remembrance, drink in His mention. Never let go of wisdom in any situation. It is not permissible to acknowledge matters which the ignorant are incapable of comprehending. Walk in the footsteps of the Wronged One. [End]

- 6 This servant conveys greetings, praise and gracious mention to all the friends of that land, and begs confirmation from God, exalted be His station, for each one. I ask God that His name be exalted through the unity, accord and sincerity of those noble souls. May their intention be the reformation of the world and the tranquility of all peoples. He is the Hearer, the Answerer, and He is the Mighty, the Praiseworthy. The whole world has been and is specially for the friends of God, manifested according to the requirements of consummate wisdom. This is the evident truth, there is no doubt in it. Peace, remembrance and praise be upon you and upon the friends of God, the people of unity and the companions of detachment, whom

قرینہ بعد الاذن فلما تمّ النظم ابستم ثغر المولى مرّة اخرى وقال روحى فداه يا عبد حاضر چه قدر نزد حقّ اتحاد و اتفاق احباب محبوبست اكثر اوقات كلمهء اتفاق از قلم و لسان جارى از حقّ ميطلبيم او را تأييد فرمايد و در هر حين بذكري فائز نمايد اوست قادر و توانا انتى

5 اينكه در نظم ذكر يك يك از اوليا را مرقوم داشتيد بسيار مقبول واقع الحمد لله موفق شديد بآنچه نزد دوست مقبولست فرمودند نظمش فريح انگيز است و نثرش فوق آن چه كه عرف محبت از آن متضوع عالم را اينفقره زنده و پاينده دارد حبّ بمثابهء جوهر است از هر شئي كه اخذ شد مابقي آن لايسمن و لايعنى بوده و خواهد بود از حقّ ميطلبيم جميع عالم را از انوار آفتاب محبتش محروم نسازد انتى مكرّر اشعار آنجناب ذكر شد و سبب و علت ذكر شما گشت و مكرّر فرمودند بجناب شما اظهار دارم در امور مشورت نمايند و بعد متوكلاً على الله عامل شوند و فرمودند خير عالم و ير و معروفش متوجه شماست محزون نباشيد و بعنايت حقّ جل جلاله مطمئن باشيد عنايتش با شما بوده و هست در جميع احوال بكال روح و ريحان باشيد بشأنيكه هر نفسى با شما معاشر و مؤانس است مسرور و مبسوط باشد الله الحمد بساط بهجت گسترده و آفتاب عنايت حقّ اشراق نموده بگوئيد پيادش بنوشيد بذكرش حكمت را هم در هيچ احوال از دست مدهيد اقرار بر امريكه جهان از ادراكش عاجزند جليز نه بر قدم مظلوم مثنى نمايند انتى

6 اينفاني خدمت اولياى آن ارض طراً سلام و ثنا و ذكر جميل ميرساند و از حقّ تعالى شأنه از براى هريك تأييد ميطلبد و از خدا ميخواهم اسمش به اتفاق و اتحاد و خلوص آن نفوس عاليه مرتفع شود نيّشان اصلاح عالم و راحت امم باشد اوست سامع و مجيب و هو العزيز الحميد جميع عالم مخصوص اولياء حقّ بوده و هست بر حسب اقتضاي حكمت بالغه ظاهر شده و ميشود هذا حقّ مبين لا ربّ فيه السلام والذكر والثناء عليكم و على اولياء الله اهل التوحيد واصحاب التجريد الذين وصفهم الله في كتابه المبين لا يسبقونه بالقول

God has described in His Manifest Book: "They speak not until He hath spoken, and they do His bidding." And praise be to God, the Lord of what was and what will be.

و هم بأمره يعملون و الحمد لله ربّ ما كان و ما يكون

BLIB_Or15731.096

BH02894

To: Muhammad Javad Qazvini

Date: 1303-02-26 [1885-Dec-4]

- 1 He is God, exalted be His station of grandeur and power. 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 Through the Book the whole world with all its mysteries is made manifest, and through its letters all things are brought to completion. May God come to the aid of you and us and all who dwell on earth. However, since this is a place of service and worship and station and rank and manifestations [...], I beseech the Beloved of my soul and the Desire of my heart from God, exalted be His glory, that He may enable this evanescent servant to render such service as may bring joy to His loved ones. Verily He is the Generous, the Bountiful, and He is the Hearer, the Answerer. 2 کتاب عالم به اسرارش بتماما ظاهر میشود و به حروفانش بتماما بانتهای میرسد خدا بفریاد شما و ما و جمیع من علی الارض برسد ولكن چون محل خدمت و عبادت و رتبه و مقام و ظهورات [...] است محبوب جان و مقصود روان از حقّ جلّ جلاله میطلبم این خادم فانی را هم موفق فرماید بر خدمتی که سبب و علت فرح اولیای او واقع شود آنه هو الجواد الکریم و هو السامع المجیب
- 3 The letter arrived bringing joy to this evanescent one and glad tidings for a number of the friends. The joy was attained and the glad tidings were conveyed. All accepted it with perfect humility and submissiveness. God, exalted be His glory, has made your Saturday into Friday. There will be a gathering there - a gathering which, God willing, will be the cause of the gathering together of the world beneath the divine Lote-Tree. However, besides those present, there were several others who heard these glad tidings. Surely on Saturday they too will attend your presence. According to instructions, the honored Ustad 'Abdu'l-Karim, upon him be God's peace, will attend your presence - not today, not tomorrow, but on that day. How excellent is the host and how excellent are the guests! Praise be to God, the Powerful, the Forgiving, the Compassionate. 3 دستخط رسید فرحی بود از برای اینفانی و بشارتی بود از برای جمعی از دوستان فرح حاصل بشارت هم ارسال شد کلّ بکمال خضوع و خشوع پذیرفتند و حقّ جلّ جلاله روز شنبه شما را جمعه فرموده است جمعیتی در آنجا خواهد شد جمعیتی که انشاءالله سبب جمعیت عالم شود در ظلّ سدره ربّانیّه ولكن غیر حضرات چند نفری حاضر بودند و این بشارت را اصغا نمودند البته روز شنبه ایشانم خدمت شما میرسند جناب استاد عبدالکریم علیه سلام الله حسب الامر خدمت شما میرسد نه امروز نه فردا در آروز نعم المضيف و نعم الضیوف الحمد لله المقتدر الغفور الرؤوف
- 4 Today many of your works were answered from before. The answer to the honored Aqa Mirza Mahmud was revealed and the answer to the honored Aqa Mirza Husayn was bestowed. A new letter was also written and sent in detail. This year, praise be to God, you were enabled to provide food and feasting time 4 امروز خیلی کارهای شما از پیش جواب ارض خا داده شد جواب جناب آقا میرزا محمود نازل و جواب جناب آقا میرزا حسین عنایت شد نامه جدید هم بتفصیل عرض و ارسال شد این سنه الحمد لله شما موفق شدید بطعام و اطعام مرّة بعد

after time and occasion after occasion. In your words, may it continue! The Command is in God's hands, the Lord of creation. You should be occupied with preparations while the guests are getting ready. I beseech and implore God, exalted be His glory, to grant that honored one such bounty that you may be enabled to accomplish such deeds each day. Peace and praise be upon your honor and upon all who are firm and steadfast. And praise be to God, the Lord of the worlds.

مرّۀ و کّرۀ بعد کّرۀ بقول شما مستدام باد الأمر
بید الله مالک الایجاد شما در تدارک مشغول
باشید و ضیوف هم در تهیه از حق جلّ جلاله
سائل و آمل که آنحضرت روزی فرماید آنچه که
در هر یوم بامثال این امور موفق گردید السلام
و الثناء علی حضرتکم و علی کلّ ثابت مستقیم و
الحمد لله ربّ العالمین

BLIB_Or15731.100

BH00498

To: Haji Muhammad Ismayn Yazdi, in Alexandria

Date: 1303-03 [1885-Dec]

- 1 In the Name of God, Transcendent is His Glory, His Grandeur and Power!
- 2 Praise be fitting unto the Lord of all desires, Who with a single effulgence illumined the horizons of discord with the light of unity and concord. His Will lent support and His Purpose penetrated through divine favor. Through that effulgence which encompassed the world through the radiance of the Muhammadan Sun, it seized all the palaces of the Caesars, the arches of the Chosroes, and the porticos of tyrants. In places where the banner of misbelief was raised, the standard of divine unity was hoisted, and gatherings once devoted to the mention of idols were transformed to circles remembering the Lord of all beings. In place of wine came the celestial stream, in place of darkness came light, in place of ignorance came knowledge, and in place of wealth appeared poverty. This poverty is a crown upon the head of the world's wealth, even as He declared: "Poverty is My glory." This is a poverty before which the world's riches bow down and the wealth of nations stands in humility. No tongue can adequately describe this poverty, nor can any pen do justice to its mention. Exalted be His glory, exalted be His dominion, glorified be His grandeur, and mighty be His proof!
- 3 The essence of praise and glory, and the source of description and prayer, be upon Him and His family and His chosen ones and His companions - those who forsook their own existence in His path and became connected to the waves of the ocean of His generosity. He is the Mirror of the Most Beautiful Names and

1 هو الله تعالى شأنه العظمة والافتدار

2 حمد حضرت مقصود را لایق و سزااست که
بیک اشراق آفاق نفاق را بنور توحید و اتفاق
منور فرمود اراده اش مدد نمود و مشیتش نفوذ
عنایت فرمود با آن اشراق که از پرتو افتاب
ظهور محمدی عالم را احاطه نمود قصور قیصره و
طاقهای اکسره و ایوانهای جباره کلّ را اخذ
کرد مقاماتی که علم شرک مرتفع رایۀ توحید برپا
و محافلیکه محلّ ذکر اصنام بود بذکر مولی الأنام
تبدیل شد بجای نحر کوثر و بجای ظلمت نور و
بجای جهل علم و بجای غنا فقر ظاهر و هویدا
گشت این فقر افسر است از برای رأس غنای
عالم چنانچه آنحضرت میفرماید الفقر نفی این
فقر فقریست که غناهای عالم نزدش خاضع و
ثروتهای امم امام وجهش خاشع این فقر را
السن عالم وصف نداند و قلم از عهدهء ذکرش
برناید تعالی عزّه و تعالی سلطانه و جلّت عظمته
و عزّ برهانه

3 جوهر ذکر و ثنا و سازج وصف و صلوة براو و آل
او و اولیای او و اصحاب او آنانکه در سبیلش از
وجود خود گذشتند و بامواج بحر جودش متصل
گشتند اوست مرآت اسماء حسنی و صفات علیا

the Most Exalted Attributes. We call God the All-Bountiful, yet this bounty appeared through His existence; we name Him the All-Generous, yet this generosity shone forth from that Dawning-Place of the Ancient Light. Through a single decree, the Hijaz became the sun of the world and the Lord of all creation.

- 4 O my God! O All-Generous! O All-Merciful! Thou art He Who openeth doors without keys and manifesteth meanings without the existence of words. O Generous One! The people of unity are found between the fangs of the ungodly, and the people of sanctity are afflicted with countless tribulations. This evanescent servant beseecheth Thee by Thy Most Great Name to protect Thy loved ones at all times and adorn them with the raiment of infallibility, that the whole world may be illumined with the light of unity and hold fast to the cord of infallibility. Perchance through Thy boundless grace, one day the world may be adorned with that which beseemeth it. Thou art the Sovereign Whom the sovereignty of the world neither hindereth nor increaseth Thy station, and the power of nations neither compareth with Thee nor diminisheth Thee. By the hand of Thy loving-kindness and power, take the hands of Thy friends and grant them eternal salvation. Verily, Thou art the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

- 5 And furthermore, O beloved of my heart! The epistle of divine knowledge, which was adorned with the praise and mention of the Beloved of all worlds, was received. Praise be to God that the temples of words and letters were embellished with the garment of certitude. In truth, each letter thereof was a key to unlock the door of divine love. I cannot describe this ark, nor can I praise it adequately, for its captain is the mention of God, exalted be His glory, and upon its banner is inscribed the blessed words "Verily, there is none other God but He." The effect of this mention is evident, and the fruit of this description is manifest. The tree of remembrance bore befitting fruit, and the tree of sincerity yielded luminous leaves.

- 6 After its observation and perusal, it was presented before His presence, whereupon He said: "Praise be to God! The signs are manifest, the fruits are present, and the grace is evident. Generosity hath assisted, bounty hath aided, and the water of loving-kindness hath enabled the saplings in the garden of inner meanings to become adorned with the leaves and fruits of divine love."

- 7 O thou who art present! From that direction the fragrance of true love is diffused. The tongues of all travelers speak in their praise. The eye of existence is illumined and brightened by

حقّ را جواد میگوئیم و لکن این جود از وجود او ظاهر و کریم میخوانیم این کرم از آن مطلع نور قدم باهر بیک اراده حجاز آفتاب جهان شد و سید امکان

4 بار الها کریم رحیم توئی آن تواناییکه من غیر مفتاح بابها بگشائی و من غیر وجود الفاظ معانی را جلوه دهی ای کریم حزب توحید بین انیاب مشرکین مشاهده میشوند و اهل تقدیس بصد هزار بلا مبتلا این خادم فانی از تو سؤال مینماید باسم اعظمت که اولیاء خود را در جمیع احوال حفظ فرمائی و بطراز عصمت مزین داری تا جمیع عالم بنور توحید منور شوند و بجبل عصمت تمسک نمایند شاید از فضل بیهتایت یومی از ایام عالم مزین گردد بآنچه سزاوار است توئی سلطانیکه سلطنت عالم منعت ننماید و بر مقامت نیفزاید و قدرت امم با تو برابری ننماید و از تو نکاهد بید عنایت و اقتدار ایادی دوستان را اخذ نما و نجات ابدی بخش آنک انت المقتدر علی ما تشاء لا اله الا انت العليم الحکیم

5 و بعد یا محبوب فؤادی صحیفه عرفان که به ذکر و ثنای محبوب عالمیان مزین بود رسید لله الحمد هیاکل الفاظ و حروف بقمیص ایقان مطرّر فی الحقیقه هر حرفی از آن مفتاحی بود از برای باب محبت الهی این سفینه را وصف ندانم و ثنا نتانم چه که ملاحش ذکر حقّ جلّ جلاله و بر بیرقش کلمه مبارکه آنه لا اله الا هو منقوش این ذکر را اثرش معلوم و این وصف را ثمرش هویدا شجره ذکر را ثمری بود سزاوار و سدره خلوص را ورق بود نوار

6 بعد از مشاهده و قرائت قصد مقام نموده تلقاء وجه عرض شد فرمودند لله احمد آثار ظاهر و اثمار موجود و عنایت مشهود کرم مساعده نمود و جود اعانت فرمود و ماء شفقت همّت اظهار داشت تا نهالهای بستان معانی به اوراق و اثمار محبت رحمانی مزین گشت

7 یا عبد حاضر از آتش عرف محبت حقیقی متضوّع السن مسافرن طراً بذکرشان ناطق چشم

such souls. These are they who are endowed with insight from God, the Lord of the virtuous. We send greetings upon him and upon them, and We beseech the Almighty to assist them with the breaths of His grace and the means of the heavens and earth, that they may speak His praise and mention, and arise to serve His Cause. Verily, He is the Hearing, the Responding, the All-Powerful, the Almighty.

وجود از چنین نفوس روشن و منور ایشانند صاحبان ابصار من لدی الله مولى الأخیار انا نسلم علیه و علیهم و نسله تعالی ان یمدهم بنفحات عنایته و اسباب السّموات و الأرض لینطقن بذکره و ثنائه و یقومن علی خدمة امره انه هو السّميع المحیب و هو المقدر القدير

- 8 We make mention of 'Abdu'l-Baha who hath attained that which most of the servants have not attained. God willing, may they ever gaze toward the horizon of the All-Merciful and be gladdened by His grace. Likewise, convey greetings from the Wronged One to the other friends. We beseech God to draw them nigh unto Him and to strengthen them in that which will exalt their mention among His servants, and to grant them success through wisdom. Verily, He hath power over all things.

8 و نذكر عبدالبهاء الذى فاز بما لا فاز به اكثر العباد انشاء الله در جميع احیان بافق رحمن ناظر باشند و بعنايتش مسرور و همچنين ساير دوستان را از قبل مظلوم سلام برسان نسل الله ان یقرّهم اليه و یؤیدهم علی ما یرتفع به ذکرهم بین عباد و یوفّقهم علی الحکمة انه علی کلتی قدر انتی

- 9 This evanescent servant hath ever besought and continues to beseech from the Exalted Truth that which would cause the attraction of hearts, the unity of souls, and the concord of all who dwell on earth. The Lord is witness that I am abashed by these utterances, for praise be to God, as attested by the Lord, ye are possessed of insight and endowed with virtuous character. This is a mighty bounty and a great favor that hath been granted. No mention is befitting alongside this matter. How excellent is the saying: "When a hundred cometh, ninety is also with us." Since ye are possessed of virtuous character, ye possess all good, and since ye are doers of good deeds, ye are masters of all excellence. Well is it with you, and again, well is it with you.

9 اینعبد فانی لازال از حقّ منیع خواسته و میخواهد آنچه را که سبب جذب قلوب و اتّحاد نفوس و اتّفاق من فی الآفاقست حضرت مولى شاهد و گوا هست که از این بیانات نجم چه که الحمد لله بشهادت مولى صاحب ابصارید و دارای اخلاق و این عنایتیست عظیم و فضلی است کبیر که عنایت شد با ذکر اینفقره هیچ ذکرى جایز نه نیکوست قول قائل چونکه صد آمد نود هم پیش ماست چون دارای اخلاقید دارای کلّ خیرید و چون صاحب عملید صاحب ملل هنیئاً لکم و مرثیاً لکم

- 10 This evanescent one offers salutations and praise to each of the gentlemen and the friends of God, exalted be His praise. Yesterday afternoon, in His presence, He made special mention of that land, speaking in such a manner that each soul who intended to turn in that direction - that is, one by one - was mentioned. How beautiful are these verses in this regard:

10 و اینفانی خدمت هریک از آقایان و اولیای حقّ جلّ ثنائه سلام و ثنا عرض مینماید عصر یوم گذشته امام وجه حاضر مخصوص ذکر آن ارض را میفرمودند بشأنی ذکر از مطلع ظاهر که هر نفسی ارادهء توجّه آشطر نمود یعنی قلباً واحداً بعد واحد را ذکر فرمودند نیکوست این ابیات در اینتقام

- 11 Those words which that Friend did speak at that time, If they strike the night, day would from darkness climb. That dark night would brighten like morning clear; Those terms I cannot repeat or render here.

11 انخطاباتى که گفت آدمولى گرزند برشب برآید از شبى روز روشن گردد آشب چون صبح من تنانم گفت باز آن اصطلاح

- 12 You know what the sun in Aries tells The flowers and the fields You know what the crystal water speaks To blossoms and young shoots Beyond this I am not permitted to say For the ocean cannot be contained in a stream

12 خود تو دانى کافتاب اندر حمل مى چه گوید با ریاحین با دغل هم تو میدانى که آن آب زلال مى چه گوید با ریاحین با نهال پیش از این گفتن مرا دستور نیست بحر را گنجای اندر جوی نیست

- 13 A hundred thousand praises and thanks to the Goal of all the worlds, Who bestowed His favor and showed His generosity, and Who gave this evanescent one and his friends shelter and abode beneath the shadow of His grace. All things bear witness that verily He is the Omnipotent over whatsoever He willeth, and He is the All-Merciful, the Most Bountiful.
- 13 صد هزار حمد و شکر مقصود عالمیان را که عنایت فرمود و کرم نمود و ایفائی و دوستان را در ظلّ عنایت خود مأوی داد و محلّ بخشید قدّ شہدت الأشياء أنّه هو المقتدر علی ما یشاء و هو المشفق الکریم
- 14 According to your request, in the presence of the Most Holy Branches of the Sacred Tree - may my spirit, essence and being be a sacrifice unto the dust of their steps - greetings and praise were conveyed. All the circling men and women each expressed their loving-kindness. Truly, the lights of bounty were manifest, evident and radiant at their mention. The beloved of the heart of 'Abdu'l-Baha - upon him be the peace of God, the Lord of creation - his blessed letter arrived, creating a world of joy and delight. Indeed, the meaning of the passage previously revealed: "May my love make all my deeds and devotions as one single devotion, and my condition in serving Thee eternal" was clear and evident from his letter, for to those endowed with insight, all letters culminate in and speak of two letters: Ha and Ba. I beseech and implore God, exalted be His glory, to confirm him with such confirmation that its light may illumine all horizons. After presenting this, He said before His countenance:
- 14 موافق استدعای آنحضرت امام وجوه اغصان سدره مبارکه روحی و ذاتی و کینونتی لتراب قدومهم الفداء سلام و ثنا عرض شد کلّ از طائفین و طائفات هریک اظهار عنایت فرمودند فی الحقیقه انوار عنایت در حین ذکر ظاهر و لاّخ و ساطع محبوب فؤاد حضرت عبدالهّاء علیہ سلام الله مالک الایجاد دستخطّ مبارکشان رسید عالم فرح و سرور حاصل فی الحقیقه معنی فقره که از قبل فرموده اند حتّیّ یکون اعمالی و اورادی کلّها ورداً واحداً و حالی فی خدمتک سرمداً از نامه ایشان واضح و مشهود چه که نزد اهل بصیرت جمیع حروفات بدو حرف منتهی و از دو حرف حاکی حا و با از حقّ جلّ جلاله سائل و آمل که ایشانرا تأیید فرماید تأییدیکه نورش آفاق را روشن نماید و بعد از عرض در امام وجه فرمودند
- 15 "Praise be to the Goal of the world that they were successful and found the path of the All-Merciful through the lamp of recognition. The veils of the world did not prevent his sight from witnessing, nor did the clamor of nations stop his hearing from hearkening. They are mentioned in the presence of the Wronged One and have attained to the bounty of God." Before the appearance of the Sun of inner meanings, words have no station. Whatever is said or written was not and is not worthy. However, this nothingness and evanescence lends some luster to the work. His is the grace and generosity in all conditions. After establishing the station of sanctification and transcendence, He permitted every soul to call upon and mention Him according to its tongue and understanding. His is the praise and glory, His the favor and splendor, His the bounty and grandeur. Since a letter was previously sent to serve them, I did not trouble them this time, though even this much is a burden.
- 15 حمد مقصود عالم را که موفق شدند و بسراج عرفان سبیل رحمن را یافتند حجابات عالم بصرش را از مشاهده منع نمود و غوغاء امم سمعش را از اصغا باز نداشت در ساحت مظلوم مذکورند و بعنایت حقّ فائز انتہی نزد ظهور آفتاب معانی لفظ را مقامی نه هرچه گوید و هرچه نویسد لایق نبوده و نیست و لکن این عجز و فنا فی الجمله رونقی بکار میدهد له الفضل و الجود فی کلّ الأحوال بعد از اثبات مقام تقدیس و تنزیه اذن فرمود که هر نفسی بلسانش و عرفانش او را بخواند و ذکر نماید له الحمد و الثناء و له المنه و البهّاء و له الجود و الکبریّاء چون از قبل مکتوب خدمت ایشان ارسال شد لذا این کرّه زحمت ندادم اگرچه همین قدر هم زحمت است
- 16 In these days, by divine decree, that occurred which darkened the world of light and veiled the realm of vision. The dust of sorrow encompassed all and the smoke of grief and anguish seized every space. Were it not for God's grace and bounty, the loved ones and companions would have perished. Herein
- 16 در این ایّام از قضای مبرم الهی وارد شد آنچه که عالم نور را تاریک نمود و اقلیم بصر را محتجب غبار حزن احاطه نمود و دخان هم و غم جمیع فضا را اخذ کرد لولا فضل الله و عنایتہ لهلکت

was manifested that which testified clearly and evidently to His bounty and grace, and from the Source of Utterance appeared what appeared. At the end He says: "Verily Thou art the One with power over whatsoever Thou wilt. If Thou should desire, Thou wouldst transform the mystery of sorrow into joy in Thy dominion, and the essence of grief into delight among Thy servants."

- 17 And considering that in these days this matter occurred and, having been blessed with a considerable portion of the outpourings of the Pen, some patience and tranquility were attained - in truth, blessed are those souls who have ascended and were blessed with the fruits of the Tree and the tokens of the Pen. Many matters are not clear at present, but if He wishes, He will reveal what He desires, and He is the Mighty, the Unconstrained.

- 18 More than this cannot be disclosed, for in one place He has said these are the days of the Most Great Joy; in the presence of the Lord, sorrow is not permissible. All lamentation, crying out, and grief have been forbidden except for what has befallen Him. In any case, I beseech and hope from God that He may comfort all and grant patience and forbearance. The place of those beloved ones was indeed empty in the gatherings of these days. Though you were not present physically, assuredly you were present in spirit and sharing in all conditions. We are God's and unto Him do we return. And in truth, even outwardly, the true representative of the direction of the Most Exalted Names was his honor Aqa Siyyid 'Ali, who shone like a star in the gatherings. His representation is sufficient and complete in the sight of God. The fragrance of the garment of grace continues to waft. Well is it with you.

- 19 The letter from the honored brother, his honor Aqa 'Ali-Akbar, upon him be God's peace and grace, arrived and it so happened that it attained the presence and was opened by the blessed hand and read. He smiled, and all those present smiled. Give him glad tidings and convey greetings and praise. I beseech God, exalted be His glory, to grant him such confirmation that he may ever be enkindled with the fire of God's love and act according to His command. Verily our Lord, the All-Merciful, is the Confirmer, the All-Wise. Peace and glory and remembrance and praise be upon you and upon those who love you for the sake of God, the Mighty, the Praiseworthy.

الأحباب و الأصحاب در این مقام ظاهر شد آنچه که بر عنایت و فضلش ظاهراً باهراً گواهی داد و از منبع بیان ظاهر شد آنچه شد در آخر میفرماید آنک انت المقتدر علی ما تشاء لو ترید لتجعل سرّ الحزن فرحاً فی مملکتک و کینونة الهم سروراً بین عبادک

- 17 و نظر باینکه در این ایام این امر وارد شد و بقسمت کلی از نجات قلم فائز فی الجملة صبر و سکون حاصل فی الحقیقه طوبی از برای نفوسیکه صعود نمودند و با ثمار سدره و آثار قلم فائز گشتند بسیار امور حال مقامش معلوم نه ولكن لو يشاء يظهر ما اراد و هو العزيز المختار

- 18 بیش از این اظهار جایز نه چه که در یک مقام فرموده ایام فرح اکبر است با وجود حضرت موجود حزن جایز نه قد منع کل ضجیح و صریح و حزن آلا فیما ورد علیه باری از حق سائل و آمل که کل را تسلی دهد و صبر و اضطبار عنایت فرماید جای آنمحبوبان فی الحقیقه در مجالس این ایام خالی بود اگر در ظاهر نبودید یقین است که در حقیقت موجود و در همه حال شریک انا لله و انا الیه راجعون و فی الحقیقه بر حسب ظاهر هم وکیل حقیقی شطر اسمین اعلین اعلی جناب آقا سید علی چون نجم در مجالس مشرق و لائخ و کالت ایشان عندالله کافی و کامل عرف قیص عنایت لازال متضوع هنئاً لکم

- 19 نامه برادر مکرم جناب آقا علی اکبر علیه سلام الله و عنایتیه رسید و همچو اتفاق افتاد که بحضور فائز گشت و بید مبارک گشودند و قرائت فرمودند تبسم فرمودند و اهل حضور کل متبسم بشارت بدهید و سلام و ثنا برسانید از حق جلّ جلاله از برای ایشان تأیید میطلب که لازال بحرارت محبت الهی مشتعل باشند و بامرش عامل ان ربنا الرحمن هو المؤید الحکیم السلام و البهاء و الذکر و الثناء علی حضرتکم و علی من یحبکم لوجه الله العزيز الحمید

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BH00700*To: Muhammad-Ali et al.**Date: 1303-03 [1885-Dec]*

- 1 He is the Dawning Place from the Horizon of Proof 1 هو المشرق من افق البرهان
- 2 This is a Book which the Wronged One hath sent down unto him who hath turned towards the horizon of His Cause, soared in His atmosphere and recognized that which most of the servants have rejected. He is, verily, of those who have turned towards God. 2 كتاب انزله المظلوم لمن اقبل الى افق امره و طار في هوائه و عرف ما اعرض عنه اكثر العباد الا انه من المقبلين
- 3 O Muhammad-Qabli-'Ali! Hearken unto My Voice from My direction: Verily, there is none other God but Me, the Forgiving, the Generous. Thy letter hath come before the Wronged One and the servant who standeth before the Face hath presented it. We have answered thee with a Tablet whereunto the tablets of the world and whatsoever is with the nations cannot be compared. To this beareth witness the Lord of the world Who uttereth at all times: "The Kingdom belongeth unto God, the Possessor of this glorious and wondrous Day!" 3 يا محمد قبل على اسمع ندائي من شطرى انه لا اله الا انا الغفور الكريم قد حضر كتابك لدى المظلوم وعرضه العبد الحاضر لدى الوجه اجبنك بلوح لا تعادله الواح العالم ولا ما عند الأمم يشهد بذلك مولى العالم الذي ينطق في كل الأحيان الملك لله مالک هذا اليوم العزيز البديع
- 4 Be thou vocal in the praise and remembrance of God, and steadfast in the service of His Cause whereby the hearts of the learned were perturbed and the dwellers of the cities of names have lamented, save those whom thy Lord, the Forgiving, the Generous, hath willed. Say: This is the Day wherein the Mother Book hath been sent down, did ye but know it, and the Mother of the Bayan hath come, as attested by Him with Whom is the Preserved Tablet. 4 كن ناطقاً بثناء الله وذكره وقائماً على خدمة امره الذي به اضطربت افئدة العلماء و ناحت سكاك مدائن الأسماء الا من شاء ربك الغفور الكريم قل هذا يوم فيه نزل ام الكتاب لو انتم تعلمون و اتى ام البيان يشهد بذلك من عنده لوح محفوظ
- 5 Say: O people of the Bayan! Fear the All-Merciful, and turn not away from Him by Whom the horizon of divine knowledge hath been illumined and the Nightingale warbleth upon the branches. Verily, there is none other God but Him, the Truth, the Knower of the unseen. By God! The Bayan was sent down for My remembrance, the Book for My Name, and the Tablets for this irrevocable Cause. Say: Your clamor shall not prevent Me, nor the clamor of those on earth. I call out before the faces of the world and speak that which I have been commanded by the Lord of Eternity. To this bear witness My deeds and My call, but the people do not understand. 5 قل يا ملأ البيان اتقوا الرحمن ولا تعرضوا عن الذي به انار افق العرفان و تغرد العندليب على الأغصان انه لا اله الا هو الحق علام الغيوب تالله قد نزل البيان لذكرى و الكتاب لاسمى و الألواح لهذا الأمر المحتوم قل لا تمنعني ضوضاءكم و لا ضوضاء من على الأرض انادى امام وجوه العالم و انطق بما امرت به من لدن مالک القدم يشهد بذلك عملى و ندائى ولكن القوم لا يفقهون
- 6 O Pen! Make mention of My loved ones there, that the remembrance of their Lord may draw them to the most exalted station. 6 يا قلم اذكر اوليائى هناك ليجذبهم ذكر ربهم الى اعلى المقام
- 7 O Ghaffar! The Chosen One maketh mention of thee when the wicked surrounded Him from every direction. I am He

Who hath arisen with God's Cause amidst the world and have manifested that which I was commanded before the faces of all people. When the Cause was revealed, there emerged from behind the veils certain wicked ones who desired to shed My blood without any proof or book.

7 يا غفار يذكر المختار اذ احاطته الأشرار من كل الأشرار انا الذى قت على امر الله بين العالم و اظهرت ما امرت به امام وجوه الأنام قلباً ظهر الأمر خرج من خلف الأستار قوم من الفجار و ارادوا سفك دمي من دون بينة ولا كتاب

- 8 O Yahya! The Book hath come; take hold of it with strength from Us and follow not those who have violated God's Covenant and His Testament, and who have disbelieved in that which hath been sent down from the presence of a Mighty, All-Knowing One. Blessed art thou for having turned towards Our horizon when most of the servants turned away. Thus have We sent down the verses and expounded them in truth as a grace from Our presence, and We are the Mighty, the Bestower.

8 يا يحيى قد اتى الكتاب خذه بقوة من لدنا ولا تتبع الذين نقضوا ميثاق الله وعهده وكفروا بما نزل من لدن مقتدر علام طوبى لك بما اقبلت الى افقى اذ اعرض عنه اكثر العباد كذلك انزلنا الآيات و صرفناها بالحق فضلاً من لدنا و انا العزيز الوهاب

- 9 O Nur-Muhammad! The Wronged One remembereth thee from the prison quarter and giveth thee glad tidings of that which hath been sent down for thee from the Most Exalted Pen. Rejoice and say: Praise be unto Thee, O Lord of Names! Thou art He Who hath manifested Himself for the life of the world and hath called all unto the Dayspring of bounty. Those who have turned away, they shall have no portion of this Most Great Sea. To this beareth witness the Mother Book in the most exalted station. Blessed is the face that hath turned unto the Face of God and the heart that hath turned towards Him on a Day wherein feet have slipped.

9 يا نور محمد يذكر المظلوم من شطر السجن و يبشرك بما نزل لك من القلم الأعلى افرح و قل لك الحمد يا مالک الأسماء انت الذى اظهرت نفسك لحياة العالم و دعوت الكل الى مشرق العطاء ان الذين اعرضوا اولئك ليس لهم نصيب من هذا البحر الأعظم يشهد بذلك أم الكتاب فى اعلى المقام طوبى لوجه توجه الى وجه الله و لقلب اقبل اليه فى يوم فيه زلت الأقدام

- 10 O Muhammad-Husayn! Harken unto the call from the Lote-Tree beyond the Sea of Grandeur: Verily, there is none other God but Me, the Mighty, the Chosen One. I have come from the Dayspring of certitude with the standards of divine knowledge. Among the people are those who have turned towards God and those who have turned away - and he who turneth away is assuredly among the companions of the Fire. We counsel thee and those who have believed to show forth the utmost steadfastness in this Cause whereby the hearts of the wicked have been perturbed.

10 يا محمد حسين استمع النداء من سدره المنتهى خلف قلزم الكبرياء انه لا اله الا انا المقتدر المختار قد جئت من مشرق الايقان برايات العرفان من الناس من اقبل و منهم من اعرض و الذى اعرض انه من اصحاب النار نصيبك و الذين آمنوا بالاستقامة الكبرى على هذا الأمر الذى به اضطربت افئدة الفجار

- 11 O Pen! Make mention of him who is named 'Abbas-Quli that he may rejoice in My remembrance of him and be of the thankful ones. Say: Praise be unto Thee, O my God, for having sent down unto me Thy verses and manifested unto me Thy clear tokens, and for having aided me to turn towards Thee. I beseech Thee by the ocean of Thy verses and the sun of Thy bounty to make me steadfast in Thy Cause. Verily, Thou art the Mighty, the Powerful.

11 يا قلم اذكر من سمى بعباسقلى ليفرح بذكرى آياه و يكون من الشاكرين قل لك الحمد يا الهى بما انزلت على آياتك و اظهرت لى بيناتك و ايدتى على الاقبال اليك اسئلك بجز آياتك و شمس جودك ان تجعلنى مستقيماً على امرك انك انت المقتدر القدير

- 12 O Ali! The Lord of creation makes mention of thee at a time when the hosts of the wicked have encompassed Him, and He reveals unto thee that which will draw thee nigh unto God, the Lord of all worlds. Take heed lest the might of the powerful weaken thee in the Cause of God, the Lord of Names, or the power of those who have denied God, the Mighty, the All-Praised, cause thee to fear. Arise with such steadfastness as will cause the hearts of the opposers to tremble.
- 12 يا عليّ يذكرک مالک الایجاد اذ احاطته جنود الأشرار و انزل لک ما یقرّبک الی الله ربّ العالمین ایاک ان تضعفک قوّة الأقویاء فی امر الله مالک الأسماء او تخوّفک سطوة الذین کفروا بالله العزیز الحمید قم باستقامة تضطرب بها افئدة المعرضین
- 13 O Pen! Make mention of Abdul-Ali and give him glad tidings of the favors of his Lord, the All-Forgiving, the All-Bountiful. We counsel him to remember God and praise Him, and to that whereby His mighty and wondrous Cause may be exalted. Arise to serve the Cause in the name of God, thy Lord, and say: O people of the Bayan! By God, its Revealer and Sender hath come. Fear ye the All-Merciful and be not of the wrongdoers. Do ye deny the Ocean and regard the drop as an ocean apart from Me? Ye are indeed of the ignorant ones. By God, he who denieth this Cause cannot prove any other cause. The Books of God, both past and future, bear witness to this. Be fair and be not of the transgressors. We counsel thee to remember and praise God on this Day wherein the opposers have arisen in manifest sedition.
- 13 یا قلم اذکر عبدالعلیّ و بشره بعنايات ربّه الغفور الکریم انا نوصیه بذكر الله و ثنائه و بما یرتفع به امره العزیز البدیع قم علی خدمة الأمر باسم الله ربّک و قل یا ملأ البیان تالله قد اتی منزله و مرسله اتقوا الرحمن و لا تكونوا من الظالمین أ تکترون البحر و تتخذون القطرة لأنفسکم بحراً من دونی الا انکم من الجاهلین تالله من ینکر هذا الأمر لا یقدر ان یثبت امرأ آخر یشهد بذلك کتب الله من قبل و من بعد انصفوا و لا تكونوا من المعتدین انا نوصیک بذكر الله و ثنائه فی هذا الیوم الذی فیہ قام المعرضون علی نفاق مبین
- 14 O Muhammad! The One, the Single, makes mention of thee from this most exalted Station that He may draw thee unto the supreme height. Verily thy Lord is the All-Knowing, the All-Informed. Hold fast unto the cord of thy Lord's favor and cling to His resplendent hem. Say: O my God and my Desire! I beseech Thee by the hidden and treasured mysteries, by Thy revealed verses and Thy manifest and brilliant evidences, to make me steadfast in Thy Cause and firm in Thy love. Thou art He Whom nothing can frustrate and no affair can weaken. Thou doest what Thou willest through Thy power. There is none other God but Thee, the Mighty, the All-Conquering, the All-Powerful.
- 14 یا محمد یدکرک الفرد الأحد من هذا المقام الأعلى لیقربک الی الذروة العلیا ان ربّک هو العلیم الخبیر تمسک ببجل عناية ربّک و تشبّث بذیله المنیر قل یا الهی و مقصودی اسئلك بالأسرار المکنونة المخزونة و بآیاتک المنزلة و بیّناتک الظاهرة الباهرة بأن تجعلنی ثابتاً علی امرک و مستقیماً علی حبّک انک انت الذی لم یعجزک شیء و لا یضعفک امر تفعل ما تشاء بقدرتک لا اله الا انت القویّ الغالب القدیر
- 15 We make mention in this station of him who is named Aqa Bala that the utterance of the All-Merciful may attract him to the supreme horizon and draw him nigh unto Him in all conditions. Blessed is he who hath cast away idle fancies and taken hold of that which he was bidden by God, the Lord of Lords. Thy name was presented before the Wronged One, and He hath revealed for thee that whose fragrance shall never cease to endure throughout the eternity of My most excellent names and supreme attributes. He unto whom is given the knowledge of the Book beareth witness to this. Rejoice thou in My remembrance of thee and say: Praise be unto Thee, O Revealer of verses! I beseech Thee to strengthen me in steadfastness in
- 15 انا نذکر فی هذا المقام من سَمیّ بأقابالا لیجذبہ بیان الرحمن الی الأفق الأعلى و یقرّبه الیه فی کلّ الأحوال طوبی لمن نبذ الأوهام و اخذ ما امر به من لدی الله ربّ الأرباب قد حضر اسمک لدی المظلوم و نزل لک ما لا ینقطع عرفه بدوام اسمائی الحسنی و صفائی العلیا یشهد بذلك من عنده علم الکتاب افرح بذكری ایاک و قل لک الحمد یا منزل الآیات اسئلك بأن تؤیّدنی علی الاستقامة علی امرک علی شأن لا تحرکنی سطوة الأشرار

Thy Cause in such wise that the power of the wicked may not move me.

- 16 O Muhammad-Taqi! My Most Exalted Pen makes mention of thee in this fortress built of smoothed rock. When thou attainest unto this remembrance and perceivest from it the fragrance of My loving-kindness, arise and say: Praise be unto Thee, O Thou Who hast turned toward me from the direction of the prison, and thanks be unto Thee, O Thou Who hast mentioned me in such wise as to enrapture the hearts of the righteous. We counsel thee and them that have believed to observe trustworthiness, religious devotion, chastity, and that whereby God's Cause may be promoted amongst His servants. Seize hold of that which hath been revealed unto thee with such strength as the hands of the infidels who have broken God's Covenant and His Testament, and have turned away from the Countenance when it appeared from the heaven of utterance with wisdom and clear proof, are powerless to withstand.

16 يا محمد قبل تقى يذكرك قلبى الأعلى فى هذا الحصن الذى بنى من الصخرة المساء أنك اذا فزت به و وجدت منه عرف عنايتى قم و قل لك الحمد يا من اقبلت الى من شطر السجن و لك الثناء يا من ذكرتني بما تجذب به افتدة الأبرار أنا نوصيك و الذين آمنوا بالأمانة و الديانة و العفة و ما يظهر به امر الله بين العباد خذ ما نزل لك بقوة تعجز عنها ايدى الكفار الذين نقضوا ميثاق الله و عهده و اعرضوا عن الوجه اذ اتى من سماء البيان بالحكمة و البرهان

- 17 O Tongue of My Grandeur! Make mention of him who is named Muhibb-'Ali and give him glad tidings of verses that are unequalled by aught in the private or public domain. Blessed is he who, though seated, hath arisen to serve the Cause, and he who, though disobedient, hath hastened to the ocean of forgiveness. Thus hath My Most Exalted Pen spoken while the Wronged One was in the most sublime station.

17 يا لسان عظمتى اذكر من سنى مجبلى و بشره بآيات لا تعادلها ما فى السر و الاجهار طوبى لقاعد قام على خدمة الأمر و لعاص سرع الى بحر الغفران كذلك نطق قلبى الأعلى اذ كان المظلوم فى اعلى المقام

- 18 And We make mention of My handmaidens in that land and give them glad tidings of God's favor and bounty which have encompassed all who are in earth and heaven. Rejoice, O My leaves, in My remembrance and My loving-kindness and My mercy that have preceded all created things. By My life! The treasures of the earth cannot equal My remembrance. He with whom is the Mother Book doth testify to this.

18 و نذكر امائى هناك و نبشرنّ بعناية الله و فضله الذى احاط من فى الأرضين و السموات افرح يا اوراقى بذكرى و عنايتى و رحمى التى سبقت الكائنات لعمري لا تعادل بذكرى خزائن الأرض يشهد بذلك من عنده أم البيان

- 19 O Muhammad-Qabli-'Ali! We have made mention of thee at the outset, and have mentioned every name that was recorded in thy book, and have sealed the Tablet with thy name. Rejoice thou and say: Praise be unto Thee, O Lord of the worlds, and glory be unto Thee, O Thou Who causeth the rivers to flow! I beseech Thee to make me steadfast in Thy love and firm in Thy Cause. Verily, Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all created things. O my Lord! I beseech Thee to ordain for me that which is best for me. Thou knowest what is within my soul, while I know not what is with Thee. Verily, Thou art the All-Powerful, the Unconstrained.

19 يا محمد قبل على أنا ذكرناك فى الأوّل و ذكرنا كلّ اسم كان مذكوراً فى كتابك و ختمنا اللوح باسمك فافرح و قل لك الحمد يا مولى العالم و لك الثناء يا مجرى الأنهار اسلك ان تجعلنى من المستقيمين على حبك و الراغبين على امرك أنك انت المقتدر على ما تشاء و فى قبضتك زمام الممكات اى رب اسلك بأن تقدر لى ما هو خير لى أنك تعلم ما فى نفسى و لا اعلم ما عندك أنك انت المقتدر المختار

20 قد حضر العبد الحاضر و زار العرش وكالة من عندك و فاز بطراز القبول من لدى المظلوم الذى

- 20 The servant who is present hath appeared and visited the Throne in thy stead, and hath attained the ornament of acceptance from the Wronged One, Who hath proclaimed before the faces of the world: "The Kingdom belongeth unto God, the Sender of the winds." Give thanks unto thy Lord for this most great favor and say: Praise be unto Thee for having remembered me when I was wronged at the hands of the ignorant. We beseech Him, exalted be He, to aid thee, to grant thee success, and to ordain for thee the best of what hath been sent down in the Holy Books and Tablets. The splendor shining forth from the horizon of the heaven of My mercy be upon thee and upon the people of understanding who have not broken the Covenant at their final return.

نطق امام وجوه العالم الملك لله مرسل الأرياح
اشكر ربك بهذا الفضل الأعظم وقل لك الحمد
بما ذكرتني اذ كنت مظلوماً بين ايادي الجهال
نسئله تعالى بأن يؤيدك و يوفقك و يقدر لك
خير ما نزل في الزبر و الألواح البهاء المشرق من
افق سماء رحمتي عليك و على اولى الألباب الذين
ما نقضوا الميثاق في المآب

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To: Aqa Mirza Asadullah

Date: 1303-03 [1885-Dec]

- 1 He is God, exalted be His glory, majesty and power!
- 2 O beloved of my heart! Your letter sent from the great city arrived, and likewise your previous letter from Cyprus. Praise be to God, it brought what was befitting - that is, praise of the One Beloved - and bestowed what was worthy - that is, joy and delight. His is all praise and glory in every condition.
- 3 First, I beseech that beloved one to accept my apologies for brevity, as the rains from the heaven of writing have left no time, and you yourself are witness to this. After presentation in the Most Holy and Most Exalted Presence, these supreme words flowed from the tongue of the Lord of all beings: "O Asad! Upon thee be My glory and My loving-kindness. What thou didst write regarding Aqa Muhammad-Javad, upon him be My glory - mention of him hath ever been before the Wronged One. From the time he attained the presence in Iraq until now, he hath not departed from Our sight. Verily, faithfulness hath stood before My face and We have preserved his station and will preserve it. Verily thy Lord is the Compassionate, the Generous. In these days a Tablet hath been specifically revealed for him. God willing, he will attain unto it. We send greetings unto him and unto those in

1 هو الله تعالى شأنه العظمة والاقدار

2 يا محبوب فؤادي دستخط آنحضرت كه از مدينه
كبيره ارسال داشتيد رسيد و همچنين دستخط
قبل از قبرص الحمد لله آنچه سزاوار بود آورد يعنى
حمد محبوب يگا و آنچه لايق بود بخشيد يعنى فرح
و سرور له الحمد و الثناء فيكل الأحوال

3 اول مطلب از آنمحبوب ميطلبم عذر اختصار را
قبول فرمايند چه كه امطار سماء تحرير فرصت
باقى نگذاشته و آنحضرت خود شاهد و گواهند
بعد از عرض در ساحت امنع اقدس اينكلمه
عليا از لسان مولى الورى جارى يا اسد عليك
بهائى و عنايتى اينكه در باره جناب آقا محمد
جواد عليه بهائى نوشته بودى ذكر او لازال لدى
المظلوم بوده از هنگاميكه در عراق بشرف لقاء فائز
شد تا اين حين از نظر زرفته ان الوفاء كان قائماً
امام وجهي و حفظنا مقامه و نحفظ ان ربك هو
المشفق الكريم اين ايام مخصوص او لوحى نازل
انشاء الله بان فائز خواهد شد تكبر عليه و على من

his household, and We have mentioned in the Tablet the leaf who hath ascended unto God, the Lord of all worlds.”

- 4 In truth, he hath ever been the recipient of divine favors, and this servant conveys greetings and salutations to him, beseeching from God, exalted be His glory, whatsoever He Himself desireth. Regarding what was written about Haji Muhammad-Rida, upon him be the Glory of God - that from Faran he awaits permission to turn toward the Most Holy and Most Exalted Court - after presentation, these blessed words were revealed in response. His exalted Word: “He hath attained unto the luminary of permission to turn toward the Supreme Horizon with such turning as will cause all created things to turn. This beseemeth him who hath turned unto God, the Peerless, the All-Informed. We have mentioned him before and after. We beseech God to strengthen him to preserve what We have given him, for the Cause is mighty beyond all that is mighty. O Asad! The smoke of hypocrisy hath encompassed the horizons. The cawing of the ravens hath been raised in Jadhba and its surroundings. The time of its rising, before and after, is known and evident with God. Beseech God to grant such confirmation that they may distinguish the effulgences of the Sun of true unity from aught else. Verily, He is the Confirmer, the All-Knowing, the All-Wise.”

- 5 And regarding what was written about Aqa Muhammad, upon him be the Glory of God - that too was honored to reach the ears of the Goal of all worlds. His blessed and exalted Word: “O Asad! Upon thee be the Glory of God and His loving-kindness. The affairs of this land and its stability are uncertain, and God hath never wished and doth not wish to deprive anyone in any condition. He hath never regarded and doth not regard the preservation of His own Self. He hath ever gazed with joy and delight toward the direction of loving-kindness to the beloved ones. Therefore permission is granted - turn as thou pleaseth. If he attaineth, he hath attained unto the Goal; if not, the matter is in His hands. He doeth what He willeth and ordaineth what He desireth. And He is the All-Knowing, the All-Wise.” And mention has been made of the travelers and emigrants - all have attained to hearing, and each one hath been remembered before the Wronged One. God willing, they will act in accordance with that which is befitting and conducive to the exaltation of the Cause. At all times the Pen hath been occupied with the mention of the friends of the Desired One of the worlds. We beseech Him, exalted be He, to aid them through the means of the unseen and the visible, and to make them of those whom nothing whatsoever

فی بیته و ذکرنا فی اللوح الورقة التي صعدت الى الله رب العالمين انتهى

- 4 فی الحقیقه لازال بعنايت حقّ فائز بوده اند و این عبد خدمت ایشان تکبیر و سلام میرساند و از حقّ جلّ جلاله میطلبد آنچه را که خود خواسته و اینکه در باره جناب حاجی محمد رضا علیه بهاء الله مرقوم داشتند که از فاران مترصد اذن هستند که بشطر اقدس توجه نمایند بعد از عرض اینکلمه مبارکه در جواب نازل قوله تعالى قد فاز بنیر الاذن لتتوجه الى الأفق الأعلى بتوجه تتوجه به الکائنات هذا ما ينبغي لمن اقبل الى الله الفرد الخیر أنا ذکرناه من قبل و من بعد نسئل الله بأن يؤيده على حفظ ما اعطيناه لأنّ الأمر عظیم فوق کلّ عظیم یا اسد دخان نفاق آفاق را احاطه نموده نعیق ناعقین در جذبا و اطرافش مرتفع حین ارتفاع و بعد و قبل نزد حقّ معلوم و مشهود از حقّ بطلب اینقدر تأیید فرماید تا اشراقات انوار آفتاب توحید حقیقی را از دوشش فرق گذارند انه هو المؤید العلم الحکیم انتهى

- 5 و آنچه در باره جناب آقا محمد علیه بهاء الله مرقوم داشتند آنهم بشرف اصغاء مقصود عالمیان فائز قوله تبارک و تعالی یا اسد علیک بهاء الله و عنایت امر این ارض و استقرارش معلوم نه و حقّ هم دوست نداشته و ندارد نفسی را محروم نماید در هیچ حال بحفظ نفس خود ناظر نبوده و نیست لازال بطرف عنایت به فرح و سرور احباب ناظر لذا اذن حاصل بتوجه کیف نشاء لو فاز قد فاز بالمقصود والا الأمر بیده يفعل ما يشاء و یحکم ما یرید و هو العلم الحکیم و ذکر مسافرین و مهاجرین کلّ باصغا فائز و هریک لدی المظلوم مذکور انشاء الله عامل شوند بآنچه که لایق است و سبب ارتفاع امر است در جمیع احیان قلم بذکر دوستان مقصود عالمیان مشغول نسته تعالی بان یدهم بأسباب الغیب و الشهود و یجعلهم من الذین ما منعهم شیء من الأشياء عن التوجه الى الله المهیمن القیوم

hath deterred from turning toward God, the Protecting, the Self-Subsisting.

- 6 Praise be to God, the Pen of Response is in motion and each question hath been granted an explicit answer. Verily our Lord and your Lord, and our Beloved and your Beloved, is powerful over all things and worthy to respond. In whatever land they reside, convey to the friends of that land and other regions greetings and salutations from this evanescent servant. For each one I beseech steadfastness that may cause the limbs of the people of the Bayan who have denied our Lord, the Most Merciful, to quake, and who have uttered that which none of the ancients had uttered.
- 7 And concerning that which was written about his honor, my brother, upon him be the Glory of God and His favors, it was again presented before His presence. His blessed and exalted Word: "O Asad! Convey My greetings unto thy brother. We beseech God to ordain for him that which shall profit him in all the worlds of His worlds, to record for him the reward of attaining His presence, and to grant him the best of what is in His wondrous revealed Book."
- 8 The response to this matter was previously presented in His presence and was honored with an answer. This evanescent one beseeches the True One to assist him in that which He loveth and pleaseth, and to ordain for him the good of the hereafter and of this world. Verily, He is powerful over all things. Peace and praise and glory be upon you and upon those who are with you and upon those whom nothing hath prevented from God, the Most High, the Most Great. And praise be to God, the Lord of the worlds.
- 6 انتهى لله الحمد قلم جواب متحرک و هریک از سوالات را جواب صریح عنایت آن ربنا و ربکم و محبوبنا و محبوبکم علی کلشیء قدیر و بالاجابة جدیر در هر ارضی که تشریف دارند دوستان آن ارض و سایر دیار را از قبل خادم فانی تکبیر و سلام برسانند از برای هریک توفیق استقامت میطلبم لرتعد بها فرايص اهل البیان الذین کفروا برّبنا الرحمن و قالوا ما لا قاله الاولون
- 7 و آنچه در باره جناب اخوی علیه بهاء الله و عنایتیه مرقوم داشتند مجدّد تلقاء وجه عرض شد قوله تبارک و تعالی یا اسد کبر من قبلی علی وجه اخیک انا نسئل الله بأن یقدر له ما ینفعه فیکلّ عالم من عوالمه و یکتب له اجر لقائه و یرزقه خیر ما فی کتابة المنزل البدیع انتهى
- 8 از قبل جواب اینفقره در حضور عرض و بشرف جواب فائز اینفانی از حقّ میطلبید ایشانرا مؤید فرماید علی ما یحبّ و یرضی و مقدر نماید از برای ایشان خیر الآخرة و الأولى انه علی کلشیء قدیر السلام و الثناء و البهاء علی حضرتکم و علی من معکم و علی الذین ما منعهم شیء عن الله العلیّ العظیم و الحمد لله ربّ العالمین

BLIB_Or15731.247

BH04331

To: Badi son of Muhammad Quli, in Tihiran

Date: 1303-03 [1885-Dec]

- 1 In the name of the Desire of the world
- 2 O Badi', son of Muhammad-Quli who emigrated and attained unto the name of the Goal of the world! O Badi'! The adults have not attained unto the traces of the Most Exalted Pen, yet thou hast attained. Bounty and favor are in His mighty grasp;
- 1 بنام مقصود عالم
- 2 یا بدیع بالغین باثر قلم اعلی فائز نشدند و تو فائز شدی فضل و عنایت در قبضه قدرت اوست عطا میفرماید بهر که اراده نماید لله الحمد پدر در

He bestoweth upon whomsoever He willeth. Praise be to God! Thy father entered the Most Great Scene and heard that for which the ears of the world were created, and witnessed that for which eyes were specially brought from nothingness into being. We, on behalf of thee and the sincere friends, render praise and thanksgiving, and beseech from God that He may grant success. He is the Bestower, the Kind. The Glory be upon thee and upon thy mother and thy father and upon him who hath believed in God, the One, the All-Knowing.

منظر اکبر وارد و شنید آنچه را که آذان عالم
از برای آن خلق شد و مشاهده نمود آنچه را که
ابصار مخصوص او از عدم بوجود آمد ما از قبل تو
و دوستان خالص حمد مینمائیم و شکر میگوئیم و
از حقّ میطلبیم توفیق عطا فرماید اوست بخشنده
و مهربان البهاء علیک و علی امّک و ابیک و من
آمن بالله الفرد الخبیر

INBA27:430

BH04528

To: *Aminih et al., in Shahmirzad*

Date: 1303-03 [1885-Dec]

- 1 In the name of the Creator of the world 1 بنام خلاق عالم
- 2 The Tongue of Grandeur on this dark night makes mention of His leaves and handmaidens, that they may attain to the fragrances of divine remembrance. The servants and handmaidens have ever been and are remembered in the Most Holy and Exalted Court - those souls who have turned to the Most Great Ocean and are gazing toward the Supreme Horizon. 2 لسان عظمت در این لیلہء دلاء اوراق و اماء خود را ذکر میفرماید تا بنفحات ذکر الهی فائز شوند لازال عباد و اماء در ساحت اقدس مذکور بوده و هستند یعنی نفسیکه بحر اعظم توجه نمودند و بافی اعلی ناظرند
- 3 O Aminih, give thanks to the Goal of the world that He enabled thee to recognize that which most of the world remaineth deprived of, and adorned you with a brother whom neither the derision of enemies, nor the assault of princes, nor the clamor of divines, nor the oppression of tyrants, nor the transgressions of pharaohs could prevent from the Dawning-Place of the Light of Oneness. Give thanks unto thy Lord for this manifest glory. 3 یا آمنه شکر کن مقصود عالم را که تو را مؤید فرمود بر امریکه اکثر عالم از او محتجند و مزین نمود شما را به برادریکه شمائۀ اعدا و سطوة امرا و ضوضاء علما و ظلم جباره و تعدیات فراعنه او را از مطلع نور احدیه منع ننمود اشکری ربّک بهذا العزّ المبین
- 4 O Fiddih, God willing thou shalt remain firm in His Cause. The misguided ones have been and are lying in wait in their ambush. Praise the Goal of the world that He enabled thee to turn to Him in days when the divines of the age were witnessed to be turning away. 4 یا فضّه انشاءالله بر امر مستقیم مانی گمراهان در کمین گاهان مترصد بوده و هستند حمد کن مقصود عالم را که تو را مؤید فرمود بر اقبال باو در ایامیکه علمای عصر بر اعراض مشاهده میشدند
- 5 O Umm-i-Ayman, in the Most Great Prison God, exalted be His glory, is occupied with thy mention, and this Perspicuous Tablet beareth witness to this utterance, from which every 5 یا امّ ایمن در سجن اعظم حقّ جلّ جلاله بذکر شما مشغول و گواه این بیان این لوح مبین الذی یجد منه کلّ ذی حبّ عرف عنایة الله و قیصه طوبی للفائزات و طوبی للفائزین

loving soul perceiveth the fragrance of God's favor and His raiment. Blessed are they that have attained, both women and men.

- 6 Glory be upon you from God, the Lord of the worlds.

6 البهاء عليكم من لدى الله رب العالمين

INBA19:414a, MYD.382x

BH05429

To: *Haji Muhammad Husayn from Kaf (emigrant)*

Date: 1303-03 [1885-Dec]

- 1 He is the One Who speaketh in the Kingdom of Utterance. 1 هو الناطق في ملكوت البيان
- 2 Blessed is the tongue that hath testified this Day to that which God hath testified, and the eye that hath beheld that which hath shone forth from the Supreme Horizon, and the heart that hath turned unto the Most Great Scene - the station wherein the Lord of Destiny proclaimeth: "There is none other God besides Me, the All-Knowing, the All-Wise." 2 طوبى للسان شهد اليوم بما شهد الله و لعين رأت ما لاح من الأفق الأعلى و لقلب اقبل الى المنظر الأكبر المقام الذى فيه ينطق مالک القدر انه لا اله الا انا العليم الحكيم
- 3 By God's life! This is a Day wherein naught is mentioned save Him, yet the people are in evident slumber. Among the people of the Bayan are those who have turned away from God and objected to Him - they are indeed in age-old error. 3 لعمر الله هذا يوم لا يذكر فيه الا هو ولكن الناس في نوم مبين من ملأ البيان من اعرض عن الله و اعترض عليه الا انه في ضلالة القديم
- 4 Blessed art thou for having cast away the vain imaginings of those who disbelieved in God and turned to the lights of the Countenance when they shone forth from the horizon of certitude. Take hold of God's Tablet with a strength from Him and a power from His presence, then remember Him at all times, and be thou of the thankful ones. Thou hast attained, and heard, and beheld what was concealed throughout all eternity. Thy Lord is verily the All-Merciful, the Bountiful. 4 نعيماً لك بما نبذت اوهام الذين كفروا بالله و اقبلت الى انوار الوجه اذ اشرقت من افق اليقين خذ لوح الله بقوة من عنده و قدرة من لدنه ثم اذكره في الليالي و الأيام و كن من الشاكرين قد حضرت و سمعت و رأيت ما كان مستوراً في ازل الآزال ان ربك هو المشفق الكريم
- 5 Say: Praise be unto Thee, O my God, for having strengthened me and brought me into Thy presence and shown me and caused me to hear the rustling of the Sadratu'l-Muntaha in this most exalted Station. Bounty is in Thy right hand and the reins of grace are in Thy grasp. Thou art, verily, the Almighty over whatsoever Thou wilt. There is none other God besides Thee, the All-Knowing, the All-Informed. 5 قل لك الحمد يا الهى بما ايدتني و احضرتني و اريتني و اسمعتني حفيف سدره المنتهى في هذا المقام الأعلى ان الكرم في يمينك و زمام الفضل في قبضتك انك انت المقتدر على ما تشاء لا اله الا انت العليم الخبير

AQA7#502 p.336b

BH06156*To: Ustad Baqir, in Tihran**Date: 1303-03 [1885-Dec]*

He is the All-Knowing Counselor!

A mention from Us for one whose name was mentioned before the Wronged One, that he may give thanks to God Who aided him and guided him to His straight path. We counsel him and those who have believed to act with wisdom and with that which will exalt the station of man among the religions. And I am the All-Knowing Counselor. Let not the doings of men grieve thee. Hold fast to the cord of thy Lord's tender mercy, the All-Bountiful. He is with His loved ones under all conditions, and He is the All-Hearing, the All-Seeing. He heareth what proceedeth from the mouths of His servants and seeth what they do, and He is the Truth, the Sovereign over all who are in the heavens and on earth.

When thou attainest unto the Tablet of God and its traces, and findest the fragrance of the Divine Raiment, arise and say: "Praise be unto Thee for having remembered me, O Thou Who art wronged throughout all regions! And glory be unto Thee for having confirmed me, O Thou Beloved of the hearts of them that know!" We make mention of thy brother who soared on the wings of longing until he arrived and attained the presence and heard the call of God as He sat upon His mighty throne. We have remembered him after We forgave him, and We have sent down for him that which shall be a shining lamp before his face in every world of the worlds of his Lord, the All-Forgiving, the All-Merciful.

هو الناصح العليم

ذكر من لدنا لمن ذكر اسمه لدى المظوم ليشكر الله الذي آيده و هداه الى صراطه المستقيم انا نوصيه والذين آمنوا بالمعروف وبما يرتفع به شأن الانسان بين الأديان و انا الناصح العليم اياك ان تحزنك شئون الخلق تمسك بحبل عناية ربك المشفق الكريم انه مع اوليائه في كل الأحوال وهو السميع البصير يسمع ما يخرج من افواه العباد ويرى ما يعملون و هو الحق المهيم على من في السموات والأرضين

اذا فزت بلوح الله و اثره و وجدت عرف القميص قم و قل لك الحمد بما ذكرتني يا مظلوم الآفاق و لك الثناء بما أيدتني يا محبوب قلوب العارفين انا نذكر اخاك الذي طار بأجنحة الاشتياق الى ان ورد

و حضر و سمع نداء الله اذ كان مستوياً على عرشه العظيم انا ذكرناه بعد ما غفرناه و انزلنا له ما كان سراجاً منيراً امام وجهه في كل عالم من عوالم ربه الغفور الرحيم

INBA23:164a

BH07428*To: Nasrullah who has attained, in Kashan**Date: 1303-03 [1885-Dec]*

¹ In My Name which hath shone forth from the horizon of utterance!

¹ بسمي المشرق من افق البيان

- 2 O Nasru'llah, hearken unto the call from the Tree upraised upon the white land, the shore of the sea of thy Lord's loving-kindness, the Lord of Names. Verily there is none other God but Him, the Single, the One, the All-Knowing, the All-Informed. We counsel thee with that which beseemeth the days of thy Lord and that whereby His firm and mighty Cause may be exalted. And We counsel thee regarding thy father - verily he hath a station with God, the Lord of the worlds. Blessed is the servant who acteth according to that which he hath been commanded in the Book of God, the Mighty, the Praiseworthy. Beware lest anything prevent thee from this Cause or the doubts of the suspicious ones veil thee, they who have turned away from the Truth and have turned unto every remote idolater.
- 3 Say: I beseech Thee, O Thou in Whose grasp are the reins of all created things and the bridles of all beings, by Thy Name through which Thou hast sent down the verses and subdued all regions, to make me steadfast in Thy Cause, speaking forth Thy praise, and acting according to that which Thou hast revealed in Thy Book. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the All-Conquering, the Omnipotent.

2 يا نصرالله اسمع النداء من السدرة المرتفعة على الأرض البيضاء شاطئ بحر عناية ربك مالك الأسماء أنه لا اله الا هو الفرد الواحد العليم الخبير انا نوصيك بما ينبغي لأيام ربك و ما يرتفع به امره المبرم المتين ونوصيك في ايك ان له شأناً عند الله رب العالمين طوبى لعبد عمل بما امر به في كتاب الله العزيز الحميد اياك ان يمنعك شيء عن هذا الامر او تحجبك شبهات المربين الذين اعرضوا عن الحق واقبلوا الى كل مشرك بعيد

3 قل اسئلك يا من في قبضتك زمام الممكات و اعنة الكائنات باسمك الذي به انزلت الآيات و سخرت الجهات بأن تجعلني مستقيماً على امرك و ناطقاً بثنائك و عاملاً بما انزلته في كتابك انك انت المقتدر على ما تشاء لا اله الا انت القوى الغالب القدير

AQA6#267 p.261

BH07433

To: wife of Jinab-i-Muhammad Husayn from Kaf, in Kashan
Date: 1303-03 [1885-Dec]

In the Name of the one peerless God! O My handmaiden who hath emigrated and attained! Reflect upon the divine Will and Purpose and celestial favor - how many men today are deprived and forbidden from recognition of the Self-Subsisting Lord, while thou, through His grace, hast attained and gazeth toward the Most Exalted Horizon. He is the One with power to cause whatsoever He willeth to flow forth, and whatever He ordaineth is pure truth itself - none hath had or hath the right to question "why" or "wherefore." We counsel thee and all the handmaidens of that land to turn unto Him, to place thy trust in Him, and to stand firm. Grace lieth within His mighty grasp, and mercy dependeth upon His will. He bestoweth upon whomsoever He willeth. Blessed art thou and thy like who

بنام خداوند یگنا یا ورقی در اراده و مشیت الهی و عنایت ربانی تفکر نما چه مقدار از رجال الیوم از عرفان غنی متعال محروم و ممنوعند و تو بعنایتش فائز و بافق اعلی ناظر اوست مقتدریکه آنچه جاری فرماید و امر نماید حق محض بوده و هست از برای احدی مجال لم و بم نبوده و نیست وصیت مینمائیم ترا و جمیع اماء آن ارض را بتوجه و توکل و استقامت فضل در قبضه قدرت اوست و رحمت بارادهاش معلق و منوط عطا میفرماید بهر که اراده نماید طوبی از برای تو و امثال تو که عرف یوم الله را ادراک

have perceived the fragrance of the Day of God and held fast to the cord of His grace. Preserve this most exalted station through His Most Great Name. Glory be upon thee and upon My handmaidens who have turned, hearkened, and responded to the call of God, the All-Knowing, the All-Wise.

نمودید و بحبل فضلش تمسک جستید این مقام
اعلی را باسم ابهایش حفظ نمائید البهاء علیک و
علی امائی اللائی اقبلن و سمنن و اجبن نداء الله
العلیم الحکیم

AQA6#293 p.289a

BH08112

To: Um Muhammad Karim, in Tihiran

Date: 1303-03 [1885-Dec]

In the name of Him Who is the Most Bountiful, the Most Merciful

O handmaiden of God! You have been mentioned before the Wronged One. Through the grace of God, exalted be His glory, you have attained. Give thanks to the Beloved of the worlds that He enabled you to turn to the Most Exalted Horizon and there appeared from you a soul who emigrated in the path of God and attained the presence of the Beloved of the world, which was the cause of creation. Verily the grace is in His hands - He bestoweth it upon whomsoever He willeth, and He is the All-Bountiful, the Generous. We convey greetings to the handmaidens of God and give them the glad-tidings of God's grace. This is the day of mention and praise. Blessed is the servant who turned and the handmaiden who faced the horizon of the Cause. The Glory be upon you and upon them and upon every handmaiden whom the clamor of the ignorant ones did not prevent - they who denied the right of God and His verses and turned away from Him when He came with manifest light.

بنام بخشنده مهربان

ای امة الله ذکرت لدى المظلوم بوده بعنايت حقّ
جلّ جلاله فائزى شکر کن محبوب عالمیان را که
ترا مؤید فرمود بر اقبال بافق اعلى و ظاهر شد از
تو نفسیکه فی سبیل الله هجرت نمود و بقاء محبوب
عالم که علت خلق بوده فائز شد انّ الفضل بيده
يعطيه من يشاء و هو الفضال الکريم

اماء الله را تکبیر میرسانیم و بعنايت حقّ بشارت
میدهیم امروز روز ذکر و ثناست طوبی از برای
عبدیکه اقبال نمود و امهائی که بافق امر متوجه
البهاء علیک و علیهن و علی کلّ امة ما منعها
ضوضاء الجهلاء الذین انکروا حقّ الله و آیاته و
اعرضوا عنه اذ اتى بنور مبين

BLIB_Or15730.125c

BH09097*To: Dal' Muhammad Karim, in Tihiran**Date: 1303-03 [1885-Dec]*

He is the One with power over whatsoever He willeth.

O handmaiden of God! The Wronged One remembereth thee in prison and guideth thee to the straight path of God. Bear thou witness to that whereunto God did testify before the creation of earth and heaven: that there is none other God but Him, the Single, the One, the All-Knowing, the All-Informed. He hath no likeness in creation nor any peer in invention. He hath sent the Messengers and revealed the Books testifying that there is none other God but Him, the Guardian, the Self-Subsisting. Blessed is the handmaiden who hath attained unto the recognition of God and His oneness, and woe unto every heedless servant. Glory and remembrance and praise be upon those who have attained the presence of God, and upon thee, and upon every handmaiden who hath acted according to that which was commanded by the All-Knowing, the All-Wise.

هو المقتدر على ما يشاء

يا امة الله يذكرک المظلوم فی السجن ویرشدک
الى صراط الله المستقیم ان اشهدی بما شهد الله
قبل خلق الأرض و السماء أنه لا اله الا هو
الفرد الواحد العليم الخبير ليس له شبيه فی الابداع
ولا نظیر فی الاختراع

قد ارسل الرسل و انزل الكتب على أنه لا اله الا
هو المهيمن القيوم طوبى لامة فازت بعرفان الله
وتوحيده وويل لكل عبد محجوب البهاء والذكر
والتناء على من حضر الوجه و عليك وعلى كل
امة عملت بما امرت به من لدن عليم حكيم

BLIB_Or15730.125b

BH10105*To: Aqa Muhammad Husayn Navvab, in Kaf**Date: 1303-03 [1885-Dec]*

In My Name, the Speaker in the Kingdom of Utterance! O Muhammad-Husayn! We have made mention of thee time and again, and this is yet another time. Be thou thankful unto the Lord of all beings and the Master of the world to come and of the world of old, Who hath preserved thee and aided thee and assisted thee and caused thee to recognize this Great Announcement on a day when the divines of the earth and its doctors and mystics have turned away therefrom, save whom God, the Lord of the worlds, hath willed. It behooveth thee to render thanks unto God for this Most Great Remembrance through which the fragrance of the All-Merciful hath been wafted to all regions and the standard of "Verily, I am God, the Lord of all worlds" hath been raised.

بسمی الناطق فی ملکوت البیان

يا محمد قبل حسين قد ذكرناک مرّة بعد مرّة
و هذه هي کرة اخرى ان اشکر مولی الوری و
مالک الآخرة و الأولى الذی حفظک و نصرک
و ایدک و عزّک هذا النبا العظيم فی يوم اعرض
عنه علماء الأرض و فقهاءها و عرفائها الا من
شاء الله رب العالمین لک ان تشکر الله بهذا الذکر
الأعظم الذی به تضوع عرف الرحمن فی الأقطار
و نصبت رایة اتنی انا الله رب العالمین

AQA6#277 p.270b

BH09736*To: Dal' Muhajir Jinab-i-Muhammad Quli**Date: 1303-03 [1885-Dec]*

He is the Hearer, the Answerer! My God, my God! Have mercy upon Thy servants and handmaidens, and withhold them not from the Kawthar of Thy mercy which hath flowed from Thy Most Exalted Pen in the garden of inner meanings by Thy command. O Lord! They are servants who have turned unto Thee, detached from all else but Thee. Send down, then, upon them and upon Thy handmaidens from the clouds of the heaven of Thy bounty that which will preserve them from all else besides Thee. O Lord! Thou seest how the people of the Bayan have broken Thy Covenant and violated Thy Testament and turned away from Thy Beauty. I beseech Thee by the Most Great Ocean which surgeth through Thy Name, and by the fragrance of Thy garment which hath been diffused in Thy days, to preserve Thy servants and handmaidens through Thy power and sovereignty. There is no God but Thee, the Almighty, the All-Powerful.

هو السامع المجيب

الهي الهى ارحم عبادك و امائك و لا تمنعهم
عن فرات رحمتك الذي جرى من قلبك
الأعلى في حديقة المعاني بأمرك اي رب انهم
عباد اقبلوا اليك منقطعين عن دونك فأنزل
عليهم و على امائك من سحاب سماء جودك ما
يحفظهم عن دونك اي رب ترى ملأ البيان
نقضوا عهدك و كسروا ميثاقك و اعرضوا
عن جمالك استلكت بالبحر الأعظم الذي
ماج باسمك و بعرف قيصك الذي هاج في
أيامك بأن تحفظ عبادك و امائك بقدرتك و
سلطانك لا اله الا انت المقتدر القدير

INBA18:214, INBA18:560, INBA51:361c,

INBA84:180b, INBA84:108a, INBA84:048a.04

BH10967*To: Aqa Muhammad Karim Ajilfurush, in Tihrah**Date: 1303-03 [1885-Dec]*

1 He is the Ever-Forgiving, the Most Generous

1 هو الغفور الكريم

2 O Muhammad Karim, who hath emigrated and attained, He is the All-Forgiving, the All-Bountiful! O Muhammad-i-Karim! I bear witness that thou didst leave thy homeland, turning unto the most exalted homeland, and didst traverse the path until thou didst arrive at the Valley of the Noble One, and didst visit a House which God hath built by the hand of power, and didst hear the call of the Wronged One, and didst drink the choice sealed wine of His love. Blessed art thou, and blessed is he who loveth thee for the sake of God, the Lord of the worlds.

2 يا محمد قبل كريم اشهد أنك تركت الوطن مقبلاً
الى الوطن الأعلى و قطعت السبيل الى ان وردت
وادي النبيل و زرت بيتاً عمره الله بيد الاقتدار و
سمعت نداء المظلوم و شربت رحيق حبه المختوم
طوبى لك و لمن احبك لله رب العالمين

BLIB_Or15730.125a

BH01628

To: Muhammad Javad Qazvini et al.

Date: 1303-03-02 [1885-Dec-9]

- 1 He is God, exalted be His glory, the Greatness and the Power
هو الله تعالى شأنه العظمة والاقتدار
- 2 O beloved of my heart! Although the beginning of every word, book and volume should be adorned with the mention of God, glorified be His majesty - and this evanescent one too, in most responses to the petitions of friends, has ventured to mention what befits this evanescent one, a mention created by and returning to me, and this is a previous word and good words are good, blessed is he who utters them - yet sometimes when consciousness and fairness are attained through God's grace, I feel shame and embarrassment to mention a Purpose of which I have no knowledge except to the known degree which He Himself has taught and made known. Glory be to Him, glory be to Him, there is no God but Him! Even if these mentions and praises are befitting for the chosen ones, that would still be good, nay very good - though even that is not certain. Now we must, with complete supplication, humility and submissiveness, beseech the unknowable King and ask that He perfect our imperfections, make spoken our unspoken words, and through His grace adorn our unperformed deeds with acceptance. He is the All-Knowing and He is the All-Powerful.
يا محبوب فؤادی اگرچه اول هر کلام و هر کتاب و هر دفتر باید بذکر حق جلّ جلاله مزین شود و اینفانیهم در اکثری از جواب عرایض دوستان که جسارت نموده ذکر نموده آنچه را که لایق خود این فانی بوده ذکر می مخلوق و مردود الی و اینکلمه قبل است و کلام خوب خوبست طوبی لمن نطق بها ولکن گاهی چون از عنایت حق شعور و انصاف حاصل حیا میکنم و نجلت میبرم از ذکر مقصودیکه هیچوجه بر او اطلاع ندارم الا علی قدر معلوم که خود تعلیم فرموده و آگاه نموده سبحانه سبحانه لا اله غیره اگر این ذکر و ثناها لایق اولیا هم باشد باز خوبست بلکه بسیار خوبست آنهم معلوم نیست حال باید بکمال تضرع و خضوع و خشوع از ملیک لایعرف مسئلت نمائیم و بخواهیم ناقصهای ما را کامل فرماید و ناگفتههای ما را گفته نماید و اعمال ناکرده را بعنایت قبول مزین دارد اوست آگاه و اوست توانا
- 3 And then, in response to the telegram of the beloved His Holiness the Physician, upon him be the Glory of God, according to instructions a promise of reply was made. And since some time ago this servant submitted and sent a detailed letter to him, therefore this time he did not venture. According to instructions, that beloved one should write in response to his letter which he wrote to that beloved one: "O Physician! Upon thee be My peace and My loving-kindness! Thou hast ever been and art remembered in the presence of this Wronged One. We beseech God to aid thee in all conditions in such wise that the world may testify to thy standing firm in service to the Cause. We also beseech Him to make the heedless ones aware through the fire of love and keep them enkindled. As for what thou didst report regarding the house outside the sanctuary, We have held back since this Wronged One had no funds to transfer, and We did not wish to afflict thee with new troubles. The tribulation of the house that has occurred is sufficient for thee. In any case, We beseech God that means may be provided in joy and fragrance that will bring ease and comfort.
و بعد در جواب تلغراف محبوبی حضرت طیب علیه بهاء الله حسب الأمر وعده جواب شد و چون چندی قبل مکتوبی مبسوط خدمت ایشان اینبعد عرض و ارسال نمود لذا این کره جسارت نمود حسب الأمر اتحبوب در جواب دستخط ایشان که با تحبوب نوشته بنویسد یا طیب علیک سلامی و عنایتی لازال لدی المظلوم مذکور بوده و هستی از حق میطلبیم در جمیع احوال ترا مؤید فرماید بشأنیکه عالم گواهی دهد بر قیام شما در خدمت امر و هم از او میطلبیم از نار محبت خلق غافل را آگاه نماید و مشتعل دارد و اینکه در باره بیت خارج حرم اخبار نمودید توقف نمودیم چه که اینظلم و جویی نداشت تا حواله نماید و نخواستیم اتجناب را هم در زحمت جدید مبتلا نمائیم ابتلای بیت که واقع شده اتجناب را کفایت مینماید باری از حق میطلبیم به روح

May God, glorified be His majesty, grant fairness to the heedless souls. They sell our property back to us. By the life of God, they have been and are usurpers though they perceive it not! It seems they have taken God's law as a plaything. With properties that were outwardly and inwardly associated with and belonged to this place, they have done what is outside justice, fairness, religious and customary law. The people of Iraq would testify to this, were they to speak with truth and justice. Peace and praise be upon thee and upon those with thee." End.

و ریحان اسبابی فراهم بیاید که سبب آسایش و راحت شود حقّ جلّ جلاله نفوس غافله را انصاف عطا نماید ملک ما را بخود ما میفروشند لعمرالله غاصب بوده و هستند و لا یشعرون گویا شریعة الله را بازیچه دانسته اند املاکی که ظاهراً و باطناً باینجا منسوب و مخصوص بوده در او عمل نموده اند آنچه را که از عدل و انصاف و شرع و عرف خارج است یشهد بذلک اهل العراق لو ینطقون بالحقّ و العدل السّلام و الثّناء علیک و علی من معک انتهى

- 4 Indeed, by what religious law do heedless souls sell property to its owner, while authoritative deeds bearing the seals of that land's clergy are in hand? In any case, that permission was withheld now due to lack of funds there and other reasons. That beloved one should write the details of what you have done so far and what you intend to do, and how much has reached them so far, how much has been spent on repairs. They said that now, given the lack of apparent means, one must be content with less, as we do not wish to impose upon anyone. We beseech God to manifest that which will cause the exaltation of His Word. Verily, He has power over all things. End.

4 فی الحقیقه بچه شریعت نفوس غافله ملک را بمالککش میفروشند و سندهای معتبر در دست بمهر علمای آن ارض موجود باری اینکه حال در اذن توقف رفت جهت عدم وجود وجه آن در آن ارض و جهات اخری بوده آنحبوب تفصیل را بنویسد که تا حال چه کرده اید و چه اراده دارید عمل نمائید و تا حال چه بایشان رسیده مصروف تعمیر چه مقدار است فرمودند حال نظر بعدم اسباب ظاهره باید باقلّ اکتفا شود چه که دوست نمیداریم بر نفسی حمل ثنائیم از حقّ میطلبیم ظاهر فرماید آنچه را سبب اعلاء کلمه اوست آنّه علی کلّشی قدیر انتهى

- 5 I convey greetings to all the friends and loved ones of that land, and I seek divine confirmation for each one. Peace, remembrance and glory be upon them and upon those with them, and upon the people of unity who have attained to the recognition that there is no God but Him.

5 جمیع اولیا و دوستان آن ارض را سلام میرسانم و از برای هریک توفیق میطلبم السّلام و الذّکر و البهّاء علیم و علی من معهم و علی اهل التّوحید الدّین فازوا بالاقرار علی أنّه لا اله الا هو

BLIB_Or15731.101

BH05063

To: *Siyid Mihdi Dahaji*

Date: 1303-03-02 [1885-Dec-9]

- 1 He is God, exalted be His station, the Glory and the Power
- 2 May my spirit be a sacrifice unto your honor! The esteemed letter which diffused the fragrance of meanings was like gentle water for the sapling of being and a wondrous table for the seeker of the Worshipped One. After it was read and reviewed,

1 هو الله تعالى شأنه العظمة والاقتدار

2 روحی لحضرتکم الفداء دستخطّ عالی که عرف معانی از او منتشر ماء لطیفی بود از برای نهال وجود و مائده بدیعه از برای طالب حضرت معبود و بعد از قرائت و اطلاع تلقاء وجه عرض

it was presented before His presence. He said it was intended that whatever would cause their enkindlement be mentioned to Jinab-i-Mirza Muhammad, upon him be God's peace, and Jinab-i-Mulla 'Abdu'r-Rahim.

- 3 God willing, a Tablet of bounty will be revealed. Regarding what was written about making a copy, if your honor makes the copy yourself, it is not necessary for Hadrat-i-Ism-i-Jud, upon him be 966 [Baha'u'llah] and His favors, to make another copy. Otherwise Ism-i-Jud must make a copy of it. And concerning what you wrote about Jinab-i-Mulla Muhammad-Shafi', upon him be 966 [Baha'u'llah], it was presented. He said two or three other Tablets specifically for that land remain - God willing they will be sent. Send them with your own letter. And the Tablet of Jinab-i-Aqa Mirza Majid and Aqa Mulla Muhammad-'Ali, upon them both be the glory of God, is being presented before my Lord and Master. If it is bestowed, it will be sent. Peace and praise be upon your honor.

شد فرمودند اراده آنکه بجانب میرزا محمد علیه سلام الله و جناب ملا عبدالرحیم ذکر شود آنچه که سبب اشتعالشان گردد

3 لو شاء الله لوح عنایت میشود آنچه در اخذ سواد مرقوم فرمودند اگر خود آنحضرت سواد بردارند لازم نیست مجدد حضرت اسم جود علیه ۹ ۶۶ [بهاء الله] و عنایت سواد نمایند و الا باید سواد آنرا جناب اسم جود بردارند و اینکه در باره جناب ملا محمد شفیع علیه ۹ ۶۶ [بهاء الله] مرقوم داشتید عرض شد فرمودند دو سه لوح دیگر مخصوص آن ارض باقی است انشاء الله ارسال میشود با مکتوب خود ارسال دارند و لوح جناب آقا میرزا مجید و آقا ملا محمد علی علیهما بهاء الله خدمت آقائی و مولائی عرض میشود اگر عنایت شد ارسال میشود السلام و الثناء علی حضرتکم

BLIB_Or15736.159b

BH00016

To: *Shaykh Muhammad Arab et al.*

Date: 1303-04-01 [1886-Jan-7]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the All-Glorious!
- 2 Praise be unto our Lord Who hath made manifest from the drop the waves of the sea, and from the atom the lights of the sun, and hath detailed from the Point the books of what hath been and what shall be. He it is Who hath created creation as a token of His bounty and as a manifestation of His might, His grandeur and His sovereignty. He hath made them the mines of His knowledge and wisdom, the treasures of the pearls of His remembrance and utterance, the dawning-places of justice and equity, and the manifestations of munificence and grace. He hath deposited within them two signs: the sign of light and the sign of fire. When creation was completed, He adorned it with character, and through it revealed the station of man in the contingent world. Exalted be the Lord of Destiny, Who

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الحمد لربنا الذي اظهر من القطرة امواج البحر و من الذرة انوار الشمس و فصل من النقطة كتب ما كان و ما يكون هو الذي خلق الخلق اظهاراً لجوده و ابرازاً لقدرته و عظمته و سلطانه و جعلهم معادن علمه و حكمته و مخازن لآئ ذكروه و بيانه و مطالع العدل و الانصاف و مظاهر الجود و الألفاظ و اودع فيهم آيات آية التور و آية النار فلما تم الخلق زين به بالخلق و به اظهر مقام الانسان في الامكان تعالى مالک القدر الظاهر في المنظر الأكبر الذي دعا العباد في يوم التناد الى الأفق الأعلى و الغاية القصوى منهم من انكر مولاه بما

hath appeared at the Greatest Scene, Who on the Day of Gathering called the servants unto the Most Sublime Horizon and the Ultimate Goal. Among them were those who denied their Lord by following their desires, and those who were inflamed with the fire of hatred such that they turned away from God, the Lord of Names and Creator of the heavens. Among them were those who pronounced judgment against Him Who created them by a word from His presence, and those who said "In the Name of God" and "By God" and broke the chains of idle fancy through the strength of might, and rent asunder the veils of vain imaginings through the Name of God, the Lord of all mankind. They hastened like lightning, crying: "Here am I, here am I, O Lord of the Kingdom and Sovereign of Might! Here am I, here am I, O Breaker of the might of the aggressors and Light manifest and gleaming on the Day of Judgment!"

اتَّبِعْ هَوَاهُ وَمِنْهُمْ مَنْ اشْتَغَلَ بِنَارِ الْبُغْضَاءِ عَلَى شَأْنٍ
أَعْرَضَ عَنْ اللَّهِ مَوْلَى الْأَسْمَاءِ وَفَاطَرَ السَّمَاءِ وَ
مِنْهُمْ مَنْ أَفْقَى عَلَى الَّذِي خَلَقَهُ بِكَلِمَةٍ مِنْ عِنْدِهِ
وَمِنْهُمْ مَنْ قَالَ بِسْمِ اللَّهِ وَبِاللَّهِ وَكَسَرَ سِلَاسِلَ
الظُّنُونِ بِعُضْدِ الْاِقْتِدَارِ وَشَقَّ سَبْحَاتِ الْأَوْهَامِ
بِاسْمِ اللَّهِ مَوْلَى الْأَنْامِ سَرَعَ كَالْبَرْقِ وَقَالَ لَبَّيْكَ
لَبَّيْكَ يَا مَالِكَ الْمُلْكُوتِ وَ سُلْطَانَ الْجَبَرُوتِ
لَبَّيْكَ لَبَّيْكَ يَا كَاسِرَ سُوكَةِ الْمُعْتَدِينَ وَ النُّورِ الظَّاهِرِ
الْبَاطِنِ فِي يَوْمِ الدِّينِ

- 3 They have prospered who were attracted by the breezes of revelation and acted in accordance with what they were commanded in the Book. And they have lost who broke God's covenant and His testament - they went astray and led others astray until they caused their people to dwell in the abode of perdition. Do those who denied God's proof and His evidence suppose they follow a command from His presence? Nay, by His Self that rules supreme over all names and His power that encompasses all things! Say: Die in your wrath! The Chosen One hath come, and He Who revealeth the mysteries hath appeared with the standards of power and might. Neither the veils of your idle fancies nor the obscuring clouds of your allusions can hinder Him. He it is Who hath spoken from His most exalted station, and through Him the Lote-Tree beyond which there is no passing hath spoken in the kingdom of creation. O people of the Bayan! Have ye forgotten God's covenant and His testament, and neglected what He commanded you in His Book? What aileth you that ye understand not and perceive not? Ye have taken fancy for truth and cast truth behind your backs, imagining that ye do well. Nay, by the Lord of the Throne and of earth! The Point of the Bayan disavoweth you, as did before Him the Revealer of the Furqan. To this all things bear witness, yet ye comprehend not. Through dust ye have been withheld from the Lord of Lords, and through clay ye have been heedless of the Lord of the Day of Judgment. Say: The dust is your own selves and the clay your vain imaginings, did ye but know it.

3 قَدْ رَجَحَ الَّذِينَ انْجَذَبُوا مِنْ نَفْحَاتِ الْوَحْيِ وَعَمَلُوا مَا
أَمَرُوا بِهِ فِي الْكُتُبِ وَ خَسِرَ الَّذِينَ نَقَضُوا عَهْدَ اللَّهِ وَ
مِيثَاقَهُ ضَلُّوا وَ اضْطَلُّوا النَّاسَ إِلَى أَنْ أَحَلُّوا قَوْمَهُمْ دَارَ
الْبَوَارِ حَسَبَ الَّذِينَ أَنْكَرُوا حُجَّةَ اللَّهِ وَ بَرَهَانَهُ أَنْهُمْ
عَلَى أَمْرٍ مِنْ عِنْدِهِ لَا وَنَفْسَهُ الْمُهَيِّمَةَ عَلَى الْأَسْمَاءِ
وَ قُدْرَتَهُ الْحَاطِطَةَ عَلَى الْأَشْيَاءِ قُلْ مَوْتُوا بِغَيْظِكُمْ قَدْ
اتَّقَى الْخُتَارَ وَ ظَهَرَ مِنْ أَظْهَرِ الْأَسْرَارِ بَرَايَاتِ الْقُوَّةِ
وَ الْاِقْتِدَارِ لَا تَمْنَعُهُ سَبْحَاتِ أَوْهَامِكُمْ وَلَا حُجُبَاتِ
إِشَارَاتِكُمْ هُوَ الَّذِي نَطَقَ فِيْمَقَامِهِ الْأَعْلَى وَ بِهِ نَطَقَتْ
سِدْرَةُ الْمُنْتَهَى فِي نَاسُوتِ الْاِنْشَاءِ يَا مَلَأَ الْبَيَانَ أ
نَسِيتُمْ عَهْدَ اللَّهِ وَ مِيثَاقَهُ وَ غَفَلْتُمْ عَمَّا أَمَرَكُمْ بِهِ فِي
كُتُبِهِ مَا لَكُمْ لَا تَعْرِفُونَ وَ لَا تَشْعُرُونَ قَدْ أَخَذْتُمْ
الْوَهْمَ وَ نَبَذْتُمْ الْحَقَّ وَ تَظُنُّونَ أَنَّكُمْ مُحْسِنُونَ لَا وَ رَبَّ
الْعَرْشِ وَ التَّرَى تَبَرَّءُ مِنْكُمْ نَقْطَةُ الْبَيَانِ وَ مِنْ قَبْلِهِ
مَنْزِلُ الْفُرْقَانِ يَشْهَدُ بِذَلِكَ كُلِّ الْأَشْيَاءِ وَ أَنْتُمْ لَا
تَفْقَهُونَ بِالتَّرَابِ مَنْعَمَ عَنْ رَبِّ الْأَرْبَابِ وَ بِالطِّينِ
غَفَلْتُمْ عَنْ مَالِكِ يَوْمِ الدِّينِ قُلْ إِنَّ التَّرَابَ أَنْفُسَكُمْ
وَ الطِّينَ هُوَ أَوْهَامُكُمْ لَوْ أَنْتُمْ تَعْرِفُونَ

- 4 Glorified art Thou, O Thou through a drop from the clouds of the heaven of Whose bounty the oceans of Thy knowledge have surged in the hearts of them that yearn for Thee and are sincere among Thy servants and creatures! Through a light from the lights of Thy countenance the earth of Thy generosity and the

4 سُبْحَانَكَ يَا مَنْ بِقَطْرَةٍ مِنْ سَحَابِ سَمَاءِ فَضْلِكَ
مَاجَتْ بِحُجُورِ عِرْفَانِكَ فِي افْتِدَاءِ مَرِيدِكَ وَ
مُخْلِصِيكَ مِنْ عِبَادِكَ وَ خَلْقِكَ وَ بَنُورٍ مِنْ
أَنْوَارِ وَجْهِكَ اشْرَقَتْ أَرْضُ جُودِكَ وَ سَمَاءُ

heaven of Thy grace have been illumined, and through a breath from Thy garment the trumpet was sounded and the dwellers of the graves arose at Thy manifestation and Thy establishment upon the throne of Thy Will. I beseech Thee by Thy Name through a single letter of which appeared that which none has understood save Thyself, and by Thy Command whereby Thou hast subdued the people of Thy cities and lands, to protect Thy loved ones from the evil of the oppressors among Thy creatures. O my Lord! Thou seest how one of Thy loved ones is encompassed by the wolves from the thickets of rancor and hatred and the beasts from the forests of heedlessness and misery. Take his hand, O my God, with the hand of Thy power, then assist him with the hosts of the unseen and the visible. Verily, Thou art the Lord of all creation.

- 5 O my Lord! Thou seest how the people of the Bayan have turned away from Thee and from Thy proof, and have disputed Thy verses after Thou didst come to them with a sovereignty that transcended all names and with evidences clearer than the sun at noontide, clinging to the letters of their own selves, turning away from the ocean of verses, holding fast to the hem of idle fancies, and denying that which has shone forth from the horizon of the heaven of power and might. O my Lord! I beseech Thee by the breezes of the dawn of Thy Revelation and by Thy fragrances which have perfumed the places wherefrom appeared the Manifestations of Thy Self and the Daysprings of Thy verses, to enable them that have turned away to turn towards the horizon of Thy oneness, to face Thy countenance, and to ponder that which hath flowed from Thy Most Exalted Pen in Thy Scriptures and Tablets. O my Lord! Deprive them not of the ocean of Thy bounty and the heaven of Thy grace. Verily, Thou art the Almighty, the Self-Sufficient, the Most Exalted. O my Lord! My heart lamenteth their heedlessness and remoteness. Teach them, O my God, Thy path and make known unto them that whereof they were heedless in Thy days. Who is able, O my God, to describe himself by any description before the court of Thy glory, O Lord of all names! The servant testifieth in this his station that all bounty is within Thy grasp and all mercy is in Thy right hand. Thou singliest out whom Thou wilt with Thy care and Thy favors and Thy compassion and Thy gifts. Were it not for Thy grace and bounty, all creation would be in nothingness. There is none other God but Thee, the Lord of eternity, the Possessor of knowledge, and the Ordainer of good for the peoples. Verily, Thou art the Mighty, the All-Bountiful.

- 6 And further: your letter adorned with the traces of your pen reached me. When I opened it, I found therein the fragrance of your love for our Beloved and your Beloved, our Goal and your

كرمك و بنفحة من قيصك ظهر حكم الصور
وقام اهل القبور عند ظهورك واستوائك على
عرش مشيتك استلكت باسمك الذي يحرف
منه ظهر ما لا اطلع به الا نفسك و بأمرك
الذي به سخرت اهل مدنك و ديارك بأن
تحفظ احبائك من شر بغاة خلقك اى رب
ترى احاطت احد احبائك ذئاب اجمة الضغينة
و البغضاء و سبع آجام الغفلة و الشقاء خذ يده
يا الهى بيد قدرتك ثم انصره بجنود الغيب و
الشهادة انك انت مولى البرية

5 اى رب ترى ملاً البيان اعرضوا عنك و
عن يرهانك و جادلوا بآياتك بعد ما جئتكم
بسلطان غلبت الأسماء و بينات كانت اظهر من
الشمس فى وسط السماء متمسكين بحروفات
انفسهم معرضين عن بحر الآيات و متشبثين
بأذيال الأوهام منكبين ما اشرق من افق سماء
القدرة و الاقتدار اى رب استلكت بنسائم فجر
ظهورك و نفحاتك التى تعطر بها المقامات التى
ظihرت منها مظاهر نفسك و مشارق آياتك بأن
تؤيد المعرضين على الاقبال الى افق توحيدك
و التوجه الى وجهك و التفكر فيما جرى من
قلبك الأعلى فى زبرك و الواحك اى رب
لا تمنعهم من بحر جودك و سماء فضلك
انك انت المقتدر الغنى المتعال اى رب ينوح
قلبي لغفلتهم و بعدهم عنهم يا الهى سبيلك و
عرفهم ما غفلوا عنه فى أيامك من يقدر يا الهى
ان يصف نفسه بشيء من الأشياء تلقاء مدين
عزك يا مالک الأسماء يشهد الخادم فى مقامه
هذا بأن الفضل كله فى قبضتك و الرحمة كلها
فى يمينك تختص من تشاء بعنايتك و الطافك
و شفقتك و مواهبك لو لا فضلك و جودك
لكان الخلق فى العدم لا اله الا انت مالک
القدم و صاحب العلم و مقدر الخير للأمم انك
انت العزيز الفضال

6 و بعد قد بلغنى كتابكم الذى كان مزيناً بأثر قلبكم
فلما فتحت وجدت منه عرف حبكم محبوبنا و

Goal, and the Goal of all who are in the heavens and the earth. The servant asketh his Lord to enable you to serve the Cause with a power that the power of the world cannot frustrate and with a might that the might of the nations cannot prevent, and through you to guide the heedless to the path of guidance and protect you from the evil of those who have denied the Source and the Return. O beloved of my heart! Thy remembrance is the cause of my joy and thy letter the reason for my gladness, my delight and my expansion, for it proclaimeth with most eloquent utterance and mentioneth your turning unto God, your sincerity and your steadfastness in the Cause of God, our Lord and your Lord. Well is it with you and pleasant it is unto you. We beseech Him, exalted be He, to assist you and grant you success in all conditions. Verily, He is the Almighty, the Self-Sufficient, the Most Exalted.

- 7 After I read and understood it, I approached the Most Exalted Station and the Supreme Summit until I attained the presence before the Face and presented what was therein after the sun of permission shone forth from the horizon of grace. When this was completed, the Tongue of the All-Bountiful spoke in reply, exalted be His utterance:

- 8 Verily, I am the Hearer, the Answerer

- 9 O Muhammad! The servant in attendance has delivered what thou didst send unto him, and mention was made thereof before the Face of the Wronged One, Who hath borne tribulations for the life of the world and the salvation of all nations. We have heard and respond to thee through this perspicuous Tablet. Blessed art thou for having turned toward the Supreme Horizon when the people turned away, save those whom God, the Lord of all worlds, did will. Thou art he who hath drunk the choice wine of utterance from the hands of the bounty of thy Lord, the Most Merciful, and hast believed in Him when the divines of the earth and its doctors and those who followed them without clear proof from God, the Commander, the All-Wise, did deny Him. Say: O concourse of men! He Who is the Lord of Destiny hath come, through Whom every hidden matter hath been revealed. Fear ye God and be not of those who turn aside. Judge fairly concerning that which hath appeared in truth and be not of those who would make mention of God throughout the days and nights, yet when the Dawn of His Manifestation broke forth and the Speaker on Sinai spoke, they turned against Him with swords of hatred and slew Him with such injustice as caused the pillars of the Temple to shake and the eyes of the near ones to weep. Behold the people of the Bayan and their vain imaginings. They have denied Him

محبوبكم و مقصودنا و مقصودكم و مقصود من في السموات والأرض يسئل الخادم ربّه بأن يقيمكم على خدمة الأمر بقوة لا تعجزها قوة العالم و بقدره لا تمنعها قدرة الأمم و بك يهدي الغافلين الى سبيل الرشاد و يحفظكم من شرّ الذين كفروا بالمبدء و المآب يا حبيب فؤادي ذكرك علة فرجي و كتابك سبب سروري و بهجتي و انبساطي لانه ينادي بأفصح البيان و يذكر اقبالكم و خلوصكم و استقامتكم على امر الله ربنا و ربكم هنيئاً لكم و مريئاً لكم و نستله تعالى بأن يؤيدكم و يوفقكم في كل الأحوال انه هو المقتدر الغني المتعال

- 7 و بعد ما قرأت و عرفت قصدت المقام الأعلى و الذروة العليا الى ان حضرت امام الوجه و عرضت ما فيه بعد ان اشرق شمس الاذن من افق الفضل فلما تم و انتهى نطق لسان الوهاب في الجواب قوله تعالى

- 8 انا السامع المجيب

- 9 يا محمد قد اتى العبد الحاضر بما ارسلته اليه و ذكره تلقاء وجه المظلوم الذي حمل الشدائد لحياة العالم و نجاة الأمم سمعنا و اجبنك بهذا اللوح المبين طوبى لك بما اقبلت الى الأفق الأعلى اذ عرض عنه الوري الآ من شاء الله رب العالمين انت الذي شربت رحيق البيان من ايادي عطاء ربك الرحمن و آمنت به اذ كفر علماء الأرض وفقهاءها و الذين اتبعوهم من دون بينة من لدى الله الأمر الحكيم قل يا معشر البشر قد اتى مالک القدر الذي به ظهر كل امر مستتر اتقوا الله و لا تكونوا من المعرضين انصفوا فيما ظهر بالحق و لا تكونوا من الذين كانوا ان يذكروا الله في الليالي و الأيام فلما طلع فجر الظهور و نطق مكلم الطور اقبلوا اليه بسيوف البغضاء و قتلوه بظلم تزعزعت به اركان البيت و ذرفت عيون المقرّبين انظروا ملاً البيان و ما عندهم من الأوهام قد انكروا الذي به ظهر امر الله في ازل الأزال و به نزلت الكتب على النبيين و المرسلين

through Whom God's Cause was revealed from time immemorial and through Whom the Books were sent down unto the Prophets and Messengers.

- 10 Say: Be fair before God - if ye deny this Most Great Cause, by what proof can ye establish your faith in God? Produce it then, and be not of the patient ones. Say: By God's life! Nothing shall profit you this Day save through this Manifestation, which was mentioned in the hearts of the chosen ones and inscribed by the Most Exalted Pen in the Books of God, the Mighty, the Praiseworthy. Cast away vain imaginings and be not of the heedless. Say: This is God's Day, were ye of them that know. None is mentioned therein save Him - to this testifieth every seeing believer. Say: Consider the people of the Furqan, their deeds and words, and what they committed when the Desired One came with manifest sovereignty. They deemed themselves the most excellent and learned of all peoples, yet when the test came, We found them the most worthless of all sects - to this testifieth every fair-minded and upright just one.

10 قل انصفوا بالله ان تنكروا هذا الأمر الأعظم بأى شيء يثبت ايمانكم بالله فأتوا به ولا تكونوا من الصّابرين قل لعمر الله لا ينفعكم اليوم شيء من الأشياء الا بهذا الظهور الذى كان مذكوراً فى افئدة الاصفياء و مسطوراً من القلم الأعلى فى كتب الله العزيز الحميد ضعوا الأوهام ولا تكونوا من الغافلين قل هذا يوم الله لو انتم من العارفين لا يذكر فيه الا هو يشهد بذلك كل موقن بصير قل انظروا فى ملاء الفرقان و اعمالهم و اقوالهم و ما ارتكبوا اذ اتى المقصود بسلطان مبين كانوا ان يروا انفسهم افضل الأمم و اعلمهم فلما اتى الامتحان رأيناهم اخسر المذاهب كلّها يشهد بذلك كل منصف و كل عادل مستقيم

- 11 O Pen! Leave the mention of these people and remember the party of God who have cast behind their backs the dawning-places of vain imaginings, turning unto the One, the All-Informed - they who broke not God's Covenant and His Testament, who arose and said: "God is our Lord and the Lord of all who are in the heavens and on earth." Thus did the Pen speak when the Ancient of Days was established upon the throne of His Most Great Name. The splendor shining from the horizon of the heaven of My mercy be upon thee and upon those whom neither the doubts of the people of the Bayan nor the allusions of the people of the Furqan prevented, who turned with radiant faces unto God, the One, the Single, the All-Knowing, the All-Wise.

11 يا قلم دع ذكر هؤلاء اذكر حزب الله الذين نبذوا مطالع الأوهام ورائهم مقبلين الى الفرد الخبير الذين ما نقضوا ميثاق الله وعهده قاموا وقالوا الله ربنا ورب من فى السموات والأرضين كذلك نطق القلم اذ كان مالک القدم مستوياً على عرش اسمه العظيم البهاء المشرق من افق سماء رحمتى عليك وعلى الذين ما منعهم شبهات اهل البيان ولا اشارات اهل الفرقان اقبلوا بوجوه نوراء الى الله الفرد الواحد العليم الحكيم انتهى

- 12 After the rustling of the Divine Lote Tree has been raised among humanity and the waves of the ocean of inner meanings have surged from the Word of God, the Lord of all names, how can this servant speak or utter or make mention or say anything? Nay, by His very Self, the Truth! He sees his tongue faltering and his pen halted. How can the ailing one describe or make mention of Him Who created the water of life through a word from His presence? The mention of one such as I and my like before His countenance was and is as nothingness and non-existence. Were I to describe Him through metaphors, the fragrance of existence would be diffused therefrom. This befiteth not one who is as naught. Though this servant hath arisen to render a service whose greatness hath been testified to by the tongue of his Lord and Master, and though he is occupied

12 بعد ارتفاع حفيف سدره المنتهى بين الورى و امواج بحر المعانى من كلمة الله مولى الأسماء هل يقدر الخادم ان يتكلم او ينطق او يذكر ويقول لا ونفسه الحق يرى لسانه كليباً و قلبه متوقفاً كيف يقدر العليل ان يصف او يذكر من خلق بحر الحيوان بكلمة من عنده ذكر مثلى و امثالى تلقاء الوجه كان معدوماً و مفقوداً لو اذكره بالأمثال يتضوع منه عرف الوجود هذا لا ينبغى للمفقود ان الخادم مع قيامه على خدمة شهد بعظمتها لسان ربه و مالكة و مع اشتغاله فيكل الأحيان تلقاء الوجه بذكره و تحرير آياته يستحي ان يذكر نفسه تلقاء مدين عزّه و عظمته و كبريائه بل وعزّه

at all times before His face with His mention and the inscription of His verses, he is ashamed to make mention of himself before the court of His might and greatness and majesty. Nay, by His glory, he is ashamed to make mention of those who have circled round His Cause and spoken His praise and arisen to serve Him and testified to that which the tongue of His grandeur hath spoken forth when He unfurled the banner of His Revelation on the day when He was established upon the throne of His Most Great Name. I beseech Him, exalted be He, to assist your honor with the hosts of wisdom and utterance and to protect you from the evil of those who have arisen in hypocrisy and broken the Covenant, who have gone astray and led others astray. By the life of the Lord! This servant is astonished at their words and deeds. They know not, neither do they understand. They have followed their own desires and today they perceive not.

استحیی عن ذکر الذین طافوا حول امره و نطقوا
بثناؤه و قاموا علی خدمته و شهدوا بما نطق به لسان
عظمته اذ نشر لواء الظهور فی يوم فيه استوی علی
عرش اسمه العظیم اسئله تعالی بأن یمد حضرتک
بجنود الحکمة و البیان و یحفظک من شر الذین
قاموا علی النفاق و نقضوا الميثاق الذین ضلوا و
اضلوا العباد لعمر المولی ان الخادم تحیر من اقوالهم
و اعمالهم الا انهم لا یعلمون و لا یفقهون اتبعوا
اهواءهم و هم الیوم لا یشعرون

- 13 As to what you wrote regarding the beloved of the heart and Haji Amin, upon him be the Glory of the Most Glorious, and their expressions of love - praise be to God, they have arisen to serve from the earliest days. They turned to God, acted for the sake of God, and have been and are focused on God. The Supreme Pen hath made mention of them in the Books and Scriptures and Tablets. There was and is no need for this evanescent one to make mention of them. After this matter was presented in the Most Holy and Exalted Presence, He spoke these blessed words: "Excellent is what the Trustworthy One hath done. He assisteth those who have arisen to serve the Cause. They have done what is befitting. All the friends should show love to him. We beseech God to assist all to serve Him and serve His friends and loved ones. Verily, He hath power over all things." End quote.

- 13 اینکه در بارهء محبوب فؤاد و جناب حاجی امین
علیه بهاء الأبهی و محبتهای ایشان مرقوم داشتند
لله الحمد ایشان از اول ایام بخدمت قیام نموده اند
لله توجّه نمودند و فی سبیل الله عمل نمودند و
الی الله ناظر بوده و هستند قلم اعلی ذکر ایشانرا
در کتب و زبر و الواح فرموده دیگر احتیاج
بذکر اینفانی نبوده و نیست بعد از عرض اینفقره
در ساحت امنع اقدس فرمودند قوله تعالی نعم
ما عمل المؤمن انه یعین من قام علی خدمة الأمر
عمل نمودند بآنچه سزاوار است جمیع دوستان باید
بآنجناب محبت نمایند نسئل الله ان یوفق الکمل علی
خدمته و خدمة اولیائه و احبائه انه علی کل شیء
قدیر انتهی

- 14 And regarding what you wrote about Aqa Siyyid Javad, upon him be the Glory of God, and likewise your mention of his love and kindness and steadfastness - these matters were presented in the Most Holy and Exalted Presence of the Goal of the worlds. These are His blessed and exalted words in response:

- 14 و اینکه در بارهء جناب آقا سید جواد علیه ۹۶۶
[بهاء الله] مرقوم داشتند و همچنین ذکر محبت و
مهربانی و یکجبهی ایشانرا نمودند اینفقرات در
ساحت امنع اقدس مقصود عالمیان بشرف اصغا
فائز قوله تبارک و تعالی فی الجواب

- 15 He is the Compassionate, the Generous

- 15 هو المشفق الکریم

- 16 Harken unto the voice of the Wronged One from the precincts of the prison and ponder upon what hath befallen Him. Perchance through the grace of God, exalted be His glory, thou mayest attain unto such steadfastness that neither the divines of the earth nor its rulers, nor those above them or below them, can prevent thee therefrom. The vain imaginings of the divines of the Shi'ih sect have deprived those poor souls from the ocean of divine affluence and the rain of infinite mercy. Would that

- 16 بشنو ندای مظلوم را از شطر سین و در آنچه
وارد شده تفکر نما شاید از عنایت حق جلّ
جلاله باستقامتی فائز شوی که علماء ارض و
امرائها و فوقهما و دونهما قادر بر منع نباشند
اوهامات علمای حزب شیعه آن فقرا را از بحر
غنائی الهی و امطار رحمت نامتناهی محروم نموده
ایکاش باینقدار اکتفا مینمودند بلکه در سنین

they had been content with this much! Nay, rather, in the early years all were engaged in cursing, denouncing and that which the pen is loath to describe. That Beloved One, Whose remembrance they had uttered night and day, and Whose presence they had yearned to attain—when the horizon of the world was illumined with the dawning light of His Revelation, they all turned against Him with faces darkened by hatred and hearts filled with rancor, and all gave verdict to shed His most pure blood. Such was the fruit of the deeds of that heedless people. They considered themselves the best of all creation, yet were observed to be the most debased of servants. Now the people of the Bayan, those souls who have turned away from God, have clung to these same vain imaginings. Arise ye for the sake of God, that perchance ye may protect the servants from the vain imaginings of the past. Should the person of insight reflect even briefly, he would find himself bewildered by the heedlessness, misguidance, malice and hatred of that people.

- 17 O Javad! We beseech God to assist thee and grant thee success, that thou mayest exert thy utmost in service to His Cause to the extent of thy capacity. Verily, He is with whomsoever desireth Him, and He is the All-Bountiful, the All-Knowing, the All-Informed. The glory be upon thee and upon those who have cast away vain imaginings, holding fast unto My strong cord. The light of the All-Merciful's utterance has encompassed the world, and His call has been raised before the faces of all people from the beginning of this Cause and continues to be. Despite this, the heedless and veiled remain. For what day are ears created, and sight for what time? If they remain deprived today, when will they attain?

- 18 May God, exalted be His glory, bestow justice. The Lord of all desire, from Whose heaven of grace verses have been sent down like rain, equivalent to all divine books before and after, nay more, is now present. Yet the cawers persist in leading people astray, whispering into people's hearts. The station which the Primal Point - may the spirit of all else be sacrificed for Him - describes saying "Verily, I am the first of worshippers," Ibn Ja'far Kirmani and Hadi Dawlat-Abadi have spoken of in ways that no unjust one has spoken before, despite having no knowledge of the Cause whatsoever. Where is justice? Where has fairness gone? What has become of vision? We belong to God and to Him we return.

- 19 One stands bewildered. This evanescent servant beseeches the True One, exalted be His station, to grant justice and provide guidance, that they might return and at least not hold back the helpless people from the path, lest they become afflicted

اولیه کلّ به سبّ و لعن و ما لا یقدر القلم ان یذکره مشغول گشتند حضرت محبوبی را که در لیلی و ایام بذکرش ناطق و از حق لقایش را آمل و سائل چون افق عالم باشرافات انوار صبح ظهور منور کلّی باسیاف بغضا بوجوه سوداء و صدور غبرا توجه نمودند و کلّ فتوی بر سفک دم اطهر دادند این بود ثمره اعمال و افعال آنحزب غافل خود را بهترین خلق میدانستند پستترین عباد مشاهده گشتند حال اهل بیان یعنی نفوسیکه از حق اعراض نموده اند بهمان اوهامات تمسک و تشبث جستند الله بخدمت قیام نمائید که شاید عباد را از اوهامات قبل حفظ کنید انسان بصیر اگر فی الجمله تفکر نماید از غفلت و ضلالت و ضغینه و بغضای آنحزب خود را متحیر و مبہوت ملاحظه کند

- 17 یا جواد از حقّ میطلبیم اعانت نماید و توفیق عطا فرماید تا بقدر مقدور در خدمت امر جهد کامل مبذول دارید آنه مع من اراده و هو الفضال العلیم الخبیر الباء علیک و علی الذین نبذوا الأوهام متمسکین بحبل المتین انتہی نور بیان رحمن عالم را احاطه نموده و ندایش از هر جهت امام وجوه عباد از اول امر مرتفع بوده و هست مع ذلک خلق غافل و محتجب آذان از برای چه روز است و بصر از برای چه یوم اگر امروز محروم مانند کی فائز خواهند شد

- 18 حقّ جلّ جلاله انصاف عطا فرماید حضرت مقصودیکه از سماء عنایتش آیات بمثل امطار نازل و معادل جمیع کتب الهی از قبل و بعد بل ازید حال موجود مع ذلک ناعقین در اضلال ناس ساعی و جاهد یوسوسون فی صدور الناس مقامی را که نقطه اولی روح ما سواه فداه میفرماید انّی انا اول العابدین ابن جعفر کرمانی و هادی دولت آبادی گفته اند آنچه را که تا حین هیچ بی انصافی نگفته مع آنکه ابداً از امر اطلاع نداشته و ندارند

- 19 انصاف کو عدل بجا رفته بصر چه شد انا لله و انا الیه راجعون انسان متحیر این خادم فانی از حقّ تعالی شأنه سائل و آمل که انصاف عطا فرماید و هدایت نماید شاید راجع شوند و اقلاً ناس بیچاره

like the Shi'ih sect in the wilderness of fancy and vain imaginings. That sect which counted itself the highest of creation did what neither the Jews nor Christians committed - no people committed what that sect perpetrated, for they issued the death warrant for the Master of the world and occupied themselves with cursing and execration from pulpits, and still do. Yet again they have firmly girded themselves to lead astray the people of the Crimson Ark. The fruits of that sect's deeds were witnessed; the fruits of these souls will likewise be seen after another thousand two hundred years. I beseech the Most High to adorn His servants with the ornament of justice and fairness and guide them to His straight path.

را از سبیل باز ندارند بمثل حزب شیعه در هیما
ظنون و اوهام مبتلا نشوند حزیکه خود را اعلی
الخلق میشمردند عمل نمودند آنچه را که یهود عمل
نمود و نصاری مرتکب آن نشد هیچ ملتّی ارتکاب
نمود آنچه را که آنحزب ارتکاب نمودند چه که
فتوی بر قتل سید عالم دادند و بر منابر به سب
و لعن مشغول بوده و هستند مع ذلک مجدّد در
اضلال اهل سفینهء حمرا کمر محکم بسته اند ثمرات
اعمال آنحزب دیده شد ثمرات این نفوس هم بعد
از هزار و دوست سنهء اخری البتّه همان قسم
مشاهده خواهد شد استله تعالی ان یزین عبادہ
بطراز العدل و الانصاف و یدہیم الی صراطہ
المستقیم

- 20 Regarding the mention made of the loved ones of Kerman-shah, Sahneh, Kangavar, Asadabad and Kurdistan - all were presented before the Most Holy Court, and the loved ones of each city were honored with the mention of the Lord of Names. Blessed are they. This evanescent servant beseeches the Truth to assist and confirm all, that they may attain to the recognition of God's Day and be adorned with true unity. As commanded, convey greetings to each of the mentioned souls and give them glad tidings of the mention of the Wronged One of the horizons. He said: Today is the day of service, triumph, mention and praise. Count time as precious and deprive not yourselves of the outpourings of these days of the true Generous One. Make an effort - an effort that the might of the world cannot prevent. Arise - an arising that the doubts of the people of the Bayan and the allusions of the people of the Furqan cannot disturb or shake.

20 و اینکه ذکر احبّای کرمانشاه و صحنه و کنگاور
و اسدآباد و کردستان را نموده بودند کلّ در
ساحت امنع اقدس عرض شد و احبّای هر
بلدی بذکر مالک اسماء فائز طوبی لهم این خادم
فانی از حقّ سائل کلّ را موفق فرماید و تأیید
نماید که شاید بعرفان یوم الله فائز شوند و بطراز
توحید حقیقی مزین گردند حسب الامر هر یک
از نفوس مذکوره را تکبیر برسانید و بذکر مظلوم
آفاق بشارت دهید فرمودند امروز روز خدمت و
نصرت و ذکر و ثنا بوده و هست وقت را غنیمت
شمارید و از فیوضات ایام فیاض حقیقی خود
را محروم نسازید همت نمائید همّتیکه سطوت عالم
او را منع ننماید قیام نمائید قیامیکه شبّهات اهل
بیان و اشارات اهل فرقان آنرا مضطرب ننماید و
متزلزل نکنند انتہی

- 21 He also mentioned the land of Qaf and Za, and those souls who broke the chains of vain imaginings and held fast to the cord of the grace of God, glorified be His majesty. He said all were presented before Him. His blessed and exalted word:

21 و همچنین ذکر اراض ق و زا نمودند و ذکر نفوسیکه
سلاسل اوهام را گسیختند و بحبل عنایت حقّ
جلّ جلاله تمسک جستند فرمودند جمیع امام
وجه عرض شد قوله تبارک و تعالی

- 22 O Muhammad! Blessed art thou for having turned thy face toward a land wherefrom thou didst inhale the fragrance of My glorious and inaccessible love. His honor Abdu'r-Rahim, upon him be My glory, the fragrance of whose love hath been and still is diffused. Likewise Ababasir and Ashraf and his honor Hakim - all attained unto that which hath no peer or likeness. The friends in that land, one and all, have been and are beneath the glances of grace. Blessed are they who have rent asunder the veils and turned toward the Point of God. Convey to each one

22 یا محمد طوبی لک بما توجّهت الی ارض منها
تجد عرف حبّی العزیز الممنوع جناب عبدالرحیم
علیه بهائی عرف حبّش متضوّع بوده و هست و
همچنین جناب ابابصیر و اشرف و جناب حکیم
کلّ فائز شدند آنچه که مثل و شبه نداشته
دوستان آن ارض طرّاً تحت لحاظ عنایت بوده
و هستند طوبی از برای نفوسیکه حجابات را خرق
نمودند و بشطر الله اقبال کردند هر یک را از

greetings from the Wronged One and give them glad-tidings, saying: O friends! Some of you have witnessed the waves of the ocean of utterance and have heard the call of the Ultimate Tree. Know ye the worth of this most exalted station and cling to His most pure hem with such tenacity that the world shall have no power to separate you therefrom.

- 23 This evanescent one offered thanks to God that his honor Aqa Naqd-Ali had attained, for it would have been most regrettable had he remained deprived. This servant beseeched the True One day and night, seeking confirmation and assistance for him. In any case, I convey greetings and salutations to him and all others. O beloved of my heart! Most were and are unaware, and those who became aware remained silent and mute as commanded. Thus some are seen to be veiled, but there is hope that the dawn of manifestation will overcome the darkness and illumine all the peoples of the world.

- 24 Mention was made of the beloved of the heart, his honor Samandar, upon him be the Most Glorious Beauty of God. He is among those who arose in the earliest days to serve God and to make mention of Him and praise Him. He hath not for a moment failed in his mission. I beseech God, exalted be His glory, to ordain for him from the Supreme Pen that which befiteth His bounty and generosity.

- 25 And as for the mention made of his honor Aqa Mirza Ali, son of him who ascended unto God, and his honor Ustad Kazim, brother of his honor Ali-Qabl-i-Akbar, upon them be the glory of God, it was presented in the Most Holy Court. His mighty utterance, exalted be His proof: "His honor Ali, upon him be My glory, hath repeatedly been mentioned by the Supreme Pen. We have mentioned him in numerous tablets and We give him glad tidings at this moment with My glorious and wondrous remembrance." We beseech God to assist him and the relatives of the deceased and exalted one in that which He loveth and is pleased with. "And We give glad tidings to Kazim with My remembrance both before and at this moment, that he may rejoice and be among the thankful ones."

- 26 And regarding the mention of the lands between Qaf and Ya and Ash and Sa and Kaf, and meeting with the friends in those regions - each one hath attained the grace of God, exalted be His glory. Mention of all hath been uttered from the Tongue of Grandeur. Happy are they and blessed are they. This evanescent one also conveyeth greetings to all and beseecheth God for the success of each one. Verily our Lord, the All-Merciful, is the Hearer, the Answerer. Mention was made of Alif and

قبل مظلوم تکبیر برسان و بشارت ده و بگو ای دوستان بعضی از شما امواج بحر بیان را مشاهده نمودید و ندای سدره منتهی را شنیدید قدر این مقام اعلی را بدانید و بذیل اظهر تشبث نمائید تشبثیکه عالم قادر بر فصل نباشد انتهی

- 23 اینفانی خادم حق را شکر نمود چه که جناب آقا نقد علی فائز بودند و بسیار حیف بود که محروم بمانند اینعبد در شب و روز از حق مسئلت مینمود و از برای او توفیق و تأیید میطلبید باری خدمت او و سایرین کل تکبیر و سلام میرسانم با محبوب فوادی اکثری اطلاع نداشته و ندارند و نفوسهم که مطلع شوند حسب الامر ساکت و صامت بودند اینست که بعضی محبوب مشاهده میشوند ولیکن امید هست که فجر ظهور بر ظلمت غلبه نماید و جمیع اهل عالم را منور فرماید

- 24 ذکر حضرت محبوب فؤاد جناب سمندر علیه بهاء الله الاهی را نموده بودند انه ممن قام فی اول الايام علی خدمة الله و ذکره و ثنائه آتی از مأموریت خود تخلف نموده اند از حق جلّ جلاله اجر میطلب مقدر فرماید از برای ایشان از قلم اعلی آنچه سزاوار جود و کرم اوست

- 25 و اینکه ذکر جناب آقا میرزا علی ابن من صعد الی الله و جناب استاد کاظم اخ جناب علی قبل اکبر علیهم بهاء الله را نمودند در ساحت امنع اقدس بشراف اصفا فائز قوله عزّ بیانه و جلّ برهانه جناب علی علیه بهائی مکرر بذکر قلم اعلی فائز شده انا ذکرناه فی الواح شتی و نبشّره فی هذا الحین بذکری العزیز البدیع از حق میطلبیم او و منتسبین مرحوم مرفوع را علی ما یحبّ و یرضی مؤید فرماید و نبشّر الکاظم بذکری من قبل و فی هذا الحین لیفرح و یکون من الشاکرین انتهی

- 26 و اینکه ذکر دیار مابین قاف و یا و اش و سا و ک و ملاقات دوستان را در آن اراضی نمودند هر یک بعنایت حق جلّ جلاله فائز ذکر کلّ از لسان عظمت جاری هنیئاً لهم و مریتاً لهم اینفانیهم خدمت کلّ تکبیر عرض مینماید و از حق از برای هر یک توفیق میطلبد ان ربنا الرحمن

Ra and their association with the friends of God. This matter was presented in the Most Holy Court. His word, exalted be His remembrance above all mention:

- 27 O Muhammad! All that thou hast mentioned hath attained unto true remembrance. The loved ones in that land are each and all remembered in the presence of the Wronged One and recorded by the Most Exalted Pen. We beseech God to aid them all to drink from the Kawthar of steadfastness - a draught whereby neither the might of the peoples of the world nor the opposition of nations shall hold them back. Implore God not to afflict His loved ones with the vain imaginings and idle fancies as befell the Shi'ih sect. May they all gaze towards the Most Exalted Horizon alone and be illumined by the lights of true unity. Until now most remain heedless and veiled from the blessed words "There is none other God but Him." We beseech God, exalted be He, to protect them from the clamor of the atheists, the croaking of the croakers, and the imaginings of the idolaters.

- 28 Regarding thy mention of the distinguished, steadfast, firm, upright and sanctified souls of that land - this attained unto the hearing of the Lord of Names. His mighty utterance, exalted be His words above all expression:

- 29 He is the Hearer, the Answerer

- 30 O Hasan! Upon thee be the Glory of God and His praise! Blessed art thou for having drunk the choice wine of inner meanings from the cup of thy Lord's bounty, the All-Bountiful, the Most Generous. We have made mention of those who have believed in God and His signs with such remembrance as shall cause the sincere to perceive the fragrance of their Lord's loving kindness, the Forgiving, the Merciful. Blessed be thy face for having turned unto the Countenance of the Ancient of Days, and thy tongue for having voiced His praise and glorification, and thy heart for having turned unto Him on a Day whereon the people turned away and opposed Him, following the desires of those who cast the Book of God behind their backs, clinging to their vain imaginings - these are indeed among the lowly ones. Take thou the reins of the Cause by My command and remind the people of that which hath been sent down from the Kingdom of My wondrous utterance, lest they be led astray by the People of the Bayan who have turned away from the All-Merciful, and lest their feet slip through the doubts of the suspicious ones. Say: By God! The horizon of Revelation hath shone forth and He Who conversed on Sinai calleth aloud amidst all beings. Joy unto them that have turned towards Him and heard, and woe unto those that have turned away.

هو السامع المجيب ذكر الف و را نموده بودند و مؤانست با اولیای الهی را اینفره در ساحت امنع اقدس عرض شد قوله جلّ ذكره عن الأذکار

27 يا محمد آنچه ذکر نمودی کلّ بذکر حقیقی فائز اولیای آن ارض هر یک نزد مظلوم مذکور و از قلم اعلیٰ مسطور از حقّ میطلبیم کلّ را تأیید فرماید تا از کوثر استقامت بیاشامند آشامیدنیکه سطوت اهل عالم و اعراض امم ایشانرا باز ندارد از حقّ بطلب اولیای خود را بمثل حزب شیعه به ظنون و اوهام مبتلا نفرماید کلّ باقی اعلیٰ وحده ناظر باشند و بانوار توحید حقیقی منور تا حین از کلمه مبارکه لا اله الا هو اکثری غافل و محجوبند نسل الله تعالى ان یحفظهم من ضوضاء الملحدین و نفاق الناعقین و اوهام المشرکین انتهی

28 اینکه ذکر فهره و نفوس ثابته راسخه مستقیمه مقدسه آن ارض را نموده بودند بشرف اصغاء مالک اسماء فائز قوله عزّ بیانه عن البیان

29 هو السامع المجيب

30 يا حسن عليك بهاء الله و ثنائه طوبی لك بما شربت رحيق المعاني من كأس عطاء ربّك الفضل الكريم انا ذكرنا الذين آمنوا بالله و بآياته بذکر یجد منه المخلصون عرف عناية ربهم الغفور الرحيم طوبی لوجهك بما توجه الى وجهه القدم و للسانك بما نطق بذكره و ثنائه و لقلبك بما اقبل اليه في يوم فيه اعرض الناس و اعترضوا بما اتبعوا اهواء الذين نبذوا كتاب الله و رآتهم متمسكين بأوهامهم الا انهم من الصاغرين خذ زمام الأمر امرأ من عندي و ذكر الناس بما نزل من ملكوت بياني البديع لئلا يضلّهم اهل البیان الذين اعرضوا عن الرحمن و لئلا تزلّ اقدامهم من شبهات المريين قل تالله قد لاح افق الظهور و مکلم الطور بأعلى النداء ينطق بين الوري نعيماً لمن اقبل و سمع و ويل للمعرضين انا ذكرنا اباك من قبل و نذكره في هذا الحين بما لا تعادله الأشياء كلّها يشهد بذلك من عنده كتاب مبين

We made mention of thy father before, and We mention him at this time with that which all things cannot equal - to this beareth witness He with Whom is the perspicuous Book.

- 31 We make mention of thy brother Husayn and give him the glad-tidings of God's loving-kindness, the Lord of all worlds. O Husayn! The Wronged One makes mention of thee from the precincts of the Prison, at a time when sorrows have encompassed Him from the people of the Bayan who have violated God's Covenant and Testament and were among the wrongdoers. Arise to promote the Cause with such steadfastness that neither the clamor of the divines nor the power of princes shall deter thee. Verily thy Lord is the All-Commanding, the All-Knowing, the All-Wise. We counsel thee and those who have believed to observe wisdom, lest there appear that which might agitate the souls of the weak ones. Verily thy Lord is the All-Merciful, the Mighty, the Wondrous. We make mention of Nuru'llah as a token of Our grace, that he may rejoice and be of the thankful ones. Take, O people of God, the chalice of salvation in the name of Him Who sendeth the winds, then drink ye therefrom in remembrance of Him by Whom the hearts of them that are nigh have been attracted. Beware lest the doubts of the people debar you from the Self-Subsisting One Who hath come riding upon the clouds of utterance with manifest sovereignty.

- 32 O 'Ali-Qabli-Muhammad! Hearken unto the call of the Wronged One from the precincts of the Prison and say: Praise be unto Thee, O Thou the Goal of the world! I testify that Thou hast appeared and revealed that which was hidden in God's knowledge and recorded in the Books of the Messengers. When the appointed time came and the Manifestation of clear evidences appeared with the standards of signs, all the divines turned away from Him and pronounced judgment against Him with such injustice as caused the dwellers of the highest Paradise and the people of this exalted station to lament. Thus did their souls entice them, and they are assuredly among the wrongdoers in the Book of God, the Mighty, the Praiseworthy.

- 33 We make mention of Husayn and 'Ali-Qabli-Akbar and then those who have believed in that place, and We beseech God to grant them success and assist them to be steadfast in the Cause and preserve them from the evil of the barking ones who have turned away from Him through Whom God's decree was established in the past and will be in the future. They are assuredly among the most lost ones in My manifest Book.

- 34 Blessed is My servant Muhammad for having remembered you in his letter which he sent to the servant who attends the

31 و نذكر اخاك الحسين و نبشّره بعناية الله ربّ العالمين يا حسين يذكرك المظلوم من شطر السّجن في حين احاطته الأحزان من ملأ البيان الذين نقضوا ميثاق الله وعهده و كانوا من الظالمين قم على الأمر باستقامة لا تمنعك ضوضاء العلماء و لا شوكة الأمراء ان ربك هو الأمر العليم الحكيم انا نوصيك و الذين آمنوا بالحكمة لئلا تظهر ما تضطرب به انفس الضعفاء ان ربك هو المشفق العزيز البديع و نذكر نور الله فضلاً من عندنا ليفرح ويكون من الشّاكرين خذوا يا حزب الله كأس الفلاح باسم مرسل الأرياح ثم اشربوا منها بذكره الذي انجذبت به افئدة المقرّبين اياكم ان تمنعكم شبهات القوم عن القيوم الذي اتى راجعاً على سحاب البيان بسلطان مبين

32 يا على قبل محمد اسمع نداء المظلوم عن شطر السّجن و قل لك الحمد يا مقصود العالم اشهد انك ظهرت و اظهرت ما كان مكنوناً في علم الله و مسطوراً في كتب المرسلين فلما اتى الميقات و اتى مظهر البينات برايات الآيات اعرض عنه العلماء كلّهم و افتوا عليه بظلم ناح به سكّان الفردوس الأعلى و اهل هذا المقام الرّفيع كذلك سولت لهم انفسهم الا انهم من الظالمين في كتاب الله العزيز الحميد

33 و نذكر الحسين و على قبل اكبر ثمّ الذين آمنوا هناك و نسئل الله بأن يوفّقهم و يؤيّدهم على الاستقامة على الأمر و يحفظهم من شرّ التّاعقين الذين اعرضوا عن الذي به ثبت حكم الله من قبل و من بعد الا انهم من الأخسرين في كتابي المبين

Wronged One. When it was presented and read, the Tongue of Grandeur spoke that which hath perfumed the worlds of inner meanings and utterance and the realms of justice and fairness. He mentioneth whom He willeth as a token of His grace, and He is the One with power over whatsoever He pleaseth and the Protector of all who are in the heavens and on earth.

طوبی لعبدی محمد آنه ذکرکم فی کتابه الذی ارسله
الى العبد الحاضر لدی المظلوم فلما حضر و عرض
نطق لسان العظمة بما توضع عرفه فی عوالم المعانی
و البیان و اقالیم العدل و الانصاف آنه یذكر من
اراد فضلاً من عنده و هو المقتدر علی ما یشاء
و هو المهیمن علی من فی السموات و الأرضین
انتهی

35 Praise be to the Beloved of the world! They have attained unto verses from every letter of which the Sun of grace dawns and the Moon of bounty shines forth. Glory be to God! One is astonished at what the ungodly have said and continue to say. They utter that which their own foundations deny, yet they neither hear nor perceive. The signs have encompassed the world, and the evidences are more manifest than the sun, yet through the sayings of this one and that, they have remained deprived of the Purpose of all the worlds. It is not known by what proof they establish their own faith, and by what evidence they deny this Most Great Announcement. Fie upon them and their loyalty! It is not known where they have been until now - behind what veil were they concealed in the years of adversity, and by what barrier were they barred? The atoms of creation bear witness that the One True God stands before the faces of the world, calling out with the most exalted voice. Now that some signs have appeared and they have emerged from behind the veil, bringing that which none had brought before, we must beseech the True One that He deprive none, illuminate all with the lights of the Most Great Name, and guide them to the straight path.

35 حمد محبوب عالم را فائز شدند بآیاتیکه از افق
هر حرفی از آن شمس فضل مشرق و قمر عنایت
لائح سبحان الله انسان متحیر که مشرکین چه
گفته و میگویند یقولون ما تکذّبهم ارکانهم و هم
لا یسمعون و لا یشعرون آیات عالم را احاطه
نموده و بینات اظهر من الشمس ظاهر و هویدا
مع ذلك باقوال این و آن از مقصود عالمیان محروم
مانده اند معلوم نیست بجه حجت ایمان خود را
ثابت مینمایند و بجه برهان این نبأ اعظم را انکار
میکنند آف لهم و لوفائهم معلوم نیست تا حال کجا
بوده اند در سنین شداد خلف چه ستری مستور
و چه حجابی محبوب ذرات کائنات شاهد و
گواهیست که حق وحده امام وجوه عالم قائم
و باعلی الداء ناطق حال چون فی الجملة آثار ظاهر
از خلف حجاب بیرون دویند و وارد آوردند آنچه
را که تا حال بر احدی وارد نشده باید از حق
طلب نمائیم که هیچیک را محروم نفرماید جمیع
را بانوار اسم اعظم منور نماید و بصراط مستقیم
هدایت کند

36 This evanescent servant, upon hearing mention of those loved ones whom your honor had described, observed boundless joy within himself. Praise be to the Purpose of all worlds, Who confirmed them and granted them such success that there was revealed from the Supreme Pen concerning them that which its fragrance shall endure as long as the kingdom of earth and heaven shall last. Happy are they and blessed are they! I beseech God, exalted be His glory, to ordain them among the steadfast ones, the firm ones, and the promoters of His Cause. Convey greetings and salutations to his honor Aqa Mirza Hasan, upon him be the Glory of God, and to the others. I beseech God for confirmation and assistance for each one. Verily, He is the Generous, the Bountiful, and praise be to Him, for He is the Purpose of all worlds and the Beloved of those who know. This much I submit: that all the souls of that land, both the gentlemen and the women, have been

36 این خادم فانی بعد از استماع ذکر اولیا که آنجناب
مذکور داشته اند فرح بی اندازه در خود مشاهده
نمود حمد مقصود عالمیان را که ایشانرا مؤید فرمود
و توفیق عطا نمود بشأنیکه در باره ایشان از قلم
اعلی نازل شد آنچه که عرفش بدوام ملک و
ملکوت باقی و پاینده است هنیئاً لهم و مرثیاً لهم
و از حق تعالی شأنه میطلبم ایشانرا از ثابتین و
راستخیزین و مبلغین امر خود مقدر فرماید خدمت
جناب آقا میرزا حسن علیه بهاء الله و سایرین
تکبیر و سلام میرسانم و از حق از برای هریک
توفیق و تأیید میطلبم آنه جواد کریم و الحمد له
از هو مقصود العالمین و محبوب العارفین اینقدر
عرض مینمایم که جمیع نفوس آن ارض از
آقایان و رجال و اماء لدی الله بطراز ذکر اکبر

honored before God with the greatest mention. Upon them be the Glory of God and the glory of His chosen ones, His pure ones, and His loved ones.

- 37 And regarding the mention made of Abbas, it was presented before His presence. His mighty utterance, exalted be His proof: "O Abbas! If less than a needle's eye of the station of those who have turned to the Most Exalted Horizon and have drunk from the wine of recognition were to be made manifest, thou wouldst behold all the people of the world having forsaken what they possess, turning toward and advancing to the Friend. We beseech God to confirm thee in steadfastness, for the beginning of the recognition of God, exalted be His glory, and acting according to what He hath revealed in the Book, and its end is steadfastness in His Cause, for this Cause hath been and is mighty. All divine Books, both of the past and present, have testified to its greatness. Blessed are they who know, and blessed are they who are steadfast."

- 38 This evanescent servant beseeches the Ever-Abiding Truth to confirm that honored one in wisdom, for this matter hath streamed forth and been revealed from the Most Exalted Pen in numerous Tablets. Today, whosoever acteth according to that which God hath commanded him shall be recorded among those near unto Him in the Perspicuous Book.

- 39 The other letter from that beloved one, dated the twenty-second of the month of Shawwal, was received, and its effect was like that of flowing water to one who thirsteth, for it was adorned with the mention of the Beloved of the worlds, and the fragrance of love was wafted therefrom. After reading and perusing it, I approached the Most Exalted Presence, and, having gained permission, presented it. He—may the spirit of all who dwell in the kingdoms of Command and Creation be sacrificed for His sake—said:

- 40 "O servant in attendance! His honor Muhammad—upon him be My glory in the path of God—hath turned towards the outlying regions. Beseech the Truth to create new ears and fresh eyes through His wondrous and blessed Word, that perchance they may hear the divine verses and recognize the Truth with their own eyes. The people of the world have been reared in vain imaginings. They have ever been deprived of the splendors of the Sun of certitude and forbidden from the ocean of divine knowledge. Throughout ages and centuries they have been occupied with the mention of that which is imagined and have soared in the atmosphere of idle fancies. When the Sun of Truth, by the will of the Ancient Lord, shone forth from the horizon of the world, all engaged in cursing and execration from pulpits in their mosques, even though the Truth, exalted

فائز شدند عليهم بهاء الله و بهاء اوليائه واصفيائه واحبائه

- 37 و اینکه ذکر جناب عباس را نمودند امام وجه عرض شد قوله عزّ بیهانه و جلّ برهانه یا عباس اگر اقلّ از سمّ ابره مقام مقبلین که بافق اعلیّ توجه نموده اند و از ریح عرفان آشامیده اند ظاهر شود جمیع اهل عالم را مشاهده نمائی که از ما عندهم گذشته بشطر دوست متوجه و مقبلند از حقّ میطلبیم ترا تأیید فرماید بر استقامت چه که اول امر عرفان حقّ جلّ حلاله و العمل بما انزلہ فی الکتاب و آخر آن استقامت بر امر چه که این امر عظیم بوده و هست جمیع کتب الهی از قبل و بعد بر عظمتش گواهی داده طوبی للعارفین و طوبی للثابتین انتہی

- 38 این خادم فانی از حقّ باقی میطلبد آنجناب را مؤید فرماید بر حکمت چه که این فقره در اکثری از الواح از قلم اعلیّ جاری و نازل امروز هر نفسی بما امره الله عمل نماید او از مقربین در کتاب مبین مذکور و مسطور

- 39 نامه دیگر آنجناب که تاریخ آن بیست دوم ۲۲ شهر شوال بود رسید و اثرش بمثابه اثر آب روان بود مر عطرش از چه که بذکر محبوب عالمیان مزین بود و عرف محبت از آن متضوع و بعد از قرائت و اطلاع قصد مقام اعلیّ نموده الی ان حضرت امام الوجه و عرضت بعد الاذن قال روح من فیملکوت الامر و الخلق فداہ

- 40 یا عبد حاضر جناب محمد علیہ بهائی فی سبیل الله باطراف توجه نموده اند از حقّ بطلب آذان جدیدہ و ابصار جدیدہ بکلمہ مبارکہ بدیعہ خلق فرماید کہ شاید آیات الهی را بشنوند و حق را ببصر خود بشناسند خلق عالم باوہام تربیت شدہ اند لازال از اشراقات انوار آفتاب یقین محروم و از بحر علم الهی ممنوع در قرون و اعصار بذکر موهوم مشغول و در ہوا ظنون طائر چون آفتاب حقیقت بارادہ مالک قدم از افق عالم اشراق نمود کلّ بہ سب و لعن در مساجد بر منابر ناطق و مشغول مع آنکہ حقّ جلّ جلالہ باصبع اقتدار سبحات و حجابات

be His glory, had rent asunder the veils and coverings with the finger of power. Nevertheless, all have been and still are awaiting an imaginary manifestation.

- 41 Strange it is that the children of the Friend and the inheritors of Him Who conversed with God have attained, and have drunk from the ocean of the favors of the Truth, exalted be His glory, and have received their portion of the sealed wine by My Name, the Self-Subsisting. Likewise, some of the people of this land and its surroundings, who in the eyes of the Shi'ih faction were regarded as the most abject of all the peoples of the world, have drunk from the cup of reunion; yet that heedless faction remaineth until now oblivious and veiled. They have not been awakened by the call, the cry, and the trumpet blast. In the wilderness of error, they are observed to be intoxicated with the wine of heedlessness and pride, nay rather, they appear as dead. And since in this Most Great Revelation, conflict, contention, cursing, execration, killing and the like have been forbidden, the people of God must guide all the peoples of the world with joy and fragrance to the horizon of the All-Merciful, and must beseech the Truth to guide all unto the Dayspring of favors and the Source of His Command, and to make them aware. He is the Powerful, the Mighty." End.

- 42 Exalted is His mercy, glorified His grace, magnificent His bestowals and favors! Despite the tribulations that have befallen Him, the evident hatred, and the manifest oppression against His servants, He hath mentioned and continueth to mention such words from which flow and spread the rivers of mercy. Exalted is His generosity, His grace, His munificence and His beneficence!

- 43 Concerning what you wrote about Aqa Rida, his petition arrived some time ago and was presented in the Most Holy and Most Exalted Presence, and a response descended from the heaven of divine will and was sent forth. The petition was forwarded by Aqa Shaykh Mihdi, upon him be the glory of God, in accordance with what that beloved one had written in a letter to this servant. This servant wrote a letter in response to them containing the verses of God. I beseech the True One, exalted be His glory, that it may reach them and they may receive their full portion from the ocean of divine verses. I send greetings and praise to Jinab-i-Shaykh and beseech God for confirmation and success, that He may aid him to teach His Cause in such wise that no obstacle may hinder him. Likewise, I pray for success for Aqa Rida, that in his youth he may arise to serve the divine Cause with steadfastness and firmness. The purpose is that he may spend his days in love for the Revealer of verses and the Manifestation of clear proofs. Give him the

را خرق فرمود مع ذلک کلّ منتظر ظهور موهوم
بوده و هستند

41 عجب در اینکه ابناء خلیل و وراث کلیم فائز شدند
و از بحر عنایت حقّ جلّ جلاله نوشیدند و از
رحیق مختوم باسمى القیوم قسمت بردند و همچنین
بعضی از اهل این دیار و اطراف که در نظر
حزب شیعه پست تر از جمیع احزاب عالم بوده از
کأس لقا آشامیدند و لکن آنحزب غافل تا حین
غافل و محجوب مانده اند از ندا و صیحه و صور
بهوش نیامدند در هیما ضلالت از خمر غفلت و
غرور مدھوش بل میت مشاهده میشوند و چون
در اینظهور اعظم نزاع و جدال و سب و لعن و
قتل و امثال آن منع شده باید حزب الله اهل عالم
را به روح و ریحان یافتی رحمن هدایت نمایند و
از حقّ بخوانند تا کلّ را بمطلع عنایات و مصدر
امر راه نماید و آگاه فرماید اوست قادر و توانا
انتهی

42 تعالت رحمته و جلت عنایته و عظمت مواهبه
و الطافه مع بلایای وارده و بغضاء مشهوده و
ظلمهای ظاهره در حقّ عباد کلماتی ذکر فرموده و
میفرماید که از هر کلهائی فرات رحمت جاری
و ساری تعالی کرمه و فضله و جوده و احسانه

43 و اینکه در باره جناب آقا رضا بالا مرقوم داشتید
چندی قبل عریضه او برسد و در ساحت
امنع اقدس عرض شد و جواب از سماء مشیت
نازل و ارسال گشت عریضه را جناب آقا شیخ
مهدی علیه بهاء الله مطابق نوشته آنحبيب در
نامهائی که باینعید نوشته بودند ارسال داشتند و
اینعبد مکتوبی در جواب ایشان نوشته و آنمکتوب
حاوی آیات الله بوده از حقّ جلّ جلاله سائل
که بایشان برسد و از بحور آیات الهی قسمت
کامل بردارند خدمت جناب شیخ سلام و تکبیر
میرسانم و از حقّ تأیید و توفیق میطلبم که ایشانرا
مؤید فرماید بر تبلیغ امرش بشأنیکه هیچ مانعی
منع ننماید و همچنین از برای جناب آقا رضا توفیق
میطلبم تا در جوانی بخدمت الهی قائم و ثابت و
راستخ باشد مقصود آنکه ایام حیات را در محبت

glad tidings that he has attained the ornament of forgiveness. This is what I heard with mine own ears from the tongue of grandeur. You mentioned the love of Jinab-i-Shaykh and his hospitality - this was accepted in the divine presence. Blessed is he and joy be unto him. Good deeds are the cause of divine success and confirmation. Blessed are they that act.

- 44 As for what you wrote concerning Aqa Mirza 'Ali, upon him be the glory of God, it was presented before Him Who conversed on Sinai, and these exalted words descended from the Dayspring of verses. His word, exalted be His glory: "O 'Ali! Vain imaginings have seized the world and deprived eyes from beholding the Most Exalted Horizon. All have clung to that which is vain and remained heedless and veiled from the True One. Throughout ages and centuries they awaited His appearance, yet when the horizon of the world was illumined with the lights of the Most Great Luminary, all turned away. And the Shi'ih sect, who considered themselves the most exalted of all sects and the most learned, rose up with utmost tyranny against the Divine Lote-Tree and brought about that which caused every seeing one to weep and every person of heart to lament. Such is the condition of these worthless creatures that thou observest. We beseech the True One, exalted be His glory, to make thee aware and grant thee a portion from the ocean of knowledge, that thou mayest discover the fragrance of the garment of His Revelation and not be deprived of the sweet savors of His days. Say:

- 45 My God, my God! I am Thy servant and the son of Thy servant. I have aimed for the Ultimate Goal, the Most Exalted Summit, and Thy Most Sublime Horizon. I beseech Thee by the lights of Thy countenance, the mysteries of Thy Book, and the pearls of the ocean of Thy knowledge, to confirm me in steadfastness in Thy Cause and in Thy love, whereby the feet of the learned ones and divines of the earth have slipped. O my Lord! I have turned to Thee. I beseech Thee not to disappoint me of what lieth with Thee. Then write down for me, with the pen of Thy grace, that which shall profit me in all the worlds of Thy worlds. Verily, Thou art the All-Bountiful, the Most Generous. There is none other God but Thee, the Forgiving, the Merciful."

- 46 Praise be to God, they have attained unto the waves of the ocean of the Merciful's utterance. This evanescent servant beseeches the exalted Truth to aid them in that which is pleasing to Him, to strengthen them in steadfastness in His Cause, and to bestow upon them that from which the fragrance of His presence may be diffused. He is powerful over whatsoever He

منزل آیات و مظهر بیّنات صرف نماید باو بشارت بدهید چه که بطراز غفران فائز شد هذا ما سمعته بأذنی من لسان العظمة ذکر محبت جناب شیخ و ضیافت ایشانرا نمودید لدی الوجه مقبول گشت نعیماً له و طوبی له اعمال طیبه سبب توفیق و علت تأیید است طوبی للعاملین

44 و اینکه در باره جناب آقا میرزا علی علیه بهاء الله مرقوم داشتید در پیشگاه حضور مکمل طور عرض شد و اینکلمات عالیات از مطلع آیات نازل قوله جلّ جلاله یا علی عالم را اوهام اخذ نموده و ابصار را از مشاهده افق اعلی محروم ساخته کل بوهوم تمسک بسته اند و از حضرت معلوم غافل و محبوب در قرون و اعصار منتظر ظهور بوده اند و چون افق عالم بانوار نیر اعظم منیر و روشن کل اعراض نمودند و حزب شیعه که خود را اعلی الأحزاب و اعلمهم میشمردند بظلم تمام قصد سدره نمودند و وارد آوردند آنچه را که هر بصیری گریست و هر صاحب قلبی نوحه نمود اینست شأن این همج رعاع که مشاهده مینمائی از حق جلّ جلاله میطلیم ترا آگاه نماید و از بحر دانائی قسمت عطا فرماید تا عرف قیص ظهور را بیابی و از نفحات آیامش محروم ثمانی

45 قل الهی الهی انا عبدک و ابن عبدک قد قصدت المقصد الأقصى و الذروة العلیا و افقک الأعلی اسئلک بأنوار وجهک و اسرار کتابک و لآئی بحر علمک بأن تؤیدن علی الاستقامة علی امرک و حبک الذی به زلت اقدام علماء الأرض و فقهاءها ای رب قد اقبلت الیک اسئلک ان لا تخیننی عما عندک ثم اکتب لی من قلم فضلک ما ینفعنی فیکلّ عالم من عوالمک انک انت الفضل الکرم لا اله الا انت الغفور الرحیم انتی

46 لله الحمد بامواج بحر بیان رحمن فائز شدند این خادم فانی از حق منبع مسئلت مینماید که ایشانرا موفق فرماید بر آنچه رضای او در اوست و مؤید نماید بر استقامت بر امرش و عطا فرماید آنچه را که عرف لقا از او متضوع گردد اوست قادر بر آنچه اراده فرماید چه بسیار از صاحبان

willeth. How many are the learned who are seen to be deprived and forbidden, and how many are the souls who, though not counted among the learned, are yet regarded by God as people of insight, hearing, vision and knowledge. The key of grace is in the right hand of His power. He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the Strong, the Powerful.

47 As to your mention of the presence of the friends of God at the gathering where that honored one was called with sincerity - from the honored Chief and his eminence Sir, and the honored Shaykh and Aqa Rida-Bala and the honored Aqa Muhammad-'Ali, upon them be the glory of God - blessed is the land that in these days becometh the seat of the friends. By the life of our Lord and your Lord and the Lord of earth and heaven, the heaven declareth in most eloquent utterance: "Blessed art thou, O earth, in that God hath made thee the footstool of His feet and the dwelling-place of His friends! Blessed is the people among whom His remembrance is raised!" Today the earth glorieth, and with justice. We beseech God, exalted be His glory, to favor that gathering with His special grace, that each one may drink from the ocean of divine knowledge and fix their gaze solely upon the supreme horizon.

48 As to their mention that before his acceptance of the Truth, the idolaters incited Aqa Rida-Bala to harm his eminence Sir 1111 [Ali-Rida], upon him be the glory of God - after this matter was presented before the throne of the Lord, exalted be His glory, the Tongue of Grandeur uttered this most exalted and blessed word - His utterance, blessed and exalted be He: "The Truth, exalted be His glory, preserved him twice from the evil of those heedless, heretical, and wicked souls. Verily God preserved him twice through the hosts of the seen and the unseen, and He will preserve him as a grace from His presence and will open before his face the gate of His mercy. Verily, He is powerful over all things." End quote.

49 As to what you wrote regarding the honored Aqa Mirza Husayn, upon him be 966 [the glory of God], and his acceptance, steadfastness, firmness and constancy - this account, together with his petition, was presented before the Intended One of all the worlds on Wednesday night, the fifteenth of the month of Safar, two hours after nightfall. A most holy and exalted Tablet was revealed from the heaven of grace and was sent. It is hoped that they will attain unto it and drink from the Water of Life that is concealed within the divine words, and that this evanescent one may, without delay or hesitation, utter the words "Well done! Well done!" This is what the

علم که محروم و ممنوع مشاهده میشوند و چه مقدار از نفوس که از اهل علم مذکور نه ولكن عندالله از اهل بصر و سمع و بینش و دانشند مفتاح فضل در یمن قدرت اوست یفعل ما یشاء و یحکم ما یرید و هو المقتدر القوی القدير

47 و اینکه ذکر حضور اولیای الهی را از مجلسیکه آنجناب را بصدقت خواستند مرقوم داشتید از جناب رئیس و سرکار سر و جناب شیخ و آقا رضابالا و جناب آقا محمد علی علیهم بهاء الله طوبی از برای ارضیکه این ایام مقرر دوستان واقع شود لعمر ربنا و ربکم و رب من فی الارض و السماء آسمان بافصح بیان میگوید طوبی لک یا ارض بما جعلک الله موطنی و قدمیه و محل اولیائه طوبی لشعب یرتفع فیهم ذکره امروز ارض افتخار مینماید و حق با اوست از حق تعالی شأنه سائل و آمل که آنجمع را بعنایت مخصوصه خود فائز فرماید تا هر یک از بحر عرفان الهی بیاشامند و باقی اعلی وحده ناظر باشند

48 و اینکه ذکر نمودند جناب آقا رضابالا را قبل از اقبال بحق مشرکین تحریک نمودند بر ضر حضرت سر ۱۱۱۱ [علی رضا] علیه بهاء الله بعد از عرض این فقره امام کرسی رب جل جلاله لسان عظمت باین کلمه مبارکه علیا ناطق قوله تبارک و تعالی حق جل جلاله دو کره او را حفظ فرمود از شر آن نفوس غافله ملحده شریه ان الله حفظه مرتان بجنود الغیب و الشهادة و یحفظه فضلا من عنده و یفتح علی وجهه باب رحمته انه علی کلشیء قدير انتهى

49 و اینکه در باره جناب آقا میرزا حسین علیه ۶۶۹ [بهاء الله] و اقبال و استقامت و ثبوت و رسوخشان مرقوم داشتند این تفصیل مع عریضه ایشان در لیلۃ اربعه پانزدهم شهر صفر دو ساعت از شب گذشته تلقاء وجه مقصود عالمیان عرض شد یک لوح امانع اقدس از سماء عنایت نازل و ارسال گشت امید هست بآن فائز شوند و از بحر حیوان که در کلمات الهی مستور است بیاشامند و اینفانی من غیر تعطیل و توقف بکلمه هنیئا مرثیئا ناطق باشد هذا ما نطق

Tongue of Grandeur hath spoken in reply - His utterance, exalted be His exposition and mighty be His proof:

به لسان العظمة في الجواب قوله جلّ بيانه و عزّ برهانه

50 He is the Hearer, the Answerer

50 هو السّامع المجيب

51 The book sent by thee hath reached the Wronged One, and from it We perceived the fragrance of thy turning toward the Most Exalted Horizon on a Day wherein the divines and princes of the earth turned away. Blessed is he whom the doubts of men have not kept back, and blessed the steadfast one whom the clamor of those who have broken God's Covenant and Testament did not cause to sit, when the Promised One came with a sovereignty that subdued all who are in the heavens and on earth.

51 قد حضر كتابك لدى المظلوم وجدنا منه عرف اقبالك الى الأفق الأعلى في يوم فيه اعرض علماء الأرض و امراءها طوبى لموقن ما منعه شبهات العباد و لقائم ما اقعده ضوضاء الذين نقضوا ميثاق الله و عهده اذ اتى الموعود بسلطان غلب من في السموات و الأرضين

52 O Husayn! The Wronged One calleth thee from the precincts of the Prison, and remembereth thee with that which will never cease to spread its fragrance throughout the eternity of My Best Names and Most Exalted Attributes. Verily, thy Lord is the Compassionate, the Bountiful.

52 يا حسين انّ المظلوم يناديك من شطر السّجن و يذكرك بما لا ينقطع عرفه بدوام اسمائى الحسنى و صفاتى العليا انّ ربك هو المشفق الكريم

53 We have heard thy call and have answered thee, and have seen thy turning toward Us and have turned toward thee, and have cast upon thee that which shall be with thee in every world of the worlds of thy Lord, the Almighty, the All-Powerful. Thus have We sent down the verses and expounded them in truth, and sent them unto thee that thou mightest thank thy Lord, the All-Hearing, the All-Seeing.

53 سمعنا نداءك اجبتك و رأينا اقبالك اقبلنا اليك و القينا عليك ما يكون معك في كلّ عالم من عوالم ربك المقتدر القدير كذلك انزلنا الآيات و صرفناها بالحقّ و ارسلنا اليك لتشكر ربك السميع البصير

54 We found thy book purified from doubts and idle fancies, giving voice to the praise of God, the Mighty, the Praiseworthy. We beseech God, exalted be He, to aid thee and make thee successful, and to ordain for thee through His Most Exalted Pen the good of the hereafter and of this world, and to decree for thee what He hath decreed for His chosen ones. Verily, He is the All-Hearing, the Answerer.

54 قد وجدنا كتابك مطهراً من الظنون و الأوهام و ناطقاً بثناء الله العزيز الحميد نسل الله تعالى ان يؤيدك و يوفقك و يقدر لك من قلبه الأعلى خير الآخرة و الأولى و يكتب لك ما كتبه لأصفياه انه هو السّامع المجيب

55 Remember My loved ones on My behalf and give them the glad tidings of My bounty, My mercy, and My loving-kindness which have preceded existence itself. To this beareth witness the Most Great Book of God in this exalted station. The Glory shining from the horizon of the heaven of My Kingdom be upon thee and upon those whom the doubts of the followers of religions have not kept back from the Daystar of Certitude, and whom the might of every remote oppressor hath not frightened.

55 ذكرّ احبائي من قبلى و بشرهم بفضلى و رحمى و عنايتى التى سبقت الوجود يشهد بذلك كتاب الله الأعظم فى هذا المقام الرفيع البهاء المشرق من افق سماء ملكوتى عليك و على الذين ما منعهم شبهات اهل الأديان عن نير الايقان و ما خوفهم سطوة كلّ ظالم بعيد انتهى

56 Every word of God's utterances, exalted be His grandeur, is like a lamp that shall accompany you. In one station it is the living water, for the life of all created things depends upon and is connected to it. In another station it is like the sun, nay its light is seen to be greater and its effect more perfect. This

56 هر كلمه ئى از كلمات الهى جلّت عظمته مثل سراج است با آنجناب خواهد بود در مقامى كوثر حيوانست چه كه حيات ممكّات باو معلق و منوط و در مقامى مانند آفتابست بلكه نورش اعظمتر و اثرش كاملتر ديده ميشود اين خادم

evanescent servant beseeches and implores God, exalted be His glory, not to deprive any of creation from this light, nor withhold from them that living water, so that all may, as one soul, engage in His praise and glorification beneath the blessed Tree, and at all times be sustained by the heavenly food and true bounties. Yet most difficult is the attainment of this supreme station - not every soul is capable. Until now, the deniers have failed to comprehend the station of this Day. They occupy themselves with the doubts, vain imaginings, and limitations of the past which, after twelve hundred years, resulted in the martyrdom of the Beloved of the world. They walk in those same footsteps.

57 This evanescent one mentions here one word, and this is the word that has been revealed by the Supreme Pen in numerous tablets. Thus speaks He, blessed and exalted be He: "O concourse of divines! Not one among you at the dawn of the Manifestation attained to faith. You all, along with your ignorant followers, engaged in cursing and denouncing. Throughout ages and centuries, you imagined yourselves to be commemorating God and following His commandments. Yet when the dawn of hope appeared and the blessed Tree sprouted forth, you arose with swords of hatred to cut it down and issued decrees for the shedding of His most pure blood. From the beginning of Islam until now, not one among you has understood the truth of the Cause, nor attained even an atom's weight of true knowledge, for none of you, from beginning to end, achieved the recognition of the Promised One and the existence of that Essence of Being in the loins. Now set aside your ignorant prejudices and speak with justice and fairness. The horizon of the world is illumined and adorned with the lights of the manifestation of Him Who conversed with Moses. Behold Him with His own eyes. This is a firm command - the Primal Point counseled all concerning it, and it is specific to this Most Great Manifestation.

58 "Now some among the people of the Bayan have opened the door of misinterpretation. If a word is spoken from any station, they say it has been misinterpreted. Say: O oppressors! The people of the Furqan, because of such sayings, remained deprived of the supreme horizon, the ultimate goal, and the knowledge of the Lord of Names, and committed injustices that none among previous peoples - neither Jews, Zoroastrians, nor Christians - ever perpetrated. If one truly contemplates what has flowed from the Supreme Pen in this leaf, he would cry out and find himself immersed in the ocean of wonderment. O people of the Bayan! Abandon the sayings of this one and that. Today the Primal Point proclaims 'I am the first of the worshippers' and speaks as 'the first of them that bow down in

فانی از حقّ جلّ جلاله سائل و آمل که جمیع خلق را از این نور محروم نفرماید و از آن کوثر منع ننماید تا کلّ کنفس واحده در ظلّ سدره مبارکه به ذکر و ثنایش مشغول شوند و در هر حین از مائده سماوی و نعماء حقیقی مرزوق گردند و لکن بسیار مشککست و وصول باین مقام اعظم هر نفسی قادر نه الی حین معرضین ادراک مقام یوم را نموده اند به شبهات و اوهامات و حدودات قبل که بعد از هزار و دویست سنه ثمرش قتل محبوب عالم بود مشغول گشته اند بر آثار همان قدما مشی مینمایند

57 یک کلمه اینفانی در این مقام ذکر مینماید و اینکلمه آنکلمه ایست که از قلم اعلی در الواح متعدده نازل قوله تبارک و تعالی ای معشر علیا در اوّل ظهور یکنفر از شما موفق بر ایمان نشد کلّ مع مریدهای جاهل به سبّ و لعن مشغول در قرون و اعصار بگمان خود ذاکر حق بودید و عامل باوامر او و چون صبح امید دمید و سدره مبارکه روئید باسیاف بغضا بر قطعش قیام نمودید و بر سفک دم اطهرش فتوا دادید از صدر اسلام تا حال یکنفر از شما بر حقیقت امر آگاه نه و اقلّ از سم ابره بعلم حقیقی فائز نه چه که جمیع شما از بدء الی ختم بمعرفت موعود و کون آنجوهر وجود در اصلاّب فائز نشدید حال بگذارید حمیتای جاهلیه را به عدل و انصاف تکلم نمائید افق عالم بانوار ظهور مکلم طور منور و مزین او را ببصر او ملاحظه نمائید این امریست محکم نقطه اولی کلّ را بآن وصیت فرموده و این مخصوصست باینظهور اعظم

58 حال بعضی از اهل بیان باب تحریف را گشوده اند اگر کلمه ای از مقامی گفته شود میگویند تحریف شده بگوئید ای ظالمان اهل فرقان بسبب امثال این گفته ها از ذروه علیا و غایه قصوی و معرفت مالک اسماء محروم ماندند و ظلمیکه احدی از احزاب قبل از یهود و مجوس و نصاری مرتکب نشد ارتکاب نمودند اگر نفسی فی الحقیقه در آنچه در اینورقه از قلم اعلی جاری شده تفکر نماید صبحه زند و در بحر حیرت خود را مشاهده نماید ای اهل بیان بگذارید گفته های این و آن را امروز نقطه اولی بکلمه انا اوّل العابدین ناطق و باوّل الساجدین متکلم

adoration.' Fear God, O people, and be not of the transgressors. By God! The world has been stirred with longing for My manifestation and My presence. The dwellers of the graves have arisen through My sweet savors, and the decomposed bones through My call, while you remain among the slumberers, nay among the dead. Say: The Pen counsels you for the sake of God and informs you of what you have missed in the days of your Lord, the Most Merciful, the Most Compassionate, and relates to you the tales of old for your awakening and return to God, the Mighty, the Praiseworthy. Say: Be fair, O people! Turn unto Him! Verily He is the Ever-Forgiving, the Most Merciful."

59 The followers of vain imaginings and idle fancies have committed such acts as no faction hath ever committed. They have called disbelief faith, and reckoned turning away as turning towards. They have failed to distinguish between the buzzing of a fly and the call of the Lord of Lords. Once again the veins of the neck have swollen in pride and unseemly words have gained currency. For some time the market of vanities was bereft of splendor and esteem; now it hath appeared and they sell perpetual loss. I beseech the Truth to confirm and protect His party in all conditions.

60 O My beloved! Concerning the events that have transpired - the first letter from that beloved one shall be answered last, as the letters were each placed in different locations. Whichever was at hand, its contents and matters were mentioned. The letter dated the 12th of Rajab was one containing true and sincere words, from which, in truth, the fragrances of firmness, steadfastness and constancy were diffused. The servant praised God for having confirmed you in utterances that no person of insight and fairness, no one possessed of justice and hearing, could deny. In any case, it was read until reaching the false statement of Fath'u'llah who claimed "We have a hundred volumes of books from the Point and Yahya." After this matter was presented to the Most Holy and Most Exalted Presence, this supreme word was revealed: "Say: By the Lord of the Ka'bah, thou hast lied!" In any case, whatever is from the Primal Point must be sent to the Holy Presence, as its acceptance depends on that, and whatever is from others, read it and judge fairly. By God's life, it does not equal a single verse. End.

61 What that beloved one hath mentioned in response to the heedless souls was true and right, the Truth in which there is no doubt. The Truth, exalted be His glory, hath protected and will protect His Holiness Sh R (upon Him be 966 [Baha'u'llah]),

اتَّقُوا اللَّهَ يَا قَوْمِ وَلَا تَكُونُوا مِنَ الْمُعْتَدِينَ تَاللَّهِ اهْتَزَّ الْعَالَمُ شَوْقًا لظَهْوِي وَلِقَائِي قَدْ قَامَ أَهْلُ الْقُبُورِ مِنْ نَفْحَاتِي وَالْعِظَمُ الرَّئِيمُ مِنْ نِدَائِي وَأَنْتُمْ مِنَ الرَّاقِدِينَ بَلْ مِنَ الْمَيِّتِينَ قُلْ إِنْ الْقَلَمُ يَنْصَحُكُمْ لِوَجْهِ اللَّهِ وَيُنَبِّئُكُمْ بِمَا فَاتَ عَنْكُمْ فِي أَيَّامِ رَبِّكُمْ الرَّحْمَنِ الرَّحِيمِ وَيَقْصُ لَكُمْ الْقِصَصَ الْأُولَى لَا تَنْبَاهَكُمْ وَرَجُوعَكُمْ إِلَى اللَّهِ الْعَزِيزِ الْحَمِيدِ قُلْ انْصَبُوا يَا قَوْمِ تَوْبُوا إِلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ أَنْتَهَى

59 مطالع اوهام و ظنون عمل نمودند آنچه را که هیچ حزبی از احزاب عمل ننمود اسم کفر را ایمان گذاشته اند و اعراض را اقبال می شمردند طنین ذیاب را با ندای ربّ الأرباب فرق نگذاشتند باز مجدّد رگهای گردن علم شد و کلمات ناشایسته رواج پیدا کرد چندی سوق مزخرفات خالی از رونق و اعتبار حال ظاهر شده و خسارت دائمی میفروشتند از حقّ میطلب در جمیع احوال حزش را تأیید فرماید و محفوظ دارد

60 یا محبوبی از قضایای اتفاقیّه دستخطّ اول آنحضور جواب در آخر عرض میشود چه که دستخطّها هر یک در محلی گذاشته بود هر کدام قریب بدست بود او و مطالب او ذکر شد نامهائی که ۱۲ شهر رجب تاریخ آن بود نامهائی بود حاوی بر کلمات صادقّه حقیقیّه که فی الحقیقه نفحات ثبوت و رسوخ و استقامت از او متضوّع آن الخدام حمد الله ربّه بما ایدکم علی بیان لا ینکره کلّ ذی بصر و انصاف و کلّ ذی عدل و آذان باری قرائت شد تا رسید بکلمه کذبّه فتح الله که گفته صد مجلد کتاب از نقطه ویحی نزد ماست ایفقره بعد از عرض در ساحت امنع اقدس اینکلمه علیا نازل قل کذبت وربّ الکعبه باری آنچه از نقطه اولی است باید بساحت اقدس ارسال شود چه که معلق است بقبول و آنچه از غیر اوست بخوانید و انصاف دهید لعمر الله با یک آیه معادله نمینماید انتهی

61 آنچه آنحضور در جواب نفوس غافله ذکر نموده اید به حقّ و راستی بوده حقّ لا ریب فیّه و حضرت ش ر علیه ۶۶۹ [بهاء الله] را حقّ جلّ جلاله حفظ فرموده و خواهد نمود والا مکر عظیم بود

otherwise it would have been a great plot and mighty deception. However, "the prayer of the disbelievers is naught but in error." Soon that which is hidden shall be made manifest. The Command is in His hand - He doeth what He willeth and ordaineth what He desireth.

و خدعه عظیم ولكن و ما دعاء الکافرین الّا
فی ضلال زود است که ظاهر شود آنچه مستور
است الامر بیده یفعل ما یشاء و یحکم ما یرید

62 As to what thou didst write concerning Haji Mahmud, it was submitted; and this is that which hath been sent down from the heaven of the Will of our Lord in reply—His Word, blessed and exalted be He:

62 اینکه در باره حاجی محمود مرقوم داشتید عرض
شد هذا ما نزل من سماء مشیة ربنا فی الجواب
قوله تبارک و تعالی

63 O Mahmud! Reflect upon what transpired in the centuries and ages past, and likewise at the inception of the manifestation of the Point of the Bayan. The faction that counted itself foremost among all factions and deemed itself possessed of the pearls of the ocean of divine knowledge, who at all times waited in such wise that their tears flowed in separation and their sighs ascended—when the horizon of the world was illumined with the lights of the manifestation of the Herald, namely the Point of the Bayan, all the divines of that faction and their followers pronounced anathema and turned away, issuing the death warrant for the Lord of mankind. This Wronged One seeketh justice: What were the fruits of the deeds of the Shi'ih who counted themselves more entitled than all the factions of the world, and what became of them? Now again the people of the Bayan cling to the same vain imaginings, desiring to afflict anew the helpless servants in centuries and ages to come. The fruits of these souls' deeds will ultimately be as before. Harken unto the call of the Wronged One, observe with thine own eyes and hear with thine own ears. The treacherous lie in wait, and the thieves pursue this Wronged One.

63 یا محمود در آنچه در قرون و اعصار قبل واقع
شده و همچنین در اول ظهور نقطه بیان تفکر
نما حزبی که خود را مقدم احزاب می شمردند و
از لالی بحر علم الهی میدانستند و در لالی و
ایام منتظر بشأنی که عبر ایشان و در فراق جاری
و زفر ایشان متصاعد و چون افق عالم بانوار ظهور
مبشر یعنی نقطه بیان منور جمیع علای آن حزب
و تابعین تکفیر نمودند و اعراض کردند و بر قتل
سید بشر فتوی دادند این مظلوم انصاف می طلبد
ثمرات اعمال شیعه که خود را احق از احزاب
عالم می شمردند چه بود و چه شد حال مجدد اهل
بیان بهمان اوهام متمسکند اراده نموده اند در
قرون و اعصار مجدد عباد بیچاره را مبتلا نمایند
بالآخره ثمرات اعمال این نفوس مثل قبل خواهد
بود بشنو ندای مظلوم را ببصر خود ملاحظه نما
و بسمع خود بشنو خائنین بر مرصده منتظر و
سارقین از پی

64 From the people of the world We have sought and seek naught but justice and fairness. In the days when the world was agitated and distressed by the might of monarchs, We openly proclaimed before all faces, without any veil or covering, and summoned all to the supreme horizon. No fair-minded person can deny this fact, for they are witness and aware, if they speak truthfully. Yet when the lights of the Countenance shed but a glimmer of radiance, they emerged from behind the veil with the swords of malice, striving to cut down the Divine Tree, and continue to do so. They have made calumnies their pretext, and the helpless people, like sheep, move by the movement of these souls and turn by their bidding. How pitiful the state of a people whose leader is their most oppressive one and whose shepherd is their most misguided one. Would that a wolf were the leader of the people!

64 این مظلوم از اهل عالم جز عدل و انصاف نطلبیده و
می طلبد ایامیکه عالم از سطوت ملوک مضطرب
و پریشان امام وجوه من غیر ستر و حجاب ندا
نمودیم و کل را بافق اعلی دعوت فرمودیم هیچ
منصفی این فقره را انکار ننماید چه که گواه و
آگاهند اگر بصدق تکلم نمایند و چون انوار وجه
فی الجمله اشراق نمود از خلف حجاب با اسیاف
نفاق در قطع سدره کوشیده و میکوشند
مفترباتی را دست آویز نموده اند و ناس بیچاره
مثل اغنام بحرکت آن نفوس متحرک و باراده
آن نفوس متوجه چگونه است حالت قومیکه
اظلمهم یکون قائدهم و اضلهم یکون راعیهم
ایکاش ذئب قائد قوم میشد

65 Say: Glory be unto Thee, O my God and the God of all things, the Purpose and Purpose of all created beings! I beseech Thee

by Him Who came forth from the Hiding Place of the Unseen with the standards of the verses, to make me turn toward Thy most exalted horizon and stand firm in Thy Cause, O Creator of the heavens and Sovereign of the Kingdom of Names! O Lord! Thou seest me wavering in Thy Cause. Make clear to me Thy path even as Thou didst make manifest to me Thy proof. Verily Thou art the Powerful One Whom neither the might of hosts can withhold nor the clamor of multitudes can deter. Thou doest what Thou willest through Thy power that hath encompassed all things, and decreest what Thou pleasest through Thy command that hath pervaded earth and heaven. Give me to drink, O my God, of Thy sealed wine whose seal was broken by Thy Name, the Self-Subsisting, that my heart may be assured and mine eyes be gladdened and my breast be dilated and my foot made firm. Verily Thou art He Who hath never disappointed those who have hoped in Thee, nor turned away those who have sought Thee. There is none other God but Thee, the All-Knowing, the All-Wise.

- 66 Praised be God! The waves of the ocean of the All-Merciful's utterance have appeared in such wise that no fair-minded soul can find cause for hesitation, rejection or objection. Should anyone observe with an eye of fairness and reflect, he would discover the truth and station thereof even through the objections of heedless souls, for the fire of hatred blazeth in their hearts. Those possessed of keen sight and attentive ears perceive that which is concealed and hidden in the hearts of the deceivers. This evanescent servant is bewildered. If he remaineth silent, he witnesseth how oppressive souls, although utterly unaware of this Cause, have, out of their opposition to God, said whatsoever they have said. Therefore, this servant is compelled to mention certain matters, yet if he were to do so, he seeth that it would lead to increased enmity and hatred. Would that this servant had never become aware of the truth of this Cause from the beginning; perchance he might have maintained silence for a few days.

- 67 O people of God! By the life of Him Who is our Purpose and your Purpose, our Beloved and your Beloved, these heedless and calumnious souls are unaware of the Cause, speaking and acting according to their desires. Their vain imaginings move them as they please, and they neither understand nor perceive this Day. Convey my greetings and praise to that distinguished person, and mention that in regard to the Qa'im, the truth lay with the Sunnis, for the Desired One appeared from physical descent in accordance with their beliefs, while the Shi'ih divines have been and continue to be in error from the beginning of Islam until now. Even now they await the appearance of an

65 قل سبحانك يا الهى و اله الممكّنات و مقصود و مقصود الكائنات اسلك بالذى اتى من مكن الغيب برايات الآيات بأن تجعلنى مقبلاً الى افئك الأعلى و مستقيماً على امرك يا فاطر السّماء و مالك ملكوت الأسماء اى ربّ ترانى متزلزلاً فى امرك اوضح لى سبيلك كما اظهرت لى دليلك انك انت المقتدر الذى لا تمنعك سطوة الجنود و لا ضوضاء الألوف تفعل ما تشاء بقدرتك التى غلبت الأشياء و تحكم ما تريد بأمرك الذى احاط الأرض و السّماء فاستقنى يا الهى رحيقك المختوم الذى فكّ ختمه باسمك القيوم ليطمئن قلبي و تقرّ عيني و ينشرح صدرى و يستقرّ رجلى انك انت الذى ماخيت آمليك و ما منعت قاصديك لا اله الا انت العليم الحكيم انتهى لله

66 الحمد امواج بحر بيان رحمن بشأنى ظاهر كه از براى هيچ منصفى مجال توقف و اعراض و اعتراض نه اگر شخصى بصر انصاف ملاحظه نمايد و تفكر كند از اعتراضات نفوس غافله حق و مقامش را ادراك مينمايد چه كه نار بغضا از قلوبشان مشتعل صاحبان بصر حديد و آذان واعيه ادراك مينمايند آنچه را كه در قلوب مغلين مستور و مكنونست اين خادم فاني متحير است اگر ساكت باشد مشاهده مينمايد نفوس ظالمه مع آنكه بهيجوجه از اين امر آگاهى نداشته و ندارند بغيّاً على الله گفته‌اند آنچه گفته‌اند لذا تكليف اينعبد عرض بعضى از امور است و اگر هم عرض نمايم مشاهده ميشود سبب و علت شدت عناد و بغضا ميگردد ايكاش از اول اينعبد بر حقيقت امر مطلع نميشد شايد چند يومى صمت و سكوت دست ميداد

67 يا حزب الله لعمر مقصودنا و مقصودكم و محبوبنا و محبوبكم كه نفوس غافله مفترية از امر مطلع نيستند بهوى گفته و ميگويند تحركهم اهوائهم كيف تشاء و هم اليوم لا يفقهون و لا يشعرون خدمت جناب مذكور از جانب اينعبد سلام و تكبير برسائيد و ذكر نمايد در فقره حضرت قائم حق با اهل سنة و جماعت بوده چه كه حضرت مقصود از اصلاص ظاهر شد موافق عقايد ايشان و علمای شيعة از صدر اسلام تا حين بر ضلالت بوده و هستند حال هم منتظرند از

imaginary person from an imaginary Jabulqa. God protect us and you from the evil of such people. Nevertheless, they show no shame. The likes of these turbaned ones that are seen today, together with Ja'far and his sons before them, have led the helpless people astray and cast them into the well of vain imaginings. The Sun is shining and manifest, yet they shut their eyes and blindly search for Jabulqa and Jabulsa. Such is the station of these souls and the divines that preceded them back to the beginning of Islam. May God protect the sheep of the earth and guard them from wolves. Verily, He hath power over all things.

68 And as to thy mention of Mulla 'Ali-Murtada, it was laid before the Most Holy, the Most Exalted Court, and was honoured with the privilege of attentive hearing. His Word—blessed and exalted be He:

69 O Ali! The Wronged One of the world sends greetings and salutations and summons thee to the light of the Sun of Truth. Today the Sun of Divine Unity has risen and none is mentioned save God alone. The heedless people in all ages and centuries have perpetrated against the Manifestations of Truth that which ye have heard. Read what the All-Merciful hath revealed in the Qur'an: "There cometh not unto them a Messenger..." and so forth.

70 Today the gate of grace is opened wide and the fragrances of revelation waft from the garden of inner meanings. The fragrance of the Word of God is distinct and separate from all else. Should one be enabled to observe with his own eyes, he would behold the Sun of Truth at its meridian. The people have forsaken the Self-Subsisting Lord and cling to their own idle fancies, holding fast to the hem of self and desire.

71 Say: Today a mere drop sufficeth not, and a single word bestoweth not independence. The Most Great Ocean surgeth and the Mother Book is manifest and speaketh. Deprive not yourselves of the purpose of all worlds through the sayings of this one or that. Say: O people of the Bayan! Like unto the people of the Furqan, ye defile yourselves with conflict, disputation, rancor and hatred. The lies and calumnies of twelve hundred years suffice. O Ali! By the life of God! The people are in manifest error. Beseech the Truth that He may enable thee to serve His Cause and to mention His praise, detached from the world and holding fast to the wisdom We have revealed in the Book. Stand for God's sake and speak for God's sake, that perchance the servants may be educated and arise to that which profiteth them.

جابلقای موهوم شخص موهومی بیاید اعاذنا الله و ایاکم من شر هؤلاء مع ذلک شرم نمی نمایند امثال همین صاحبان عمامیکه مشاهده میشوند از قبل جعفر و ابناش ناس بیچاره را بضلالت انداختند و در بئر اوهام مبتلا نمودند آفتاب مشرق و لایح چشم را بر هم میگذارند کورکورانه در تفحص جابلقا و جابلصا هستند اینست شأن آن نفوس و علمای قبلشان الی ان ینتهی الی صدر الاسلام خدا اغنام ارض را حفظ نماید و از ذئاب حراست فرماید آنه علی کلشیء قدیر

68 و اینکه ذکر جناب ملا علی مرتضی را نمودند در ساحت امع اقدس اعلی بشرف اصغا فائز قوله تبارک و تعالی

69 یا علی مظلوم عالم تکبیر و سلام میرساند و ترا بانوار آفتاب حقیقت دعوت مینماید امروز شمس توحید مشرق و لا یدکر فیہ الا الله وحده ناس غافل باوهامات خود در جمیع قرون و اعصار بر مظاهر حق وارد آوردند آنچه را که شنیده اید اقرء ما انزله الرحمن فی الفرقان قوله تعالی ما یأتیهم من رسول الی آخر الایه

70 امروز باب فضل مفتوح و نفحات وحی از حدیقه معانی متضوع عرف کلمه الله کلمهء دوش واضح و ممتاز اگر نفسی مؤید شود و ببصر خود ملاحظه نماید آفتاب حقیقت را در وسط زوال مشاهده میکند قوم از اسم قیوم گذشته اند و بظنون خود متمسک و بذیل نفس و هوی متشبثند

71 بگو امروز قطره کفایت نمی نماید و حرف بی نیازی نمی بخشد بحر اعظم مواج ام الکتاب ظاهر و ناطق خود را بگفته این و آن از مقصود عالمیان محروم نمائید بگو ای اهل بیان مثل حزب فرقان به نزاع و جدال و ضغینه و بغضا خود را میالائید کذب و مفتریات هزار و دویست سنه کفایت مینماید یا علی لعمر الله ان القوم فی ضلال مبین از حق بطلب ترا مؤید فرماید بر خدمت امر و بر ذکر و ثنائش منقطعاً عن العالم و متمسکاً بالحکمة الی انزلناها فی الکتاب لله بایست و لله بگو شاید عباد تربیت شوند و بر ما ینفعهم قیام نمایند

- 72 The honored Shaykh hath made mention of thee, wherefore this Most Holy, Most Exalted Tablet hath been sent down from the heaven of the utterance of the All-Merciful, that thou mayest thank thy Lord, the Compassionate, the Generous. Praise be to God, the All-Knowing, the All-Wise.
- 72 جناب شیخ علیہ بہائی ذکر شما را نموده لذا این لوح امنع اقدس از سماء بیان رحمن نازل لتشکر ربک المشفق الکریم الحمد لله العلیم الحکیم انتہی
- 73 We are immersed in the ocean yet are unaware of the water; we are bathed in the light yet know not of the sun. If God, exalted be His glory, bestoweth not insight, all shall remain deprived. We beseech Him not to shut the door of His mercy and to pour forth the rain of His bounty. May He assist His servants that all may return and arise to compensate for that which hath escaped them. Yet this appeareth most difficult, for it is the recompense of deeds and actions that hath overtaken them. In any case, the tree of hope hath not been cut down. Verily, He is the Forgiving, the Merciful.
- 73 در بحریم و از آب خبر نداریم در نوریم و از آفتاب اطلاع نہ اگر حق جلّ جلالہ بصیرت عطا نفرماید کل محروم از او میطلبیم باب رحمتش را سدّ ننماید و امطار فیضش را مبدول دارد عباد را تأیید فرماید تا کل راجع شوند و علی ما فات عنہم قیام نمایند و لکن بسیار مشکل بنظر میآید چه کہ جزاء اعمال و افعال است کہ اخذ نموده باری در هر حال سدرہ امید قطع نشده انہ هو الغفور الرحیم
- 74 Concerning what thou didst write about Haji Muhammad Rahim and Aqa Muhammad Rafi' and their love and enthusiasm in the fire of divine love, this matter was presented before the throne of the Lord, exalted be His glory. This is what the Tongue of Grandeur hath spoken in the Kingdom of Knowledge. He saith, exalted and mighty be He:
- 74 اینکہ در بارہء جناب حاجی محمد رحیم و جناب آقا محمد رفیع و محبت و اشتعال ایشان را بنار محبت الہی مرقوم داشتید اینفقرہ امام کرسی ربّ جلّ جلالہ عرض شد ہذا ما نطق بہ لسان القدم فی ملکوت العرفان قولہ جلّ و عزّ
- 75 O Ramhim! Reflect upon the deeds of those factions which, though destined for perdition, counted themselves among the saved. Say: Whither went those lamentations? What became of those sighs? Why were those tears shed? Through nights and days they bewailed and beseeched the Almighty, pleading for the appearance of the Qa'im, and at His mention would cry "May God hasten His advent!" Yet when the veil was rent asunder by the finger of might and the light of His countenance shone forth, they all arose to slay Him and issued decrees to shed His most pure blood. This same Ahmad who now stands in opposition - at first, like all the Shi'ih divines who turned away from Truth and clung to falsehood - perpetrated such acts as no denier or idolator had ever done since the beginning of the world. The opposition and denial of the people of Persia stemmed from the opposition of the divines, as in the early years all were occupied with cursing and execration, as you have surely heard and witnessed. Now the faction that claims adherence to the Bayan is afflicted with these same diseases. At first they were opposers, deniers and hypocrites, but when some measure of peace and security prevailed, they counted themselves among the foremost believers and busied themselves with leading astray the helpless people, rushing from city to city. By the life of God! They are engaged in deceit and guile at every moment, though they perceive it
- 75 یا رحیم در اعمال حزب ہالکہ کہ خود را ناجیہ میدانستند تفکر نما بگو آن نالہا کجا رفت آن زفرا ت چه شد آنعبرات از چه جہت بود در لیلی و ایام بہ نوحہ و ندبہ از حق جلّ جلالہ ظهور قائم را میطلبیدند و عند ذکرش عجل اللہ فرجہ میگفتند و چون حجاب باصبع قدرت خرق شد و انوار وجہ اشراق نمود کل بر قتلش قیام نمودند و بر سفک دم اطہرش فتوا دادند ہمین احمد کہ حال بر اعراض قیام نموده در اول امر از حق معروض و باطل متمسک جمیع علمای شیعہ عمل نمودند آنچه را کہ از اول دنیا تا حین ہیچ منکری و ہیچ مشرکی عمل نمود و سبب اعراض و انکار اہل ایران اعراض علما بوده چنانچہ در سنین اولیہ کل بہ سب و لعن مشغول البتہ شنیدہ اید و دیدہ اید حال حزبیکہ خود را ببیان نسبت میدہند بہمان مرضا مبتلا شدہ اند در اول امر معروض و منکر و منافق و چون اسباب امن و امان فی الجملہ بمیان آمد خود را از سابقین شمردند و باضلال خلق بیچارہ مشغول شہر بشہر میدوند لعمر اللہ من حیث لا یشرع در کل حین بہ مکر و حیلہ مشغولند و

not. Such is the condition of heedless souls. Leave them to themselves; verily God is quit of them. We beseech God to assist thee to aid His Cause with wisdom and utterance in such wise that none can resist or prevent it. Verily He is the Hearer, the Answerer.

شاعر نیستند اینست شأن نفوس غافله دعه
بأنفسهم ان الله برئ مهم از حق میطلبیم آنجناب
را مؤید فرماید بر نصرت امر به حکمت و بیان
بشأنیکه ماسوی قادر بر رد و منع نباشند آنه هو
السامع المحیب

76 We make mention of thy brother as a token of Our grace, that he may rejoice and be of the thankful. Say: By God! The appointed time hath come, and the Lord of Days hath appeared, and with Him are the tribes of the Concourse on High and the Kingdom of Names. He hath spoken before the faces of all the world: "The Most Great Name hath come with a sovereignty that hath conquered all who are in earth and heaven." Thus hath the Cause appeared from the Dawning-Place of signs. Say: O people of the Bayan! Come ye, come ye, that I may show you My most exalted horizon and cause you to hear My sweetest call. Say: By God! This is the Day of Revelation wherein the Mount speaketh: "There is none other God but Me, the Mighty, the Bestower." Be fair, by God - by what proof did ye believe in the Primal Point, and before Him in Muhammad the Apostle of God, and before Him in the Spirit, and before Him in Him Who conversed with God? Fear God, O people, and be not of those who disputed God's signs after they came to them from the heaven of Command with the standards of wisdom and proof. Among them were those who said "He hath forged a lie against God," and among them were those who arose in opposition, to such extent that the clouds cried out: "Look not to the creatures and what issueth from their mouths, but to the Truth and His sovereignty that hath encompassed the horizons." Glory be upon thee and upon him and upon every people that hath believed in God, the Lord of Lords.

76 و نذكر اخاك فضلاً من لدنا ليفرح ويكون من
الشاکرين قل تالله قد اتى الميقات و اتى مالک
الایام ومعه قبائل الملائع الأعلی و ملکوت الاسماء
و نطق امام وجوه العالم قد اتى الاسم الأعظم
بسلطان غلب من فی الأرض و السماء کذلک
ظهر الأمر من لدن مطلع الآيات قل یا ملاء الیان
تعالوا تعالوا لأریکم افقی الأعلی و اسمعکم ندائی
الأحلی قل تالله هذا يوم الظهور و فيه ينطق الطور
أنه لا اله الا انا العزیز الوهاب انصفوا بالله بأی
حجة آمنتم بنقطة البیان و من قبله محمد رسول الله
و من قبله بالروح و من قبله بالكلم اتقوا الله یا
قوم و لا تكونوا من الذین جادلوا بآیات الله بعد
ما جاءهم من سماء الأمر بأعلام الحکمة و البرهان
منهم من قال أنه افترى على الله و منهم من قام
على الاعراض على شأن صاح به السحاب انک
لا تنظر الى الخلق و ما يخرج من افواههم بل الى
الحق و سلطانه الذی احاط الآفاق الیاء علیک
و علیه و على کل امة امنت بالله رب الأرباب
انتهی

77 My beloved, Jinab-i-Aqa Shaykh Muhammad, upon him be the glory of God and His care, hath made mention of thee and thy brother, and likewise of the handmaidens of God. Therefore this most holy, most exalted Tablet hath been sent down from the heaven of bounty. It is hoped that ye may drink from the ocean of its meanings and may bestow thereof, that perchance the heedless people may become sanctified from vain imaginings and doubts and may turn to the most exalted horizon of certitude.

77 محبوبی جناب آقا شیخ محمد علی بهاء الله و عنایت
ذکر آنجناب و اخوی را نموده و همچنین اماء الله
را لذا این لوح اقدس از سماء عنایت نازل
امید که از بحر معانیش بیاشامید و عطا نمائید
که شاید ناس غافل از ظنون و اوهام مقدس
شوند و بأعلی افق ایقان توجه نمایند

78 When mention was made of Aqa Siyyid Asadu'llah, it was submitted at the Most Holy Court, whereupon He said:

78 اینکه ذکر جناب آقا سید اسدالله را نمودند در
ساحت اقدس عرض شد فرمودند

79 "O thou who art present! Beseech God that He may strengthen him in turning unto Him, in recognition, in certitude and in steadfastness, in such wise that the doubts of the divines, who

79 یا عبد حاضر از حق بطلب ایشانرا مؤید فرماید
بر اقبال و عرفان و ایقان و استقامت بشأنیکه
شبهات ارباب عمائم که سبب و علت منع اعظم

have been the cause and reason for the greatest hindrance to the servants in the days of every Manifestation, may not withhold him from the straight path and the clear and evident proof, and that the attractions of the world may not deprive him of true tranquility. The life of this world is like unto a bird that entereth through one door and goeth out through another - it hath not been, nor is it, worthy of attention. We beseech God not to deprive him who hath been mentioned of the choice wine of revelation, nor to withhold him from the fragrances of His days. Today the Most Exalted Pen maketh mention of all and summoneth all to the supreme horizon. Blessed are they that advance, blessed are they that attain, and woe unto the heedless and the transgressors."

80 And likewise concerning Aqa 'Ali-'Askar these sublime words were revealed from the Dawning-Place of verses - blessed and exalted be His utterance:

81 "The world was created for the knowledge of God, glorified be His majesty. All were brought from nothingness into being, and the divine hand of training hath nurtured all with the utmost spirit and joy until they reached maturity. Thereafter did He bestow His grace and showed the way. The proof and evidence were made manifest and the path became visible, yet thieves and betrayers held back the people from the path of God. Thus were some hindered, but others, through the finger of divine power, rent asunder the veils and tore away the shrouds, detached themselves from all else but God and turned unto the supreme horizon. These are souls who, like lightning, have passed over the bridge; the gulf of vain imaginings hath not deprived them of the ocean of inner meanings. Blessed are they, and unto them be a goodly beginning and end. O 'Ali-'Askar! The Wronged One of the world maketh mention of thee in the Most Great Prison. For the sake of God hath He spoken and doth speak. Know thou the value of this mention and arise with wisdom and utterance to make mention of the Goal of the worlds. We beseech Him, exalted be He, to aid thee in that which He loveth and is pleased with. There is none other God but He, the Lord of the worlds to come and of the first."

82 As to their mention of the people of Ravar and Sirjan, that they are ablaze with the fire of love and are awaiting the bounties of God, exalted be His glory - these details were submitted before the face of Him Who is our Goal and your Goal and the Goal of all who are in the heavens and on earth. This is what the Tongue of Grandeur spoke in reply - blessed and exalted be His utterance:

بوده‌اند از برای عباد در ایام هر ظهور او را از صراط مستقیم و برهان واضح مبین منع ننماید و آلائش دنیا از آسایش حقیقی باز ندارد عمر دنیا بمثابه طبرست از بانی داخل شود و از بانی خارج اینقدار قابل نبوده و نیست از حق میطلبیم مذکور را از رحیق وحی محروم نسازد و از نفحات ایامش منع ننماید امروز قلم اعلی کل را ذکر مینماید و جمیع را بافق اعلی دعوت میفرماید طوبی للمقبلین و طوبی للفائزین و ویل للغافلین و المعتدین انتهى

80 و همچنین در باره جناب آقا علی عسکر اینکلمات عالیات از لسان مطلع آیات نازل قوله تبارک و تعالی

81 خلق عالم از برای معرفت حق جلّ جلاله از عدم بوجود آمده‌اند و ید تربیت الهی کل را بکمال روح و ریحان تربیت فرمود تا بحد بلوغ رسیدند و بعد عنایت فرمود و راه نمود حجت و دلیل ظاهر و سبیل مشهود و لکن سارقین و خائنین ناس را از صراط الله منع نمودند لذا بعضی ممنوع و لکن برخی باصبع قدرت الهی حجاب را خرق نمودند و سیاحت را شقّ از ما سوی الله گذشتند و بافق اعلی توجه نمودند ایشانند نفوسیکه بمثابه برق از صراط گذشتند خلیج اوهام ایشانرا از بحر معانی محروم نساخت طوبی لهم و لهم حسن المبدء و المآب یا علی عسکر مظلوم عالم در سجن اعظم ترا ذکر مینماید لوجه الله گفته و میگوید قدر این ذکر را بدان و به حکمت و بیان بر ذکر مقصود عالمیان قیام نما نسله تعالی ان یؤیدک علی ما یحب و یرضی لا اله الا هو ربّ الآخرة و الأولى انتهى

82 اینکه ذکر اهالی راور و سیرجان را نموده بودند که بنار محبت مشتعل و منتظر عنایات حق جلّ جلاله‌اند این تفصیل امام وجه مقصودنا و مقصودکم و مقصود من فی السموات و الأرض عرض شد هذا ما نطق به لسان العظمة فی الجواب قوله تبارک و تعالی

- 83 He is the Dawning-Place from the horizon of the heaven of divine knowledge 83 هو المشرق من افق سماء العرفان
- 84 "A mention from Our presence to the friends of God and His loved ones who have not broken God's Covenant and His Testament, and who have turned with radiant faces to the Most Exalted Horizon, and who heard when the Call was raised and answered their Lord, the Compassionate, the Generous, that the Call might draw them to the Divine Lote-Tree and bring them near to a station wherein naught is seen save the lights of the face of their Lord, the All-Knowing, the All-Wise." 84 ذكر من لدنا لأولياء الله واحبائه الذين ما نقضوا ميثاق الله وعهده واقبلوا بوجوه بيضاء الى الأفق الأعلى وسمعوا اذ ارتفع النداء واجابوا ربهم المشفق الكريم ليجذبهم النداء الى سدرة المنتهى و يقربهم الى مقام لا يرى فيه الا انوار وجه ربهم العليم الحكيم
- 85 O people of Ravar! Hear the call of thy Lord, the Most Merciful, then judge with fairness concerning that which hath appeared by His firm and irrevocable Command. This is a Day wherein the heaven of divine knowledge hath been adorned with the stars of wisdom and utterance. Blessed is the soul that hath turned unto it and attained, and woe unto them that have turned away. 85 يا اهل راور اسمعوا نداء ربك الرحمن ثم انصفوا فيما ظهر بأمره المحكم المتين هذا يوم فيه تزينت سماء العرفان بأنجم الحكمة والبيان طوبى لنفس اقبلت وفازت وويل للمعرضين
- 86 When the fragrance of the Revelation was diffused and the Speaker of the Mount gave voice, the people opposed Him. Some turned away, some objected, some denied and disbelieved, and some pronounced judgment against Him without any clear proof from God, the Mighty, the Praiseworthy. We found the people of the Bayan to be the most vehement in opposition after We came to them from the Dayspring of Power with verses that all the books of the world cannot equal, as every fair-minded and clear-sighted one doth testify. We informed all of the clamor when the Light was shining from the horizon of Iraq, as attested by that which was sent down from the heaven of the will of your Lord, the Ancient Sender. 86 فلما تضيّع عرف الظهور و نطق مكلم الطور اعترض عليه العباد منهم من اعرض و منهم من اعترض و منهم من انكر و كفر و منهم من افق عليه من دون بينة من الله العزيز الحميد انا وجدنا ملأ البيان اشد اعراضاً بعد ما جئتهم من مطلع الاقتدار بآيات لا تعادلها كتب العالم يشهد بذلك كل منصف بصير انا اخبرنا الكل بالتعاق اذ كان النور مشرقاً من افق العراق يشهد بذلك ما نزل من سماء مشية ربكم المنزل القديم
- 87 O people of the Bayan! Fear the Most Merciful and follow not your desires. Follow Him Who hath come to you with a clear authority. By God! He Who was treasured in the hearts of the trustees and inscribed by the Most Exalted Pen in the Books of God, the Lord of the worlds, hath come. Fear God and oppose not Him through Whom every proof was established and every wise matter was made manifest. Were it not for Him, neither would the Point of the Bayan have come, nor Muhammad the Messenger of God, nor the Spirit, nor before Him the Interlocutor. Every luminary hath shone forth through My Name, and every Prophet hath attained through My mention, the Mighty, the Wondrous. 87 يا ملأ البيان خافوا الرحمن و لا تتبعوا هواكم اتبعوا من اتاكم بسلطان مبين تالله قد اتى من كان مخزوناً في افئدة الأمناء و مسطوراً من القلم الأعلى فى كتب الله رب العالمين اتقوا الله و لا تعترضوا على الذى به ثبت كل حجة و ظهر كل امر حكيم لولا ه ما لى نقطة البيان و لا محمد رسول الله و لا الروح و لا من قبله الكلم قد اشرق كل نير باسمى و فاز كل نبي بذكرى العزيز البديع
- 88 Verily, the Revealer of the Bayan hath circled round Me and made the Bayan contingent upon My acceptance, as testified by that which was revealed by Him, if ye be of them that know. O people of Sirjan! The Most Merciful remembereth you in 88 ان منزل البيان قد طاف حولى و جعل البيان معلّقاً بقبولى يشهد بذلك ما نزل من عنده ان انتم من العارفين يا اهل سيرجان يذكركم الرحمن فى

His Most Great Prison that He might draw you nigh unto the ultimate goal and the most exalted summit. Give thanks unto God for this great bounty. Cast behind you all idle fancies, turning unto the horizon of certitude by the command of God, the Lord of this blessed and mighty Day.

- 89 Remember, then remember what the people of the Furqan committed when there came unto them the Manifestation of My most beautiful Names and My most exalted Attributes, Who was named 'Ali before Muhammad in My Book, which none hath known save My all-knowing Self. When He rent asunder the veil and revealed Himself, they rose against Him with such injustice as caused the Faithful Spirit to lament. Say: O people of the Furqan! Judge fairly by God - for what crime did ye rise against Him and decree the shedding of His pure and radiant blood? By the life of God! The people of the Bayan are more oppressive and more lost than they. They have risen up and said that which none before them had ever said, save that they are among the companions of the Fire in the Book of God, the All-Knowing, the All-Informed.

- 90 We counsel you and the party of God with that whereby His Cause may be exalted among His servants, and with trustworthiness, religiosity, truthfulness and faithfulness. Thus hath My Most Exalted Pen spoken at this time when the Most Great Announcement hath been established upon the throne of His Great Name. Praise be to God, the Lord of this mighty and glorious Day.

- 91 Glorified be God! The blind ones of the world have objected to the Lord of the world. To what cord do they cling and to what hem do they hold fast? Do the people of the Bayan intend to walk in the ways of the Shi'ih sect and hold to the deeds of those souls, or to speak words like unto theirs? O ye who are endowed with sight! Ye have witnessed with your outward eyes the fruits and consequences of their deeds. Ask ye of God, exalted be His glory, whatsoever conduceth to salvation and prosperity. That sect, after twelve hundred years, committed that which neither Shaddad nor Pharaoh perpetrated. For Pharaoh did not, by mere word, pronounce judgment against the Interlocutor, whereas this erring Shi'ih sect, in the first year of the Manifestation, caused both the divines and their followers to decree the death of that Essence of being. Haji Mirza Karim Khan, who was the chief of the Shaykhis, committed that which caused the denizens of the all-highest Paradise to lament. Every year he would write a book in refutation of the Truth, exalted be His glory. And now those who were at first counted among his dead followers raise objections against the Divine Lote-Tree. Fie upon them and their sense of fairness!

سبحنه الأعظم ليقربكم الى الغاية القصوى والذروة العليا اشكروا الله بهذا الفضل العظيم ضعوا الأوهام ورائكم مقبلين الى افق الايقان امرأ من لدى الله مالک هذا اليوم المبارك العزيز

89 اذكروا ثم اذكروا ما ارتكب حزب الفرقان اذ اتى مظهر اسمائى الحسنى و صفاتى العليا الذى سمي بعلى قبل محمد فى كتابى الذى ما اطلع به الا نفسى العليم فلما خرق الحجاب و اظهر نفسه قاموا عليه بظلم ناح به الروح الامين قولوا يا ملأ الفرقان انصفوا بالله بأى جرم قتم عليه و افقتم على سفك دمه المطهر المنير لعمر الله ملأ البيان اظلم منهم و اخسر منهم قاموا و قالوا ما لا قاله احد من قبل الا انهم من اصحاب السعير فى كتاب الله العليم الخبير

90 انا نوصيكم و حزب الله بما يرتفع به امره بين العباد و بالأمانة و الديانة و الصدق و الوفاء كذلك نطق قلبى الأعلى في هذا الحين الذى استوى النبأ الأعظم على عرش اسمه العظيم الحمد لله مالک هذا اليوم العزيز المنيع انتهى

91 سبحان الله كورهای عالم بر سید عالم اعتراض نمودند آیا بچه جبل متمسکند و بچه ذیلی متشبث آیا ملأ بیان اراده نموده اند بمثل حزب شیعه مشی نمایند و باعمال آن نفوس تمسک جویند و یا بامثال اقوال ایشان تکلم نمایند ای صاحبان بصر آخر اعمال آن نفوس و ثمرات آن را بچشم ظاهر دیده اید از حق جلّ جلاله بخواهید آنچه را که سبب نجات و فلاح است آنحزب بعد از هزار و دویست ارتکاب نمودند عملی را که شداد نمود و فرعون ارتکاب نکرد چه که فرعون بجز قول بر کلمه فتوا نداد و این حزب ضالّه شیعه در سنه اول ظهور از علما و تبعه کلّ بر کفر آنجوهر وجود فتوا دادند حاجی میرزا کریم خان که رأس شیخیا بود عمل نمود آنچه را که اهل جنت علیا نوحه نمودند در هر سنه کتابی بر رد حق جلّ جلاله مینوشت و حال نفوسیکه در اول از مرده او محسوب بوده اند بر سدره منتهی

The fruits of these souls' deeds will, after a thousand years and more, be like unto the fruits of the former sect.

اعتراض نموده و مینمایند آف لهم و لانصافهم
ثمرات اعمال این نفوس هم بعد از هزار سنه و
ازید بمثل ثمرات حزب قبل خواهد بود

- 92 O people of God! Wherever ye are dwelling and in whatever land ye reside, arise to serve the Cause, trusting in God and detached from all else. Perchance through the hosts of wisdom and utterance ye may protect the helpless people, lest they be again deprived of the Sun of Truth through the vain imaginings of the leaders and be forbidden from beholding the Most Exalted Horizon. Are there to be found in the world those possessed of hearing ears? Do penetrating eyes exist? This evanescent servant beseecheth and imploreth the King of the Kingdom of inner meanings to protect His loved ones from the chains of idle fancies and the arrows of vain imaginings. Verily He is powerful over whatsoever He willeth through His word "Be" and it is.

92 یا حزب الله در هر ارضیکه جالسید و در هر
دباریکه ساکنید متوکلاً علی الله و منقطعاً عن
دونه بر امر قیام نمائید که شاید بجنود حکمت
و بیان ناس پیجاره را حفظ کنید که مجدّد
باوهامات رؤسا از آفتاب حقیقت محروم نمائند
و از مشاهده افق اعلی ممنوع نگردند آیاه صاحبان
آذان واعیه در عالم یافت میشوند آیاه ابصار
حدیده موجود است باری این خادم فانی از
سلطان ملکوت معانی سائل و آمل است که
اولیاء خود را از سلاسل ظنون و تیر اوهام
حفظ فرماید آنه هو المقتدر علی ما یشاء بقوله
کن فیکون

- 93 This servant conveyeth greetings and salutations to the people of God wherever they may be found, and entreateth God, exalted be His glory, to raise up each one like unto a banner in His praise and glorification, that all may find in them the attributes and characteristics of God and thereby be guided to the Most Great Ocean. Verily, He is powerful over all things. Glory and praise and exaltation rest upon you and upon those who are with you and upon those who hearken unto your words concerning the Cause of God, the Lord of the worlds. And praise be to Him, the Lord of the Day of Judgment.

93 حزب الله در هر بلد که هستند این خادم خدمت
هر یک تکبیر و سلام میرساند و از حقّ جلّ
جلاله میطلبد هر یک را بمثل علم در ذکر و ثناء
خود مرتفع فرماید تا کلّ اخلاق و صفات حقّ
را از ایشان بیابد و بآن آثار بجز اعظم هدایت
شوند آنه علی کلّشیء قدیر البهاء و التکبیر و الثناء
علی جنابکم و علی من معکم و علی من یسمع قولکم
فی امر الله ربّ العالمین و الحمد له اذ هو مالک
یوم الدین

INBA18:146, CMB_F31.038bx,
MUH3.153-173, NSS.201-202x, AMIN.196x,
AMIN.216x

BH00109

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

Date: 1303-04-01 [1886-Jan-7]

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

Praise be to God Who hath guided us to His most sublime horizon, Who hath given us to drink from the sweet Kawthar of His utterance, Who hath blessed us with His presence and

بسم ربّنا الأقدس الأعظم العلیّ الأبهی

الحمد لله الذی هدانا الى افقه الاعلی و سقانا
کوثر بیانه الاحلی و رزقنا لقاءه و وصاله و شرفنا
بالحضور فی ساحة عرشه و اذن لنا بذكره و ثنائه

reunion, Who hath honored us with attendance at the court of His throne, and Who hath permitted us, through His grace and bounty, to make mention of Him and to praise Him. We thank Him and glorify Him, and we beseech His forgiveness in all conditions. Verily, He is the Forgiver, the Self-Sufficient, the Most High.

And now, the letter from that honored beloved one, dated the eleventh of Muharram, was received and achieved the honor of being presented before and heard by the Lord of the World. By the life of our Purpose and your Purpose and the Purpose of all who are in earth and heaven! The favors, gifts and bounties that have been sent down from the heaven of grace and revealed verses cannot be compared to anything. Mind and understanding have confessed their inability to reckon them. Were one to liken them to rain or to the number of grains of sand or atoms in creation, these would prove inadequate. Thus it is proven by clear evidence and manifest proof that His bounties have no likeness or parallel, nor will they ever have. Exalted be His bounty, sublime His grace, great His sovereignty and mighty His utterance.

After being informed, We proceeded to the Most Great Throne where it was mentioned in His presence. This is what the Lord of Return spoke in reply - blessed and exalted be His words: "We make mention of thee and have sent down unto thee from the heaven of grace the Kawthar of utterance, one drop of which is not equaled by all the seas of the world nor the books of nations. Be thankful and say: 'Praise be unto Thee, O Thou the Desire of the worlds!'" O Trustee! Thou art remembered; in most gatherings thy mention hath been made and hath flowed from the tongue of the Wronged One. Praise be to God, thou hast attained unto service and art freed from unseemly limitations. The Most Exalted Pen hath ever testified to thy service, love and acceptance.

In that which Haydar-'Ali (upon him be the Glory of God) had requested, thou wert in the right, for thou hadst no means, and debt is not viewed favorably. The essence of wealth boweth down before thy poverty, for thy affairs are referred to truth. We beseech God that thou mayest ever be illumined by the lights of the Sun of wealth and detachment. Accept the Huququ'llah from any soul who offereth them with the utmost humility, submissiveness, joy and fragrance. Otherwise, verily thy Lord is the Self-Sufficient, the Most High. Observe what the All-Merciful hath revealed in the Qur'an: "O men! Ye are but paupers in your relation to God, but God is the Self-Sufficient, the All-Praised."

بفضله و عطائه لشكره و نحمده و نستل منه العفو
فيكل الأحوال انه هو الغافر الغني المتعال

و بعد دستخط آنجوب مكرم كه يازدهم ۱۱
محرم تاريخ آن بود واصل و بشرف حضور و
اصغاء مولى العالم فائز لعمر مقصودنا و مقصودكم
و مقصود من فى الأرض و السماء الطاف و
مواهب و عنايات كه از سماء فضل منزل آيات
نازل بهيچ شىء قياس نشود عقل و ادراك
اقرار نموده اند بر عجز از احصاء او اگر گفته شود
بمثل امطار يا بعدد رمول ذرات كائنات تكذيب
مينمايند پس بيرهان ثابت و بدليل واضح كه از
براى عناياتش مثل و مانند نبوده و نيست جلّت
عنايته و جلّ فضله و عظمت سلطنته و عزّ بيانه

و بعد از اطلاع قصد مقام نموده تلقاء وجه
عرض شد هذا ما نطق به مالك المآب فى
الجواب قوله تبارك و تعالى انا ذكرناك و انزلنا
لك من سماء الفضل كوثر البيان الذى لا
تعادل بقطرة منه بحور العالم و لا كتب الأمم
اشكر و قل لك الحمد يا مقصود العالمين يا امين
ذكرت مذکور در اكثرى از مجالس ذكرت ببيان
آمده و از لسان مظلوم جارى شده لله الحمد فائز
شدى بخدمت و آزادى از حدودات نالايقه
لازال قلم اعلى شهادت داده بر خدمت و محبت
و اقبال آنجناب

در آنچه جناب حيدر قبل على عليه بهائى خواسته
بودند حق با تو بود چه كه موجود نداشتى و دين
هم بنظر خوب ثمايد كينونت غنا نزد فقرت
خاضع چه كه امرت بحق راجع است از حق
مبطليم لازال از انوار نير غنا و استغنا منور باشى
هر نفسى بكمال خضوع و خشوع و روح و ريحان
حقوق الله را ادا نمود اخذ نماييد والا ان ربك
هو الغنى المتعال انظر ما انزله الرحمن فى الفرقان
يا ايها الناس انتم الفقراء الى الله و الله هو الغنى
الحميد

توقف در اراض طاء زياد جايز نه فاجعل ايامك
فيها كايام الورد فى البستان از قبل اذن توجه
بشطر مقصود داده شد و وجهك شطر الله
المهيمن القيوم وجه بتوجه توجه به الكائنات الى
الله منزل الآيات و مظهر البينات دوستان آن
ارض را تكبير برسانيد بگو يا حزب الله نعيم
مرتفع و نهيق آشكار خود را باسم حق جل جلاله

It is not advisable to tarry long in the Land of Ta. Make thy days therein like unto the days of roses in the garden. Permission was previously granted for thee to turn toward the direction of thy Purpose. Turn thy face toward God, the Protector, the Self-Subsisting. By thy turning, all created things will turn unto God, the Revealer of verses and the Manifestor of clear proofs. Convey greetings to the friends in that land. Say: O people of God! The croaking of the raven and the braying of the ass have become loud. Protect yourselves through the Name of God, exalted be His glory. The Evil Whisperer of the world is engaged in spreading doubts. Strive that perchance the delusions of the past may not be renewed and helpless servants may not fall into the well of vain imaginings. For twelve hundred years they cried "O Imam!" and "O Successor!" and in the end they martyred One through Whose word a thousand Imams could be created. Fie upon them and their deeds and actions! They have committed that which neither the Jews nor any other people have committed.

The friends of the land of K arrived in perfect health and safety, and after circumambulating the Kaaba, they attained the presence of the Hidden Mystery. Happy are they and blessed are they. In the assemblies before the faces, the Tongue of Grandeur repeatedly made mention of that Beloved One, and each attained that which was recorded and inscribed by the Supreme Pen in the divine books. This evanescent servant begs confirmation and assistance for each one in preserving what has been bestowed. Verily our Lord, the All-Merciful, is the Confirmer, the Helper, the Forgiving, the Generous.

Regarding what you wrote about his honor N, upon him be the Glory of God and His favors, praise be to God, he has been and continues to be successful. It is hoped that there shall appear from him that which will immortalize his mention in the Book of God. Especially at this time when I was in the Most Holy Court, mention of him flowed from the Tongue of Grandeur. By the life of our Purpose! No mention in the world and what is therein equals His mention of him. Blessed are those souls who in this wondrous Day have been adorned with the ornament of His favor and have drunk from the ocean of inner meanings. They have truly attained all good. Blessed are they and those who have attained through their deeds and their love and their affection for Him. His is the grace and bounty in all conditions. Verily He is the Speaker, the Commander in the beginning and the end. On behalf of this evanescent servant, convey greetings, praise, mention and salutations to him and to all the friends of God. I beseech for each one that which God, exalted be His glory, has promised and revealed in the Book. Verily He fulfills His promise and He is the All-Knowing, the All-Informed.

حفظ نمائید ختاس عالم در وسواس مشغول همت
کنید شاید اوهمات قبل تجدید نشود و عباد
بیچاره بیتر ظنون مبتلا نگردند هزار و دویست سنه
یا امام و یا وصی گفتند و بالآخره نفسی را شهید
نمودند که بکلمه اش هزار امام خلق میگشت اف
لهم و لأعمالهم و افعالهم قد ارتكبوا ما لا ارتکبه
اليهود ولا حزب من الأحزاب انتهى

حضرات ارض ک وارد بکال صحت و سلامتی
بعد از طواف کعبه بطواف غیب مکنون فائز
گشتند هنیئاً لهم و مرثیاً لهم و در مجالس امام
وجوه لسان عظمت مکرر ذکر آنجوب را فرمود و
هریک فائز شدند بآنچه که در کتب الهی از قلم
اعلی مذکور و مسطور این خادم فانی از برای هر
یک توفیق و تأیید میطلبم بر حفظ آنچه عنایت
شده ان ربنا الرحمن هو المؤید الموفق الغفور الکریم

و اینکه در باره جناب ن و علیه بهاء الله و عنایت
مرقوم داشتید لله الحمد موفق بوده و هستند امید
هست از ایشان ظاهر شود آنچه که ذکرش در
کتاب الهی مخدّد مانده مخصوص در این حین که در
ساحت اقدس بودم ذکر ایشان از لسان عظمت
جاری لعمر مقصودنا لا یعادل بذکره ذکر العالم و
ما عند اهله طوبی از برای نفوسیکه در این یوم
بدیع بطراز عنایت مزین شدند و از بحر معانی
آشامیدند ایشان فی الحقیقه بکلّ خیر فائزند طوبی
لهم و للذین فازوا بأعمالهم و محبتهم و مودّتهم له
الفضل و العطاء فیکلّ الأحوال انه هو الناطق
الامر فی المبدء و المال از جانب این خادم فانی
خدمت ایشان و اولیای الهی طراً تکبیر و ثنا و
ذکر و سلام برسانید از برای هر یک میطلبم آنچه
را که حقّ جلّ جلاله وعده فرموده و در کتاب
نازلشده انه موفی وعده و هو العليم الخبير

و اینکه در باره جناب آقا علی حیدر علیه
بهاء الله مرقوم داشتید لله الحمد بانوار آفتاب
حقیقت فائز شدند و از بحر عرفان حقّ جلّ
جلاله آشامیدند امید هست که مصدر خدمات
کلیه شوند یعنی سبب اشتعال نفوس و ما یبقی
به ذکره بدوام الملک و الملکوت آنچه آنجوب
در اشتعال ایشان بنار محبت الهی و قیامشان بر
خدمت امر ذکر نمودند حق لا ریب فیه

Regarding what you wrote about his honor Aqa 'Ali Haydar, upon him be the Glory of God, praise be to God, he has attained the lights of the Sun of Truth and has drunk from the ocean of knowledge of God, exalted be His glory. It is hoped that he will become the source of great services, meaning the cause of the enkindlement of souls and that by which his mention shall endure throughout the duration of the kingdom and the realm. What that Beloved One mentioned regarding his enkindlement with the fire of divine love and his arising to serve the Cause is truth in which there is no doubt.

Regarding what was written about the honored beloved, his honor Aqa Mirza Abu'l-Fadl, upon him be the Glory of God and His favors, and likewise the allowance of his honor Aqa 'Ali Haydar, upon him be the Glory of God - this matter was brought before the face of the Lord of Destiny and attained the honor of His hearing. His blessed and exalted Word: "Those who spend their wealth in the path of God, these are among the people of the highest Paradise in the Crimson Tablet. The Concourse on High and the Supreme Paradise send prayers upon them. Verily bounty is in His hand. He doeth what He willeth by His command, and He is the Powerful Commander." End quote.

Regarding the mention made of his honor Muhammad 'Ali Khan, upon him be the Glory of God, and the two brothers of his honor Aqa 'Ali Haydar - his honor Asad Aqa, upon them both be the Glory of God - praise be to God, both are mentioned at the Throne and have attained the favor of God, exalted be His glory. They have drunk from the wine of revelation and turned to the supreme horizon. This is from His bounty upon them. Verily our Lord, the All-Merciful, is the Bountiful, the Generous. This servant also conveys greetings and salutations to the honored brother, his honor Khan, upon him be the Glory of God, and the two aforementioned brothers. I beseech God that in these days I may be enabled to send a reply to the letter of his honor Khan. The enkindled souls who are content and pleasing should at all times pray for one another and ask God to assist all to do what is befitting and worthy of His Day.

As to the mention of Aqa Muhammad-Rida, I beseech and implore God that He may assist him to praise and serve, and aid him in that whereby man's station in the contingent world may be made manifest. Thus has the Tongue of God spoken before and will speak hereafter, for the Tongue of Grandeur has ever proclaimed this blessed word - He, glorified be His majesty, saith: "O thou who art present! Beseech God to assist

اینکه در باره محبوب مکرم جناب آقا میرزا ابوالفضل علیه بهاء الله و عنایاته مرقوم داشتند و همچنین مقرر جناب آقا علی حیدر علیه بهاء الله را اینفقره امام وجه مالک قدر بشرف اصغا فائز قوله تبارک و تعالی الذین ینفقون اموالهم فی سبیل الله اولئک من اهل الفردوس الاعلی فی الصحیفه الحمراء یصلین علیهم الملائه الاعلی و الجنة العلیا ان الفضل یده یفعل ما یشاء امرأ من عنده و هو الامر القدر انتهى

و اینکه ذکر جناب محمد علیخان علیه بهاء الله و اخوی جناب آقا علی حیدر جناب احد آقا علیهما بهاء الله را نمودند لله الخید هر دو لدی العرش مذکور و بعنایت حق جل جلاله فائز از رحیق وحی نوشیدند و باقی اعلی اقبال نمودند هذا من فضله علیهما ان ربنا الرحمن هو الفضل الکرم ایعبد هم خدمت برادر مکرم جناب خان علیه ۶۶۹ [بهاء الله] و جناب اخوی مذکور تکبیر و سلام میرسانم و از حق میطلبم در این ایام موفق شوم در ارسال جواب نامه سرکار خان باید در جمیع احیان نفوس مشتعله راضیه مرضیه در حق یکدیگر دعا نمایند و از حق بخواهند کل را مؤید فرماید بر آنچه سزاوار و لایق یوم اوست

و اینکه ذکر جناب آقا محمد رضا نمودند از حق سائل و آمل که او را موفق فرماید بر ذکر و ثنا و خدمت و مؤید نماید علی ما یظهر به مقام الانسان فی الامکان هذا ما نطق به لسان الله من قبل و من بعد چه که لازال لسان عظمت باینکله مبارکه ناطق قوله جل جلاله یا عبد حاضر از حق بطلب دوستان خود را مؤید فرماید تا مقام انسان از ایشان در امکان ظاهر و هویدا گردد

و اینکه ذکر ارض ک و قم و اخوان جناب آقا محمد حسین و مشهدی محمد رضا علیهما بهاء الله را نمودند ایشان از جمله نفوسی هستند که بکله رضا از مالک اسماء فائز گشته اند آنجوب از جانب ایفانی خدمت ایشان سلام و تکبیر برسانند

و اینکه ذکر جناب آقا قاسم اخوی دیگر جناب آقا علی حیدر را مرقوم داشتند در وقتی مخصوص امام وجه حق جل جلاله عرض شد هذا ما نطق به لسان العظمة فی الجواب قوله جل و عرّ

His loved ones that the station of man may through them be made manifest and evident in the contingent world.”

And as to the mention of the land of K and Q-M and the brethren Aqa Muhammad-Husayn and Mashhadi Muhammad-Rida, upon them be the glory of God, they are among those souls who have attained unto the word of contentment from the Lord of Names. That beloved one should convey on behalf of this evanescent one greetings and glorification to them.

And as to the mention made of Aqa Qasim, another brother of Aqa 'Ali-Haydar, it was presented at a special time before the countenance of the True One, exalted be His glory. Thus spoke the Tongue of Grandeur in reply - He, exalted and mighty, saith: “O Amin! The Most Exalted Pen testifieth that thou hast been and art occupied with the mention of the friends of God, and in every letter thou hast written to him who is present, there hath been mention of the chosen ones and the loved ones. May God grant thee thy reward and cause thee to attain His presence once again, that thou mayest hear what thou hast heard and see what thou hast seen. And as for what thou hast mentioned concerning Qasim, let him read what hath been revealed from the Most Exalted Pen at this time:

‘O Qasim! The Wronged One maketh mention of thee for the sake of God and saith: When thou desirest to make mention of God, the Lord of the Throne and of earth, and the Sovereign of the hereafter and of the former times, arise from thy place, then turn thy face toward the Sacred House and say:

‘My God, my God! Praise be to Thee for having wafted the fragrance of Thy knowledge when the Day-Star of Batha shone forth from the horizon of Hijaz and Thou didst raise the standards of Thy victory amidst all peoples. I beseech Thee, O Thou in Whose grasp are the reins of earth and heaven and by Whose command the Kingdom of Names appeared in the kingdom of creation, to aid me and Thy servants to turn toward Thy most exalted horizon and Thy most splendid seat. My God, my God! I am he who hath acknowledged and confessed his poverty before Thy riches which have encompassed the horizons, and his powerlessness before Thy might at whose manifestation the power of the mighty ones and the dominion of the princes were rendered impotent. I beseech Thee not to disappoint me of that which Thy Most Exalted Pen hath ordained for Thy chosen servants who were not hindered by the intimations of the Dawning-Places of idle fancies from turning unto Thee and arising to serve Thee. O Lord! Grant me that which will take all power of choice from my hands and cause the winds of Thy will to move me as Thou pleasest. Verily Thou art powerful over whatsoever Thou willest. Then cause

یا امین قلم اعلیٰ شهادت میدهد بر اینکه آنجناب بذکر دوستان حق مشغول بوده و هستند و در هر نامه که بعد حاضر نوشته اید ذکر اولیا و احبّا بوده حق اجر عنایت فرماید مجدد شما را بلقا فائز نماید لتسمع ما سمعته و تری ما رأیته و ما ذکرت فی قاسم له ان یقرأ ما نزل من القلم الاعلیٰ فی هذا الحین

یا قاسم انّ المظلوم یدکرک لوجه الله و یقول اذا اردت ان تذکر الله ربّ العرش و الثّری و مالک الآخرة و الأولى قم عن مقامک ثمّ ول وجهک شطریت الله الحرام و قل

الهی الھی لک الحمد بما تضحّ عرف عرفانک اذ اشرق نیر البطحاء من افق الحجاز و رفعت رايات نصرتک بین الأنام اسئلك یا من فی قبضتک زمام الأرض و السماء و بأمرک ظہر ملکوت الأسماء فی ناسوت الانشاء بأن تؤیّدنی و عبادک علی التوجه الی افقک الاعلیٰ و مفرک الأسنى الھی الھی انا الذی اقرّ و اعترف بفقری و یغنائک الذی احاط الآفاق و بعجزی و قوتک الی عجزت عند ظهورها قدرة الأقویاء و شوکة الأمراء اسئلك ان لا تخیبنی عما قدرته من قلبک الاعلیٰ لعبادک الأصفیاء الذین ما منعهم اشارات مطالع الأوهام عن التوجه الیک و القیام علی خدمتک ای ربّ فارزقنی ما یأخذ الاختیار عن کفی و تحرکنی اریاح مشیتک کیف تشاء انک انت المقتدر علی ما تشاء ثمّ اجعلنی یا الھی منقطعاً الیک و متغمساً فی بحر رحمتک و غفرانک و متمسکاً ببجل جودک و متشبّهاً بذیل کرمک هل تطرد یا الھی مسکیناً سرع الیک او فقیراً اعترف بعجزه عند ظهورات فضلک و بروزات رحمتک لا و نفسک لآتی اکون موقناً بقدرتک و اقتدارک و فضلک و رحمتک و کرمک و اختیارك لا اله الا انت الغفور الرحیم و لا اله الا انت المشفق الکرم انتی

این مناجات خود مؤثر است در عالم چه که از لسان عظمت جاری شده طوبی لمن قرأها و فاز بها انشاء الله جناب قاسم قاصم شوکه نفس و هوی شوند و بکمال روح و ریحان بقرائت آن

me, O my God, to be detached from all else but Thee, to be immersed in the ocean of Thy mercy and forgiveness, to hold fast to the cord of Thy bounty and to cling to the hem of Thy generosity. Wilt Thou, O my God, turn away a poor one who hath hastened unto Thee, or a needy one who hath confessed to his powerlessness at the manifestations of Thy grace and the appearances of Thy mercy? Nay, by Thy Self! For I am assured of Thy power and might, Thy grace and mercy, Thy bounty and choice. There is no God but Thee, the All-Forgiving, the All-Merciful. There is no God but Thee, the Compassionate, the Generous.”

This prayer is in itself effective in the world, for it hath flowed from the Tongue of Grandeur. Blessed is he who readeth it and attaineth unto it. God willing, may his honor Qasim become the vanquisher of the ego and base desire, and with utmost joy and fragrance succeed in its recitation. This servant beseecheth his Lord to assist him and enable him to read that which hath been revealed for him.

Another matter: as commanded, that beloved one should not tarry long in the land of Ta. As to what was mentioned in the second letter regarding the honored brothers - upon them be the Glory of the All-Merciful - and likewise concerning the sum given to the noble matron, the Mother of the Sacred Precinct - upon her be the Glory of God - and their being set ablaze with the fire of the love of God, and their humility and submissiveness, and their services for the sake of God - all these matters were presented in the Most Holy, Most Exalted Court and attained the honor of being heard by the Lord of Names. Each was illumined by the rays of the Sun of Divine favor. Blessed are they both and joy be unto them. They have ever been confirmed in service and adorned with His grace. I beseech the Most High to send down upon them such blessing from His presence that the rains of the clouds of His bounty and the lights of the Sun of His mercy shall never cease to pour upon them. Verily, He is the Answerer of prayers. Some of the requested papers were sent previously, and are being sent again this time. God willing, they will arrive and be delivered.

As to what was mentioned concerning his honor Aqa Siyyid Farajullah - upon him be the Glory of God - and his accompanying that honored one: praise be to God, they were blessed with acceptance, attention, remembrance, praise, love and affection of the friends of God. His letters have repeatedly arrived, both to this servant and to His Holiness the Name of God - upon him be all the Most Glorious Glory - and all were presented before the presence of the Lord of Eternity and were honored with the lights of the utterance of the Beloved of the

فائز کردند یسئل الخادم ربّه بأن يؤیّده و یوفّقه
على قراءة ما نزل له

عرض دیگر آنکه حسب الأمر آنجبوب در
ارض طاء زیاد توقّف ننمایند اینکه در مکتوب
ثانی مجدد ذکر جنابان اخوان علیهما بهاء الرحمن
نمودند و همچنین وجهیکه بخندره معظّمه ام
حرم علیها بهاء الله دادند و اشتعالشانرا بنار محبة
الله و خضوع و خشوع و خدامتشانرا لوجه الله
ذکر نمودند جمیع اینراتب در ساحت امنع اقدس
اعلی بشرف اصغاء مالک اسماء فائز هر یک
بانوار آفتاب عنایت منور طوبی لهما و نعیماً لهما
ایشان لازال بخدمت موفق بوده اند و بعنایت
مزین استله تعالی بأن یزّل علیهما برکة من عنده
حیث لا ینقطع عنهما امطار سخاب فضله و انوار
شمس رحمته انه محیب السائلین بعضی از اوراق
وصول که خواسته بودند از قبل ارسال شد این
کره هم ارسال میشود انشاء الله برسد و برسانند

اینکه ذکر جناب آقا سیّد فرج الله علیه بهاء الله
را نمودند و همراهی ایشانرا با آنجناب الله الحمد
موفق شدند باقبال و توجه و ذکر و ثنا و محبت
و مودت دوستان الهی مکرر نامه ایشان رسیده
چه باینبعد و چه بحضرت اسم ۶۶ [الله] علیه
منکّل بهاء اباه و جمیع امام وجه مالک قدم
عرض شد و بانوار بیان محبوب عالمیان فائز
گشتند و انشاء الله جواب ایشانهم میرسد در این
ایام حسب الاشاره آنجناب بنیابت مخدرات
ورقات دو بنت عمّه علینّ بهاء الله و دوستان
الهی علیهم بهاء الله چند مجلس چای در حرم
حضور محبوب عالمیان صرف شد و این نوشته
شد تا جمیع بدانند آنچه بآنجناب رسیده میرسانند

ذکر جناب آقا محمد بیک و آقا محمد حسین بیک
و آقا غلامحسین بیک و آقا تراب بیک علیهم
بهاء الله را نموده بودند در ساحت امنع اقدس
بشرف اصغاء فائز قوله تبارک و تعالی یا احباء
الرحمن الله الحمد باثر قلم اعلی فائز شدید و ذکر تان
لدى المظلوم مذکور و در الواح ذکر شد آنچه که
عرف بقا از او متضوّع است مقام خود را بدانید
و باسم حقّ جلّ جلاله حفظ نمائید چه که اهل
بیان بظنون و اوهام قبل متمسّکند و در اضلال
ناس ساعی و جاهد سبحان الله آیا ثمرات اعمال

Worlds. God willing, their reply will also arrive. In these days, as indicated by that honored one, on behalf of the noble leaves, the two daughters of the paternal aunt - upon them be the Glory of God - and the friends of God - upon them be the Glory of God - tea was served for several gatherings in the Sacred Precinct in the presence of the Beloved of the Worlds, and this was written so that all may know that whatever reacheth that honored one is being delivered.

The mention of Aqa Muhammad Big, Aqa Muhammad Husayn Big, Aqa Ghulam-Husayn Big, and Aqa Turab Big (upon them be the Glory of God) was presented before the Most Holy and Exalted Presence. He says, blessed and exalted be He: O loved ones of the All-Merciful! Praise be to God, ye have been honored by the effects of the Most Exalted Pen, and your mention hath been recorded in the presence of the Wronged One, and in the Tablets that which diffuseth the fragrance of eternity hath been inscribed. Know ye your station and preserve it in the name of the True One, exalted be His glory, for the people of the Bayan cling to the vain imaginings of the past and strive diligently to lead men astray. Glory be to God! Have they not witnessed the fruits of the deeds of the Shi'ih sect and have they not understood that they are once again clinging to the ways of that party? O party of God throughout all lands! Rend asunder with the fingers of power all veils, that ye may attain unto the lights of true unity. Today is the Day of God; none else is mentioned or existeth save Him. Take ye what hath been given unto you from God, the Lord of all worlds. Make firm your resolve, lest turbans and staffs and robes once again become the cause of vain imaginings and afflict helpless souls in the pit of doubts and fancies.

This lowly one conveyeth to each one greetings and salutations, and beseecheth from the True One, exalted be His glory, steadfastness for each one, that they may regard all else save God as non-existent and as naught, and may consider the doubts of the atheists and the signs of the opposers as if they had never existed. At this moment, before His countenance He saith, blessed and exalted be He: O thou who art present, write: O Amin, O Abu'l-Hasan! The Luminary of Batha and the Lord of Prophets (may the spirit of all else but Him be sacrificed for His sake) was sent by God unto all who dwell on earth, and diverse parties each spoke in their own tongue, and the differences of languages in the world are clear and evident and known to all. God, exalted be His glory, revealed the Furqan, which distinguished between truth and falsehood, in the most eloquent Arabic tongue, and it was a proof for Arab and Persian and Turk and the diverse parties of the world. And this language is potent and comprehensive; therefore from the Most

حزب شیعه را ندیده‌اند و ادراک ننوده‌اند که مجدد بسبب آنحزب تمسک جستند یا حزب الله فی البلاد باصابع قدرت جمیع سیاحت را خرق نمائید تا بانوار توحید حقیقی فائز شوید امروز یوم الله است غیر او مذکور نه و موجود نه خذوا ما اوتیتم من لدی الله رب العالمین همت را محکم نمائید شاید عمامه و عصا و ردا مجدّد سبب اوهام نشود و ناس بیچاره را در بئر اوهام و ظنون مبتلا ننماید انتهی

اینفانیهم خدمت هریک تکبیر و سلام میرساند و از برای هریک از حقّ جلّ جلاله استقامت میطلبید بشأنیکه ما سوی الله را معدوم و مفقود شمردند و شبهات ملحدین و اشارات معرضین را کأن لم یکن دانند در این حین تلقاء وجه حاضر قوله تبارک و تعالی یا عبد حاضر بنویس یا امین یا ابالحسن نیر بطحا و سید انبیا روح ما سواه فداه من عند الله بر تمام من علی الأرض مبعوث شد و احزاب مختلفه هریک بلسانی ناطق و اختلافات السن در عالم واضح و مشهود و کل بران آگاه حقّ جلّ جلاله فرقان که فارق بین حقّ و باطل بود بلغت عربی فصیحی نازل و حجت بود بر عرب و عجم و ترک و احزاب مختلفه عالم و این لغت مؤثّر و جامع است لذا از قلم اعلی اکثر احیان این لغت جاری و نازل و گاهی بلسان پارسی اعلی محدود بمحدود نه یفعل ما یشاء و یحکم ما یرید و هو المقتدر القدیر

یا امین اهل فرقان بحجّیت فرقان بر عالم افتخار مینمودند و اهل هر مذهبی بکتاب خود و اهل بیان بما عندهم در اینظهور اعظم بمثابه غیث هاتل از یوم اول الی حین لیلاً و نهراً آیات نازل و بینات باهر معادل کتب قبل و بعد حال موجود و آنچه از بعد ظاهر از قبل از قلم اعلی بکمال تصریح نازل معذلک باوهامات خود مشغول و از اشراقات انوار آفتاب یقین ممنوع و محروم آیا ابصار را چه عارض شده و آذان را چه منع نموده یلعون بأهوائهم و لا یشعرون

نفوسیکه این امر را انکار نموده‌اند بجه برهان اثبات امر دیگر مینمایند لعمر الله نقطه بیان نوحه مینماید جمیع بیان بمثابه خاتمی است در اصبع قدرت حقّ تعالی شأنه یقلبه کیف یشاء و یحرکه کیف یرید حق نیر عدل و انصاف را بقدره غالبه از خلف سحاب نجات عطا فرماید که شاید خلق

Exalted Pen it hath mostly flowed and been revealed in this tongue, and at times in the sweeter Persian tongue. He is not bound by any limits. He doeth what He willeth and ordaineth what He pleaseth, and He is the All-Powerful, the Almighty.

O Amin! The people of the Furqan prided themselves on the authority of the Furqan over the world, and the people of every religion on their Book, and the people of the Bayan on what they possessed. In this Most Great Revelation, like unto torrential rain, from the first day until now, night and day, verses have been revealed and evident proofs have shone forth equivalent to the books of the past and future now existing, and whatsoever shall appear in the future hath already been revealed from the Most Exalted Pen with utmost clarity. Nevertheless, they remain occupied with their vain imaginings and deprived of the effulgences of the sun of certitude. What hath afflicted their eyes and what hath prevented their ears? They play with their idle fancies and perceive not. By what proof do those souls who have denied this Cause seek to establish another? By the life of God! The Point of the Bayan lamenteth. The entire Bayan is like unto a ring upon the finger of the power of God, exalted be His glory; He turneth it howsoever He willeth.

Those souls who have denied this Cause perceive not by what proof they would establish another. By the life of God, the Point of the Bayan lamenteth. The entire Bayan is as a ring upon the finger of God, exalted be His glory - He turneth it as He pleaseth and moveth it as He willeth. May God, through His conquering power, grant the sun of justice and fairness to emerge from behind the clouds of deliverance, that perchance the people may attain unto the hearing and sight that befit these days. The ocean of the All-Merciful's utterance hath surged, and the sun of grace and bounty hath reached its zenith. What station remaineth for the drop to make mention, and what measure for the atom to move? The Mother Book hath appeared and the Mother of Utterance speaketh. Exalted is our Lord and your Lord, our Goal and your Goal, and the Goal of all who are in the heavens and the earth.

Concerning what was written about Aqa Bala who is engaged in service to Jinab-i-Aqa 'Ali-Haydar, upon him be 96 [Baha'u'llah], it was mentioned. His blessed and exalted Word: "Verily We glorify his countenance" and We beseech God to assist him in service to His loved ones and ordain for him that which is for his good.

This evanescent servant conveyeth greetings and salutations to the friends in that land, namely the loved ones of God, exalted be His glory, and beseecheth God to make each one firm as a

بسمع و بصریکه لایق این ایام است فائز شوند
انتهی بحر بیان رحمن موج زد و آفتاب فضل و
عنایت اوج گرفت دیگر قطره را چه مقام که
ذکری نماید و ذره را چه مقدار که حرکت کند
اُمّ الکتاب ظاهر و اُمّ البیان ناطق تعالی ربنا و
ربکم و مقصودنا و مقصودکم و مقصود من فی
السموات و الارض

اینکه مرقوم داشتند در ذکر آقا بالا که بخدمت
جناب آقا علی حیدر علیه ۹۶ [بهاء الله]
مشغولند عرض شد قوله تبارک و تعالی انا نکبر
علی وجهه و از حق میطلبیم او را موقت فرماید
بر خدمت اولیا و مقدر نماید از برای او آنچه را
که خیر او در او است انتهى هوالله

الحمد لله الذي انزل و ينزل كيف يشاء و هو
المقدر المختار در یک دستخط ذکر دوستان
ارض قم ص نموده بودند و همچنین ذکر
اشتعالشان بنار محبة الله و اشتياقشان بافق اعلى
هنئاً لهم و مرئياً لهم لله الحمد نفوس مستقیمه
در آن ارض یافت شده و ظاهر گشته جناب
حاجی سید خلیل علیه بهاء الله و عنایتی لازل
ذکرشان در ساحت اقدس بوده انشاء الله
انصفحات بنور استقامت ایشان منور گردد و
همچنین جناب آقا میر عبدالرحیم علیه بهاء الله
و الطافه باری تفصیل ایشان و توصیف آنحبيب
کل در ساحت امنع اقدس اعلى عرض شد و
کل بعنایات لایتناهی فائز گشتند هذا ما نطق
به لسان ربنا فی ملکوت البیان

قوله تبارک و تعالی هو الشاهد السميع

یا خلیل سبیل واضح و دلیل لائح برهان ساطع و
حجت هویدا مع ذلک اهل بیان باوهامات قبل
تمسک بسته اند در غفلت این قوم تفکر نمائید
ببصر ظاهر خسارت اهل فرقان را دیده اند و
ثمرات اعمال و اقوال ایشانرا مشاهده نموده اند
متنبه نشدند و پند نگرفتند قل پند گیرید ای
سیاهیتان گرفته جای پند پند گیرید ای سپیدتان
دمیده بر عذار

از یوم الله خبر ندارند و بانوار توحید حقیقی فائز
نشدند آنجناب منقطعاً عن الكل در حفظ نفوس
جهد بلیغ مبذول دارند که شاید اوهامات قبل
بیان نیاید و مرّة اخرى تجدید نشود قد رجع

mountain and radiant as light, and to increase their vision and hearing at every moment that they may behold that for which they were created and hear that for which ears were made to hear.

Mention was made of Jinab-i-Aqa 'Ali-Akbar Bey, upon him be the Glory of God, and his enthusiasm and service in the Cause of God. Praise be to God, he hath been and is successful, ever arising to serve and speaking in praise and glorification of God, exalted be His glory. His mention hath repeatedly flowed from the Supreme Pen. At this moment his mention was made before the Countenance of the Goal of the world. We beseech God to open the doors of grace and mercy upon his face. Verily He answereth the prayer of the supplicants. Praise be to Him, for He is the Goal of the mystics. Glory, remembrance and splendor be upon you and upon those with you and upon those who love you for the sake of God, our Lord and your Lord and the Lord of all worlds.

The servant 6 Rabi'u'l-Avval 1303

He is God!

Praise be to God Who revealeth and will reveal as He pleaseth, and He is the Almighty, the Unconstrained. In one letter mention was made of the friends in the land of Q.M.S. and likewise of their being set ablaze with the fire of the love of God and their longing for the Most Exalted Horizon. Well is it with them and happy are they. Praise be to God that steadfast souls have been found and appeared in that land. Jinab-i-Haji Siyyid Khalil, upon him be the Glory of God and His favors, hath ever been mentioned in the Most Holy Court. God willing, may those regions be illumined by the light of his steadfastness. Likewise Jinab-i-Aqa Mir 'Abdu'r-Rahim, upon him be the Glory of God and His favors. Indeed, details about them and praise of that Beloved of all were presented in the Most Holy, Most Exalted Court, and all attained infinite favors. This is what the tongue of our Lord hath uttered in the Kingdom of Utterance. His blessed and exalted Word:

He is the All-Seeing, the All-Hearing

O Khalil! The path is clear, the proof manifest, the evidence brilliant and the testimony evident. Nevertheless, the people of the Bayan have clung to the vain imaginings of the past. Reflect upon the heedlessness of these people. With their outward eyes they have witnessed the loss suffered by the people of the Furqan and observed the fruits of their deeds and words, yet they remained unaware and took no heed. Say: Take heed, O ye whose darkness hath taken the place of light! Take heed, O ye whose whiteness hath appeared upon your cheeks!

حديث الذين ضلّوا واضلّوا يقولون ما قالوا من قبل
بكمال خدعه و حيله در اضلال نفوس مقدسه
ساعى و جاهدند تعيقيقه در زير و الواح از قلم
اعلى نازل و مذكور مرتفع شده در كتاب اقدس
نظر نما آنچه در باره كاف و را نازل اليوم مشهود
جعفر و ابنش از اهل كاف و را اعراضاً عن
الحق و اعتراضاً عليه گفته اند آنچه را كه هيچ
غافل نگفته اعراض کرده اند از نفسيكه لو كان
نقطه الأولى بطوف حوله و هو الذى قال أمنت
به و انا اول العابدين

و نذكر الرحيم في هذا المقام و تكبر عليه و نوصيه
بالاستقامة الكبرى قد ذكره اسمى امام الوجه
ذكرناه بما لا تعادله الأذكار و نذكر أحبائ طراً
الذين وفوا بالميثاق نسل الله ان يقربهم اليه فيكل
الأحوال و يقدر لهم ما يحب و يرضى انه هو الغنى
المتعال

يا اوليائى هناك قد ذكركم الأمين ذكرناكم فضلاً
من لدنا و انا الذى اكر العليم در سجن اعظم مظلوم
عالم شما را ذكر نموده اگر ثمرات اين ذكر بر شما اقل
از سم ابره كشف شود مادام عمر بر خدمت قيام
نمائيد و ما سوى الله را معدوم شمريد و مفقود
دانيد الباء على اوليائى الذين ما منعهم شئ من
الأشياء و ما جتبتهم حجات الذين كفروا بالله رب
العالمين انتهى

رحمت الهى بشأنى سبقت گرفته كه وصف باو
نرسد محو او را نيابد لسان قابل ذكر نه و قلم لايق
جولان در اين مضمار نه لسان ديگر بايد شايد
بناء دوستانش فائز گردد و بذكر اوليائش مشغول
شود از جمله ذكر آن ارض آنچه اينبعد از لسان
مبارك استماع نمود اگر بخواهد ذكر نمايد البته
خود را عاجز و قاصر بيند جلّت عنايته و عظمت
مواهبه

و اينكه ذكر جناب آقا ميرزا غلامحسين و جناب
آقا ميرزا سيد على و جناب آقا ميرزا محمد باقر
عليهم بهاء الله را فرمودند و همچنين ذكر اشتعال
و استقامت و اقبال ايشان را نمودند قد نطقتم
بالحق في الحقيقة نفوس مقدسه ثلاثه بر ذكر و
ثنا و خدمت امر قيام نموده اند و الواح بديعه
منيعه مخصوص ايشان نازل و ارسال شده يعنى
از عرض اينفقره امام وجه قال و قوله الحق يا

They are unaware of the Day of God and have not attained unto the lights of true unity. Your honor should strive with utmost effort, detached from all else, to protect souls that perchance the vain imaginings of the past may not resurface and be renewed. The tale of those who went astray and led others astray hath returned. They say what was said before. With perfect deceit and guile they strive to lead holy souls astray. The outcry that was revealed and recorded by the Supreme Pen in the sacred scrolls and tablets hath been raised. Observe the Most Holy Book and that which was revealed concerning Kaf and Ra. Today it is evident how Ja'far and his son, from among the people of Kaf and Ra, have turned away from the Truth and opposed Him, uttering that which no heedless one hath ever said. They have turned away from Him around Whom the Primal Point would circle, and Who hath said "I believe in Him and I am the first to worship."

We make mention of the Merciful One in this station, glorify Him, and counsel him to the greatest steadfastness. My Name hath mentioned him before My face. We have remembered him with that which no remembrance can equal. We remember all My loved ones who have remained faithful to the Covenant. We beseech God to draw them nigh unto Him in all conditions and to ordain for them that which He loveth and is pleased with. Verily, He is the Self-Sufficient, the Most Exalted.

O My loved ones in that land! The Trustworthy One hath mentioned you, and We mention you as a grace from Our presence, and I am the All-Knowing Rememberer. The Wronged One of the world hath remembered you in the Most Great Prison. Were the fruits of this remembrance to be revealed unto you in the measure of a needle's eye, you would arise to serve throughout your lives and would regard all else save God as non-existent and as naught. Glory be upon My loved ones who have not been prevented by anything and who have not been veiled by the veils of those who have disbelieved in God, the Lord of the worlds.

Divine mercy hath so encompassed all that no description can reach it and no obliteration can touch it. The tongue is incapable of mention and the pen unworthy to race in this field. Another tongue is needed that might succeed in offering praise to His loved ones and become engaged in mentioning His chosen ones. Among these is the mention of that land. Whatever this servant heard from the blessed tongue, were he to attempt to mention it, he would surely find himself powerless and wanting. Exalted is His bounty and magnificent are His bestowals.

As to your mention of Aqa Mirza Ghulam-Husayn, Aqa Mirza Siyyid 'Ali, and Aqa Mirza Muhammad-Baqir - may the glory

امین نفوس مذکوره لدى الوجه مذکور و بعنايت حق جل جلاله فائز قد ذکرناهم بذكر لا تعادله كنوز العالم ولا ما عند الأمم از حق میطلبیم هر یک را بمثابه نجم سحرى در سماء ايقان روشن و منیر فرماید سوف يظهر الله فى الأرض مقامات الذين اقبلوا اليه وقاموا على خدمة الأمر الذى به ترزعزع بنيان كل عالم واضطرب فؤاد كل فقيه و به ظهر الفزع الأكبر وانصعق من فى السموات والأرض إلا من شاء الله رب العرش العظيم و از حق میطلبیم ایشانرا مؤید فرماید بر اتفاق و اتحاد اهل آن ارض و بحکمت و بیان و روح و ریحان در انتشار امر موفق دارد آنه على كلشئ قدیر انتهى

ایفانیهم خدمت هر یک سلام و تکبیر معروض میدارد و از حق جل جلاله نعمت باقیه دائمه میطلبید و همچنین ذکر جناب آقا محمد رضای محمدیادی علیه بهاء الله الأبدی و خدمت ایشانرا باحبابی الهی نموده بودند و همچنین مدح اشعار ایشانرا ایفانی از حق تعالی شأنه میطلبید ایشانرا مؤید دارد بر اعمالیکه اثرش پاینده و باقیست و طبع روان را در انهار محبتش جاری نماید فى الحقیقه بیان و فصاحت و بلاغت و طبع لطیف جاری مخصوص ذکر حق جل جلاله خالق شده طوبی له و نعیماً له ایفقره هم امام عرش مولی بشرف اصغا فائز هذا ما نطق به لسان العظمة

یا محمد قبل رضا لعمر الله من فاز اليوم بقطرة من هذا البحر و بحرف من هذا الکتاب آنه فاز بكل الخیر بشهادة الله رب العالمین طوبی لنفس ما منعها الهوى عن مولی الوری و ما حجبها حجاب اهل البیان الذين اعرضوا عن الذى اتى من سماء المشیة بآیات لا تعادلها کتب القبل و البعد يشهد بذلك أم الکتاب فى هذا المقام العزیز المنیع قل انظروا الى السدرة و اثمارها لا الى ما تفوهت به السن المعتدین قل یا ملأ البیان تعالوا تعالوا لأریکم الشمس أنها مشرقة من اعلى افق العالم اتقوا الله و لا تكونوا من الظالمین قل ضعوا الأوهام و الظنون تالله قد اتى القیوم بأمر لا تقوم معه السموات و الأرض ان انتم من العارفين لعمر الله أنا نرى اهل البیان اخسر من اهل الفرقان بل اخسر من

of God rest upon them - and likewise your mention of their ardor, steadfastness and devotion, you have indeed spoken the truth. In reality, these three holy souls have arisen to render praise and service to the Cause, and sublime and wondrous Tablets have been specifically revealed and sent to them. After this matter was presented before His presence, He spoke - and His word is the truth: "O Amin! These souls are remembered before the Divine Presence and have attained the favor of God, exalted be His glory. We have made mention of them with such praise as cannot be equaled by the treasures of the world nor by all that the nations possess." We beseech God to make each of them shine bright as the morning star in the heaven of certitude. Soon will God make manifest in the earth the stations of those who have turned to Him and have arisen to serve the Cause whereby the foundations of every learned one were shaken, the hearts of every scholar were perturbed, and whereby the great terror appeared and all who are in the heavens and earth were thunderstruck, save whom God willed, the Lord of the mighty throne. We beseech God to assist them in fostering unity and concord among the people of that land, and to aid them in spreading the Cause through wisdom, utterance, spirit and fragrances. Verily, He is powerful over all things. This servant also conveys to each one greetings and glory, and beseeches from God, exalted be His glory, the eternal and everlasting blessing.

Likewise mention was made of Aqa Muhammad-Rida of Muhammadabad - upon him be the eternal glory of God - and of his service to the loved ones of God, and praise was offered for his verses. This servant beseeches God, exalted be His glory, to assist him in deeds whose traces shall endure and persist, and to cause his flowing talent to stream forth in the rivers of His love. In truth, eloquence, articulateness, rhetoric and refined talent have been created specifically for the mention of God, exalted be His glory. Blessed is he and joy be unto him. This matter too was presented before the throne of the Lord, attaining the honor of His hearing. Thus did the Tongue of Grandeur speak:

"O Muhammad-Rida! By God's life! Whosoever today has attained to a drop from this ocean and to a letter from this Book has indeed attained to all good, by the testimony of God, the Lord of the worlds. Blessed is the soul that hath not been hindered by vain desire from the Lord of all being, and that hath not been veiled by the veils of the people of the Bayan who have turned away from Him Who hath come from the heaven of divine will with verses that cannot be equaled by the books of the past and future. To this beareth witness the Mother Book in this mighty and exalted station. Say: Look ye at the

ملل القبل کلّها يشهد بذلك من اوتى بصائر من
الله العليم الحكيم

کذلک نطق القلم الاعلی من الأفق الأبهی طوبی
لمن سمع و وجد عرف بیان الرحمن فی الامکان
و ویل للغافلین البهّاء المشرق من افق سمّاء بیانی
علیک و علی اهل سفینتی الذین ما منعهم سبیل
الأوهام عن صراطی المستقیم انتهى

ذکر جناب آقا محمد علی بهرام علیه بهاء الله را
نموده بودند لله الحمد نعتیق ناعقین و شبّهات
ملحدین ایشانرا از مالک یوم الدین منع نمود
سیحان الله سیحان الله نفوسی ظاهر شده اند که
از اول عالم تا بحال مثل آن نفوس در بی انصافی
ظاهر نشده و از عدم بوجود نیامده از بحر
اعراض نموده اند و ملکوت بیان را گذاشته اند
و بظنون و اوهام مشغول گشته اند لعمر محبوبنا
و محبوبکم و مقصودنا و مقصودکم که امثال این
نفوس از صدر اسلام ناس را گمراه نموده اند و
بظنون و اوهام مبتلا کرده اند این فقرات واضح
است احتیاج بذکر تفصیل ندارد

باری ذکر جناب مذکور در ساحت امنع اقدس
بوده و هست الحمد لله فائز شدند بآنچه در کتب
الهی از قلم اعلی ثبت شده و از حق جل جلاله
سائل و آمل که ایشانرا حفظ فرماید و بطراز
ذکر باقی مزین دارد لیکن علما فی حبّ الله بین
الأنام و قائما علی خدمة الأمر فی اللیالی و الاّیام
در جمیع احوال اینفانی از برای اتّحباب توفیق و
تأیید میطلبد که حقّ جلّ جلاله در هر آن بیفزاید
و بعنایات جدیده بدیعه فائز فرماید اوست بر
هر شیء قادر و توانا الذکر و البهّاء و التّکبیر علی
جنابکم و علی من معکم و یحبّکم لوجه الله العزیز
الحمید

هو الله تعالى جلّت عظمته و جلّ عزّه قبل
از ارسال این نامه کوه آخری دو نامه دیگر
اتّحباب رسید یکی بتاریخ دوازدهم شهر صفر و
آخری غره ربیع الاولی لله الحمد کل حاکی از
استقامت و خدمت و اقبال و توجّه اتّحباب بود
و آنچه مرقوم داشتند در ساحت امنع اقدس
عرض شد قوله تبارک و تعالی انه نطق بالحقّ
جناب امین موقّند بر خدمت در جمیع نامه ها

Tree and its fruits, not at what the tongues of the transgressors have uttered. Say: O people of the Bayan! Come ye, come ye, that I may show you the Sun shining from the highest horizon of the world. Fear ye God and be not of the wrongdoers. Say: Cast aside vain imaginings and idle fancies. By God! The Self-Subsisting hath come with a Cause before which neither the heavens nor the earth can endure, were ye of them that comprehend. By God's life! We see the people of the Bayan to be more lost than the people of the Furqan, nay more lost than all the peoples of the past. To this testifieth he who hath been given insight from God, the All-Knowing, the All-Wise."

Thus hath the Supreme Pen spoken from the most sublime horizon. Blessed is he who hath heard and found the fragrance of the utterance of the All-Merciful in the realm of existence, and woe unto the heedless. The glory shining from the heaven of My utterance be upon thee and upon the people of My ark who have not been hindered by the paths of idle fancy from My straight path.

Mention was made of Jinab-i-Aqa Muhammad-'Ali-Bahram, upon him be the Glory of God. Praise be to God, neither the croaking of the croakers nor the doubts of the atheists prevented him from the Lord of the Day of Judgment. Glory be to God! Glory be to God! Souls have appeared who, in their unfairness, are without precedent from the beginning of the world until now, and have never come from non-existence into being. They have turned away from the ocean and abandoned the Kingdom of utterance, occupying themselves with vain imaginings and idle fancies. By the life of our Beloved and your Beloved, our Goal and your Goal, such souls have, since the inception of Islam, led people astray and afflicted them with vain imaginings and idle fancies. These matters are evident and need no detailed explanation.

In any case, mention of the aforementioned one has been and continues to be in the Most Holy and Most Exalted Presence. Praise be to God, he has attained to that which was inscribed by the Supreme Pen in the divine Books. We beseech and implore God, exalted be His glory, to protect him and adorn him with the imperishable ornament of His mention, that he may be a sign of the love of God amongst the people and steadfast in service to the Cause throughout the nights and days. In all conditions, this evanescent one seeks divine confirmation and assistance for that beloved one, that God, exalted be His glory, may increase it every moment and cause him to attain unto new and wondrous favors. He is, verily, powerful and mighty over all things. May remembrance, glory and exaltation be

ذکر دوستان الهی و استقامت و اشتعال و توجّه ایشانرا نموده از نوح و اروق و قم و قم و ک و همچنین ذکر اولیای اریض ط و ش و یاء و سایر جهات را نموده حق جلّ جلاله از جانب کل بایشان اجر عطا فرماید آنه جواد کریم انتہی

و اینکه در باره جناب آقا میرزا عبداللّه و جناب آقا میرزا غلامحسین (عط) علیهما بهاء الله مرقوم داشتید و همچنین مراتب استقامت و محبت و انفاق ایشانرا ذکر نمودید تمام در ساحت امنع اقدس اعلی بشرف اصغاء مالک اسماء فائز قوله تبارک و تعالی

یا عبداللّه قد حضر کتاب من الامین لدى المظلوم و کان فیہ ذکرک ذکرناک بذکر یجد منه کل ذی شمع عرف بیان الرحمن فی الامکان تعالی من ظهر و اظهر ما اراد امرأ من عنده و هو المقتدر القدير طوبی لنفس قام علی خدمة امر الله رب العالمین آنه من اهل البهّاء فی الصحیفة الحمراء و اصحاب السفینة التي نزل ذکرها من سماء مشیة العلیم الخیر ان الذین انفقوا فی سبیل الله و وفوا بميثاقهم اولئک عباد ذکرهم الله من قبل و من بعد یشهد بذلک کل صادق علیم یا غلام قبل حسین قد فاز اسمک باصغاء المظلوم و انزل لک هذا اللوح العظیم طوبی لک و لمن عمل بما امر به فی کتاب الله العزیز الحمید نسله تعالی بأن یوفقکما و یمدکما بجنود الحکمة و البیان و ینزل علیکما من سماء الفضل و العطاء بركة من عنده و هو المشفق المنعم الکریم البهّاء علیکما و علی کل عبد فاز بخدمة الله مالک هذا الیوم البدیع انتہی

رشتات بحر معانی اسمین علیهما بهاء الله را اخذ نمود فضل در ید قدرت اوست عطا میفرماید هرچه را اراده نماید و میدهد بهر که میخواهد لا یستل عمّا یفعل و هو المقتدر المختار ایضاً البهّاء و التّکبیر و الثّناء علیکم و علی کلّ مقبل ثابت راسخ قائم مستقیم

خادم فی ۱ ربيع الثانی سنة ۱۳۰۳

INBA15:033, INBA26:033, BLIB_Or15731.233x, BLIB_Or15731.250, BLIB_Or15731.266, AVK2.337.08x, AVK4.428bx, RSR.117x, QUM.074.05x

upon you and upon those who are with you and who love you for the sake of God, the Mighty, the Praiseworthy.

He is God, exalted be His majesty and His glory. Before the dispatch of this letter, two other letters from that beloved one arrived, one dated the twelfth of the month of Safar and the other the first of Rabi'u'l-Avval. Praise be to God, all attested to that beloved one's steadfastness, service, recognition and devotion. All that was written was presented in the Most Holy and Most Exalted Presence. His blessed and exalted Word: "Verily, he hath spoken the truth." Jinab-i-Amin is confirmed in service. In all letters he has made mention of the divine friends and their steadfastness, enthusiasm and devotion from N.J. and A.R. and Q.M.S. and Q.M. and K., and likewise has mentioned the friends in the land of T. and Sh. and Y. and other regions. May God, exalted be His glory, grant them all a reward through him. Verily, He is the Generous, the Bountiful. End.

Concerning what thou didst write about Jinab-i-Aqa Mirza 'Abdu'llah and Jinab-i-Aqa Mirza Ghulam-Husayn (upon them be the Glory of God), and likewise concerning their steadfastness, love and generosity which thou didst mention - all was presented in the Most Holy, Most Exalted Presence and attained the honor of being heard by the Lord of Names. His blessed and exalted Word:

"O 'Abdu'llah! The letter from the Trusted One hath come before the Wronged One, wherein was thy mention. We have mentioned thee with a mention from which every possessor of smell perceiveth the fragrance of the utterance of the All-Merciful throughout all creation. Exalted is He Who hath appeared and revealed what He desired through a command from His presence, and He is the Mighty, the Powerful. Blessed is the soul who hath arisen to serve the Cause of God, the Lord of the worlds. Verily he is among the people of Baha in the Crimson Scroll and among the companions of the Ark, the mention of which was sent down from the heaven of the Will of the All-Knowing, the All-Informed. Verily those who have spent in the path of God and fulfilled their covenant - these are servants whom God hath mentioned before and will mention hereafter. Every truthful and knowing one beareth witness to this. O Ghulam-Husayn! Thy name hath attained the honor of being heard by the Wronged One, and He hath revealed for thee this Mighty Tablet. Blessed art thou and blessed is he who acteth in accordance with what hath been commanded in the Book of God, the Mighty, the Praiseworthy. We beseech Him, exalted be He, to assist you both and to aid you with the hosts of wisdom and utterance, and to send down upon you from

the heaven of grace and bounty a blessing from His presence. He is verily the Compassionate, the Bountiful, the Generous. The Glory be upon you both and upon every servant who hath attained to the service of God, the Lord of this wondrous Day.”

Here end the sprinkling drops from the ocean of inner meanings. He hath received the two names, upon them be the Glory of God. Grace is in His mighty hand - He bestoweth whatsoever He willeth and giveth to whomsoever He desireth. He shall not be asked of His doings, and He is the Mighty, the Unconstrained. Again, the Glory and the Great Glory and the Praise be upon you and upon every one who is steadfast, firm, resolute, upright and unwavering.

The servant 1 Rabi'u'th-Thani 1303

BH06542

To: Muhammad, in Tihiran

Date: 1303-04-01 [1886-Jan-7]

1 He is established upon the throne of utterance.

1 هو المستوى على عرش البيان

2 A remembrance from Us to him who hath turned unto the One, the All-Informed, that he may drink from the ocean of his Lord's remembrance that which will draw him nigh unto Him. He, verily, is the Compassionate, the All-Bountiful.

2 ذكر من لدنا لمن اقبل الى الفرد الخبير ليشرب من بحر ذكر ربه ما يقربه اليه انه هو المشفق الكريم

3 O Muhammad! Harken unto the call of Him Who hath been wronged from the precincts of the Prison. There is none other God but Him, the All-Knowing, the All-Wise. We have indeed revealed the evidences and sent down the verses, and We are the Ancient Sender-down. We have made plain the Path and brought forth the Proof as a bounty from Us, and We are the Bountiful, the Munificent.

3 يا محمد اسمع نداء المظلوم من شطر السجن انه لا اله الا هو العليم الحكيم قد اظهرنا البيّنات و انزلنا الآيات و انا المنزل القديم قد اوضحنا السبيل و ابرزنا الدليل فضلاً من عندى و انا الفضل الكريم

4 When the Promised One came with the hosts of revelation and inspiration, all the divines of the earth turned away from Him save whom God, the Lord of this wondrous Day, did will. They rose up in opposition until they pronounced judgment against Us with manifest injustice. Blessed is the soul whom their doubts prevented not, who arose and said: “God is our Lord and the Lord of all who are in the heavens and on earth.”

4 فلما جاء الموعد بجنود الوحي و الالهام اعرض عنه علماء الأرض كلّهم الا من شاء الله مالک هذا اليوم البديع قد قاموا على الاعراض الى ان افتوا علينا بظلم مبين طوبى لنفس ما منعتهم شبهاتهم قام و قال الله ربنا و رب من فى السموات و الارضين

- 5 We counsel thee to be steadfast in this Most Great Cause, whereby the feet of the mystics have slipped. The clamor of the regions hath been raised. We beseech God to protect thee and those who have believed. He, verily, is the Almighty, the Powerful. The glory be upon thee and upon those who have attained unto this wondrous Day.

5 اَنَا نوصيك بالاستقامة على هذا الأمر الأعظم الذي به زلت أقدام العارفين قد ارتفع نعيق الأشتار نسئل الله بأن يحفظك و الذين آمنوا أنه هو المقتدر القدير البهاء عليك وعلى الذين فازوا بهذا اليوم البديع

BLIB_Or15715.200a

BH00161

To: Mulla Ali Akbar Shahmirzadi, in Tihiran

Date: 1303-04-10 [1886-Jan-16]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 All praise and gratitude beseemeth those who draw nigh unto Him, whose mention kindleth the Fire of God amongst His servants, and whose glorification illumineth the realm of the heart with the light of recognition. The fragrance of their love for God hath attracted the world of letters and fashioned them into embodied words. Exalted, exalted is He Who hath adorned His loved ones with the ornament of meaning and utterance, to such extent that the realm of speech standeth powerless to describe it. In truth, the living waters of human utterance have ever been and shall remain the fountain of life, for they revive withered forms and quicken those who lie dead in the wilderness of heedlessness and forgetfulness. Exalted, exalted is that Sovereign Who, through the breezes of His Most Exalted Pen, hath enabled all to attain unto the supreme heights - the station of the most great steadfastness. The Pen hath no power to soar beyond this station.
- 3 Glorified art Thou, O God of all created things and Educator of all beings! I beseech Thee by the fire in the hearts of them that are sincere, by the radiance of the faces of Thy near ones, by the waves of the oceans of their hearts moved by Thy name and remembrance, and by the enkindlement of the fire of their love in Thy days, to make them the ensigns of Thy guidance among Thy servants and the standards of servitude in Thy dominion, that through them may appear that which will draw Thy servants nigh unto Thy most exalted horizon and honor them with Thy recognition in the world of creation. Thou art, verily, the Almighty over what Thou willest, and Thou art, in

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد حامدين و شكر شاكرين مقربين را لايق و سزاست كه بذكرشان نار الله بين عباد مشتعل و بنائشان عالم قلب بنور معرفت منور نفحه حبشان لله عالم حروف را جذب نمود و بهياكل كلمه مركب ساخت تعالى تعالى مقتدريكه اولياي خود را بطراز معاني و بيان مزين فرمود بشأنيكه عالم لسان از ذكرش عاجز و قاصر في الحقيقة كوثر حيوان بيان انسان بوده و هست چه كه هياكل پرمرده را رونق دهد و تازه نمايد و مردگان بيداي سهو و نسيانرا زنده فرمايد تعالى تعالى سلطانيكه بنفحات قلم اعلايش هريك را بذروه عليا كه مقام استقامت كبرى است فائز فرمود قلم را بيش از اين مقام جولان نه

3 سبحانك يا اله الممكّات و مربّي الكائنات اسئلك بنار افئدة المخلصين و بأنوار وجوه عبادك المقربين و بأمواج بحور قلوبهم باسمك و ذكرك و باشتعال نار حبههم في أيامك بأن تجعلهم اعلام هدايتك بين عبادك و رايات عبوديتك في مملكتك ليظهر منهم ما يقرب عبادك الى افئتك الأعلى و يشرفهم بعرفانك في ناسوت الانشاء انك انت المقتدر على ما تشاء و انك انت العليم الحكيم اى رب صل

truth, the All-Knowing, the All-Wise. O my Lord! Send down upon them Thy blessings, throughout the everlasting dominion of Thy sovereignty, and ordain for them the good of this world and the world to come through Thy bounty and generosity. Thou art, verily, the Most Bountiful, the Most Generous, He Who commandeth, the All-Powerful, the All-Informed.

- 4 O Beloved of my heart and He Who is mentioned in my soul! Ages and centuries have truly passed wherein this servant hath not succeeded in sending that which would evidence my steadfastness in my love and devotion for you. Though it is clear and evident to the illumined heart what hath caused this delay and postponement of my letters, God the One beareth witness that not a moment hath passed except that I intended to importune that Beloved One. However, for every matter there is an appointed time and a fixed hour, beyond which this evanescent one hath no power to transgress. The command is in His grasp; He doeth what He willeth and ordaineth what He pleaseth. Yet the mention of that Beloved One hath ever been made in the Most Holy and Exalted Court. Time and again have I heard from the tongue of Grandeur mention of that honored one and reference to the land of Mim. Though this ephemeral one may at times be heedless, the Ever-Abiding Lord existeth and His favors have never ceased for a moment. When one contemplates the manifestations of mercy and compassion from the heaven of grace and bounty, one is struck with wonder. May all creation be a sacrifice unto His favor, and all beings be a sacrifice unto His compassion! In any case, this servant remained watchful and waiting until the tree of hopes brought forth goodly fruit and the pen of recognition became laden with new words of love. After perusal, reading and understanding, I proceeded to the sacred station which is beyond the mention of the Concourse on High, and it was presented before the Most Great Throne and attained the honor of being heard. This is what was uttered by the tongue of our Goal and your Goal and the Goal of all who are in the kingdoms of Command and Creation. His mighty utterance, exalted be His proof:

- 5 In My Name, the Witness, the Hearer

- 6 O thou who speakest in My Name, who hast drunk the choice wine of My love, who hast turned towards My horizon and who standest in service to My Cause! Hear My call whereby the world was set ablaze and the hearts of nations were stirred, whereby every pregnant one cast her burden and all in creation were seized by the stupor of heedlessness. Exalted is the All-Merciful Who hath rent asunder the veil with the finger of power and come from the heaven of utterance riding upon the

عليهم بدوام ملكك وملكوتك وقدر لهم خير
الآخرة والأولى بفضلك وجودك أنك انت
الفضال الكريم وأنت انت الأمر المقتدر الخبير

4 يا محبوب فؤادی و المذکور فی قلبی فی الحقیقه
قرون و اعصار گذشته که اینبعد موفق نشد بر
ارسال ما یدل علی استقامتی علی حکم و ودکم
اگرچه بر قلب منیر واضح و لائحست که سبب
تأخیر و علة تعویق عرایض چه بوده خدای واحد
شاهد و گواه که آنی نگذشت مگر آنکه اراده
بوده آنحیوب را مزاحم شوم باری هر امری را
وقتی مقتدر و حینی معین تجاوز از آن از قدرت
ایفانی خارج الامر پیده بفعل ما یشاء و بحکم ما
یرید و لکن ذکر آنحیوب لازال در ساحت امنع
اقدس بوده مکرر ذکر آنجناب و ذکر توجه بارض
میم از لسان عظمت شنیده شد اگر فانی گاهی
غافل شود حضرت باقی موجود و عنایتش در
آنی منع نشده انسان وقتیکه در ظهورات مرحمت
و شفقت آسمان فضل و عطا تفکر مینماید مبهوت
میشود کل الخلق لعنایه الفداء و لشفقتی الفدا
باری اینبعد مترصد و منتظر تا آنکه سدره آمال
ثمر نیکو آورد و قلم عرفان بکلمات جدیده حیه
بارور گشت و بعد از ملاحظه و قرائت و اطلاع
قصده مقام مقدس از ذکر ملأ اعلی نموده امام
کرسی اعظم عرض شد و بشرف اصغا فائز
گشت هذا ما نطق به لسان مقصودنا و مقصودکم
و مقصود من فی ملکوت الامر و الخلق قوله عز
بیانه و جل برهانه

5 بسمی الشاهد السميع

6 یا ایها الناطق باسمی و الشارب ریحی حی و
المقبل الی افقی و القائم علی خدمة امری اسمع
ندائی الذی به اشتعل العالم و اضطربت افئدة
الأمم و به وضع کل ذات حمل حملها و اخذ
سکر الغفلة من فی الامکان تعالی الرحمن الذی
شق الحجاب باصبع الاقدار و اتی من سماء البیان

clouds. He verily draweth thee nigh unto a station wherein no matter shall grieve thee, nor the opposition of those who have denied the Source and the Return. Take thou the chalice of joy in My Name, then drink therefrom what I have ordained, and I am the Commander, the Bountiful.

راکباً علی السحاب انه یقرّبک الی مقام لا یحزنک
امر من الأمور ولا اعراض الذین کفروا بالمبدء
والمآب خذ کأس الفرح باسمی ثم اشرب منها
امراً من عندی وانا الامر الفضل

- 7 Thou hast attained unto My bounty in My days and unto tribulation in My path, and I am the All-Knowing Rememberer. My Most Exalted Pen hath testified to what thou hast endured in My love and what thou hast heard from Mine enemies who denied My proof, rejected My signs and rose up to shed the blood of My loved ones without evidence or Book. The world hath so deluded them that they have deprived themselves of this grace that hath encompassed all regions. By My life! They shall soon behold the recompense of their deeds. This is a truth in which there is no doubt, as attested by Him with Whom is the Mother Book.

7 قد فزت بعطائی فی ایامی و بالبلاء فی سبیلی و انا
الذاکر العلام قد شهد قلبی الاعلی بما ورد علیک
فی حبّی و ما سمعته من اعدائی الذین انکروا برهانى
و جاهدوا آیاتى و قاموا علی سفک دم اولیائى
من دون بینة و لا کتاب قد غرّتهم الدنیا علی
شأن منعوا انفسهم عن هذا الفضل الذی احاط
الآفاق لعمرى سوف یرون جزاء اعمالهم هذا حق
لا ریب فیہ یشهد بذلك من عنده ام الکتاب

- 8 The servant who was present came and read what thou didst send unto the Wronged One. We have sent down for thee that which shall give thee to drink of the Kawthar of life from the hands of favor and grace. O Ali! It hath grieved Me what hath befallen My Name Ali who sacrificed his spirit and his wealth with such steadfastness as amazed the Concourse on High and caused all things to speak forth his praise and his detachment throughout the nights and days. The Wronged One hath come for the reformation of the world, yet the peoples have committed that which hath caused the dwellers of Paradise and the inhabitants of this station to lament at eventide and at dawn.

8 قد حضر العبد الحاضر و قرء ما ارسلته الیه لى
المظلوم انزلنا لک ما یستقیک کوثر الحیوان من
ایادی العنایة و الألطاف یا علی قد احزنى ما ورد
علی اسمی علی الذی فدى روحه و ماله باستقامة
تخیر منها الملاء الاعلی و نطقت الأشياء بثنائه
و انقطاعه فی اللیالی و الايام قد اتى المظلوم
لاصلاح العالم و الأمم ارتکبوا ما ناح به سکان
الفردوس و اهل هذا المقام فی العشی و الاشرار

- 9 Blessed art thou in thy migration and thy turning towards His people. We beseech God to ordain for thee the reward of what thou hast wrought in His path. He, verily, is the Mighty, the All-Bestowing. Convey My greetings unto the faces of My loved ones who have cast away what the people possess and have taken the Book of God with the hands of might and power. Remind them of what We have revealed in the Tablet and give them the glad-tidings of the favors of their Lord, the Lord of all men. The glory shining from the horizon of the heaven of My Kingdom be upon thee and upon thy family and upon those who are with thee and upon every patient believer.

9 طوبی لهجرتک و توجّهک الی اهلہ نسلّ الله ان
یکتب لک اجر ما عملته فی سبیلہ انه هو العزیز
الوهاب کبر من قلبی علی وجوه اولیائى الذین
نبذوا ما عند القوم و اخذوا کتاب الله بأیادی
القدرة و الاقتدار ذکرهم بما انزلناه فی اللوح و
بشّره بعیایات ربهم مالک الرقاب البهاء المشرق
من افق سماء ملکوتی علیک و علی اهلک و من
معک و علی کلّ موقن صبار

- 10 O Ali! The friends of God must at all times look to the exaltation of the Cause, and this cannot be achieved except through unity. Steadfast souls who are assured, content and well-pleasing must hold fast to that which promoteth unity and harmony, and must arise for God in this service. They must not look to themselves but rather to that whereby the Word of God, the Sovereign, the Self-Subsisting, may be uplifted.

10 یا علی در جمیع احوال دوستان الهی باید باعزاز
امر ناظر باشند و ایفقره حاصل نمیشود مگر
باتحاد باید نفوس مستقیمه مطمئنه راضیه
مرضیه باسبابیکه سبب اتحاد و اتفاقست تمسک
نمایند و لله بر این خدمت قیام کنند لیس لهم
ان یظنّوا الی انفسهم بل بما یرتفع به کلمة الله

Whosoever attaineth unto this station, the hand of divine favor will take him and exalt him as it pleaseth.

- 11 Counsel each of the friends regarding those manners and characteristics that cause the gems of human qualities to be revealed from the mine of man. This Wronged One hath, throughout the nights and days, imparted to the souls who were present from among the neighboring community that which conduceth to everlasting life and eternal, abiding grace. Blessed is he who hath attained unto true hearing, and woe unto those who have turned aside. All atoms bear witness that this Wronged One, in bearing hardships and standing before the faces of the world, hath had no purpose except the reformation and tranquility of the nations. The steadfast souls must gird up the loins of endeavor and with all their power hold fast unto this most great Cause and most mighty service.

- 12 Unto Him be praise and glory, unto Him be gratitude and splendor! At all times His grace is manifest and evident. From time immemorial His glance of favor hath been directed toward His loved ones, and ever shall remain so. From the beginning of this Revelation until now, no seeker hath been denied, and no pursuer barred. The Beloved Ones themselves know and bear witness to this - there is no need for mention by this evanescent one. In truth, the waves of the ocean of mercy are never still, and the outpourings of grace never cease. The breezes of bounty waft throughout all nights and days, and the fragrance from the garden of inner meanings is diffused at every moment. Nevertheless, the mischief-makers among the people of the Bayan have denied it all and are occupied with vain imaginings. Nay more, they have denied the revealed verses and manifest proofs that have encompassed the world. They are seen to be more lost than the people of the Furqan. Woe unto them and unto those who have led them astray! This servant beseecheth his Lord to aid them to return and to assist all who are on earth to turn towards Him. Verily He is the Powerful, the Self-Sufficient, the Most High.

- 13 As to what was written about making arrangements in each city so as not to cause trouble, and so forth: God, exalted be His glory, is my witness that whatsoever cometh from those beloved ones hath been and ever shall be the cause of gladness of heart, expansion of the senses, and dilation of the breast. God willing, may this bounty never cease or be cut off. How fitting in this connection is this verse: "The remembrance of friends by the Friend is blessed." I beseech God that He may bestow His grace and favor, that once again this dispersion and separation may end and be transformed into gathering

المهيمن القيوم هر نفسى باينقام فائز شد يد عنایت او را اخذ نماید و ترفعه كيف تشاء

11 هر يك از دوستانرا نصيحت نمائيد به آداب و اخلاقيکه سبب ظهور و بروز جواهر صفاتست از معدن انسانی اينظلولم در ليالی و ايام بر نفوس حاضره طائفه مجاوره القا نمود آنچه را که سبب حيوۀ ابدی و نعمت باقيه سرمدی است طوبی لمن فاز بحق الاصغاء و ويل للتارکين جميع ذرات شاهد و گواه که اينظلولم از حمل شداید و قيام امام وجوه عالم جز اصلاح و راحت امم قصدي نداشته بايد نفوس مستقيمه کمر خدمت را محکم نمايند و بتمام همت باین امر اعظم و خدمت اکبر متمسک شوند انتہی

12 له الحمد و الثناء وله الشکر و البهاء در هر حين فضلش ظاهر و مبین لازال لحاظ عنایت متوجه اوليا بوده و هست از اول ظهور تا حين هيچ مقبلي محروم نشد و هيچ طالب و قاصدي ممنوع نگشت خود آتجبوب ميدانند و شاهد و گواهند احتياج بذکر اينفاني نبوده و نيست في الحقيقه امواج بحر رحمت در آني ساکن نه و ظهورات عنایت منقطع نه نسيمات فضل در ليالی و ايام در مرور و عرف اوراد حديقه معانی در کل حين متضوع مع ذلک مفسدين اهل بيان جميع را انکار نموده اند و باوهام مشغولند بلکه آيات منزله و بينات ظاهره را که عالم را احاطه نموده انکار کرده اند اخسر از ملا فرقان مشاهده ميشوند تباً لهم و لمن اغويهم يسئل الخادم ربّه بأن يؤيدهم على الرجوع و يؤيد من على الأرض على الاقبال انه هو المقتدر الغني المتعال

13 اينکه مرقوم داشتند در هر شهر با خود قرار ميدهم که زحمت ندهم الى آخر حق جلّ جلاله شاهد و گواهست که آنچه از آتجبوب ميرسد سبب فرح قلب و انبساط حواس و انشراح صدر بوده و هست انشاءالله لازال اين نعمت را زوال اخذ نکند و انقطاع نپذيرد نيكوست اينفرد در اين مقام ياد ياران يار را ميمون بود از حق ميطلب عنایت فرمايد و کرم نمايد بار ديگر اين تشنت و

together, that we may abide beneath the canopies of grandeur and occupy ourselves in these days with the mention of the Beloved of the worlds. Every desire and purpose that seemeth great in the eyes of men is easy for God, exalted be His glory. He doeth as He willeth and ordaineth as He pleaseth. He is the Mighty, the Praiseworthy.

- 14 Concerning what was written about turning towards the lands of S, Sh and M, after it was submitted to the Most Holy and Most Exalted Presence, these sublime words were revealed from the highest horizon. His blessed and exalted Word:

- 15 O Ali! Upon thee be My glory and My loving-kindness! God hath raised thee up and made thee manifest to arise for the service of His Cause. Among the greatest services in the sight of God hath been and is the harmonizing of hearts and the promotion of fellowship among souls. Hold fast at all times to this mighty command and most great service. God's favor hath been and is with thee. Thy call hath been and is being heard. Nothing escapeth the knowledge of thy Lord. He witnesseth and seeth, and He is the All-Hearing, the All-Seeing. We have heard thy communion with God, thy Lord and the Lord of all worlds, and We have perceived the fragrance of thy steadfastness in this Straight Path. Blessed is he who heareth thy word in this Great Cause. Blessed are they whom riches have not kept back from the Lord of all beings, and who have acted according to what they were commanded in His perspicuous Book. We beseech Him, exalted be He, to unite the hearts of His servants and make them as one soul. Verily, He is powerful over all things.

- 16 The turning of those beloved ones toward various regions is acceptable in the sight of God. May you be confirmed in all affairs, God willing. I implore God that through your being, He may cause souls to arise who shall be aided and enabled to promote the exaltation of His blessed Word, and who shall, through wisdom and utterance, draw the people of creation to the most exalted horizon.

- 17 As regards what was written concerning Aqa 'Abdu'l-128, upon him be the Glory of God, after it was presented before the Most Holy and Exalted Presence, He said: "Excellent is that which the Most High hath spoken in reply," inasmuch as it is not permissible to dispose of the Huququ'llah without permission, and whatsoever the aforementioned soul remitteth of the Huquq to be given to the poor is acceptable before His Face and adorned with the ornament of permission. O 'Ali! The payment of the Huquq returneth to benefit the working souls. If this matter were to be unveiled and its fruits made manifest, all would

تفریق منتهی شود و با اجتماع تبدیل گردد تا در ظلّ قباب عظمت و ایام بذکر محبوب عالمیان مشغول باشیم هر طلبی و قصدی که نزد خلق بزرگست نزد حقّ جلّ جلاله سهل یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید

- 14 و اینکه در باره توجّه بارض س و ش و میم مرقوم داشتند بعد از عرض در ساحت امنع اقدس اینکلمه علیا از افق اعلی ظاهر قوله تبارک و تعالی

- 15 یا علی علیک بهائی و عنایتی قد بعثک الله و اظهرک للقیام علی خدمة امره از اعظم خدمتها لدی الله تألیف قلوب و تحبیب نفوس بوده و هست در جمیع احیان باین امر اعظم و خدمت اکبر تمسک نما عنایت حقّ با تو بوده و هست ندایت اصغا شده و میشود لا یعزب عن علم ربک من شیء یشهد و یری و هو السميع البصیر قد سمعنا ما ناجیت به الله ربک و رب العالمین و وجدنا عرف استقامتک علی هذا الصراط المستقیم طوبی لمن یسمع قولک فی هذا الأمر العظیم طوبی للذین ما منعهم الغناء عن مولی الوری و عملوا بما امروا به فی کتابه المبین نستله تعالی بأن یؤلف بین قلوب عبادہ و یجعلهم کنفس واحده انه علی کثی علی قدر انتهی

- 16 توجّه آنحیوب بجهات لدی الله مقبول انشاء الله در جمیع امور مؤید باشید و از حقّ سائل و آمل بوجود آنحیوب نفوسی موفق و موجود فرماید تا بر اعلاء کلمه مبارکه قیام نمایند و به حکمت و بیان اهل امکان را بافق اعلی کشانند

- 17 و اینکه در باره جناب آقا عبد ۱۲۸ علیه بهاء الله مرقوم داشتند بعد از عرض در ساحت امنع اقدس فرمودند نعم ما نطق به العلی فی الجواب چه که حقوق الهی را من غیر اذن تصرف در آن جایز نه و آنچه را نفس مذکور از بابت حقوق میسراند که بفقر برسد لدی الوجه مقبول و بطراز اذن مزین یا علی اداء حقوق نفعش بنفوس عامله راجع اگر اینفقره کشف شود و ثمراتش ظاهر گردد جمیع از ما عندهم حقوق الهی را خارج

render the Huququ'llah from what they possess and deliver it. Beseech God to grant success unto His servants. God willing, may all be enabled to pay the Huquq. Convey greetings to his honor 'Abdu'l-Husayn. We beseech God to send down upon him from the heaven of His bounty a blessing from His presence. He is the All-Bountiful, the All-Generous.

نمائید و برسانید از حقّ از برای عباد توفیق طلب
نما انشاء الله کلّ موفق شوند بر اداء حقوق جناب
عبد قبل حسین را تکبیر برسانید نسل الله ان یزّل
علیه من سماء فضله برکة من عنده و هو الفضل
الکریم انتهى

- 18 This mention which hath been revealed by the Most Exalted Pen concerning the aforementioned soul is better and more exalted than the treasures of the world and whatsoever is concealed therein. Happy is he! We beseech God, exalted be His glory, to kindle the fire of love that all may be set ablaze and become as wings one unto another, soaring together in the atmosphere of unity. They must be regardful of wisdom, and likewise of that love which causeth hearts and souls to be enkindled. Gatherings that do not exceed proper bounds have been and are necessary. Verily, He Who hath commanded us to observe wisdom hath taught us that which increaseth our love, our turning and our devotion unto Him. May God, exalted be His glory, aid His servants in all conditions with that which He loveth and is pleased with, and grant them success that they may not be deprived of the outpourings of His days.

18 این ذکر که از قلم اعلی در باره نفس مذکور
نازل از کنوز عالم و ما ستر فيه افضل و اعلی
است هینئاً له از حقّ جلّ جلاله سائل و آمل
که نار حبّ را مشتعل فرماید تا کلّ مشتعل
شوند و از برای یکدیگر مانند جناح باشند پیرهای
یکدیگر پرواز نمایند و در هواء اتحاد سیر کنند
باید بحکمت ناظر باشند و همچنین بالفتیحه سبب
اشتعال قلوب و نفوس است اجماعیکه از حدّ
تجاوز نماید لازم بوده و هست انّ الذی امرنا
بالحکمة علّمنا ما یزاد به حبّاً و توجّهنا و اقبالنا
حقّ جلّ جلاله در کلّ احوال عباد خود را
تأیید فرماید بما یحبّ و یرضی و توفیق عطا نماید
تا از فیوضات ایامش محروم نمانند

- 19 As to their mention of Haji 'Abdu'l-Karim, upon him be the Glory of God, it was presented in the most mighty, most exalted and most glorious station before the face of the Lord of Names, and this most exalted Word was revealed from the Dayspring of Will, exalted and blessed be His utterance:

19 اینکه ذکر جناب حاجی عبدالکریم علیه بهاء الله را
نمودند در مقام اعزّ ارفع اعلی امام وجه مالک
اسماء عرض شد و اینکلهء علیا از مطلع اراده
نازل قوله تبارک و تعالی

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

20 بسمی المظلوم الغریب

- 21 O 'Abdu'l-Karim! The horizon of the world is illumined and bright with the light of the manifestation of the Most Great Name. The path of attainment is clear, the proof is evident, the verses are revealed and the signs are manifest, yet the people are occupied with vain imaginings and idle fancies, save whom God willeth, thy Lord, the Lord of all worlds. In every age and cycle when the Morn of Revelation dawned and the blessed Tree sprouted forth by the command of the Lord of creation, the divines of the earth, its doctors and other servants assailed the Tree with sharpened swords. All divine Books bear witness to this fact. In the Book of Certitude there hath flowed from the Pen of the All-Merciful that which is the water of life for the people of the world. Blessed is the soul that riseth up purely for the sake of God to aid His Cause and striveth for the reformation of the world and its peoples. We beseech God to aid His loved ones that they may, through the divine waters of counsel, purify the hearts of the world's peoples from rancor and hatred. God willing, may you ever drink from the chalice

21 یا عبدالکریم افق عالم بنیر ظهور اسم اعظم منور و
روشن سبیل وصول واضح و دلیل ظاهر و آیات
نازل و بینات مشهود ولکن قوم به اوهام و ظنون
مشغول الا من شاء الله ربّ العالمین در
هر عصر و قرن که صبح ظهور دمید و سدره
مبارکه یامر مالک بریه روئید علای ارض و
فقههای آن و سایر عباد با اسیاف شاحذه قصد
سدره نمودند جمیع کتب الهی بر این فقره شاهد و
گواه در کتاب ایقان از قلم رحمن جاری شده
آنچه که سلسبیل حیوانست از برای اهل امکان
طوبی از برای نفسیکه خالصاً لوجه الله بر نصرت
امر قیام نماید و باصلاح عالم و امم پردازد از حقّ
میطلبیم اولیاء خود را تأیید فرماید تا بکوثر نصیح
الهی افتده احزاب عالم را از ضغینه و بغضا مطهر
سازند انشاء الله لازال از کأس عرفان بیاشامید و
از بحر بیان که امام وجوه عباد ظاهر و باهر است

of divine knowledge and take your portion from the ocean of utterance which is manifest and resplendent before the faces of men, and arise to serve the Cause of God with such steadfastness that the doubts and intimations of all who dwell on earth shall not hinder you. Verily, He is powerful over all things and worthy to answer prayers. The glory shining from the horizon of the heaven of thy Lord's loving-kindness be upon thee and upon those who have taken the cup of steadfastness with the hands of power and might, and have drunk therefrom despite those who have disbelieved in God, the Lord of all worlds.

- 22 This lowly servant supplicateth and hopeth of the one true God—exalted be His majesty—that He may confirm them, and render them successful in the service of His Cause. And as to the mention thou didst make of Mirza Sadiq and Mirza 'Abdu'l-Husayn—upon them be the glory of God—after it was presented in the Most Holy and Inaccessible Court, these shining and particular verses were revealed in their behalf. His Word—blessed and exalted be He:

- 23 In My Name, the Compassionate, the All-Bountiful.

- 24 O Sadiq! Your name was mentioned before the Wronged One in His Most Great Prison. We make mention of you with that which guideth every seeker unto the Path, every thirsty one unto the Euphrates, every pursuer unto the Pursued, and every truthful one unto the Supreme Horizon—the station wherein the Lord of Names proclaimeth: “Blessed is he that heareth and hath a heart that turneth, and woe unto the heedless.” Whatsoever hath flowed from My Most Exalted Pen is verily the Water of Life unto all who dwell within the realm of creation. To this beareth witness He Who speaketh before the faces of the world: “The Kingdom is God's, the Lord of all worlds.” When thou art blessed with My verses and perceivest the fragrance of My utterance, say:

- 25 “My God, my God! Withhold not from me the outpourings of Thy Most Bountiful Name in Thy days. O Lord! I am he who hath fled from his self unto Thy Self, and who seeketh from the wonders of Thy bounty that which shall make me steadfast in Thy Cause and firm in Thy service amongst Thy servants. O Lord! Make for me a lamp from the light of Thy knowledge that it may guide me unto Thee in every world of Thy worlds. Verily, Thou art the Powerful over what Thou wilt. There is none other God but Thee, the Almighty, the All-Powerful.”

- 26 And We make mention of Abdul-Husayn and give him glad tidings of My turning towards him from this far-distant Shore. We counsel him with that which exalteth the station of man in the contingent world, and with that wherewith We have counselled

قسمت كلّی بردارید و بر خدمت امر الله قیام نمائید قیامیکه شبهات و اشارات من علی الارض منع نمایند انه علی کلّشیء قدير و بالاجابة جدير البهاء المشرق من افق سماء عنایة ربک علیک و علی الذین اخذوا کأس الاستقامة بأیادی القدرة و الاقتدار و شربوا منها رغماً للذین کفروا بالله رب العالمین انتهى

22 خادم فانی از حقّ تعالی شأنه سائل و آمل که ایشانرا تأیید فرماید و بر خدمت امر موفق دارد و همچنین ذکر جناب میرزا صادق و میرزا عبدالحسین علیهما بهاء الله را نموده بودند بعد از عرض در ساحت امّنع اقدس این آیات باهرات مخصوص ایشان نازل قوله تبارک و تعالی

23 بسمی المشفق الکریم

24 یا صادق قد ذکر اسمک لدی المظلوم فی سجنه الأعظم ذکرناک بما یهدی کلّ طالب الی الصراط و کلّ عطشان الی الفرات و کلّ قاصد الی المقصود و کلّ صادق الی الأفق الأعلى المقام الذی فیہ ینادی مالک الأسماء طوبی لسمیع سمع و لقلب اقبل و ویل للغافلین کلّ ما جرى من قلبی الأعلى انه کوثر الحیوان لأهل الامکان یشهد بذلک من ینطق امام وجوه العالم الملك لله رب العالمین انک اذا فزت بآیاتی و وجدت عرف بیانی

25 قل الهی الهی لا تمنعنی عن فیوضات اسمک الفیاض فی آیامک ای ربّ انا الذی فررت من نفسی الی نفسک و اردت من بدائع جودک ما تجعلنی مستقیماً علی امرک و قائماً علی خدمتک بین عبادک ای ربّ فاجعل لی سراجاً من نور معرفتک لیهدی الیک فی کلّ عالم من عوالمک انک انت المقتدر علی ما تشاء لا اله الا انت القویّ القدير

26 و نذكر عبدالحسین و نبشّره باقبالی الیه من هذا الشّطر البعيد و نوصیه بما یرتفع به شأن الانسان فی الامکان و بما وصّینا الكلّ به فی کتّابی المبين

all in My Perspicuous Book. Strife and conflict have been forbidden, as hath been all that causeth grief to hearts and souls. Say: O peoples of the earth! Ye were created for harmony and unity. Fear the All-Merciful, and follow not the desires of those who have disbelieved in God, the Almighty, the Most Great. Verily, My Most Exalted Pen speaketh at morn and at eventide, and calleth all unto God, the Lord of Names. Among the people are those who have heard and turned unto Him, those who have turned away, and those who have pronounced judgment against the Wronged One without any clear proof from God, the All-Knowing, the All-Wise. Be thou steadfast in the love of thy Lord, firm in His Cause, and vocal in His beauteous praise. Let nothing debar thee from this Straight Path. The glory shining forth from the horizon of My Most Exalted Pen be upon the people of Baha who have inhaled the fragrance of the Divine Raiment and have recognized that which the Tongue of Grandeur hath spoken before the creation of all things. The Kingdom is God's, the One, the All-Informed.

27 This endeth the passage. I beseech God-exalted be His glory—that He deprive them not of the fragrances of His days, that He make them steadfast in His Cause, and that He aid them with such confirmations that the veils and barriers of the people of the world shall neither hinder nor prevent them. Verily our Lord, the All-Merciful, is the One Who is powerful over whatsoever He willeth, and He is the Hearing, the Answering.

28 And this is what was revealed for Karbila'i Husayn, upon him be the glory of God. His utterance, exalted be His word and manifest His proof:

29 In the name of God, the One

30 O Husayn! Praise thou the Best Beloved of the world Who confirmed thee in turning towards Him in days when most of the people of the world are seen to be heedless and turned away. Know thou the station of this most great bounty and supreme gift. The world and whatsoever is therein cannot be compared to one blessed word that shineth forth from the horizon of the heaven of God's Will. We beseech God to grant success in preserving that which He hath bestowed. This grace hath no equal. Verily thy Lord is the All-Bountiful, the Forgiving, the Generous. Strive that there may appear from thee that which beseemeth these days. Verily He counseleth His servants and He is the Counselor, the All-Knowing. Praise be to God, the Lord of the worlds.

31 To Him be praise and glory. Each one hath attained to that which hath been the desire of those who are nigh and sincere. This servant conveyeth greetings, peace and praise to them

قد حرم القتال و الجدل و ما تتکدر به الأفئدة
و القلوب قل يا ملأ الأرض قد خلقتم للاتفاق
و الاتحاد اتقوا الرحمن و لا تتبعوا أهواء الذين
كفروا بالله العزيز العظيم ان قلبی الأعلى ينطق
فی الصبح و المساء و يدع الكل الى الله مالک
الاسماء من الناس من سمع و اقبل و منهم من
اعرض و منهم من افق على المظلوم من دون
بیته من الله العليم الحکیم کن مستقیماً على حب
ربک و ثابتاً على خدمة امره و ناطقاً بثنائه الجمیل
ایاک ان تمنعک شیء عن هذا الصراط المستقیم
البهاء المشرق من افق قلبی الأعلى على اهل البهائ
الذين وجدوا عرف القميص و اعترفوا بما نطق به
لسان العظمة قبل خلق الأشياء الملك لله الفرد
الخبیر

27 انتهى از حقّ جلّ جلاله میطلبم که ایشانرا از
نفحات ایام خود محروم نفرماید و بر امرش
مستقیم دارد و مؤید نماید بتأییدیکه سبحات و
حجبات اهل عالم مانع و حایل نشود انّ ربنا
الرحمن هو المقتدر على ما يشاء و هو السامع
المجیب

28 و هذا ما نزل لجناب كربلائى حسين عليه بهاء
الله قوله عزّ بيانه و جلّ برهانه

29 بنام خداوند یگانه

30 یا حسین حمد کن محبوب عالم را که ترا تأیید
فرمود بر اقبال در ایامیکه اکثر اهل عالم غافل و
معرض مشاهده میشوند مقام این نعمت کبری و
عطیه عظمی را بدان عالم و آنچه در اوست بیک
کلمه مبارکه که از افق سماء اراده الهی اشراق
مینماید معادله نمیکند از حق میطلبیم توفیق عطا
فرماید بر حفظ آنچه عنایت فرموده این فضل را
ثانی نه انّ ربک هو الفضل الغفور الکریم جهد
نما شاید ظاهر شود از تو آنچه سزاوار این ایام
است انّه ينصح عباده و هو الناصح العليم و الحمد
لله رب العالمین

31 انتهى له الحمد و المنة هر یک فائز شدند بآنچه
که امل مقربین و مخلصین بوده و اینعبد خدمت

and to all other friends, and for each one I seek that which is like unto a shining light and like unto a penetrating and subtle spirit. Glory be to God! Despite this burning Fire and this shining Light and this clear Path, all are seen to be heedless and withered, nay rather dead, save those souls who have been illumined by the light of the Most Great Luminary and who, detached from all else, hold fast unto the Most Great Name. These are honored servants whom God hath described in His perspicuous Book: "Men whom neither merchandise nor traffic beguile from the remembrance of God" and who "speak not till He hath spoken, and who do His bidding."

ایشان و سایر دوستان تکبیر و سلام و ثنا عرض مینماید و از برای هر یک میطلبم آنچه را که بمثابه نور روشن و مانند روح نافذ و لطیف سبحان الله با این نار مشتعله و نور مشرق و سبیل واضح کل غافل و پژمرده بل مرده مشاهده میشوند مگر نفوسیکه از نور نیر اعظم روشن شده اند و منقطعاً عن العالم باسم اعظم متمسکند اولئک عباد مکرمون الذین وصفهم الله فی کتابه المبین لا تلهمهم التجارة و لا بیع عن ذکر الله و لا یسبقونه بالقول و هم بأمره یعملون

32 And concerning what was written that some are seeking and acknowledge the verses but for the assurance of their hearts they say "we will write something, place it in a box and seek its answer from the Most Holy Court accordingly" - after this was submitted before the Throne, these words were revealed from the Dawning-Place of Divine Revelation, exalted be His glory:

32 و اینکه مرقوم داشتند که بعضی طالبند و آثار را تصدیق مینمایند و لکن بجهت اطمینان قلب میگویند ما چیزی نوشته در جعبه میگذاریم و جواب از ساحت اقدس طبق او میطلبیم بعد از عرض امام کرمی اینکله از مشرق وحی الهی ظاهر قوله تبارک و تعالی

33 O 'Ali! The Most Exalted Pen hath revealed aforetime and thereafter that which leaveth no room for anyone to hesitate, turn away or object. Future events were clearly foretold beforehand by the Most Exalted Pen. The evidences are manifest and the Cause is brilliant, yet the people are in evident doubt. Kindness and courtesy must be shown to the souls mentioned. Say: Reflect on that which hath appeared and be fair in your judgment. By what proof have you accepted the Qur'an? Now you witness that which is a hundred thousand times greater than that. In truth, this is not the day for questions and answers. Previously this blessed verse was revealed from the Most Exalted Pen: "This is not the day for questions. It behooveth everyone, when hearing the Call from the Supreme Horizon, to say: 'Here am I, here am I, O God of Names! Here am I, here am I, O Desire of the worlds!'"

33 یا علی قلم اعلی از قبل و بعد نازل نمود آنچه را که از برای نفسی مجال توقف و اعراض و اعتراض نماند اخبار بعد بتصریح تمام از قبل از قلم اعلی نازل بینات ظاهر امر باهر و لکن الناس فی وهم مبین با نفوس مذکوره رفق و مدارا لازم بگو در آنچه ظاهر شده تفکر نمائید و انصاف دهید بجهت دلیل فرقان را تصدیق نموده اید حال صد هزار بار فوق آنرا مشاهده نمائید فی الحقیقه امروز روز سؤال و جواب نیست از قبل این آیه مبارکه از قلم اعلی نازل لیس الیوم یوم السؤال ینبغی لکنفس اذا سمع النداء من الأفق الأعلى یقول لیبیک لیبیک یا اله الأسماء لیبیک لیبیک یا مقصود العالمین انتهى

34 In truth one is bewildered. The lights of the Sun of Revelation have encompassed the world. The proof, evidence and testimony are more evident than the sun in midheaven. Yet they say that which the heedless souls have not said before or since. In these days some people from Manshad sought that which the assemblage of Ummu'l-Qura had sought. Nay, this lesser request was specifically answered by that which was befitting from the heaven of divine Will. It is very good for such souls to read it. Those who cling to such matters have never succeeded in attaining to faith, to this beareth witness our Lord and your Lord and the Lord of earth and heaven.

34 فی الحقیقه انسان متحیر انوار آفتاب ظهور عالم را احاطه نموده حجت و دلیل و برهان اظهر من الشمس فی وسط السماء مع ذلک میگویند آنچه را که انفس غافله از قبل و بعد نگفته اند این ایام معدودی از اهل منشاد طلب نمودند آنچه را که مجمع ام القری طلب نمودند بل این طلب احقر مخصوص از سماء مشیت الهی نازل شد آنچه که سزاوار بود بسیار خوبست از برای امثال آن نفوس قرائت شود نفوسیکه بانخطالب متمسکند

از قبل و بعد موثق نشدند بایمان یشهد بذلك ربنا
و ربکم و رب من فی الأرض و السماء

35 And concerning what was written about his eminence from the people of Mim, upon him be the Most Glorious Glory, it was submitted before His presence. This is what was revealed in reply from God, the Lord of Lords, blessed and exalted be He:

35 و اینکه در باره حضرت بزرگ من اهل میم
علیه من کل بهاء ابهاه مرقم داشتند امام وجه
عرض شد هذا ما نزل فی الجواب من لدی الله
رب الارباب قوله تبارک و تعالی

36 He is the All-Remembering, the All-Knowing!

36 هو الذّاکر العلیم

37 O Ali! We have remembered thy father with verses that neither the spirits of the world nor sacred books and tablets can equal. Every Book hath submitted when the Mother Book did speak. He Who hath spoken in every state beareth witness that there is none other God but Me, the Mighty, the Bestower. There hath befallen them in the path of God that which hath caused the Maids of Heaven to beat their faces and the eyes of them that are nigh to weep in the most exalted station. O Ali! Behold and then remember what befell My Name, the Most Exalted. By God! He sacrificed his spirit with such detachment as to astonish the Concourse on High and those who circle round the Throne at morn and eventide. We have remembered him and revealed for him that from which those nigh unto God inhale the fragrance of eternity, and the sincere ones that which none hath known save God, the Lord of all men. The glory shining from the horizon of the heaven of My Kingdom rest upon him and upon those who were imprisoned through tyranny, for whom the Manifestations of the Cause have lamented in the highest paradise.

37 یا علی انا ذکرنا البزرک بآیات لا تعادلها ارواح
العالم و لا الزبر و الألواح قد خضع کل کتاب
اذ نطق امّ الکتاب یشهد بذلك من نطق فیکل
شأن انه لا اله الا انا العزیز الوهاب قد ورد علیهم
فی سبیل الله ما لطمت الحور علی وجهها و بکت
عیون المقرّبین فی اعلی المقام یا علی انظر ثم اذکر
ما ورد علی اسمی العلی لعمر الله انه اتفق روحه
بانقطاع تحیر به الملاء اعلی ثم الذین طافوا العرش
فی الغدو و الاصال انا ذکرناه و انزلنا له ما یجید منه
المقربون عرف البقاء و المخلصون ما لا اطلع به
احد الا الله مالک الرقاب البهاء المشرق من افق
سماء ملکوتی علیه و علی الذین وردوا فی السجین
بظلم ناح لهم مظاهر الأمر فی اعلی الجنان

38 This Wronged One hath remembered all with a remembrance that shall endure throughout the kingdoms of earth and heaven. O Buzurg! Thy mention hath been and is before the face of this Wronged One in the Most Great Prison. Thou hast ever been and art beneath the glance of grace. By the Sun of the heaven of proof! All things have shared in thy tribulation. The atoms of creation, by the testimony of the Supreme Pen, have borne witness. Convey My greetings to the family of the martyr, his relatives and friends. Say: A station hath been conferred upon you which, were it to be revealed, would cause the people of the world to swoon away and all tongues to exclaim "Blessed be God, the Ordainer of this station!" Some time ago, a Most Holy, Most Exalted Tablet was specifically revealed and sent to each one. God willing, may all drink from the oceans of divine utterances and, with utmost joy and fragrance, occupy themselves with the remembrance of the Goal of all the worlds. The glory be upon you, upon your first and your last, your outward and your inward.

38 اینمظلوم کل را ذکر نموده بذکریکه بدوام ملک و
ملکوت باقی و پاینده است یا بزرگ ذکرت در
سین اعظم امام وجه مظلوم بوده و هست لازال
تحت لحاظ فضل بوده و هستی قسم بافتاب افق
سماء برهان جمیع اشیاء با شما در مصیبت شریک
بوده ذرات کائنات بشهادت قلم اعلی شهادت
داده اند ضلع شهید و منتسبین و دوستان او را از
قبل مظلوم تکبیر برسان بگو مقامی بشما عنایت
شده که اگر کشف شود اهل عالم منصعق شوند
و جمیع السن بکلمه تبارک الله مقدر هذا المقام
ناطق گردند چندی قبل مخصوص هر یک لوح
امنع اقدس نازل و ارسال شد انشاء الله کل از
بحور کلمات الهی بیاشامند و بکمال روح و ریحان
بذکر مقصود عالمیان مشغول گردند البهاء علیکم و
علی اولکم و آخرکم و ظاهرکم و باطنکم انتی

- 39 This evanescent servant also conveyeth greetings and salutations to each one and beseecheth God to aid all to remain patient and calm. Previously, numerous tablets were revealed from the heaven of grace and sent forth, and this time too, whatsoever was graciously bestowed shall be sent according to the command of that Beloved One. Their mention is and shall remain indelibly inscribed in hearts.
- 40 Concerning what was written about the departed and elevated Aqa Siyyid 'Abdu'l-Hadi, upon him be the Most Glorious Glory of God, some time ago there was revealed from the Supreme Pen specifically for him that which adorned the world with a new ornament. His is the grace and the bounty, His the generosity and the praise. There is none other God but He, the Most Exalted, the Most Glorious.
- 41 Likewise, mention was made of the honored beloved, Jinab-i-Fadl, upon him be the glory of God and His favors. In these days he is frequently remembered. We beseech God, exalted be He, to protect him, deliver him, and send down upon him that which befits His generosity and bounty. The friends in that land should be mindful of his condition, but God is his Protector and He is the Protector of those who do good. To the friends of that land, one and all, I convey greetings and praise, and I beseech from the True One that through your influence He may set them all ablaze with such a fire as shall ignite the whole world. Likewise, I send greetings and glory to your household and relatives, and for each one I seek divine confirmation and assistance. This letter concludes with mention of the Branches of the Blessed Tree - may my spirit, my being, and my essence be sacrificed for the dust of their footsteps - that its ending may be spirit itself, nay the spirit of spirits and the essence of essences. During the days of your imprisonment they were grieved and expressed sorrow. Praise be to God that after release from prison, all, together with the dwellers of the pavilion of purity and grandeur, were joyful. All expressed countless tokens of loving-kindness. Blessed be you and those with you. And they conveyed their glorification.
- 42 Peace, praise and glory be upon you and upon those with you, and upon those whom the affairs of creation have not prevented from the straight path of God. And praise be to God, the Exalted, the Great.
- 39 این عبد فانیهم خدمت هر یک سلام و تکبیر
میرساند و از حق میطلبد کل را مؤید فرماید بر
صبر و سکون چندی قبل الواح متعدده از سماء
عنایت نازل و ارسال گشت و این کره هم آنچه
عنایت شد حسب الامر آنجوب ارسال فرماید
ذکر ایشان در قلوبست محو نشده و نخواهد شد
- 40 اینکه در باره مرفوع مرحوم جناب آقا سید
عبدالمادی علیه بهاء الله الاهی مرقوم داشتند
چندی قبل مخصوص ایشان از قلم اعلی نازل شد
آنچه که عالم را بطراز جدید مزین نمود له الفضل
و العطاء وله الجود و الثناء لا اله الا هو العلی
الاهی
- 41 و همچنین ذکر محبوب معظم جناب فضل علیه
بهاء الله و عنایت را نموده بودند این ایام مکرر
ذکر ایشان مذکور نسل الله تعالی ان یحفظه و
یخلصه و یزل علیه ما ینبغی لجوده و عطائه اولیاء
آن ارض باید ناظر بحال ایشان باشند و لکن الله
ولی و هو ولی المحسنین خدمت اولیای آن ارض
طراً سلام و ثنا عرض مینمایم و از حق میطلبم
از انفس آنحضرت کل را مشعل نماید اشتعالکه
سبب اشتعال عالم گردد و همچنین اهل و منتسبین
آنحضرت را سلام و تکبیر میرسانم و از برای
هر یک تأیید و توفیق میطلبم خاتمه بذکر اغصان
سدره مبارکه روحی و ذاتی و کینونتی لتراب
قدومهم الفداء منتهی میشود لیکن ختامه روح
بل روح الأرواح و جوهر الجواهر باری در ایام
حبس آنحضرت متأسف بودند و اظهار حزن
میفرمودند الحمد لله بعد از خروج از سجن کل
مع اهل سرادق عصمت و عظمت مسرور جمیع
اظهار عنایت لاتخصی فرمودند هنیئاً لحضرتکم و
من معکم و تکبیر رساندند
- 42 السلام و الثناء و البهاء علی حضرتکم و علی من
معکم و علی الدین ما منعتهم شئون الخلق عن
صراط الله المستقیم و الحمد لله العلی العظیم

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BH06408

To: Muhammad Mustafa Baghdadi et al., in Beirut

Date: 1303-04-15 [1886-Jan-21]

- 1 Praise be to God Who has made clear to us His straight path, illumined us with the light of divine unity....
 2 Reflect upon this Wronged One and what hath befallen Him. By the Sun of the heaven of the Bayan of the All-Merciful! We summoned all to the truth and called them to the straight path. We counseled them to perform goodly deeds and to manifest praiseworthy characteristics, that perchance the fire of divine love might be ignited in hearts with a wondrous flame and all might be illumined with the light of recognition. We interpreted the Word of God—the Furqan—which distinguisheth between truth and falsehood, and made the people aware of its meanings. This matter became the cause of hatred and animosity, and they perpetrated what ye have seen and heard. This hatred became a thick veil between the Wronged One and His loved ones....
- 1 الحمد لله الذي اوضح لنا صراطه المستقيم و نورنا بنور التوحيد ...
 2 در اينمظلوم و ما ورد عليه تفكر نما قسم بافتاب افق سماء بيان رحمن كل را بحق دعوت نموديم و بصراط مستقيم خوانديم باعمال طيبه و اخلاق مرضيه وصيت كرديم كه شايد نار محبت الهى در قلوب باشتعال بديع ظاهر شود و كل نور معرفت منور گردند كلام الهى يعنى فرقان كه فارق بين حق و باطل بود او را تفسير نموديم و بمعانى آن خلق را آگاه فرموديم اينفقره سبب ضعيفه و بغضا شد وارد آوردند آنچه را كه ديده ايد و شنيده ايد و اين بغضا حجابى شد غليظ مابين مظلوم و اولياء او ...

YMM.338x

BH00170

To: Nurullah son of Javan Rawhani et al., in Baghistan

Date: 1303-05? [1886-Feb]

- 1 In the Name of Our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
 2 Praise and thanksgiving beseeem the people of creation and the Kingdom of Names, the chosen ones of the Creator of heaven, who were not prevented by the doubts of the divines nor the might of princes from attaining the Most Exalted Horizon. They gave of their wealth, they sacrificed their lives, and no earthly thing - neither glory, riches, possessions, circumstances, honor nor fame - became a veil or barrier to them. By the name of the Powerful One they rent asunder the veils, and by the name of the Omnipotent they cleft the clouds. Through the name of the Lord of Creation they crossed the river of names and attained unto the ocean of inner meanings. The cawing of
- 1 بسم ربنا الأقدس الأعظم العلى الأبهى
 2 حمد و ثنا اهل انشا و ملكوت اسماء اولياء فاطر سماء را لائق و سزااست كه شبهات علما و سطوت امرا ايشانرا از افق اعلى منع ننمود مال انفاق نمودند جان انفاق كردند هيچ شئي از اشياء از عزت و ثروت و مال و احوال و ننگ و نام حجاب نشد و حایل نگشت باسم قدیر حجاب را دريدند و باسم قادر سخا را شق نمودند باسم مالک انشا از نهر اسماء گذشتند و بجر معانى فائز گشتند نعاق اهل بيان ايشانرا منع ننمود و وضوء عباد ايشان را محبوب نساخت ايستادند بر نصرت امر

the people of the Bayan did not hold them back, nor did the clamor of the people veil them. They arose to champion the Cause with such firmness that neither the devastating winds of the ungodly nor the tempests of the infidels could shake them. These are they who are described by the tongues of the Prophets and Messengers, they whose mention hath been made in the divine Books of both past and present.

- 3 Glory be unto Thee, O God of Names and Creator of heaven! The servant beareth witness that Thou art God, there is none other God but Thee. Thou hast had no peer, no equal, no partner, and no likeness. All things have testified to Thy oneness and the Concourse on High to Thy singleness. I beseech Thee by the manifestations of Thy power and the expressions of Thy grandeur, and by the Lamp of Thy Cause and by that which was within Thy knowledge, to assist Thy loved ones and chosen ones to serve Thy Cause. Ordain for them, through Thy all-encompassing Will and prevailing Purpose, that which will draw them nigh unto Thee in all conditions. Verily Thou art the Lord of all servants in the beginning and in the end. There is none other God but Thee, the Self-Sufficient, the Most Exalted.

- 4 And further: I was seated in my place, reflecting on what had befallen the Lord of the world and Master of eternity in the Most Great Prison at the hands of the people of the Bayan, who have surpassed the followers of the Qur'an in loss, and who have spoken that which none before or after them hath ever spoken, and who have committed that which neither tyrants nor Pharaohs have ever perpetrated. At that moment Thy letter reached me. I opened it and read it, and found therein the fragrance of Thy love. Our purpose and thy purpose and the purpose of all who are in the heavens and on earth is one. When I understood its contents, I approached that Station which cannot be described by any description, nor mentioned by any mention, nor known by pen and ink, until I attained the presence of our Lord, the Lord of all creation. Then did the Tongue of Grandeur speak: "What is in thy right hand?" I submitted: "A letter hath been delivered unto me from one of Thy loved ones who hath borne tribulations in Thy path." He commanded me to read it, and when I had done so, the Tongue of the All-Merciful spoke in the Kingdom of Utterance that which no one can reckon. I found myself powerless and my pen halted, until He - may the spirit of all who are in the kingdom of Command and Creation be sacrificed for His sake - spoke in reply, exalted be His utterance and glorified His proof:

- 5 In My Name, through which the Euphrates of utterance hath flowed throughout all creation

ایستادنیکه قاصفات مشرکین و عاصفات ملحدین
او را متزلزل نکرد ایشانند موصوف بالسن نبیین و
مرسلین در کتب الهی از قبل و بعد ذکرشان بوده

3 سبحانک یا اله الأسماء و فاطر السماء يشهد
الخدام بأنك انت الله لا اله الا انت لم يكن
لك ضد ولا تد ولا شريك ولا نظير
قد شهدت الأشياء بوحدايتك و الملاء الأعلى
بفردانيتك استلک بظهورات قدرتك و
شئون عظمك و بسراج امرک و بما كان في
علبك بأن تؤيد اوليائك و احبائك على خدمة
امرک و قدر لهم بمشيئتک المحيطة و ارادتک
النافذة ما يقربهم اليک في کل الأحوال انک
انت مولى العباد في المبدء و المعاد لا اله الا انت
الغنى المتعال

4 و بعد كنت جالساً في محلي و متفكراً فيما ورد
في السجن الأعظم على مولى العالم و مالک
القدم من ملأ البيان الذين سبقوا حزب الفرقان
في الخسران و قالوا ما لا قاله احد من قبل
و من بعد و ارتكبوا ما لا ارتكبه الجبابرة و
لا الفراعنة حينئذ بلغني كتابكم فتحت و قرأت
وجدت منه عرف حجب مقصودنا و مقصودكم و
مقصود من في السموات و الأرض فلما عرفت
ما فيه قصدت المقام الذي لا يوصف بوصف و
لا يذكر بذكر و لا يعرف بالقلم و المداد الى ان
حضرت امام وجه ربنا مالک الایجاد اذا نطق
لسان العظمة ما في يمينک عرضت قد القى الى
كتاب من احد اوليائك الذي حمل الشدائد في
سبيلک فأمرني بالقراءة فلما قرأت نطق لسان
الرحمن في ملكوت البيان بما لا يقدر احد ان
يحصيه رأيت نفسى عاجزة و قلبى متوقفاً الى ان
قال روح من في ملكوت الأمر و الخلق فداه
في الجواب قوله عز بيانه و جل برهانه

5 بسمی الذي به جرى فرات البيان في الامكان

- 6 O Husayn! Hearken to the rustling of My Most Exalted Pen. Verily it is raised from the right of the Luminous Spot at the Lote-Tree of the Utmost Boundary before the faces of all peoples. There is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. The ears were created to hear-ken unto My call, the eyes to behold My signs and verses, and the hands to grasp My perspicuous Book. By God's life! Nothing hath appeared except for My sake, and the ocean of utterance hath not surged except through My remembrance, and the sun of proof hath not shone except by My firm and mighty command. Blessed is he who hath heard the call and hath arisen to serve the Cause with such steadfastness as the doubts of the world and the clamor of the nations who denied God's signs and His proof could not shake, clinging to that which they possessed from every heedless and remote one.
- 7 Say: Open your eyes! The ocean is before your faces and the light guideth you to God's straight path. This is the day whereon the Most Exalted Pen hath spoken and the horizon of the world hath been illumined by the Day-Star of the Most Great Name, and every possessor of utterance and understanding hath testified that the Day is come, yet the people remain heedless, having followed their own desires. They are indeed among the most lost.
- 8 Behold and then recall what was committed by the previous faction who enter mosques to commemorate the name of their Lord, the Most Merciful, the Compassionate, and who would ascend pulpits to exalt the Word of God, the Lord of all worlds, and who deemed themselves the most learned and most understanding among all parties. Yet when the promise was fulfilled and the Promised One appeared, they pronounced judgment against Him with such injustice as caused the eyes of Grandeur to weep in their exalted station. Ponder their words and deeds on the Day of Retribution; thereby shall the matter become clear unto thee and thou shalt find thyself steadfast in this mighty Cause.
- 9 Say: O people of the Bayan! Fear the Most Merciful and follow not those who have denied God's signs and His proof, and who turned away from Him when He came with manifest sovereignty. This is He Whose Covenant the Primal Point took before taking His own covenant. To this testifieth He Who speaketh in every condition that there is none other God but I, the Single, the All-Informed. By God! His Pen moved only to make mention of Me, and He arose from His seat only to derive power through My Name. Fear ye the Most Merciful, O people of the Bayan, and be not of the wrongdoers.
- يا حسين اسمع صرير قلبي الأعلى أنه ارتفع عن
يمين بقعة التوراة من سدرة المنتهى امام وجوه
الورى أنه لا اله الا هو الفرد الواحد العليم الحكيم
قد خلقت الاذان لاصغاء ندائى والعيون لمشاهدة
آثارى وآياتى والأيدى لأخذ كتابى المبين لعمر
الله ما ظهر شئ الا لنفسى وما ماج بحر البيان
الا بذكرى وما اشرفت شمس البرهان الا بأمرى
الحكم المتين طوبى لمن سمع النداء وقام على خدمة
الأمر باستقامة ما زلتها شبهات العالم ولا ضوضاء
الأمم الذين انكروا آيات الله وبرهانه متمسكين
بما عندهم من كل غافل بعيد
- قل افتحوا الأبصار ان البحر امام وجوهكم والنور
يهديكم الى صراط الله المستقيم هذا يوم فيه نطق
القلم الأعلى و انار افق العالم بنير الاسم الأعظم
وشهد كل ذى لسان وذى دراية قد اتى اليوم
والقوم فى غفلة بما اتبعوا هواهم الا انهم من
الآخسرين
- انظر ثم اذكر ما ارتكبه حزب القبل الذين يدخلون
المساجد لذكر اسم ربهم الرحمن الرحيم وكانوا ان
يصعدوا المنابر لارتفاع كلمة الله رب العالمين و
كانوا ان يروا انفسهم اعلم الأحزاب وافقههم فلما
جاء الوعد و اتى الموعد افتوا عليه بظلم بكت
به عيون العظمة فى مقام رفيع فكروا فى اقوالهم و
اعمالهم فى يوم الجزاء بذلك يظهر لك الأمر و
تجد نفسك مستقيماً على هذا الأمر العظيم
- قل يا ملا البيان اتقوا الرحمن و لا تتبعوا الذين
انكروا آيات الله و حجته و اعرضوا عنه اذ اتى
بسلطان مبين هذا هو الذى اخذ نقطة الأولى
عهده قبل اخذ عهد نفسه يشهد بذلك من ينطق
فيكل شأن أنه لا اله الا انا الفرد الخبير تالله ما
تحرك قلبه الا على ذكرى وما قام من مقامه الا
ان يستمد باسمى اتقوا الرحمن يا ملا البيان و لا
تكونوا من الظالمين

- 10 Verily the Point circleth around Me, and all that hath been sent down from the heaven of My Will surpasseth not the books of the past and future. To this doth the Tongue of Grandeur bear witness from this luminous horizon. Thus hath the Treasury revealed the pearls of His knowledge, and the Light His appearance and His radiance. Blessed is he who hath clear vision, hath witnessed and hath seen, and woe unto every heedless and remote one.
- 11 Remember My loved ones and friends on My behalf, and glorify them, and give them the glad tidings of that which hath been sent down from the heaven of My bounty and ordained for them by My Pen, and I am the Mighty, the Powerful. The servant in attendance hath attended and presented before the Wronged One that which thou didst send. We found in thy words the fragrance of steadfastness in this Cause whereby the feet of the learned have slipped, the hearts of the jurisprudents have been perturbed, and the back of every idolatrous doubter hath been broken.
- 12 Blessed is the tongue that hath spoken My remembrance, and the pen that hath testified to that which My Most Exalted Pen hath testified in the most glorious Kingdom, and the eye that hath beheld that which hath appeared from an ancient Commander. Say: My God, my God! I testify to Thy oneness and Thy singleness, and to that which Thou hast manifested through Thy power and Thy sovereignty. O Lord! The wine of the Kawthar of Thy love hath so intoxicated me that I have forgotten myself and my conditions. O Lord! Thou seest how my liver hath melted from separation from Thee and my heart hath been consumed by remoteness from Thee. Blessed is the land that hath been honored by Thy sweet fragrances.
- 13 O God! My heart is consumed in separation from Thee! Blessed is the land honored by Thy breaths, and blessed the spot that hath been ennobled by Thy footsteps. O Lord! Thou seest my tears and hearest my sighs in my separation from the place wherein was established the throne of Thy Revelation and from whence were wafted the sweet savors of Thy inspiration. O Lord! I beseech Thee by the heads that were severed in Thy path, and by the breasts that were pierced for Thy good-pleasure, and by the hearts Thou didst make repositories of Thy love, to ordain for Thy loved ones, by Thy Most Exalted Pen, the reward of attaining Thy presence. I am the one, O my God, who hath sought Thy sanctuary that I might stand before the door of Thy grandeur and hear Thy sweetest call and behold Thy most exalted horizon. I implore Thee by the ocean of Thy bounty and the sun of Thy grace and the heaven of Thy generosity, not to deprive my
- 10 أَنَّ النَّقْطَةَ تَطُوفُ حَوْلِي وَ لَا يَعَادِلُ بِمَا نَزَلَ مِنْ سَمَاءٍ مَشِيَّتِي كَتَبَ الْقَبْلُ وَ الْبَعْدُ يَشْهَدُ بِذَلِكَ لِسَانُ الْعِظَمَةِ فِي هَذَا الْأَفْقِ الْمُنِيرِ كَذَلِكَ أَظْهَرَ الْكَزْزَ لَأَلَى عَلَيْهِ وَ النَّورَ ظَهْرَهُ وَ اشْرَاقَهُ طَوْبِي لَبْصِيرٍ شَهِدَ وَ رَأَى وَ وِيلَ لِكُلِّ غَافِلٍ بَعِيدٍ
- 11 ذَكَرَ أَوْلِيَائِي وَ أَحِبَّائِي مِنْ قَبْلِي وَ كَبَّرَ عَلَيَّ وَجْهَهُمْ وَ بَشَّرَهُمْ بِمَا نَزَلَ مِنْ سَمَاءٍ فَضْلِي وَ قَدَّرَ لَهُمْ مِنْ قَلْبِي وَ أَنَا الْمُقْتَدِرُ الْقَدِيرُ قَدْ حَضَرَ الْعَبْدَ الْحَاضِرَ وَ عَرَضَ لَدَى الْمَظْلُومِ مَا أَرْسَلْتَهُ وَ جَدْنَا مِنْ كَلِمَاتِكَ عَرَفَ الْإِسْتِقَامَةَ فِي هَذَا الْأَمْرِ الَّذِي بِهِ زَلَّتْ أَقْدَامُ الْعُلَمَاءِ وَ اضْطَرَبَتْ أَفْتَدَةُ الْفُقَهَاءِ وَ انْكَسَرَ ظَهْرُ كُلِّ صَنَمٍ مُشْرِكٍ مَرِيبٍ
- 12 طَوْبِي لِلْسَّانِ نَطَقَ بِذِكْرِي وَ لَقَلَمٍ شَهِدَ بِمَا شَهِدَ بِهِ قَلْبِي الْأَعْلَى فِي مَلَكُوتِ الْأَهْيَى وَ لَعَيْنٍ رَأَتْ مَا ظَهَرَ مِنْ لَدُنْ أَمْرِ قَدِيمٍ قُلُوبُ الْهَى الْهَى أَشْهَدُ بِوَحْدَانِيَّتِكَ وَ فِرْدَاوَسِيَّتِكَ وَ بِمَا أَظْهَرْتَهُ بِقُدْرَتِكَ وَ سُلْطَانِكَ أَيُّ رَبِّ قَدْ أَخَذَنِي سَكْرُ كَوْنِي حَبْكٍ عَلَى شَأْنِ نَسِيْتِ نَفْسِي وَ شَتُونَاتِهَا
- 13 أَيُّ رَبِّ تَرَى كَبْدِي ذَابَ مِنْ هَجْرِكَ وَ قَلْبِي احْتَرَقَ مِنْ فِرَاقِكَ طَوْبِي لِأَرْضِ تَشْرِفَتْ بِنَفْحَاتِكَ وَ لِمَقَامٍ فَازَ بِقُدُومِكَ أَيُّ رَبِّ تَرَى عِبْرَاتِي وَ تَسْمَعُ زَفْرَاتِي فِي بَعْدِي عَنْ مَقَامِ اسْتَقَرَّ فِيهِ عَرْشُ ظَهْرِكَ وَ تَضَوَّعَتْ فِيهِ نَفْحَاتُ وَحْيِكَ أَيُّ رَبِّ اسْتَلَكَ بِرُؤُوسٍ قَطَعَتْ فِي سَبِيلِكَ وَ بِصُدُورٍ تَشَبَّكَتْ لِرِضَائِكَ وَ بِقُلُوبٍ جَعَلَتْهَا مَخَازِنَ وَ ذَكَرَ أَنَّ تَكْتَبُ لِأَوْلِيَائِكَ مِنْ قَلْبِكَ الْأَعْلَى أَجْرَ لِقَائِكَ أَنَا الَّذِي يَا الْهَى قَصَدْتَ مَقَامَكَ لِأَقُومَ لَدَى بَابِ عِظَمَتِكَ وَ أَسْمَعُ نِدَائِكَ الْأَحْلَى وَ أَرَى أَفْتِكَ الْأَعْلَى اسْتَلَكَ بِحَرِّ جُودِكَ وَ شَمْسَ فَضْلِكَ وَ سَمَاءَ كَرَمِكَ بَأْنَ لَا تَمْنَعُ أَذْنِي مِنْ نِدَائِكَ وَلَوْ بِحَرِّ وَحْدِهَا وَ لَا تَجْعَلْنِي يَا مَحْبُوبِي مُحْرُومًا مِنْ

ear of Thy call, though it be but a single letter, and not to render me, O my Beloved, deprived of the manifestations of Thy grace and the signs of Thy favors and that which Thou hast ordained for Thy chosen ones. Thou art, verily, the All-Powerful over what Thou wilt. There is no God but Thee, the All-Forgiving, the All-Bountiful.

ظهورات فضلک و شئونات عنایتک و بما قدرته لأصغیاءک انک انت المقتدر علی ما نشاء لا اله الا انت الغفور الکریم انتهى

- 14 Praise be to God that they have been honored with the mention of the Lord of the worlds - a mention with one letter of which nothing that is witnessed can compare. That soul must, in accordance with the command, arise with complete determination to serve, that perchance the falsehoods of the past may not be renewed and the imaginary cities not be reconstructed by false hands. One destruction is better and nobler than a hundred thousand such constructions.

14 الحمد لله بذکر مولی العالم فائز شدند ذکرى که بیک حرف آن معادله غنیمتد آنچه مشاهده میشود باید آن جناب حسب الامر بهمت کامل بر خدمت قیام نمایند که شاید کذبهای قبل تجدید نشود و مدن و دیار اوهامیه بپایدى جعلیه تعمیر نیابد یکخرابی از صدهزار این تعمیرات افضل و اشرف

- 15 Consider how those unjust ones brought forth calumnies and what cities they built with lying hands. Those utterances of false souls appeared in the form of a sword and befell the Lord of the world in such wise that the eye of possibility wept. Those lies caused all the divines and their followers in the early years to engage in cursing and reviling their true Object of worship, and finally they pronounced the verdict for His death. Glory be to God! What intoxication seized them that all the Shi'ih divines were in error and had not attained unto a drop from the ocean of knowledge, for they all maintained that if anyone should assert His existence in the loins, such a one was an infidel whose death was obligatory - and thus did they kill. Glory be to God! What deed caused that from the inception of Islam until now not one of the Shi'ih divines was aware of this matter? By the life of our Beloved and your Beloved, the cause was the recompense of deeds and words.

15 ملاحظه نمائید آن بی انصافها چه مفتریاتی بپیان آوردند و بپایدى کذب چه مدنها تعمیر نمودند آن گفته های انفس کذب بهمت سیف ظاهر و بر سید عالم وارد شد آنچه که عین امکان گریست آن اکاذیب سبب شد که جمیع علماء و تبعه در سنین اولیه بسب و لعن معبود حقیقی خود مشغول و بالأخره بر قتلش فتوی دادند سبحان الله چه سگری اخذ نمود که جمیع علمای شیعه بر ضلالت بودند و بیکقطره از دریای علم فائز نه چه که کل بر این بودند که اگر نفسی بر کون آن جوهر وجود در اصلاّب قائل شود او کافر و قتلش واجب چنانچه کشتند سبحان الله چه عملی سبب شد که از صدر اسلام تا حین یکی از علمای شیعه بر این مطلب آگاه نه لعمر محبوبنا و محبوبکم سبب و علت جزای اعمال و اقوال بوده

- 16 O my beloved! The followers of the Bayan have again clung to the same vain imaginings and speak the same names. Strive ye and beseech God that perhaps the servants may be freed from these vain imaginings and attain unto the lights of true unity. Where are the heroes of the arena of inner meanings and the horsemen of the field of divine utterance? These are souls who have no purpose save the Truth and know none as existing save Him. They have passed beyond names and pitched their tents on the shore of the ocean of inner meanings. The clamor of the people of the Bayan and their croaking cannot prevent them. They are free and detached, have attained unto true freedom, and are severed from all else but God. Blessed are they and theirs shall be a goodly return.

16 یا حبیبی مجدّد اهل بیان بهمان اوهامات تمسک جستند و بهمان اسماء ناطقند همت نمائید و از حق بطلبید شاید عباد از این اوهامات فارغ شوند و بانوار توحید حقیقی فائز گردند بجایند صفدران مضمار معانی و فارسان میدان بیان رحمانی ایشانند نفوسیکه جز حق مقصودی ندارند و غیر او را موجود ندانند از اسماء گذشته اند بر شاطی بحر معانی خیمه افراخته اند ضوضاء اهل بیان و نعاق ایشان قادر بر منع نباشد ایشانند فارغ و آزاد بحریت حقیقی فائزند و از ما سوی الله منقطع طوبی لهم و لهم حسن مآب

- 17 In brief, whatsoever they ponder concerning the deeds of the former party and their fruits and convey to others becomes

17 باری آنچه در اعمال حزب قبل و ثمرات آن تفکر نمایند و القا کنند سبب استقامت عباد

the cause of the steadfastness of the servants. Then they will not remain deprived of the Creator because of names, and will regard the sayings of twelve hundred years as though they had never existed. The signs have encompassed the world and the evidences are more manifest than the sun, yet they have said what no oppressor hath said and done what no party hath done.

- 18 As to that which they wrote concerning the permission, it was laid before the Most Holy, the Most Exalted Court, and was honoured with the privilege of attentive hearing. His Word—blessed and exalted be He:

- 19 O thou who hast turned thy face towards My countenance and gazed upon Mine all-highest horizon! The All-Merciful hath come down from the heaven of utterance with the standards of proof. He is the Hidden Secret and the Treasured Mystery. He hath, as a token of His grace, manifested His Self and hath, with the finger that doeth whatsoever He willeth, opened unto all who are in earth and heaven the gate of attainment unto His presence. Yet have the idolaters interposed themselves between Him and His loved ones, and perpetrated that which hath prevented them that were seeking from attaining their ultimate goal, their supreme pinnacle, and from appearing before the throne of thy Lord, the Lord of all names. Thus have their souls enticed them, and today they are in manifest loss.

- 20 O thou who hast drawn nigh! This Wronged One hath been encompassed by enemies from every direction. Most have heard what hath come from without. Now the people of the Bayan have arisen with utmost rancor and hatred. Say: O ye idolaters and heedless ones! Where were ye in those numbered years, and behind which veil were ye concealed? Most of the people of the world bear witness that this Wronged One, alone and without any veil or covering, called out before the faces of all men and summoned all to the truth. In those days, the limbs of all trembled from awe and hearts were troubled. Yet when the light became somewhat manifest and visible, they emerged from behind their veils with sword and spear, intending harm to the Desired One of all worlds. Such is the condition of heedless souls who, with utmost cunning, strive to lead men astray.

- 21 O thou who hast drunk the choice wine of utterance! This party and the various factions have been and continue to be the cause and reason for prevention. Yet, purely through grace and favor, We give permission for that honored one to turn towards the intended destination - but with such turning as would cause all created things to turn unto the Dawning-Place of the verses

میگردد دیگر باسما از خالق آن محروم نمیماند و گفته های هزار و دویست سنه را کأن لم یکن می شمرد آیات عالم را احاطه نموده و بینات اظهر از شمس ظاهر و هویدا مع ذلک گفته اند آنچه را که هیچ ظالمی نگفته و عمل نموده اند آنچه را که هیچ حزبی عمل ننموده

- 18 اینکه در باره اذن مرقوم داشتند در ساحت امنع اقدس اعلی بشرف اصغا فائز قوله تبارک و تعالی

- 19 یا ایها المتوجه الى الوجه و الناظر الى افق الاعلى قد اتى الرحمن من سماء البيان برايات البرهان انه هو السر المكنون و الغيب المخزون قد اظهر نفسه فضلاً من عنده و فتح باصبع يفعل ما يشاء على وجه من في الارض و السماء باب اللقاء ولكن المشركين حالوا بينه و بين اوليائه و ارتكبوا ما منع القاصدين عن الغاية القصوى و الذروة العليا و الحضور امام كرسي ربك مالک الاسماء كذلك سولت لهم انفسهم و هم اليوم في خسران مبین

- 20 یا ایها المقبل اینظلم را از جميع جهات اعدا احاطه نموده آنچه از خارج رسید اکثری شنیده اند حال اهل بیان بکمال ضغینه و بغضاء ظاهر شده اند بگو ای مشرکین و ای غافلین در سنین معدودات کجا بودید و خلف کدام حجاب مستور اکثر اهل عالم گواهند که این مظلوم وحده من غیر ستر و حجاب امام وجوه عباد ندا نمود و کل را بحق دعوت فرمود در آن ایام فرائض کل از سطوت مرتعد و قلوب مضطرب و چون فی الجمله نور ساطع و لائح از خلف حجابات با سیف و سنان بیرون آمدند و قصد مقصود عالمیان نمودند اینست شأن نفوس غافله و بحیله تمام در اضلال انام ساعی و جاهدند

- 21 یا ایها الشارب رحيق البيان اینخرب و احزاب مختلفه سبب و علت منع بوده و هستند ولكن محض فضل و عنایت اذن میدهم آن جناب بشرط مقصود توجه نمایند ولكن بتوجه بتوجه به الممکات الى مشرق آیات ربها مالک الاسماء

of their Lord, the Lord of Names and Attributes. This matter dependeth upon two conditions: first, that it be carried out with wisdom, spirit and fragrance; and second, the tranquility and stability of this land. Ask thou God to draw thee nigh unto Him and grant thee attainment unto His presence. If thou attainest thereunto, He is verily the Source and Master of all hopes; and if not, He shall write down for thee, with His Most Exalted Pen, the reward of attainment. Verily, He is powerful over all things through His word "Be" and it is.

و الصّفات اینفقره بدو امر منوط و معلق اول بحکمت و روح و ریحان واقع شود و ثانی سکون و استقرار این ارض فاسئل الله ان یقرّیک الیه و یرزقک لقاءه ان فزت به انه مطلع الآمال و سیّدها و الا ینکب لک من قلبه الأعلى اجر اللّقاء انه هو المقتدر علی ما یشاء بقوله کن فیکون انتهى

- 22 Praise be to God that the effulgences of the sun of permission have shone forth from the horizon of the will of God, exalted be His glory. In truth, the people of the Bayan have committed that which hath caused every possessor of insight to weep and every possessor of a heart to lament. Most wondrous of all is that the Intended One, from the heaven of Whose will there hath been revealed that which equalleth all the books of the past and future, and Who is now present, and likewise all that which is to appear hath been revealed with utmost clarity from the Pen of His will - yet despite this they have turned away from Him and occupied themselves with their own desires. It is not known what they have understood from the Bayan and what they have comprehended from the manifestations of the Prophets. By what proof do they reason and to what evidence do they cling? Fie upon them and upon those who follow them!

22 الحمد لله اشراقات انوار آفتاب اذن از افق اراده حق جلّ جلاله اشراق فرمود فی الحقیقه اهل بیان ارتکاب نمودند آنچه را که هر صاحب بصری گریست و هر صاحب قلبی نوحه نمود العجب کلّ العجب حضرت مقصودیکه معادل کتب قبل و بعد از سماء مشیّش نازل و حال موجود و همچنین آنچه از بعد ظاهر از قبل از قلم اراده اش بکمال تصریح نازل مع ذلک از او اعراض نموده اند و بهواهای خود مشغول معلوم نیست که از بیان چه ادراک کرده اند و از ظهورات انبیا چه فهمیده اند بجه حجت مستدلّند و بجه دلیل متمسک افّ لهم ولّذین اتبعوهم

- 23 As to that which they wrote concerning the Mashriqu'l-Adhkar, it was submitted. His Word—glorified be His utterance, and exalted be His proof:

23 اینکه در باره مشرق الأذکار مرقوم داشتند عرض شد قوله جلّ بیانه و عزّ برهانه

- 24 O Husayn! Excellent is what thou hast done. Hold fast to wisdom, the decree of which We have sent down in the scriptures and tablets. We have accepted thy house and adorned it with the ornament of acceptance. Say: Praise be to Thee, O Lord of the world, and glory be to Thee, O Master of all beings. Stand firm in service to My Cause, be vocal in My praise, take hold of My Book, cling to the cord of My Cause, and grasp the hem of thy Lord's robe, the Mighty, the Bestower. Counsel the servants with that which We have commanded thee and that which We have revealed in the scriptures and tablets. Remind them of My verses, teach them what hath been revealed by My Pen, and make known to them the straight path.

24 یا حسین نعم ما عملت کن متمسکاً بالحکمة قد انزلنا حکمها فی الزّبر و الألواح انا قبلنا یتیک و زیّناه بطراز القبول قل لک الحمد یا مولی العالم و لک الثناء یا مالک الرقاب کن قائماً علی خدمة امری و ناطقاً بثنائی و آخذاً نکائی و متمسکاً بحبل امری و متشبّثاً بأذیال رداء ربّک العزیز الوهاب و ص العباد بما امرناک و بما انزلناه فی الزّبر و الألواح ذکرهم بآیاتی و علیهم ما نزل من قلبی و عزّفهم سواء الصراط

- 25 In all circumstances thou must be mindful of wisdom and its requirements, and occupy thyself with teaching the Cause. Blessed art thou and thy father, whom We named Pir-i-Ruhani. Thy Lord is the Mighty, the All-Bountiful. We make mention of him at this hour with a remembrance whose fragrance shall endure as long as the names of thy Lord, the Mighty, the All-Knowing.

25 باید در جمیع احوال آنجناب بحکمت ناظر باشند و بمقتضیات آن و بتبلیغ امر مشغول طوی لک و لایک الذی ستمینه پیر روحانی ان ربّک هو العزیز الفضال انا نذکره هذا الحین بذکر لا ینقطع عرفه بدوام اسماء ربّک العزیز العلام

26 O My Most Exalted Pen! Make mention of Abbas-Quli, who hath ascended to the Supreme Companion, that his remembrance may endure as long as My most beautiful names and most exalted attributes. Say: The first light that shone forth and gleamed from the horizon of the heaven of inner meanings be upon thee, O Pir-i-Ruhani. I testify that thou didst turn to God and didst witness what God Himself witnessed before the creation of earth and heaven - that there is none other God but Him. He hath ever been sanctified above the description of all within the kingdom of creation, and will ever remain as He hath been. And I testify that thou didst attain unto the days of thy Lord, the Most Merciful, when the call was raised from the right side of the luminous spot beyond the crimson sea of grandeur. Thou art he whom the blame of the blamer, the authority of any ruler, nor the doubts of any learned one could deter in the path of God. Blessed art thou for having attained unto the word "Yea" in the days of thy Lord, the Lord of Names. Thou wert assured of the signs of thy Lord, wert turned toward His countenance, and didst acknowledge that which was revealed from His presence in days wherein the various peoples lamented for fear of God, the Lord of Lords. I testify that thou didst drink the choice wine of utterance which flowed from the pen of thy Lord, the Most Merciful, and didst attain unto that which the Concourse on High and the dwellers of the Most Exalted Paradise have attained.

27 Well is it with thee, and blessed art thou and he who maketh mention of thee and remembereth thy days and what befell thee in the path of God, thy Creator, thy Fashioner, thy Provider, thy Quickener, and thy Resurrector. He was with thee in all conditions, hearing and seeing, and He is the Mighty, the All-Bountiful, the Witness in the beginning and in the end.

28 Praise be to God! The ocean of forgiveness is surging and Pir-i-Ruhani is in the utmost joy and delight. I swear by the Sun of the horizon of inner meanings that at the time of the revelation of this visitation tablet, all the Concourse on High, the angels, the Spirit, and the souls of the assured, lofty, content, well-pleased and tranquil ones were present before the throne of their Lord to hearken. The reins of grace are in His hand of power, and the bridles of loving-kindness and bounty are in His right hand of mercy. With one exalted word He can raise earth above the Pleiades. He is the Powerful One Who can bring forth a pure gem from a handful of dust and transform loss into profit. Night and day this servant seeketh His grace and bounty for himself and His loved ones, that all may, without clouds or veils, be turned toward His horizon and arise to serve His Cause. The Command is in His hand; He doeth what He

26 يا قلبي الأعلى اذكر عباس قبل قلبي الذي صعد الى الرفيق الأعلى ليقبى ذكره بدوام اسمائى الحسنى و صفاتى العليا قل اول نور سطع و لاح من افق سماء المعانى عليك يا پير روحانى اشهد انك اقبلت الى الله و شهدت بما شهد الله قبل خلق الأرض و السماء انه لا اله الا هو لم يزل كان مقدساً عن وصف من فى ملكوت الانشاء و لا يزال يكون بمثل ما قد كان و اشهد انك فزت بأيام ربك الرحمن اذ ارتفع النداء عن يمين البقعة النوراء خلف قلزم الكبرياء انت الذى ما منعتك فى الله لومة كل لائم و سطوة كل امير و لا شبهات كل عالم طوبى لك بما فزت بكلمة بلى فى أيام ربك مالک الأسماء قد كنت موقناً بآيات ربك و متوجّهاً الى وجهه و مصداً ما نزل من عنده فى أيام فيها ناحت الأحزاب من خشية الله ربّ الأرباب اشهد انك شربت رحيق البيان الذى جرى من قلم ربك الرحمن و فزت بما فاز به الملائة الأعلى و سكان الفردوس الأبهى

27 نعيماً لك و طوبى لك و لمن ذكرك و ذكر أيامك و ما ورد عليك فى سبيل الله موجدك و خالقك و رازقك و محييک و مبعثک انه كان معك فى كل الأحوال يسمع و يرى و هو العزيز الفضال و الشاهد فى المبدء و المآل انتى

28 لله الحمد بحر غفران مواج و پير روحانى بكال روح و ريحان قسم بأفتاب افق معانى که در حين نزول زیارت جميع ملائع اعلی و الملائكة و الروح و ارواح نفوس موقنه عاليه راضيه مرضيه مطمئنه كل لأجل اصفا امام عرش رب حاضر زمام فضل در دست قدرت اوست و ازمه شفقت و عنایت در یمن رحمت او بیک کلمه علیا ثری را از ثریا بگذراند اوست مقتدریکه از مشت خاک گوهر پاک پدید آورد و خسارت را بربح تبدیل فرماید در لیالی و ایام این عبد از برای خود و اولیا فضلش را میطلبد و عنایتش را میجوید تا کل من غیر سحاب و حجاب بافکش

willeth and ordaineth what He pleaseth, and He is the Mighty, the Praiseworthy.

- 29 As to that which they wrote concerning Huququ'llah, it was honoured with the privilege of attentive hearing. His Word—blessed and exalted be He:

- 30 O Husayn! Concerning what was written about the Huquq, this has been raised to Our hearing. His blessed and exalted Word states: Whatever Huquq was owed by the spiritual elderly servant and you, We have pardoned it all. Be assured through the grace of your Lord and be among the thankful ones. We have accepted what you have done and what you have missed, as a bounty from Us and a mercy from Our presence. That which caused the Hands of the Cause to lament has befallen you in Our path. We have been with you in all conditions. Nothing is hidden from your Lord's knowledge, and He is the Truth, the Knower of the unseen. Then praise be to God that you have attained this great bounty and been adorned with the grace of Truth. Blessed are you and those who love you for the sake of God, our Lord and your Lord, our Goal and your Goal, and the Goal of all who are in the heavens and earth. Another matter is that whatever Huquq and other payments that were sent to Haji Ahmad, upon him be the Glory of God, all of it has reached this evanescent servant. The servant testifies to his trustworthiness and religiosity. I beseech God the Exalted to strengthen him, make him successful, and make him among the steadfast ones.

- 31 Concerning what you wrote about the Fast - the Fast remains as it was, that is, the Fast of the Bayan, as explicitly mentioned in the Kitab-i-Aqdas. As for the obligatory prayer, it hath been revealed in such wise that should one recite it but once with a detached heart, he would surely find himself detached from the world. However, for reasons of wisdom it remaineth concealed for now and no command hath been given to observe it. Regarding what they have heard about the Fast of Ramadan in this land - since some of the friends acted unwisely and the heedless and antagonists became aware of it, therefore, as a matter of wisdom, the command was sent down from the heaven of the Ancient One to observe the Fast of Ramadan, lest the clamor of the heedless be raised. In all circumstances wisdom must be observed, even as the True One Himself, exalted be His glory, would attend the mosque in Iraq and likewise visit Kazimayn before the Cause was proclaimed. Prior to the proclamation of the Cause, it is necessary to hold fast to that which draweth people near, for were people to become fully informed and aware, a greater separation would occur and none

ناظر باشند و بر خدمت امرش قائم الأمر بیده
یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید

- 29 اینکه در باره حقوق مرقوم داشتند بشرف اصغا
فائز قوله تبارک و تعالی

- 30 یا حسین آنچه حقوق بر ذمه عیدی پیر روحانی و
شما بوده کل را عفو نمودیم اطمئن بفضل مولیک
و کن من الشاکرین انا قبلنا منکم ما عملتم و ما
فات عنکم فضلاً من عندنا و رحمةً من لدنا قد
ورد علیکم فی سبیلی ما ناحت به ایادی امری انا
کما معکم فیکل الأحوال لا یعزب عن علم ربک
من شیء و هو الحق علام الغیوب انتهى ثم الحمد
لله بنعمت کبری فائز شدید و بعنایت حق مزین
طوبی لکم و لمن یحبکم لوجه الله ربنا و ربکم و
مقصودنا و مقصودکم و مقصود من فی السموات
و الأرضین مطلب دیگر آنکه آنچه بجانب حاجی
احمد علیه بهاء الله از بابت حقوق و غیره رسیده
کل باین خادم فانی رسید یشهد الخادم بأمانته و
دیانتہ اسئل الله تعالی ان یؤیده و یوفقه و یجعلہ
من الراستخین

- 31 اینکه در باره صوم مرقوم نمودید صوم همان
است که بود یعنی صوم بیان چنانچه در کتاب
اقدس بتصریح ذکر شده و اما صلوة بشأنی نازل
شده که اگر انسان یکبار با قلب فارغ تلاوت نماید
البته خود را از عالم فارغ مشاهده کند و لکن تا
حین لأجل حکمت مستور و امر بعمل آن نشده
و آنچه در صوم رمضان شنیده اند در این ارض
چون بعضی از اصحاب خارج از حکمت عمل
نمودند و غافلین و معتدین آگاه شدند لذا حکمة
امر از سماء قدم نازل بر اخذ صوم رمضان لثلاً
یرتفع ضوضاء الغافلین در هر حال باید بحکمت
ناظر بود چنانچه نفس حق جل جلاله در عراق
بجامع تشریف میبردند و همچنین بزیارت کاظمین
قبل از ارتفاع امر تمسک بما یتقرب به النفوس
لازم چه اگر ناس بتفصیل مطلع شوند و آگاه
گردند فصل اکبر واقع شود و بعد احدی تقرب

would then draw nigh to hear the Word of God and hold fast to the straight path.

نجوید تا کلمه الهی را اصغما نماید و بسبیل مستقیم
تمسک جوید

- 32 This ruling was specific to this land, that is, the Prison Land. In any case, all the servants must observe the requirements of wisdom so that no clamor be raised and the weak be not shaken. Reflect upon the Cause of the Seal of the Prophets, may the spirit of all else be sacrificed for His sake. During the limited years He was in Mecca itself, the ruling regarding the Qiblih did not change, but after the Cause was proclaimed in Yathrib, the ruling was made manifest and the Qiblih became known. The servant beseecheth his Lord to confirm the servants in turning unto Him and teach them that which will draw them nigh unto His holy court. By the Sun of Truth! The servants themselves have been and are the cause of their own harm, abasement and loss. God, exalted be His glory, through the power of the Supreme Pen, rent asunder the veils and spoke without concealment or hindrance before all faces, such that the lights of the Most Great Luminary became manifest from every land. However, the people of the Bayan arose in opposition and manifested the utmost rancor and hatred. Were it not for this dissension, the whole world would now be illumined and adorned with the light of unity.

32 و این حکم مخصوص این ارض بوده یعنی ارض
سجن باری باید عباد کل بمقتضیات حکمت ناظر
باشند تا ضوضا مرتفع نشود و ضعفا متزلزل نگردند
در امر خاتم انبیا روح ما سواه فداه تفکر نمائید
در سنین معدودات که در نفس مکه تشریف
داشتند حکم قبله تغییر نیافت و بعد از ارتفاع امر
در یرثب حکم ظاهر و قبله معلوم یسئل الخادم ربّه
بأن یؤیّد العباد علی الاقبال الیه و یعلّمهم ما یقرّبهم
الی ساحة قدسه قسم بآفتاب حقیقت که خود
عباد سبب ضرّ و ذلّت و خسارت خود بوده
و هستند حقّ جلّ جلاله بقدرت قلم اعلی خرق
حجبات نمود و من غیر ستر و حجاب امام وجوه
نطق فرمود تا آنکه انوار نیر اعظم از هر بلدی
ظاهر ولکن اهل بیان بر اعراض قیام نمودند و
بکمال ضغینه و بغضا ظاهر شدند اگر این اختلاف
نبود حال جمیع عالم بنور توحید منور و مزین

- 33 Ask thou God to grant justice and bestow awareness upon the people. Those who had and have no knowledge of this Cause, upon observing some measure of tranquility, emerged from their holes. In any case, I beseech the Exalted One to guide those souls and not deprive them of the ocean of His bounty. However, it is very difficult, for they have committed that which neither Pharaohs nor tyrants committed. Would that the people knew what they have wrought and recognized what they have perpetrated!

33 از حقّ بطلب انصاف عطا فرماید و ناس را
آگاهی بخشد نفوسیکه از این امر اطلاعی نداشته
و ندارند چون فی الجمله سکون مشاهده نمودند از
سوراخها بیرون دویدند باری از حقّ منیع سائلم
که آن نفوس را هدایت فرماید و از بحر فضلش
محروم نسازد ولکن بسیار مشکل است چه که
عمل نمودند آنچه را که فراعنه و جابره عمل ننمود
یا لیت القوم یعلمون ما عملوا و یعرفون ما ارتکبوا

- 34 Mention was made of Qarru'l-'Ayn, Nuru'llah and Diya'u'llah, upon them be the glory of God. This was presented before the face of the Lord and attained the honor of His hearing, and each was distinguished by mention from the Supreme Pen. His blessed and exalted Word:

34 ذکر قرر عیون نورالله و ضیاءالله علیهما بهاء الله را
نموده بودند امام وجه ربّ عرض شد و بشرف
اصغافائز و هر یک بذکر قلم اعلی مفتخر قوله
تبارک و تعالی

- 35 In My Name, the Speaking, the Manifest

35 بسمی الناطق المبین

- 36 O Light of God! The ocean of utterance is surging, and the Desired One makes mention of thee with verses that all the kings and rulers possess nothing to equal them, and gives thee the glad tidings of God's grace and His favor, and of that which will draw thee nigh unto Him. Verily thy Lord is the All-Powerful, the Almighty. Say: My God, my God! I have turned to Thy most exalted horizon in my earliest days. I beseech

36 یا نورالله قد ماج بحر البیان و یذکرک المقصود
بآیات لا یعادلها ما عند الملوک و السلاطین و
یشترک بفضل الله و عنایته و بما یقرّبک الیه ان
ربّک هو المقتدر القدیر قل الهی الهی قد اقبلت
الی افقک الأعلی فی اول ایامی استلک بمظاهر
قدرتک و مشارق آیاتک و مطالع یناتک بأن

Thee by the Manifestations of Thy power, the Daysprings of Thy signs, and the Sources of Thy clear tokens, to ordain for me from the Pen of bounty that which befitteeth Thee, O Lord of Names and Creator of heaven. There is none other God but Thee, the Omnipotent, the All-Knowing, the All-Wise. O Light! The Wronged One makes mention of thee in such wise that thou wilt find from it the fragrance of the utterance of thy Lord, the All-Merciful. Blessed art thou and blessed is he who hath heard and said: "Praise be unto Thee, O Desire of the worlds!" When thou attainest unto My verses, recite them. They will draw thee nigh unto the ocean of the utterance of thy Lord, the All-Knowing, the All-Informed. Thus hath the Tongue of Grandeur revealed Its utterance and the Will Its favor that thou mayest rejoice and be of those who are thankful. Say: Praise be unto Thee, O my God, for having made me know Thee and guided me and drawn me nigh unto Thee and sustained me and made me speak in Thy remembrance and turn unto Thee. Verily, Thou art the Forgiving, the Generous.

- 37 O Husayn! We have made mention of the Light as a bounty from Us on this Day whereon the divines and doctors of the earth have opposed Us. When thou attainest and readest, say: "Thine is the bounty, O Lord of the world, and Thine is the generosity, O Thou the Desire of them that know." The splendor shining from the horizon of the heaven of My Will be upon thee and upon thy kindred and upon all who are steadfast and upright. Praise be to God, the Most High, the Most Great.

- 38 The smoke of vain imaginings hath deprived the world from the Lord of mankind. In the Tablets revealed in Iraq and the Land of Mystery and upon first arrival in this land, all were informed about the appearance of the clamorous ones in diverse regions. You must protect the people and gladden them with God's favors. Today if the people of God were to become aware of the error of the previous party and their words and deeds, they would find themselves firm upon the path of the Cause. One is astonished as to which deed brought about the punishment of the divines of Iran and their followers, such that in the early years not a single one attained the honor of nearness, and whatever they uttered regarding the Qa'im - may our spirits be sacrificed for Him - was all falsehood, as the Truth hath manifested. Were they to reflect a little, they would cry out and cleanse their ears from such mentions. In any case, I beseech God to assist you in promoting His Cause. Verily, He is powerful over all things.

- 39 Convey My greetings to the friends in that land. Tell them: "God willing, may you not be among those who, while claiming

تقدّر لی من قلم العطاء ما ينبغي لك يا مالك
الأسماء و فاطر السماء لا اله الا انت المقتدر
العليم الحكيم يا ضياء يذكر المظلوم بما تجد منه
عرف بيان ربك الرحمن طوبى لك و لمن سمع
و قال لك الحمد يا مقصود العالمين اذا فزت بآياتي
اقرأها انها تقربك الى بحر بيان ربك العليم الخبير
كذلك اظهر لسان العظمة بيانه و المشية عنايتها
لتفرح و تكون من الشاكرين قل لك الحمد يا الهى
بما عرفتني و هديتني و قربتني و رزقتني و جعلتني
ناطقاً بذكرك و مقبلاً اليك انك انت الغفور
الكريم

37 يا حسين قد ذكرنا النور و الضياء فضلاً من عندنا
في هذا اليوم الذى اعترض علينا علماء الأرض و
فقهائهم انك اذا فزت و قرأت قل لك الفضل
يا مولى العالم و لك الجود يا مقصود العارفين
البهاء المشرق من افق سماء مشيتك عليك و على
اهلك و على كل ثابت مستقيم الحمد لله العلى
العظيم انتهى

38 عالم را دخان اوهام از مالک انام محروم ساخته
در الواح منزله در عراق و ارض سر و اول
ورود در اين ارض کل را اخبار فرمودند بظهور
ناعقين در اطراف بايد آن جناب ناس را حفظ
نمايند و بعبادت حق مسرور دارند اليوم حزب الله
اگر بر ضلالت حزب قبل و اقوال و اعمالشان
آگاهی يابند بر صراط امر خود را مستقيم مشاهده
کنند انسان متحير است که سزای کدام عمل
عليای ايران و تابعين را اخذ نمود که در سنين
اوليه يک نفر بطراز قرب فائز نگشت و بآنچه هم
نطق مينمودند در فقره قائم روحنا فداه کل
کذب چنانچه حق ظاهر فرمود اگر قدری تفکر
نمايند صيحه زند و گوش را از امثال آن اذکار
مطهر نمايند باری از حق توفيق ميطلبم آن جناب
را مؤيد فرمايد بر تبليغ امرش انه على كل شيء
قدير

steadfastness, were deprived of the Truth by the word of a clamorer. You must be firm and steadfast as mountains in the Cause of the Desire of the worlds." Today is the day of service to the Cause, and the day of remembrance and praise. Blessed are they that hear, and blessed are they that act.

40 The glory and the praise and the exaltation be upon you and upon God's loved ones there, and His mercy and His might and His honor and His favor and His generosity and His grace.

41 The servant, In the month of Jumada'th-Thani 1303

JHT_S#154x

39 دوستان آن ارض را تکبیر برسانید بگوئید
انشاءالله شما نباشید از نفوسیکه با ادعای
استقامت بکلمه ناعقی از حق محروم گشتند
باید در امر مقصود عالمیان بمثل جبال ثابت و
راسخ باشید امروز روز خدمت امر است و روز
ذکر و ثنا طوبی للسامعین و طوبی للعاملین

40 البهاء والتکبیر و الثناء علیکم و علی اولیاء الله
هناک و رحمته و عزّه و شرفه و عنایت و کرمه
و فضله

41 خادم فی شهر جمادی الثانی ۱۳۰۳

INBA44:050, NLAI_BH1.169.12-170x,
ADM3#097 p.115x, ADM3#098 p.117x

BH01579

To: Ali Akbar

Date: 1303-05 [1886-Feb]

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

2 Praise be to Him Who is sanctified above my praise and the praise of all created things. How can the praise of those beneath Him reach the court of His glory, after my certitude that all else was created by His command? The oceans of praise and the heaven of remembrance and utterance are reserved for His loved ones, whom the afflictions and hardships of the world did not prevent from the Lord of Names. They arose and spoke that which the Tongue of Grandeur had spoken before the creation of all things: Verily there is no God but Him, the Single, the One, the All-Informed.

3 Thereafter, your beloved second letter, which you had written after returning from your journey, arrived - an arrival that refreshed the very spirit itself. It was as if it were cool living waters reaching one afflicted with thirst in intensely hot weather. Well is it with me and with you! After it was presented in the Most Holy, Most Exalted Court, and after the prayer was presented, these verses were revealed from the heaven of the Will of the Goal of all the worlds. His blessed and exalted Word:

4 O 'Ali-Qabl-i-Akbar! Praise the Goal of the world Who hath mentioned thee in such wise that were it to be compiled, a

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمداً لمن کان مقدساً عن حمدی و حمد
الموجودات کیف یصل ثناء دونه الی ساحة
عزّه بعد ایقانی بأن ما سواه خلق بأمره بحور
ثنا و سماء ذکر و بیان مخصوص اولیاء اوست
که باسا و ضراء عالم ایشانرا از مالک اسماء
منع نمود قاموا و قالوا بما نطق به لسان العظمة
قبل خلق الأشياء انه لا اله الا هو الفرد الواحد
الخبیر

3 و بعد دستخط ثانی آنخوب که بعد از مراجعت
از سفر مرقوم داشتند رسید رسیدنیکه روح روح
را تازه نمود گویا کوثر حیوان بردی بود که در
هوا بسیار گرم بصاحب ظمأی رسید هنیئاً لی
و لکم بعد از عرض در ساحت امنع اقدس و
عرض مناجات این آیات از سماء مشیت مقصود
عالمیان نازل قوله تبارک و تعالی

manifest book would be witnessed wherein oceans of meanings lie concealed and hidden in its words, and wherein the mysteries of the Books are treasured in its letters. Glory be to God! Despite a greatness the like of which hath not been witnessed in the world, the transgressors have turned away and deprived themselves of the Most Great Bounty and the Mightiest Ocean. Soon shall their dominion be rolled up, and they shall find themselves in the fire. Convey to all the friends in that land the greetings of the Wronged One, especially to those souls who have drunk from the Kawthar of inner meanings and who are gazing toward the Most Exalted Horizon. Wondrous and exalted Tablets have been sent down from the heaven of divine Will; from their horizons the light of grace is manifest. Blessed is he who hath attained unto the Tablet of his Lord. By the life of God! It is more precious in My sight than whatsoever hath been created on earth or treasured therein. Verily thy Lord is the Strong, the True, the Trustworthy. The splendor shining forth from the horizon of My Most Exalted Pen be upon thee and upon those who are with thee and who love thee for the sake of God, the Lord of the worlds.

5 What else can this evanescent one mention after the dawning of the lights of the Sun of divine favor? Who and what am I? I am lower than dust and more traceless than nothingness. The flow of ink is from His boundless mercy, and the power of the pen is from the spirit of His favor. Who gave power to the hand and Who taught the ink? His grace and mercy have encompassed all and are evident as the sun. He is the Describer of Himself and the Praiser of Himself. He hath no need for mention by anyone. His is the creation and the command, and He is the Mighty, the Unconstrained.

6 In brief, each of the aforementioned souls have been honored to be mentioned in the Most Holy, Most Exalted Court, and for each one hath been revealed that whose fruit shall endure throughout the kingdom of earth and heaven, if they be enabled, God willing, to preserve it. The thieves and betrayers lie in wait. For twelve hundred years what did they bring upon the people? They reared all in vain imaginings and idle fancies until, on the Day of Manifestation, its fruit became evident to all the worlds. God curse them! They have done what neither Nimrod, nor Shaddad, nor the Christians, nor the Jews have done. They have pronounced judgment against Him through Whom the rivers of meanings and utterance have flowed in the contingent world and through Whom God's Law was established among His servants. Fie upon them and upon what their hands have wrought on the Day whereon the Herald proclaimed: "The Kingdom belongeth to the Creator of all existence!"

4 یا علی قبل اکبر حمد کن مقصود عالم را که ترا بشأنی ذکر نمود که اگر جمع شود نگانی مبین مشاهده گردد در الفاظش بحور معانی مکنون و مستور و در حروفاتش اسرار کتب مخزون سبحان الله مع عظمتیکه شبه آن در عالم دیده نشده معتدین اعراض نموده اند و از فضل اکبر و بحر اعظم خود را محروم ساخته اند سوفیطوی بساطهم و یرون انفسهم فی السعیر دوستان آن ارض را طراً از جانب مظلوم تکبیر برسان مخصوص نفوس مذکوره که از کوثر معانی نوشیده اند و بافق اعلی ناظرند الواح بدیعہ منیعہ از سماء مشیت الهی نازل از آفاق الواح نور فضل لائح طوبی لن فاز بلوح ربّه لعمرالله انه اعزّ عندی عمّا خلق فی الأرض و ما کنز فیها ان ربک هو المتین الصادق الأمين البهاء المشرق من افق قلبی الاعلی علیک و علی من معک و یحبک لوجه الله رب العالمین انتهى

5 دیگر اینفانی بعد از اشراقات انوار آفتاب عنایت حق چه ذکر نماید کیست و چیست از خاک پست ترم و از هیچ بی اثرتر جریان مداد از رحمت بیمنهای اوست و قدرت قلم از روح عنایت او دست را که قدرت بخشید و مداد را که تعلیم داد فضل و رحمت احاطه نموده و بمثابه آفتاب روشن و هویدا خود و اصف خود است و ناعت خود احتیاج بذکر احدی نبوده و نیست له الخلق و الأمر و هو العزیز المختار

6 باری نفوس مذکوره هر یک در ساحت امنع اقدس بشرف اصغا فائز و از برای هر یک نازل شد آنچه که ثمرش بدوام ملک و ملکوت باقی و برقرار است اگر انشاء الله بر حفظ آن مؤید شوند سارقین و خائنین مترصدند هزار و دویست سال بر سر مردم چه آوردند کل را به وهم و ظنون تربیت نمودند تا آنکه در یوم ظهور ثمره اش بر عالمیان واضح و هویدا گشت قاتلهم الله قد عملوا ما لا عمله التمرد و لا الشداد و لا النصاری و لا اليهود قد افتوا علی الذی به جرت انهار المعانی و البیان فی الامکان و تحققت شریعة الله بین العباد اف لهم و بما اکتسبت ایادیم فی یوم فیه نادی المناد الملک الملک الایجاد

- 7 This evanescent servant beseecheth God - exalted be His glory - to aid and grant success to those souls who have unanimously determined to serve the Cause, that is, to educate and refine souls. Verily our Goal and your Goal, our Beloved and your Beloved, is the Hearer, the Answerer, and He is the All-Bountiful, the All-Generous. Glory and remembrance and praise be upon your honor, upon them, and upon whosoever hath clung to the cord of God, the Lord of all worlds.

7 این خادم فانی از حقّ جلّ جلاله مسئلت مینماید
نفوسیکه متفقاً اراده نموده‌اند بر خدمت امر یعنی
تریت نفوس و تهدیدشان تأیید فرماید و توفیق
عطا نماید آن مقصودنا و مقصودکم و محبوبنا و
محبوبکم هو السّامع المجیب و هو الفضل الکرم
البهاء و الذکر و الثناء علی حضرتکم و علیهم و علی
من تشبّث بذیل الله ربّ العالمین

BLIB_Or15701.288

BH03657

To: Aqa Mirza Abdul-Hamid, in Shiraz

Date: 1303-05 [1886-Feb]

- 1 He is the One Who speaks the truth in the Kingdom of Utterance!
- 2 Glorified be He Who hath sent down the verses and through them opened the gates of divine knowledge to all who dwell in the realm of possibility. Exalted is the All-Merciful Who hath appeared and made manifest that which was hidden throughout all eternity.
- 3 O people of Baha! Harken unto the call from the direction of the blessed white spot. Verily, there is no God but Him, the Single, the One, the Alone, the Self-Subsisting, Who hath summoned all to the most exalted station. Blessed is he who hath found the fragrance of the garment and turned toward the horizon from which the transgressors have turned away. This is the Day wherein the rapture of the divine call hath seized the Concourse on High and the dwellers of the most exalted Paradise, while most of the people remain wrapped in heedlessness and veils.
- 4 O Hamid! Give thanks unto God for having honored thee with attainment unto His presence and given thee to drink of the Kawthar of reunion from the hand of His bounty at the latter end. Be thou ablaze with the fire of My love, steadfast in service to My Cause, and vocal in My praise in such wise that the clamor of those who have disbelieved in the Beginning and the End shall not deter thee. Remember when thou wert present before the Countenance and didst drink the choice wine of utterance and hear the call of the Desired One from the Sinai

1 هو الناطق بالحقّ فی ملکوت البیان

2 سبحان الذی اتزل الآيات و فتح بها ابواب
العرفان علی من فی الامکان تعالی الرحمن الذی
ظهر و اظهر ما کان مکنوناً فی ازل الآزال

3 یا اهل البهاء ان استمعوا النداء من شطر البقعة
البيضاء انه لا اله الا هو الفرد الواحد الأحد
الصمد الذی دعا الكل الى اعلی المقام نعیماً لمن
وجد عرف القميص و اقبل الى افق اعرض
عنه الفجار هذا يوم فيه اخذ جذب النداء الملاء
الأعلى و اهل الجنة العليا و القوم اکثرهم فی غفلة
و حجاب

4 یا حمید ان احمد الله بما شرفک باللقاء و سقاک
کوثر الوصال من ید عطائه فی المال کن مشتعلاً
بنار حیی و قائماً علی خدمة امری و ناطقاً بشائی
علی شأن لا تمنعک ضوضاء الذین کفروا بالمبدء
و المآب ان اذکر اذ كنت حاضراً لدى الوجه و
شربت رحيق البیان و سمعت نداء المقصود فی
طور العرفان انا نسل الله بأن يؤیدک علی ما
ینبغی لایامه و یرزقک ما یتقی به ذکرک بدوام

of divine knowledge. We beseech God to aid thee in that which befitteth His days and to grant thee that whereby thy mention shall endure through the eternity of His most excellent names. Verily thy Lord is the Omnipotent over whatsoever He willeth. There is no God but Him, the Mighty, the All-Bestowing.

- 5 Thus have We sent down the verses and dispatched them unto thee that they might attract thee to a station wherein thou shalt cast silence behind thee and speak forth among the servants with wisdom and utterance. Look not upon the divines and their clamor, nor upon the princes and their turning away. Soon shall come a day wherein that which hath transpired in the days of thy Lord, the Lord of all men, shall be remembered. Convey My greetings unto My loved ones and mention unto them what We have revealed for thee, that they might arise to perform that which hath escaped them in the days of God, the Lord of Lords.

اسمائي الحسنى انّ ربك هو المقتدر على ما يشاء
لا اله الا هو العزيز الوهاب

5 كذلك انزلنا الآيات وارسلناها اليك لتجذبك
الى مقام تضع الصمت ورائك وتنطق بين العباد
بالحكمة والبيان لا تنظر الى العلماء ووضائهم
ولا الى الأمراء واعراضهم سوف يأتي يوم فيه
يذكر ما قضى في أيام ربك مولى الأنام كبر من
قبلي على أحبائي ثم اذكركم بما انزلنا لك لعل
يقومون بما فات عنهم في أيام الله رب الأرباب

INBA51:383, LHKM3.134

BH06497

To: *Mirza Buzurg Afnan*

Date: 1303-05 [1886-Feb]

He is the One Who rules over all names.

The Divine Lote-Tree desires to make mention of one of its branches who sought it out, heard its call, soared in its atmosphere, spoke in its praise, and hastened towards it until he attained its presence and beheld its effulgences. We beseech God, exalted be He, to ordain for him that which will draw him near unto Him in all conditions. Verily, He is the Self-Sufficient, the Most High. There is no God but Him, the One Who speaks in the beginning and in the return.

O My branch! We have remembered thee time and again with that which shall endure as long as the Most Beautiful Names of God and His most exalted attributes endure. Give thanks unto God for this manifest grace. By My life! Whatever hath been created on earth cannot equal a single verse from thy Lord. He Who speaketh "there is no God but Me, the One, the All-Informed" beareth witness to this. Blessed art thou for having attained His presence and drunk the choice wine of revelation from the hand of the bounty of thy Lord, the

هو المهيمن على الأسماء

تحب السدرة ان تذكر احد افنانها الذي قصدها و
سمع ندائها و طار في هوائها و نطق بشائها و سرع
اليها الى ان ورد مقامها و رأى تجلياتها نسئل الله
تعالى ان يقدّر له ما يقربه اليه في كلّ الأحوال
أنه هو الغني المتعال لا اله الا هو الناطق في المبدء
و المآب

يا افناني انا ذكرناك مرّة بعد مرّة بما يبقى بدوام
أسماء الله الحسنى و صفاته العليا احمد الله بهذا
الفضل المبين لعمرى لا يعادل بآية من آيات
ربك ما خلق في الأرض يشهد بذلك من ينطق
أنه لا اله الا انا الفرد الخبير

طوبى لك بما حضرت و شربت رحيق الوحي
من يد عطاء ربك الكريم أنه معك و قدّر لك
ما تفرح به افئدة المقرّبين البهاء المشرق من افق

Generous. Verily, He is with thee and hath ordained for thee that which shall gladden the hearts of them that are nigh unto God. The glory that shineth forth from the horizon of the heaven of My utterance be upon thee and upon those who love thee for the sake of God, the Lord of the worlds.

سَمَاءَ بَيَانِي عَلَيْكَ وَ عَلَى مَنْ يَحْبِبُكَ لَوْجَهُ اللَّهِ رَبِّ
الْعَالَمِينَ

INBA51:523, BLIB_Or15712.281b

BH07316

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Shiraz

Date: 1303-05 [1886-Feb]

He is the All-Hearing, the All-Seeing

هُوَ السَّمِيعُ الْبَصِيرُ

O son of Afnan, upon thee be My glory and My mercy! I saw thee before thou didst see Me, guided thee before thou didst ask of Me, and made thee known before most of My servants and My creation. Ponder thou the ocean of My loving-kindness and the heaven of My mercy and the sun of My bounty. Thy Lord is verily the All-Bountiful, the Compassionate, the Most Generous. There hath appeared before Us My Afnan whom God and His loved ones love, and thou wast mentioned. We make mention of thee at this moment with this perspicuous mention, and before this with a mention before which every wondrous mention hath bowed down in humility. The light of permission hath shone forth from the horizon of the heaven of the Tablet. Draw nigh and be of the thankful ones. Under all conditions We counsel thee to observe the wisdom which We have sent down in the Book. Hold fast unto it, then act in accordance with it; otherwise ask thy Lord and the Lord of the throne and of the dust to ordain for thee the reward of attainment unto His presence. He, verily, hath power over all things. We send from this spot Our greetings upon thee and upon those who are with thee and upon those who love thee for the sake of God, the Lord of the worlds.

يَا ابْنَ أَفْنَانَ عَلَيْكَ بِهَائِي وَ رَحْمَتِي رَأَيْتُكَ قَبْلَ
أَنْ تَرَانِي وَ هَدَيْتُكَ قَبْلَ أَنْ تَسْأَلَنِي وَ عَرَّفْتُكَ قَبْلَ
أَنْ تَعْرِفَنِي وَ خَلَقْتُ فِكرَ فِي بَحْرِ عَنَائِي وَ
سَمَاءَ رَحْمَتِي وَ شَمْسَ فَضْلِي أَنْ رَبِّكَ هُوَ الْفَضْلُ
الْمُسْتَفْقُ الْكَرِيمُ

قَدْ حَضَرَ أَفْنَانِي الَّذِي يُحِبُّهُ اللَّهُ وَ أَوْلِيَائِهِ وَ ذَكَرَكَ
ذِكْرُنَا فِي هَذَا الْحَيْنِ بِهَذَا الذِّكْرِ الْمُبِينِ وَ مَنْ قَبْلَ
بَذَكَرْ خَضَعَ لَهُ كُلُّ ذِكْرٍ بَدِيعٌ قَدْ لَاحَ نَوْرُ الْأُذُنِ
مِنْ أَفْقِ سَمَاءِ اللَّوْحِ أَقْبَلَ وَ كُنْ مِنَ الشَّاكِرِينَ
فِي كُلِّ الْأَحْوَالِ نَوَصِيكَ بِالْحِكْمَةِ الَّتِي أَنْزَلْنَاهَا فِي
الْكِتَابِ تَمْسُكْ بِهَا ثُمَّ أَعْمَلْ مَا يُوَافِقُهَا وَ لَا فَاسْتَلْ
رَبِّكَ وَ رَبِّ الْعَرْشِ وَ التَّرَى أَنْ يَكْتُبَ لَكَ
أَجْرَ اللَّقَاءِ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَنَا نَكْبَرُ مِنْ
هَذَا الْمَقَامِ عَلَيْكَ وَ عَلَى مَنْ مَعَكَ وَ عَلَى الَّذِينَ
يُحِبُّونَكَ لَوْجَهُ اللَّهِ رَبِّ الْعَالَمِينَ

INBA51:541, BLIB_Or15712.281a

BH07478*To: Amatullah Khanum**Date: 1303-05 [1886-Feb]*

1 In the name of the one peerless God!

1 بنام خداوند یگّا

2 Today the true Beneficent One is manifest, and the sea of bounty is surging, and the effulgences of the Sun of generosity are visible and evident, yet none attained except a few among the men and women servants. These are the letters whose mention hath been in the Book of God, before and after.

2 امروز فیاض حقیقی ظاهر و دریای فیض مّواج و اشراقات انوار آفتاب جود موجود و مشهود و لکن فائز نشد الا معدودی از عباد و اماء ایشانند حروفاتی که ذکرشان از قبل و بعد در کتب الهی بوده

3 We make mention of thy Lord with thy tongue saying: My God, my God! This is Thy handmaiden and the daughter of Thy handmaiden and a leaf from among the leaves of Thy Tree. I beseech Thee by the lights of Thy countenance and by Thy Name whereby Thou hast subdued Thy earth and Thy heaven, and by Thy wisdom wherewith Thou hast commanded Thy servants, and by that which hath flowed from Thy Most Exalted Pen in Thy days, to ordain for me that which profiteth me. Thou seest and knowest what profiteth me in every world of Thy worlds. There is no God but Thee, the Powerful over what Thou willest.

3 انا نذكر ربك بلسانك نقول الهی الهی هذه امتك و ابنة امتك و ورقة من اوراق سدرتك اسئلك بأنوار وجهك و اسمك الذي به سخرت ارضك و سمائك و بحمكتك التي امرت عبادك بها و بما جرى من قلبك الأعلى في أيامك بأن تقدر لي ما ينفعني انت ترى و تعلم ما ينفعني في كل عالم من عوالمك لا اله الا انت المقتدر على ما تشاء

4 Ordain through Thy grace that which befitteth Thy generosity and bestowal. There is no God but Thee, the Mighty, the Dominant, the Powerful.

4 قدر بفضلک ما ينبغي لجودک و عطائك لا اله الا انت القوى الغالب القدير

INBA51:486a, BLIB_Or15712.282

BH09547*To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa)**Date: 1303-05 [1886-Feb]*

He is the One Who gazeth from the horizon of the heaven of utterance. The Book speaketh with truth, but the people hear not. By God! The Cock of the Throne hath crowed, and the Dove of the Cause hath cooed, and the Nightingale hath warbled, yet the people perceive not. Blessed art thou for having cast behind thee what was with the people and turned to God, the Protector, the Self-Subsisting. We beseech God to aid thee and assist thee to be steadfast in His Cause, and

هو الناظر من افق سماء البيان
تکاب ينطق بالحق ولكن الناس هم لا يسمعون
تالله قد دلح ديك العرش و هدرت حمامة الأمر
و غرّد العنديل و القوم هم لا يشعرون طوبى
لك بما نبذت ما عند القوم و اقبلت الى الله
المهيمن القيوم نسئله ان يؤيدك و يوفقك

to ordain for thee from His Most Exalted Pen that which will draw thee nigh unto Him. Verily He is the Truth, the Knower of the unseen. The light shining from the horizon of My Most Exalted Pen be upon thee and upon whosoever hath chosen for himself a path unto God, the Lord of what was and what shall be.

على الاستقامة على امره ويكتب لك من قلبه
الأعلى ما يقربك إليه أنه هو الحق علام الغيوب
النور المشرق من افق قلبي الأعلى عليك وعلى
من اتخذ لنفسه سبيلاً الى الله رب ما كان وما
يكون

INBA51:324a, BLIB_Or15712.255a

BH09353

Date: 1303-05 [1886-Feb]

He is the All-Hearing, the All-Knowing, the All-Informed

هو السامع العليم الخبير

A mention from the Wronged One to him who has turned with his heart to the Most Exalted Horizon and set his face toward God, Creator of Heaven, that he may give thanks, by night and by day, to the Lord of those who are in the heavens and on earth. Blessed is he whose strength the power of the servants cannot withhold, and blessed is he who stands firm whom the might of the oppressors cannot seat. The world and whatsoever is therein shall pass away, and there shall endure that which hath flowed from My Most Exalted Pen in this mighty Prison. Whoso hath turned today, verily he hath turned in all eternity past unto God, the Lord of the worlds. O people of God! The Ancient Beauty remembereth you and counseleth you with that whereby the Cause shall be exalted among the servants. He is, in truth, the Commander, the All-Wise. The glory shining from the horizon of the heaven of My mercy be upon thee and upon those who have attained unto the lights of certitude.

ذكر من لدى المظلوم الى من اقبل بقلبه الى الأفق
الأعلى وتوجه الى الله فاطر السماء ليشكر بالليل
والنهار رب من في السموات والأرضين طوبى
لقوى ما منعه قدرة العباد ولقائم ما اقعدته سطوة
الظالمين

ستفنى الدنيا وما فيها ويبقى ما جرى من قلبي
الأعلى في هذا السجن العظيم من اقبل اليوم انه
اقبل في ازل الآزال الى الله رب العالمين يا حزب
الله يذكركم المقصود ويوصيكم بما يرتفع به الأمر بين
العباد وهو الأمر الحكيم البهاء المشرق من افق
سماء رحمتي عليك وعلى الذين فازوا بأنوار اليقين

INBA51:487b, BLIB_Or15712.254a

BH00463

To: *Khadijeh Sabbagh et al., in Tihiran*

Date: 1303-05-09 [1886-Feb-13]

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

2 Praise, sanctified from all limitations and the recognition of any soul, befiteth the Lord of Mercy, Who hath raised the standard of "Verily I am God" to such heights that all hands fall short of reaching it and all tongues are powerless, nay mute, in its mention. Through it are all the peoples of the world known, while it is known through its own self. This is unique to this Most Exalted Revelation, whose Day is unlike all other days and whose light is unlike all other lights. In days when all were veiled, He spoke before the faces of the world in such wise that all bear witness. He summoned the entire world to unity and concord, and to that which adorneth the world of being and humanity. He hath, through the burnishing power of His Most Holy Name, purified and sanctified the hearts of His loved ones, and through His All-Powerful Name hath removed from the realm of Baha all rancor and hatred which are characteristics of the divines of Persia. By "realm" is not meant the known realms of earth; within this realm lie concealed a hundred thousand worlds, though all remain heedless and veiled therefrom. A single leaf of its divine Tree speaketh and warbleth its praise in such wise as to draw to it heedless handmaidens and refresh them with the living waters of the love of the Peerless Friend. A hundred thousand blessings be upon the one who hath today attained unto true unity and hath turned his vision, heart and attention solely toward the Most Exalted Horizon. Such a soul hath, by the testimony of God Himself, attained true unity and is illumined by its light.

3 Glory, praise and exaltation be upon the loved ones of God, His chosen ones, and upon the leaves of God and His handmaidens, whom neither the riches of the world deterred nor the ascendancy of the nations frightened, who have held fast to the cord of His grace and clung to the hem of His bounty. Upon them, both men and women, be the mercy of God and His favors, and the compassion of God and His gifts, which have encompassed all existence, both seen and unseen.

4 And after, the letter of that honored leaf which was sent to the Most Great Name, upon him be all the most glorious Glory of

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از چند و چون و عرفان این و آن حضرت رحمن را لایق و سزااست که علم اتّنی انا الله را بر مقامی نصب فرمود که دستها از او کوتاه و لسانها از ذکرش عاجز و قاصر بل اخرس جمیع عالم باو شناخته میشوند و او بنفس خود و این مخصوص است باینظهور اعلی که یومش غیر ایام است و نورش غیر انوار ایامیکه کل خلف حجاب بودند امام وجوه عالم نطق فرمود بشأنیکه کل شاهد و گواهند جمیع عالم را با اتحاد و اتفاق دعوت نمود و بآنچه که زینت و طراز عالم و انسانست قلوب اولیائش را بصیقل اسم اقدسش طاهر و مقدّس نمود و ضغینه و بغضا را که از سبجیّه علمای ایرانست از اقلیم بها باسم قدیرش خارج فرمود مقصود از ذکر اقلیم اقلیم مذکوره نبوده و نیست این اقلیم صد هزار عالم در او مستور ولکن کل از او غافل و محجوب ورقهائی از اوراق سدره اش بذکرش ناطق و مغرّد بشأنیکه اماء غافلات را جذب نماید و از کوثر محبت دوست یگانه تازه و خرم گرداند صد هزار طوبی از برای نفسیکه الیوم بتوحید حقیقی فائز شد و چشم و قلب و توجه را بافق اعلی وحده متوجه نمود او بشهادة الله بتوحید حقیقی فائز است و از انوارش منور

3 الْبَهَاءِ وَ التَّكْبِيرِ وَ الثَّنَاءِ عَلَى أَوْلِيَاءِ اللَّهِ وَ أَصْفِيَائِهِ وَ أَوْرَاقِ اللَّهِ وَ أَمَائِهِ الَّذِينَ مَا مَنَعَتْهُمْ ثَرْوَةُ الْعَالَمِ وَ مَا خَوَّفَتْهُمْ سَطْوَةُ الْأُمَمِ بِحَبْلِ عَنَائِتٍ مَتَمَسِّكِينَ وَ بِذِيلِ فَضْلِ مَتَشَبِّهٍ عَلَيْهِمْ وَ عَلَيْنَ رَحْمَةِ اللَّهِ وَ الطَّافَةِ وَ شَفَقَةِ اللَّهِ وَ مُوَاهِبَةِ اللَّهِ الَّتِي أَحَاطَتْ بِالْوُجُودِ مِنَ الْغَيْبِ وَ الشُّهُودِ

4 و بعد نامه آنورقه مخدّره که بحضرت اسم الله مه علیه منکّل بهاء ابهاه ارسال داشتند بساحت اقدس ارسال نمودند و این خادم فانی وقتی

God, was submitted to the Most Holy Court, and this evanescent servant presented it at a special time before the countenance of the Beloved of the worlds. After its presentation, these supreme words flowed from the tongue of the majesty of the Lord of creation - blessed and exalted be His utterance:

مخصوص امام وجه محبوب عالمیان عرض نمود
و بعد از عرض اینکلمه علیا از لسان عظمت
مالک وری جاری قوله تبارک و تعالی

- 5 O Leaf! The Lord of Eternity hath desired the reformation of the world. All bear witness that We have forbidden all from harboring rancor, hatred and enmity which cause division and disunity. The Truth is, in and of itself, sanctified and distinguished above all else. No person of insight would deny this. Beseech the True One that He may grant eyes the power of vision. However, the ophthalmia of vain imaginings hath prevented eyes from beholding the Most Exalted Horizon. O My handmaiden! By the life of God, that which thou hast heard and seen cannot be equaled by a single verse. The people are heedless and veiled. We have breathed the spirit of life into the bodies of utterance, and the spirit of inner meanings into the bodies of words. Blessed is the soul that findeth and becometh aware - such a one is mentioned as the most exalted of creatures before the Truth. Thou hast ever been mentioned in the Most Holy Court. Strive that thou mayest attain unto that which beseemeth the bounty of the Truth, exalted be His glory. Convey My greetings to the handmaidens of that land, especially those who are engaged in serving the Cause.

5 یا ورقه مالک قدم اصلاح عالم را خواسته جمیع
شاهد و گواهند که کل را از ضغینه و بغضا و
عنادیکه سبب اختلاف و عدم اتحاد است منع
نمودیم حق بنفسه از دونش مقدس و ممتاز هیچ
بصیری انکار ننماید از حق بطلب تا ابصار را قوت
مشاهده عطا فرماید و لکن رمد اوهام ابصار را
از مشاهده افتقار منع نموده یا امتی لعمر الله
بیک آیه معادله نمینماید آنچه شنیدهئی و دیدهئی
ناس غافل و محجوبند قد نفخنا روح الحیوان فی
اجساد البیان و روح المعانی فی اجساد الألفاظ
طوبی از برای نفسیکه بیابد و آگاه شود او از
اعلی الخلق لدی الحق مذکور لازال در ساحت
اقدس مذکور بودهئی جهد نما شاید فائز شوی
بآنچه که سزاوار عنایت حق جل جلاله است
اماء آن ارض را تکبیر برسان مخصوص امائیکه
بخدمت امر مشغولند

- 6 The leaf who is the wife of Abu-Talib - upon her and him be the glory and favor of God - had some time ago sent to the Most Holy Court news of recent events in that land. It was seen. Blessed is she, for she hath attained unto serving My loved ones and hath borne hardships in My love and their love, seeking My good-pleasure. We beseech God to assist her, grant her success, and ordain for her the good of the hereafter and of this world. End.

6 ورقه ضلع ابوطالب علیه و علیها بهاء الله و عنایت
چندی قبل از امورات محدثه آن ارض بساحت
اقدس ارسال داشت مشاهده شد طوبی لها انها
فازت بخدمة اولیائی و حملت الشدائد فی حی و
حبهم طلباً لرضائی نسل الله بأن یؤیدها و یوفقها
و یقدر لها خیر الآخرة و الأولى

- 7 God willing, the Most Holy, Most Great Tablet will also be revealed and sent specifically for the mentioned leaf - upon her be the glory of God. Verily our Lord, the All-Merciful, He is the Compassionate, the Generous.

7 انتهی انشاء الله لوح اقدس هم نازل و ارسال
میشود مخصوص ورقه مذکوره علیها بهاء الله ان
ربنا الرحمن هو المشفق الکریم

- 8 And as for the mention they made of the honored beloved, Jinab-i-Aqa Mirza Abu'l-Fadl - upon him be the Most Glorious Glory of God - his mention has ever been and continues to be in the Most Holy, Most Great Court. And this time, after presentation before the Face, these exalted words were revealed from the Dawning-Place of verses - exalted be His utterance and glorified be His proof:

8 و اینکه ذکر محبوب مکرم جناب آقا میرزا
ابوالفضل علیه بهاء الله الاهی را نمودند لازال
ذکرشان در ساحت اقدس بوده و هست
و این کوه بعد از عرض تلقاء وجه اینکلمات
عالیات از مطلع بیان منزل آیات نازل قوله عز
بیانه و جل برهانه

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

9 هو الشاهد الخبیر

10 O Abul-Fadl! Thou hast attained unto tribulation time and again in the path of God, the Lord of all names, even as the Wronged One did experience in most of His days. To this testifieth every fair-minded and discerning soul. Thou wert in the prison of Ta beneath chains and fetters. We have heard from the heedless what no ear hath ever heard, and We have witnessed what no eye in all the world hath seen, and I am the True One, the Trustworthy. Grieve not because of imprisonment, for it is characteristic of God's loved ones and a practice of God that hath preceded. Thy Lord is verily the All-Wise Expositor. Thank God, thy Lord, for having aided thee to turn unto Him on a day wherein most of the servants turned away and the hearts of those who claimed knowledge without proof from God, the Lord of all worlds, were perturbed. We have remembered thee and do remember thee with such remembrance as diffuseth the sweet fragrance of thy Lord's tender mercy. He shall deliver thee even as He delivered His loved ones before thee. He hath power over all things. Hold fast unto wisdom in all conditions. We have enjoined this upon thee in numerous Tablets and in My Perspicuous Book. Take the chalice of utterance in the name of thy Lord, the Most Merciful, then drink therefrom despite every heedless and remote one. Remind the servants with wisdom and speak according to their capacity and station lest the clamor of the transgressors be raised.

11 O Fadl! Harken unto the call of the Wronged One. In all conditions hold fast unto wisdom. From the inception of this Cause until now We have forbidden all people and the friends of God from oppression, transgression, conflict, disputation and treachery, for this Revelation hath come for the unity of nations and the betterment of the world. Its benefit returneth unto all, both to government and people. Nevertheless, until now they have not comprehended this evident and manifest truth. This decree hath been and remaineth firm. The Command of God is established and steadfast. Were heedless souls to reflect and ponder even briefly, they would behave toward the friends of God with utmost love, fellowship, harmony and unity. Beseech God, glorified be His majesty, to make the heedless aware and guide them. The heedlessness of some people hath reached such a state that the Supreme Pen is bewildered. For twelve hundred years they claimed to love and beseeched God, glorified be His majesty, for the meeting with the Promised One by night and day. Yet when the clouds were rent asunder by the finger of divine will and the Day-Star of Revelation shone forth from the horizon of the world, all turned away. And now again the heedless walk the same path, that is, the deniers among the people of Bayan. Lo! They are accounted

10 یا ابا الفضل قد فزت بالبلاء کرة بعد کرة فی سبیل الله مالک الأسماء كما فاز المظلوم فی اکثر ایامه یشهد بذلك کل منصف بصیر قد كنت فی سجن الطاء تحت السلاسل والأغلال سمعنا من الغافلين ما لا سمعت اذن اهل الانشاء و رأينا ما لا رأیت عیون العالم و انا الصادق الأمين لا تحزن من السجن انه من سجنه الأولیاء و سنة الله التي قد خلت من قبل ان ربک هو المبین الحکیم اشکر الله ربک انه یدک علی الاقبال فی يوم فيه اعرض اکثر العباد و اضطربت افئدة الذين ادعوا العلم من دون بینة من الله رب العالمین انا ذکرناک و نذکرک بذکر يتضوع منه عرف عناية ربک الکريم انه یخرجک كما اخرج اولیائه من قبل انه علی کلشیء قدیر تمسک بالحکمة فی کل الأحوال انا امرناک بها فی الواح شتی و فی کتابی المبین خذ قدح البیان باسم ربک الرحمن ثم اشرب منه رغماً لکل غافل بعید ذکر العباد بالحکمة و کلم علی مقدارهم و مقامهم لئلا ترتفع ضوضاء المعتدین

11 یا فضل ندای مظلوم را بشنو در جمیع احوال بحکمت تمسک نما از اول این امر تا حین جمیع ناس و اولیای حق را از ظلم و تعدی و نزاع و جدال و خیانت منع نمودیم چه که اینظهور از برای اتحاد امم و اصلاح عالم آمده نفعش بکل راجع هم بدولت هم بملت مع ذلک الی حین اینطلب واضح مبین را ادراک نموده اند این حکم محکم بوده و هست امر الله ثابت و راسخست و اگر نفوس غافله فی الجمله تفکر نمایند و تفرس کنند بکمال محبت و مودت و وفاق و اتفاق با اولیای حق سلوک نمایند از حق جل جلاله مسئلت نما غافلین را آگاه فرماید و راه نماید غفلت بعضی از ناس بمقامیست که قلم اعلی متحیر است هزار و دویست سنه ادعای محبت مینمودند و لقاء موعود را در لیلی و ایام از حق جل جلاله مسئلت میکردند و چون غمام باصبع اراده شق شد و نور ظهور از افق عالم اشراق نمود کل اعراض نمودند و حال مجدد غافلین بهمان قدم

among the wrongdoers in the Book of God, the Mighty, the Praiseworthy.

- 12 O Fadl! Repeatedly have thy letters arrived and the servant in attendance before the Countenance hath presented them. The glances of favor have been and are directed toward thee. We beseech God to grant thee divine confirmation and success, to bestow patience and forbearance upon thee. He is the Powerful, the Mighty. Verily He shall deliver thee, save thee and draw thee nigh through His grace. He is the All-Bountiful, the Forgiving, the Merciful.

- 13 This evanescent servant hath ever besought and continues to beseech God, exalted be His glory, for your success. Although the frequency of writing hath prevented this servant from expressing love and affection, yet the heart hath not been and is not prevented. The remembrance of that beloved one hath been preserved and flows from the tongue most often. I beseech God, glorified be His majesty, to make that beloved one's imprisonment blessed, that is, to make it the cause of the turning of denied souls. Verily our Lord, the Most Merciful, is the Powerful, the Mighty. I offer greetings and salutations, and I seek help from God.

- 14 Concerning what that leaf mentioned about some handmaidens newly turning to the Divine Law, this detail was presented in the Most Holy, Most Exalted Presence. His blessed and exalted Word: "O leaf! The mention of the handmaidens has been heard, and each has received her portion from the waves of the ocean of the All-Merciful's utterance. We beseech God that they may be assisted to preserve what has been bestowed. Great is this Day, and mighty is its station with God. Blessed is the countenance that hath turned to the light of His countenance, and the heart that hath turned toward His horizon. Convey to all the greetings of the Wronged One and give them the glad-tidings of His favors, that perchance the Divine remembrance and mention may detach all from aught else but Him and enable them to achieve that which beseemeth His days." The lights of the Sun of Grace have, praise be to God, encompassed all, given water to the thirsty, strength to the weary, and blessed the seekers with the lights of His remembrance. Who is the lost one whom His grace hath not sought? Indeed, this evanescent one, together with all the cherubim, the chosen ones and the pure ones, is incapable and falls short of mentioning even a drop from the ocean of His grace.

- 15 Regarding your mention of that heedless soul who spoke certain words five years ago - indeed, he spoke truthfully, for the source of vain imaginings had specifically announced that the

مشی مینماید یعنی معرضین اهل بیان الا انهم
من الظالمین فی کتاب الله العزیز الحمید

- 12 یا فضل مکرر نامهات رسید و عبد حاضر تلقاء
وجه عرض نمود لحاظ عنایت بتو متوجه بوده
و هست از حق میطلبم ترا تأیید و توفیق عطا
فرماید و صبر بخشد و اصطبار عنایت نماید اوست
قادر و توانا انه یخرجیک و ینجیک و یقرّبک فضلاً
من عنده و هو الفضل الغفور الرحیم انتی

- 13 اینبعد فانی لازال از حقّ جلّ جلاله از برای
ایشان توفیق طلب نموده و مینماید اگرچه کثرت
تحریر اینبعد را از اظهار محبت و مودت منع نموده
ولکن قلب ممنوع نبوده و نیست ذکر آنمحبوب
ودیعه بوده و از لسان هم در اکثر اوقات جاری
از حقّ جلّ جلاله سائل و آمل که سجن آنمحبوب
را مبارک فرماید یعنی سبب و علت اقبال نفوس
معرضه گردد انّ ربنا الرحمن هو المقتدر القدیر
تکبیر و سلام عرض مینمایم و از حقّ مدد
میطلبم

- 14 و اینکه آنورقه ذکر نمودند بعضی از اماء تازه
بشریعه الهی اقبال نموده اند این تفصیل در
ساحت امنع اقدس اعلی بشرف اصغا فائز قوله
تبارک و تعالی یا ورقة ذکر اماء بشرف اصغا
فائز و هریک از امواج بحر بیان رحمن قسمت
بردند از حقّ میطلبم مؤید شوند بر حفظ آنچه
عطا شد امروز روزیست عظیم و شأنش عندالله
بزرگ طوبی از برای وجهیکه بانوار وجهش
توجه نمود و از برای قلبیکه بافتش اقبال کرد
از لسان مظلوم کل را تکبیر برسان و بعنایتش
بشارت ده که شاید تکبیر الهی و ذکرش کل را
منقطع نماید از ماسوائش و مؤید فرماید بر آنچه
سزاوار ایام اوست انتی لله الحمد انوار آفتاب
فضل کل را احاطه نمود تشنگانرا آب بخشید و
خستگانرا توانائی داد و طالبانرا بانوار ذکرش فائز
فرمود کیست آنمگشته کش فضلش نجست
باری اینفانی با همه کروبین و اولیا و اصغیا از
ذکر قطرهئی از دریای فضلش عاجز و قاصریم

- 15 اینکه ذکر نفس غافل را نمودید که در پنج سنه
قبل کلمهئی گفته فی الحقیقه بصدق تکلم نموده

Truth would appear after two or three years. Now six years have passed, and it is not known what became of that promise. Would that the deluded souls had understood and had not, through such lies, remained deprived of the Dawning-Place. Fie upon them and upon what their mouths have uttered! Truthfulness, fairness and justice have disappeared; they have taken fancy for certainty and fire for light. Such is the condition of the worthless masses. I beseech God to confirm that leaf and make her steadfast in His Cause with such steadfastness that all may testify to it. Until now, naught but goodness, kindness, love, and praise and glorification of God have been mentioned regarding that leaf. To this bear witness the fair-minded and those who hold fast to the cord of our Lord's gracious favors.

چه که مطلع اوهام مخصوص اخبار نموده بود که دو سنه یا سه سنه بعد حق ظاهر میشود حال شش سنه گذشته و معلوم نیست آن وعده چه شد نفوس موهمه کاش ملتفت میشدند و باین کذبها از مطلع محروم نمیانند اف لهم و بما تفوهت به افواههم صدق و انصاف و عدل از میان رفته وهم را یقین شمرده اند و بمقام نور نار اخذ کرده اند اینست شأن هیچ رعاع از حق میطلب آنورقه را تأیید فرماید و بر امرش مستقیم دارد استقامتیکه کل بر آن شهادت دهند تا حین در باره آنورقه جز نیکوئی و معروف و محبت و ذکر و ثنای حق چیز دیگر مذکور نه یشهد بذلک المنصفون و المتمسکون بحبل عنایة ربنا الکریم

- 16 Concerning what you wrote about being unable to free yourself from this anxiety, grief and sorrow except through His all-encompassing grace, this matter was presented. His blessed and exalted Word: "O My handmaiden! Be thou glad through God's favor. His mercy hath preceded and His grace hath encompassed all. The ocean of His generosity is surging and the effulgences of the Sun of His bounty are manifest and evident. With utmost joy, expansion, spirit and fragrance, occupy thyself with the remembrance of the Goal of all the worlds. Verily, He is with whosoever remembereth Him, turneth unto Him and placeth his trust in Him. He is the Helper in all conditions. There is no God but Him, the Self-Sufficient, the Most Exalted."

16 و اینکه نوشته بودید هر قدر بخوام خود را از این هم و غم و حزن برهانم ممکن نه الا بفضلہ العمیم اینفرقه عرض شد قوله تبارک و تعالی یا امتی بعنایت حق مسرور باش رحمتش سبقت گرفته و فضلش احاطه نموده بحر جودش مواج و اشراقات انوار آفتاب کرم ظاهر و هویدا با کمال فرح و انبساط و روح و ریحان بذکر مقصود عالمیان مشغول باش انه مع من ذکره و اقبل الیه و اتکل علیه و هو المعین فی کل الأحوال لا اله الا هو الغنی المتعال انتهی

- 17 May God grant that you may ever be joyous and enkindled with the fire of love in such wise that its effects may become manifest and evident. Verily, my Lord and your Lord, my Beloved and your Beloved, is the Compassionate, the Generous, the Oft-Forgiving, the Mighty, the Great.

17 انشاء الله همیشه مسرور باشند و بنار محبت مشتعل بشأنیکه اثرش ظاهر و هویدا گردد ان ربی و ربکی و محبوبی و محبوبک هو المشفق الباذل التواب العزیز العظیم

- 18 The honored matron, the Mother of the Sacred House, upon her be the Glory of God, arrived and mentioned that leaf in the Most Holy Presence. I beseech Him, exalted be He, to aid thee through a power from His presence. Verily, He is powerful over all things and worthy to answer prayers. Praise be to God, the One, the Single, the All-Hearing, the All-Seeing. The Glory be upon thee and upon those handmaidens who have turned, heard, and responded on a Day wherein the Herald proclaimed: "The Kingdom belongeth to God, the Lord of the Day of Judgment."

18 محذره معظمه ام حرم علیها بآء الله وارد شدند و ذکر آنورقه را در ساحت اقدس مذکور داشتند اسئله تعالی ان بمدک بقدره من عنده انه علی کلشی قدير و بالاجابة جدير و الحمد لله الواحد الفرد السميع البصير البهاء علیک و علی الاماء اللائی اقبلن و سمعن و اجبن فی يوم فيه نادى المناد الملك لله مالک يوم الدين

- 19 The servant 9th of Jamadiyu'l-Avval 1303

19 خادم فی ۹ شهر جمادی الأولى سنة ۱۳۰۳

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BH00812

To: Aqa Mirza Muhammad Isfahani (the scribe) et al., in Pilgrim House

Date: 1303-05-09 [1886-Feb-13]

- 1 ...those who are deprived of ears cannot attain unto hearing. What can the blind behold of the Sun of divine power and the manifestations of the craft of the Eternal? And what can the deaf hear of the melodies of the nightingales of divine knowledge? The Tongue of God is speaking manifestly and evidently amidst the world, the Most Exalted Horizon is visible, the river of inner meanings is flowing from the Supreme Pen, and the Luminary of utterance is shining and gleaming from the highest horizon of contingent being. Nevertheless, all are heedless save a handful of the Letters of thy Lord's countenance - namely, those souls who have quaffed of the sealed wine by the name of the Self-Subsisting and have attained unto the Kawthar of the knowledge of the Beloved of all possibility. These are the hosts of thy Lord, and none knoweth the hosts of thy Lord save Him....
- 2 ...say: Reflect upon the deeds of the Shi'ih sect. For twelve hundred years and more they occupied themselves in mosques and pulpits with the mention of God, exalted be His glory. Each faction held fast to a cord and clung to a name, busy-ing themselves day and night with cursing and denouncing one another, while counting themselves the most learned, most excellent and most understanding people in the world. Yet when the horizon of the world was illumined by the Day-Star of Revelation and the Speaker of Sinai appeared and spoke, all of them, both learned and ignorant, arose in the earliest years to oppose Him and issued decrees to cut down the Divine Tree. Say: For God's sake, reflect upon the fruits of that sect's deeds and judge with fairness. They attributed unbelief to the Dawning-Place of faith and the Day-Spring of God's laws, and declared from their pulpits that which caused the Lote-Tree of the utmost boundary to cry out and the denizens of the highest Paradise to lament....
- 3 Say: This is that mighty announcement mentioned in the Qur'an, and these are those days about which God informed His Interlocutor. This Most Great Revelation hath ever been manifest in and of itself, needing no one to establish its truth. The equivalent of all previous and future books hath been sent down from the heaven of His Will, and whatsoever was to come to pass was clearly set forth beforehand by the Supreme Pen.
- 1...نفوسیکه از آذان محرومند باصفا فائز نشوند کور از آفتاب قدرت ربّانی و ظهورات صنعت صمدانی چه مشاهده نماید و کور از تغرّات عنادل عرفان چه اصفا کند لسان الله ظاهراً باهراً مابین عالم ناطق افق اعلی مشهود و فرات معانی از قلم اعلی جاری و نیر بیان از اعلی افق امکان مشرق و لائخ مع ذلک کلّ غافل الا عدّة احرف وجه ربّک یعنی نفوسیکه از حقیق محتوم باسم قیوم آشامیدند و بکوتر عرفان محبوب امکان فائز گشتند آنهم جنود ربّک و لا یعلم جنود ربّک الا هو...
- 2 بگو در اعمال حزب شیعه تفکر نما هزار و دوپست سنه و ازید در مساجد و بر منابر بذکر حق جلّ جلاله مشغول و هر حزبی از احزاب بحبل متمسک و باستی از اسماء متشبّث و در لیلی و ایام بسب و لعن یکدیگر مشغول و خود را اعلی و افضل و افقه اهل عالم میشمردند و چون افق عالم بنیر ظهور روشن و مکّم طور ظاهر و ناطق کلّ از عالم و جاهل در سنین اوّلیه بر اعراض قیام نمودند و بر قطع سدره الهیه فتوی دادند بگو لله در ثمرات اعمال آنحزب تفکر نما و انصاف ده مطلع ظهور ایمان و مشرق شرایع رحمن را بکفر نسبت دادند و بر منابر گفتند آنچه را که سدره منتهی صبحه زد و اهل فردوس اعلی نوحه نمودند...
- 3 بگو اینست آن نبأ عظیمیکه در فرقان ذکر شده و اینست آن ایامیکه حقّ کلیمش را بان اخبار فرموده این ظهور اعظم بنفس خود ظاهر بوده و هست در اثبات امرش محتاج بأحدی نبوده و نیست معادل کتب قبل و بعد از سماء مشیتش نازل و آنچه از بعد واقع از قبل از قلم اعلی بکمال تصریح جاری و ظاهر سور ملوک را مشاهده

Let them consider the Surih of the Kings, that perchance they may become mindful and distinguish truth from aught else.

- 4 Say: By God's life! Thou hast no knowledge of the root of this Cause and art deprived of the ocean of wisdom. None hath understood the nature of this Revelation. The Point of the Bayan Himself hath testified and doth testify to this. He seized upon the essence of the Bayan, which is in truth like its spirit and crown, saying, blessed and exalted be His words: "I have written a gem concerning His remembrance: He shall not be known through My allusions, nor by what hath been mentioned in the Bayan."

- 5 Blessed is the fair-minded one who pondereth this blessed word and knoweth with absolute certainty that the Truth encompasseth and is not encompassed. The reins of the world's understanding lie within His mighty grasp. The Point declared: "I am the first of them that worship Him." He spoke not in jest but in truth. This is the Day of vision. Blessed is the soul that hath attained true insight and recognized the Desired One in this garment. Woe to the heedless! By God's life! If any fair-minded person were to reflect upon these words of the Primal Point - "He shall not be known through My allusions, nor by what hath been mentioned in the Bayan" - he would find himself detached from the world and all who dwell therein....

- 6 The world was created for the recognition of this Manifestation. Deprive not yourselves, and withhold not yourselves from the Kawthar of the All-Merciful's utterance. Hasten with your hearts; perchance ye may attain to that which was the purpose of the world's creation - His recognition. The Point of the Bayan declares: Should anyone bring forth a single verse, turn not away but remain silent and seek from him, that ye may perchance attain to His grace. Likewise in the Book of Recompense He saith: "When ye hear of a Cause from Him, say not 'nay' except as ye say 'God is greater than all things, all are created by Him, and all are His worshippers.'"

- 7 Now reflection is needed - that reflection which hath been mentioned in the Books past and future. Every fair-minded soul can understand from the utterances of the Primal Point that were this Manifestation not to appear, He would not have spoken thus. For today any soul is capable of composing one or two verses or more, and through the all-encompassing grace of this Manifestation, the loved ones of God speak and write that which the divines are powerless to match. In brief, since the Sun of Revelation had risen from the horizon of Him Who conversed on Sinai, He educated the people through these clear and explicit statements lest they be deprived at the time of

نمایند که شاید متذکر شوند و حق را از دوش امتیاز دهند

- 4 بگو لعمر الله از اصل امر اطلاع نداری و از دریای دانائی بی نصیبی احدی بر کیفیت این ظهور آگاه نه نقطهء بیان بنفسه گواه بوده و هست جوهر بیان را اخذ فرموده و فی الحقیقه آنجوهر بمثابهء روح بیانست و تاج آن قوله تبارک و تعالی و قد کتبت جوهره فی ذکره و هو انه لا یستشار بشارتی و لا بما ذکر فی البیان

- 5 طوبی از برای منصفیکه در اینکلمهء مبارکه تفکر نماید و بیقین مبین بداند که حق محیط است نه محاط زمام ادراکات عالم در قبضهء قدرت اوست نقطه میفرماید ائی انا اول العابدین مزاح ننموده بحقیقت تکلم فرموده امروز روز بصر است طوبی از برای نفسیکه ببصر حقیقی فائز شد و حضرت مقصود را در این لباس شناخت و ویل للعافین لعمر الله اگر منصفی در اینکلمهء نقطهء اولی که میفرماید انه لا یستشار بشارتی و لا بما ذکر فی البیان تفکر نماید خود را از عالم و عالمیان فارغ و آزاد مشاهده کند...

- 6 عالم از برای عرفان این ظهور خلق شده خود را محروم نمائید و از کوثر بیان رحمن خود را منع مکنید بقلب بشتاید شاید فائز شوید بآنچه که مقصود از خلقت عالم عرفان او بوده نقطهء بیان میفرماید اگر نفسی یک آیه بیاورد اعراض مکنید و ساکت باشید و از او بطلبید شاید بعنائتش فائز شوید و همچنین در کتاب جزا میفرماید اذا سمعتم بأمر من عنده فلا تقولوا لا آلا و انتم تقولون الله اعظم من کلشیء و کلّ خلق له و کلّ له عابدون

- 7 حال تفکر لازم اینست آن تفکریکه در کتب قبل و بعد ذکرش بوده هر منصفی از بیانات نقطهء اولی اینقدر ادراک مینماید که اگر ظهور ظاهر نبود باینکلمه تکلم نمیفرمود چه که هر نفسی الیوم قادر است بر ترکیب یک آیه یا دو آیه و ازید و از عنایت محیطهء این ظهور اولیاء حق تکلم مینماید و مینویسند آنچه که علما از اتیان بمثل آن عاجز و قاصرند باری چون آفتاب ظهور از افق مکمل طور ظاهر و مشرق بود بلین بیانات واضحہء صریحه

His manifestation, or lest they commit that which would cause their eternal loss. The Cause of God is not child's play, that every day someone should appear and cause division and difference....

ناس را تربیت فرمودند که مباد در حین اظهار محروم شوند و یا از ایشان امری ظاهر شود که سبب و علت خسران ابدی گردد امر الله لعب اطفال نیست که هر یوم نفسی ظاهر شود و سبب تشّت و اختلاف گردد...

- 8 In days when hearts were troubled and limbs trembled, this Wronged One stood forth unveiled before the faces of all peoples, called them to the Truth and guided them to the straight path. When the Cause was partly revealed and the Light manifest, they emerged from behind veils with drawn swords, intending to strike at the Dayspring of Divine Oneness. They said what no oppressor had said and did what no idolater had done. O servants! Harken unto the scratching of the Most Exalted Pen and the rustling of the Lote-Tree beyond which there is no passing. This is the counsel of Him Who is wronged to all on earth. Blessed are they that attain, blessed are they that understand, blessed are they that are fair-minded. Leave behind names and turn to the ocean of inner meanings.

8 در ایامیکه قلوب مضطرب و فرائض مرتعد اینمظلوم بی ستر و حجاب امام وجوه عالم قائم و ناطق و کلّ را بحق دعوت نمود و بصراط مستقیم هدایت فرمود و چون فی الجمله امر ظاهر و نور مشرق از خلف حجاب با اسیاف مسلوله قصد مطلع نور احدیه نمودند و گفتند آنچه را که هیچ ظالمی نگفت و عمل نمودند آنچه را که هیچ مشرکی بآن عامل نشد ای عباد بشنوید صریر قلم اعلی و حفیف سدره منتهی را اینست وصیت مظلوم من علی الأرض را طوبی للفائزین و طوبی للعارفین و طوبی للمنصفین بگذارید اسماء را و بجز معانی توجه نمائید

- 9 Now certain ones among the people of the Bayan speak like the Shi'ih sect, and these souls too shall witness after a thousand years and more the fruits of their deeds even as the fruits of the deeds of the previous group. O people of God! God protect us and you from the evil of these ones. O people! Hear the call of the Wronged One. Cast aside these worthless things of the world and keep your garment pure and sanctified from the like of them. This is the counsel of the Wronged One. Blessed are they that act accordingly....

9 حال بعضی از اهل بیان بمثل حزب شیعه تکلم مینمایند و این نفوس هم بعد از هزار سنه و ازیذ ثمرات اعمال خود را بمثل ثمرات اعمال حزب قبل مشاهده خواهند نمود یا حزب الله اعاذنا الله و ایاکم من شر هؤلاء یا قوم بشنوید ندای مظلوم را این خاشاکهای عالم را واگذارید و ذیل را از امثال آنها مقدّس و منزّه دارید اینست وصیت مظلوم طوبی للعاملین...

AYI2.120x, AYI2.121x, AYI2.123x,
AYI2.124x, AYI2.125x, AYI2.126x,
AYI2.204x

BH01759

To: *Siyid Mihdi Dahaji*

Date: 1303-05-09 [1886-Feb-13]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful!
- 2 The verses of creation have prevented the Pen from mentioning the verses of revelation. This is not a mere wind that bloweth,

1 هو الله تعالى شأنه العظمة والاقدار

2 آیات تکوین قلم را از ذکر آیات تدوین منع نموده این باد نیست که میآید بلکه غضنفر بادهاست

but rather the Lion of winds. Glory be to God! From every created thing are manifest and evident the signs of power. Exalted be His dominion and magnificent His might! Each of His creative works and each manifestation of His power hath been and is without equal, peer, similitude or likeness - how much more so His attributes and names, how much more His Essence! Blessed and exalted is He. True unity befiteth His threshold alone, but only if the Kingdom of His own utterance be made manifest; otherwise, God forbid that one such as I should attempt description or praise.

سبحان الله از هر شیء از اشیاء آثار قدرت ظاهر و هویدا جلّ سلطانه و عظم اقتداره هر صنعی از صنایعش و هر شیء از ظهورات قدرتیش بلا ضد و بلا ند و شبیه و نظیر بوده و هست فکیف صفاته و اسمائه کیف ذاته تبارک و تعالی توحید حقیقی لایق آن درگاهست ولیکن اگر ملکوت بیان خودش ظاهر شود و الا از ذکر و وصف مثل منی استغفرالله

- 3 After offering praise and gratitude to God, exalted be His glory, and to His Prophets and chosen ones - may my spirit be a sacrifice for your presence - the elevated letter of this evanescent servant bestowed a new spirit, as the ancients have said: "He did unto me as the rain unto the meadow."

3 باری بعد از ذکر و حمد حقّ جلّ جلاله و انبیاء و اصفیائش روحی لحضرتکم الفداء دستخطّ عالی خادم فانی را روح تازه عطا نمود بقول قائلین قبل آن کرد با من که باران با چمن

- 4 After reading and becoming acquainted with its contents, it was submitted. They stated that what was written is true and approved. We have fulfilled some obligations and, God willing, through His bounty and grace we shall fulfill the others. We beseech God, exalted be He, to strengthen, assist and support him that they may not cease in their quest and that the friends of God may attain their answer. The Light of Beauty shed its radiance, love became manifest, and from that mention it entered the arena, and from that enkindled realm came the verse "Thou shalt not know." It is He Who sent His loved ones to the place of sacrifice, and He is the Cause of the world's attraction and unity. We beseech God to confirm all, that they may be set ablaze by the fire of love kindled by the Word of God. Verily, He is powerful over all things.

4 بعد از قرائت و اطلاع عرض شد فرمودند آنچه نوشته‌اند حقّ است و ممضی است از عهده بعضی برآمدیم و بعضی دیگر را هم به عون الله و فضله خواهیم برآمد نسل الله تعالی ان یؤیده و یوفقه و یمده تا از طلب باز نمانند و اولیاء الله بجواب فائز شوند نیز جمال تجلی نمود عشق هویدا گشت و از آن ذکر بمیدان آمد و از آن عالم مشتعل آیه لا تعرف این است اوست که اولیا را بمقرّ فدا فرستاد و اوست علّة انجذاب عالم و اتحاد آن از حقّ میطلبیم تأیید فرماید تا کلّ بنار محبت که از کلمه الله احداث شده مشتعل شوند انه علی کلّشیء قدیر

- 5 Indeed, any mention that appeareth from the Dayspring of utterance will cause the elevation, exaltation and enkindlement of that soul. Therefore, we beseech God to send forth at all times that which giveth life. As for the countenance of God, He is generous - it shall be properly arranged. The remaining Tablets of Baku, along with two letters addressed to his honor, were sent and will reach the blessed presence. The answer to the mentioned letter hath been revealed, but will be sent later to be forwarded subsequently, for some of the handmaidens of God, such as the wife of the elevated and late Aqa Siyyid Abu-Talib - upon him be the Most Glorious Beauty of God - have submitted petitions. If her answer is not sent, she will surely be saddened, therefore that too shall be dispatched.

5 انتهی فی الحقیقه ذکر هر نفسی از مطلع بیان ظاهر شود سبب علوّ و سموّ و اشتعال او خواهد شد لهذا از حقّ سائل که در کلّ احیان ارسال فرماید آنچه را که سبب حیاست اما در باره وجه خدا کریم است درست میشود بقیه الواح بادکوبه با دو مکتوب باسم آنحضرت ارسال شد بنظر مبارک میرسد جواب ورقه مذکوره نازل ولیکن از بعد ارسال میشود که گره بعد ارسال فرمایند چه که بعضی از اماء الله مثل ضلع جناب مرفوع مرحوم آقا سید ابوطالب علیه بهاء الله الابهی عریضه عرض کرده‌اند اگر جواب او نزود البته مکدر میشود لذا انهم ارسال میشود

- 6 To his honor, my namesake - upon him be God's peace - I convey greetings and praise. May he be preserved, God willing.

6 خدمت جناب سمنی علیه سلام الله سلام و تکبیر میرسانم انشاء الله محفوظ باشند ایشانهم باید

He too must act with wisdom, for some people are corrupt and have neither recognized nor understood the value of generosity, love, and true manliness. In all cases, one must hold fast to wisdom. Verily, He is the Protector, the Mighty, the Powerful.

- 7 As for the mention of Aqa Mirza Safar 'Ali-Akbar from Tuyserkan, this servant conveys greetings to him. I beseech God to protect him and grant him sustenance from the purest fountain. Devils and demons lie in wait at their ambush points. I beseech and implore God not to deprive the seekers from their ultimate goal and highest purpose, nor prevent the pursuers from the effulgent lights of the Sun of inner meanings. Glorious is this day, and mighty is this Cause, yet the poor people remain heedless and unaware. We hope that the True Bestower will not withhold His grace and will grant that which befiteth His generosity. Verily, He is the Munificent, the All-Bountiful.

بحکمت عمل نمایند چه که ناس بعضی مفسدند و قدر فتوت و محبت و مردی و مردانگی را نشناخته و ندانسته‌اند در هر حال باید بحکمت تشبث نمود آنه هو الحافظ المقتدر القدیر

7 اینکه ذکر جناب آقا میرزا سفر علی اکبر من اهل تویرکان نمودند اینعبد خدمت ایشان سلام میرساند از حق میطلبم او را حفظ فرماید و از کوثر اصفی مرزوق نماید غولان و دیوان در کینگاهان و بر مراصد منتظر از حق سائل و آمل که قاصدان را از غایة قصوی و مقصد اقصی محروم نفرماید و طالبانرا از اشراقات انوار آفتاب معانی ممنوع نسازد روز مبارکست و امر عظیم و ناس بیچاره غافل و بی اطلاع باری امید هست فیاض حقیقی فیض خود را باز ندارد و عطا فرماید آنچه سزاوار بخشش اوست آنه جواد کریم

BLIB_Or15736.167, BLIB_Or15738.168x

BH00484

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

Date: 1303-05-12 [1886-Feb-16]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious.
- 2 The oceans of praise and gratitude, and the heaven of remembrance and glorification, befit and beseem the people of God, whom neither clamor nor barking nor bleating deterred from the Lord of Names and Creator of Heaven. They arose with supreme steadfastness to serve the Cause of the Lord of creation - an uprising that neither the might of the sword nor the pen could prevent. They are the manifestations of the power of God, exalted be His glory, whose mention hath been and continues to be recorded in the heavenly Books of former and latter times. In the Qayyumu'l-Asma He saith - exalted and glorious be His Word: "And upon it are vessels of moist red ruby, wherein none shall embark save the people of Baha."
- 3 Glorified art Thou, O Thou Who through Thy most exalted Word didst create earth and heaven, and through Thy Most Great Name didst illumine the horizon of the world - whereby

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 بحور حمد و شکر و سماء ذکر و ثنا حزب الله را لایق و سزا که قباع و نباح و موآ ایشانرا از مالک اسماء و فاطر سماء منع ننود باستقامت کبری بر خدمت امر مولی الوری قیام نمودند قیامیکه سطوت سیف و قلم ایشان را از استقامت بازداشت ایشانند مظاهر اقتدار حق جلّ جلاله در کتب سماوی از قبل و بعد ذکرشان بوده و هست در قیوم اسماء میفرماید الی قوله عزّ و جلّ و علیها سفن من الیاقوتة الرطبة الحمراء ولا یرکب فیها الا اهل البهآ

3 سبحانک یا من بکلمتک العلیا خلقت الأرض و السماء و باسمک الأعظم انار افق العالم الذی

existence was thunderstruck and feet did slip, save those whom the hand of Thy grace did protect. I beseech Thee, O my God and the God of all contingent beings, my Purpose and the Purpose of all created things, by the Dawning-Place of Signs and the Manifestation of clear evidences, to assist Thy Afnans, whom Thou hast related to Thyself and preferred above all other servants in Thy Books, Thy Scriptures and Thy Tablets, to serve Thy Cause and to stand firm in that which Thou hast commanded them in Thy Book. Then send down upon them from the heaven of Thy bounty that which will draw them nigh unto Thee in all conditions. Verily, Thou art the Self-Sufficient, the Most Exalted.

به انصعق الوجود و زلّت الأقدام ألا من اخذته يد عنايتك اسئلك يا الهى و اله الممكّات و مقصودى و مقصود الكائنات بمشرق الآيات و مظهر الينّات بأن تؤيد افنانك الذين نسبتهم الى نفسك و فضلتهم على سائر العباد فى كتبك و زبرك و الواحك على خدمة امرك و القيام على ما امرتهم به فى كتابك ثم انزل عليهم من سماء جودك ما يقربهم اليك فيكلّ الأحوال انك انت الغنى المتعال

- 4 My spirit be a sacrifice for your steadfastness, your remembrance and your service! The honored letter dated the ninth of Muharram arrived and gave life to the body, for from each letter emanated and diffused the fragrance of the love of the Desired One of the worlds. After reading and reviewing it, I sought permission to present it at the Most Exalted Presence, and after receiving leave, it was presented before His face and was honored to be heard. His blessed and exalted Word states: "O My Afnan! Upon thee be My glory and My loving-kindness! Thy letter arrived and the servant in attendance before My face made mention of it, and at this moment the effulgent rays of the Sun of inner meanings are directed towards thee. Well is it with thee! Today the world is in need of the Word of God. The sacred Being of God has ever been and will ever be self-sufficient and independent. As He said before and at this time: 'O people! Ye are the poor in your relation to God, and God is the Self-Sufficient, the Praiseworthy.' Say: He hath come with the truth and was radiant with His lights, triumphant in His sovereignty, manifest in His signs, and sanctified in His exaltation and power. Nothing can frustrate Him and no matter can weaken Him.

4 روحى لقيامكم و ذكركم و خدمتكم الفداء دستخط شريف كه بتاريخ نهم شهر محرم الحرام بود رسيد جسد را روح عطا نمود چه كه از هر حرف عرف محبت مقصود عالميان منتشر و متضوع و بعد از قرائت و اطلاع قصد اعلى المقام نموده بعد از صدور اذن تلقاء وجه عرض شد و بشرف اصفا فائز گشت قوله تبارك و تعالى يا افنانى عليك بهائى و عنايتى نامه شما رسيد و عبد حاضر تلقاء وجه ذكر نمود و اشراقات انوار آفتاب معانى در اين حين بتو متوجه هنيئاً لك امروز عالم بكلمة الله محتاج ذات مقدس الهى لم يزل و لا يزال غنى و مستغنى بوده و خواهد بود بقوله من قبل و فى هذا الحين يا ايها الناس انتم الفقراء الى الله و الله هو الغنى الحميد قل انه اتى بالحق و كان مشرقاً بأنواره و مبيناً بسلطانه و ظاهراً بآياته و باطناً بعلوه و اقتداره لم يعجزه شىء و لم يضعفه امر

- 5 Say: O people of the Bayan! Die in your wrath! By God, He hath come before Whom the verses bow down and voices are hushed. Fear God and be not of the transgressors. In this Revelation there hath appeared what hath never appeared before nor will appear hereafter. My Most Exalted Pen beareth witness to this, as doth that which hath appeared through My firm and mighty Command. Convey My greetings to the faces of My loved ones who have not been held back by the doubts of the heedless nor the insinuations of the opposers. The Glory shining and gleaming from the horizon of the heaven of My mercy be upon you and upon those who are with you and who love you for the sake of God, the Lord of the worlds."

5 قل يا معشر البيان موتوا بغضبكم تالله قد اتى من خضعت له الآيات و خشعت له الأصوات اتقوا الله و لا تكونوا من المعتدين قد ظهر فى هذا الظهور ما لم يظهر من قبل و من بعد يشهد بذلك ما جرى من قلبى الأعلى و ظهر بأمرى المحكم المتين كبر من قبلى على وجوه اوليائى الذين ما منعهم شبهات الغافلين و اشارات المعرضين البهاء المشرق الأئح من افق سماء رحمتى عليكم و على من معكم و يحبكم لوجه الله رب العالمين انتهى

- 6 Glory be to God! What do the heedless people imagine? They deny the station from which, from the beginning of the Cause until now, the signs of grandeur and power have been manifest and evident before the faces of the world. What do they affirm? This servant's very being trembles and his limbs quake with the fear of God at the mention of these stations. In all conditions, this evanescent one of no worth clings to the cord of grace and with the utmost lowliness and supplication implores and seeks bounty and mercy for the servants. Though mercy has preceded and grace has encompassed all, yet the words and deeds and actions of the transgressors have exceeded all bounds. In any case, we have never been and are not now in despair of the ocean of generosity and the sun of His bounty. Verily our Lord, the All-Merciful, is the All-Bountiful, the Generous One. He heareth and answereth, and He is the Forgiving, the Merciful.
- 7 Regarding what was written about the funds, some time ago this servant, as commanded, wrote to Jinab-i-Haji Mirza Abu'l-Hasan (upon him be the Most Glorious Glory of God) and emphasized that if they had any of the Huququ'llah with them and if sending it would be accomplished with joy and fragrance, they should send it, otherwise not. Later Jinab-i-Amin forwarded some funds, and they were repeatedly written to, asking them to consult with him in all matters and act according to his judgment. In any case, God, exalted be His glory, was and is Self-Sufficient. They should, like Jinab-i-Amin (upon him be the Glory of God), hold fast to what is beneficial for the Cause and act accordingly. I beseech and implore God, exalted be His glory, to assist this servant and them and all to do what He loves and is pleased with.
- 8 Regarding Mr. F.Sh., upon him be the Glory of God, who requested a passage - four pages were sent, and God willing they will reach him and he will attain unto them. I beseech the True One, exalted be His glory, to assist him at all times to serve the Cause. Today it is incumbent upon all to strive, that perchance former vain imaginings may not intervene and the helpless people may dwell in perfect tranquility beneath the canopy of grandeur. The command is in His grasp, and He is the Commander, the Wise, and the All-Knowing Doer.
- 9 They mentioned Haji Muhammad-Rida, upon him be the Glory of God. Whatever was given before and after, Jinab-i-Amin himself, upon him be the Glory of God, has written about. I beseech the True One, exalted be His glory, to assist him to make mention and give praise, that perchance
- سبحان الله ناس غافل چه گمان نموده اند مقامیکه از اول امر تا حین آثار عظمت و قدرت از او امام و جوه عالم ظاهر و لائح او را نفی نمایند چه را اثبات میکنند ارکان اینعبد در ذکر این مقامات مرتعش و فرائض مرتعد از خشیه الله و در جمیع احوال بجبل عنایت متمسک و بکمال عجز و ابتال اینفانی بمقدار مسئلت مینماید و از برای عباد فضل و رحمت میطلبد و خائف است از کلمه قهریه الهی اگرچه رحمت سبقت گرفته و فضل احاطه نموده و لکن اقوال و افعال و اعمال معتدین از حد تجاوز کرده باری در جمیع احوال از بحر کرم و آفتاب جودش مأیوس نبوده و نیستیم ان ربنا الرحمن هو الفضل الکرم یسمع و ینجیب و هو الغفور الرحیم
- اینکه در باره وجوه مرقوم داشتند چندی قبل بر حسب ظاهر قدری دین بهمرسید لذا اینعبد حسب الامر بجناب حاجی میرزا ابوالحسن علیه ۶۶۹ [بهاء الله] الابهی نوشته و تأکید نموده که اگر وجهی از مال حق نزد ایشان باشد و ارسال آن بروح و ریحان واقع شود بفرستند و الا فلا و بعد جناب امین وجهی حواله نمودند و مکرر بایشان نوشته شد که در امور با آنحضرت مشورت نمایند و بحکم آن عامل شوند در هر حال حق جلّ جلاله غنی بوده و هست باید مثل جناب امین علیه بهاء الله بآنچه مصلحت امر است تمسک نمایند و عمل کنند از حق جلّ جلاله سائل و آمل که اینعبد و ایشان و کل را موفق فرماید علی ما یحب و یرضی
- و اینکه جناب افش علیه بهاء الله قطعه خواسته اند چهار صفحه ارسال شد انشاء الله برسد و بقاء آن فائز گردند از حق جلّ جلاله مسئلت مینمایم که ایشانرا در کلّ حین بر خدمت امر مؤید فرماید الیوم بر کلّ لازم است که همت نمایند شاید اوهامات قبل بمیان نیاید و ناس بیچاره بکمال فراغت در ظلّ قباب عظمت ساکن و مستریح شوند الامر بیده و هو الامر الحکیم و الفاعل الخبیر
- ذکر جناب حاجی محمد رضا علیه بهاء الله را نمودند آنچه داده اند از قبل و بعد خود جناب امین علیه بهاء الله نوشته اند از حق جلّ جلاله میطلبم ایشانرا مؤید فرماید بر ذکر و ثنا شاید ناآمین آگاه شوند و

the sleeping ones may become aware and the dead may be adorned with the ornament of life. Mention of him was made in the Most Holy and Most Exalted Court, and these exalted words were revealed from the Kingdom of utterance. His words, blessed and exalted be He:

- 10 "O Muhammad-Qabil-Rida! Praise the Beloved of the world Who enabled thee to recognize Him Whom all have been created to know, yet from Whom they remain veiled and debarred. This station is great - know thou its value and preserve it in the name of the True One, exalted be His glory. The people are heedless. By the life of God, were they adorned with the ornament of awareness, they would sacrifice their lives to obtain but one word of the divine words. Whosoever today attaineth unto the Word of God hath attained unto all good, and is more precious in the sight of God than all that lieth hidden and visible in the earth. Reflect upon the deeds and words of the former people and their fruits on the Day of Resurrection. Should anyone become aware and witness the fruits of those souls' deeds, he would be adorned with the ornament of supreme steadfastness, would pass beyond the river of names, and would turn toward the ocean of inner meanings - a turning that neither ranks and multitudes could prevent nor the clamor of nations could hinder. Blessed is he who hath attained, and woe unto the heedless, and woe unto the transgressors." End quote.

- 11 Praise be to God, once again they drink from the cup of the favor of the Lord of all beings. The essences of existence circle round this bounty, and the people of the Kingdom make mention of this favor.

- 12 Regarding the mention they made of Aqa Mulla Muhammad, upon him be the Glory of God, as well as the mention of his acceptance, devotion and enthusiasm - praise be to God, he hath attained unto this most great station. Any soul adorned with the ornament of fairness will recognize that of which the people of the world are heedless, and will turn to a horizon from which most of mankind have turned away. This most great Cause hath not appeared in such wise as to leave any soul room for excuse, hesitation, or anything less, save those whom divine wrath and the recompense of their deeds have prevented and deprived. If someone denies the sun, its rays and its light, then to what else can he hold fast and what can he declare? I beseech and implore the True One to purify eyes and ears through His grace, that none may be deprived of hearing and beholding.

مردگان بطراز حیات مزین گردند ذکر ایشان در ساحت امنع اقدس مذکور و اینکلمات عالیات از ملکوت بیان منزل آیات نازل قوله تبارک و تعالی

10 یا محمد قبل رضا حمد کن محبوب عالم را که ترا مؤید فرمود بر عرفان نفسیکه کل از برای عرفان او خلق شده‌اند و از او محبوب و ممنوع این مقام عظیم است قدرش را بدان و باسم حق جل جلاله حفظ نما ناس غافلند لعمر الله اگر بطراز آگاهی مزین شوند در اخذ یک کلمه از کلمات الهی جان خود را انفاق نمایند هر نفسی الیوم بکلمه الله فائز شد او بکل خیر فائز است و اعتر است عندالله از آنچه در ارض مکنون و مشهود است در اعمال و اقوال حزب قبل و ثمره آن در یوم قیام تنگ نما هر نفسی آگاه شود و ثمره اعمال آن نفوس را مشاهده نماید بطراز استقامت کبری مزین گردد از نهر اسماء بگذرد و بحر معانی توجه نماید توجیهیکه صفوف و الوف او را منع نمایند و ضوواء امم بازدارد هنیئاً لمن فاز و ویل للعافیلین و ویل للمعتدین انتهى

11 الحمد لله مرّة آخری از کأس عنایت مولی الوری میآشامند این فضل را جواهر وجود طائف و این عنایت را اهل ملکوت ذاکر

12 اینکه ذکر جناب آقا ملا محمد علیه بهاء الله فرمودند و همچنین ذکر اقبال و توجه و اشتعال ایشان را الله الحمد بان مقام اعظم فائز گشته‌اند هر نفسی بطراز انصاف مزین باشد عارف میشود بآنچه که اهل عالم از او غافلند و اقبال مینماید بافتی که اکثر خلق از او معرضند این امر اعظم نه بشأنی ظاهر شده که از برای هیچ نفسی مجال عذر و یا توقف و یا دون آن باقی مانده باشد مگر نفوسیکه قهر الهی و جزای اعمال ایشانرا منع نموده و محروم ساخته اگر نفسی آفتاب و اشراقات و انوارش را انکار نماید دیگر بچه تمسک مینماید و اظهار میدارد از حق سائل و آمل که ابصار و آذان را بعنایت خود مطهر فرماید تا احدی از اصغا و مشاهده محروم نماند

- 13 Regarding what they wrote about Aqa Mulla Muhammad-Baqir, upon him be the Glory of God - His Holiness Ismu'llah Zayn, upon him be the Most Glorious Glory of God, has also written something in this regard. God willing, may they be assisted and enabled to do that which will cause the exaltation of the Word of God.
- 13 واینکه در باره جناب آقا ملاً محمد باقر علیه بهاء الله مرقوم داشتند حضرت اسم الله زین علیه بهاء الله الابهی هم در این باب چیزی مرقوم داشته‌اند انشاء الله مؤید و موفق باشند بر آنچه سبب اعلاء کلمه الله است
- 14 Mention was made of His Honour Haji Mulla Muhammad Ibrahim, upon him be the Glory of God. I beseech the True One to confirm him in the remembrance of His Cause with wisdom and utterance, and to ignite within him such a fire that its traces may become manifest and evident in the world, and its warmth may endure throughout the kingdoms of earth and heaven. This lowly one conveys greetings and salutations to him and beseeches God, exalted be His glory, for assistance on his behalf. He must at all times be mindful of wisdom, as this binding commandment hath repeatedly flowed from the Supreme Pen. This lowly one offers greetings, salutations and praise to each of the Afnans of the divine Lote-Tree, and beseecheth for each that which is peerless. The Command is in His grasp; He ordaineth as He pleaseth for whom He pleaseth, and He is the Mighty, the Powerful. Glory, remembrance, praise and peace be upon you, upon those with you, and upon those who love you for the sake of God, the Lord of the worlds.
- 14 و ذکر جناب حاجی ملاً محمد ابراهیم علیه بهاء الله را فرموده بودند از حقّ میطلبم ایشانرا مؤید فرماید بر ذکرش بحکمت و بیان و مشتعل نماید اشتعالیکه آثارش در عالم ظاهر و هویدا گردد و حرارتش بدوام ملک و ملکوت باقی و پاینده ماند اینفانی خدمت ایشان تکبیر و سلام می‌رساند و از حقّ جلّ جلاله از برای ایشان مدد می‌طلبد باید در هر حال بحکمت هم ناظر باشند چه که این حکم محکم از قلم اعلی مکرر جاری و نازل اینفانی خدمت هریک از افنان سدره ربّانی سلام و تکبیر و ثنا معروض میدارد و از برای هریک می‌طلبد آنچه را که لا مثل له است الأمر بیده یقدر لمن یشاء ما یشاء و هو المقتدر القدیر البهاء و الذکر و الثناء و السلام علی حضرتکم و علی من معکم و علی من یحبکم لوجه الله رب العالمین
- 15 Concerning His Honour the Physician, upon him be the Glory of God and His favours, they wrote that according to instructions it was written to him to provide details about the House - how much had been received, how much remained, and likewise what were the costs of repairs. In any case, matters should now proceed with utmost brevity until news arrives. Whenever news from him arrives I shall inform your honour. The honored Afnan, His Honour Haji Mirza Aqa, upon him be the Most Glorious Glory of God, has also written something about repairs to the House. Thus far no reply has been sent to him as news from His Honour the Physician, upon him be the Glory of God, has not arrived.
- 15 در باره جناب طبیب علیه بهاء الله و عنایت مرقوم [داشتند] حسب الأمر بایشان نوشته شد که تفصیل بیت را بنویسند چه قدر وجه اخذ نموده‌اند و چه مقدار باقی مانده و همچنین مصارف تعمیر چه مقدار است حال بهر جهت باید بکمال اختصار عمل شود تا حین خبر نرسیده هر هنگام خبر ایشان رسید خدمت آنحضرت اخبار میدهم آقای مکرم حضرت افنان جناب حاجی میرزا آقا علیه بهاء الله الابهی هم در تعمیر بیت چیزی مرقوم داشته‌اند تا حال جواب خدمت ایشان ارسال نشد چه که خبر جناب طبیب علیه ۶۶۹ [بهاء الله] نرسیده
- 16 The funds from His Honour Haji Mirza Muhammad, upon him be the Glory of God, arrived through His Honour Haji Siyyid Javad, upon him be the Glory of God, and was accepted and acknowledged. It was written to him in the letter this servant wrote in reply to his letter, and the receipt for the funds sent to Bushruyyih was dispatched - they will observe it and deliver it.
- 16 وجه جناب حاجی میرزا ۹۲ [محمد] علیه ۶۶۹ [بهاء الله] بتوسط جناب حاجی سید جواد علیه ۶۶۹ [بهاء الله] رسید و بطراز قبول فائز و ذکر رسید بایشان نوشته شده در مکتوبیکه اینعبد در جواب نامه ایشان نوشته ورقه وصول وجه بشرویه ارسال شد ملاحظه میفرمایند و می‌رسانند

- 17 In these days the blessed place of your honour and the great gentlemen, the Afnans, is very empty, as the Greater Afnan, the Afnan of China, and the Afnan of Beirut have attained the presence. Praise be to God, they have repeatedly attained and continue to attain. Praise be to our Lord in all conditions, verily He is the Self-Sufficient, the Most Exalted.

17 این ایام جای مبارک آنحضرت و آقایان عظام حضرات افنان بسیار خالیست چه که حضرت افنان کبیر و حضرت افنان چین و جناب افنان بیروت بشرف حضور فائزند الحمد لله مکرر فائز شده و میشوند لرینا الحمد فی کل الأحوال انه هو الغنی المتعال

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BH00917

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

Date: 1303-05-12 [1886-Feb-16]

- 1 He is God, exalted be His station, the Greatness and the Power!
- 2 In truth, the praise of these servants has not been and is not worthy of the Concealed Mystery, the Hidden Secret, and the Protected Symbol. The path to the impenetrable Mystery is blocked and the quest rejected. However, praise, gratitude, mention and glorification are befitting of Him Who stands in the place of Truth, glorified be His Glory. He is the Dawning-Place of supreme attributes and the Dayspring of the Most Beautiful Names. This most exalted station and loftiest summit and ultimate goal ended with the Seal of the Prophets, may the spirit of all else be sacrificed for Him. He is the Seal through whom the Beginning was made manifest, and He is the Last through whom the First became evident. He is the Manifestation of 'He doeth what He willeth' and the Embodiment of the words 'He is the First and the Last, the Manifest and the Hidden.' And prayers and peace be upon Him and His family and companions through whom the banner of unity was unfurled and the decree of detachment was spread.
- 3 Thereafter, O beloved of my heart, the esteemed letter which was sent to the great beloved, Hadrat-i-Ism-i-Jud, upon him be God's peace and care, was forwarded to this servant and presented before His face. He said: "Excellent is what his tongue hath spoken and what hath flowed from his utterance. He hath indeed spoken the truth. We beseech God the Exalted to strengthen him and assist him with the hosts of wisdom and utterance, and to protect him from the evil of those who have clung to the cord of deceit and guile. Verily, He is powerful over all things. And We make mention of those with him.

1 هو الله تعالى شأنه العظمة والافتدادر

2 فی الحقیقه حمد این عباد لایق بساط غیب مکنون و سر مخزون و رمز مصون نبوده و نیست غیب منیع لا یدرک السبیل مسدود و الطلب مردود ولكن حمد و شكر و ذکر و ثنا قائم مقام حق جلّ جلاله را لایق و سزاست و اوست مطلع صفات علیا و مشرق اسماء حسنی محلّ انتقام اعلی و ذروه علیا و مقصد اقصى منتهی بخاتم انبیا روح ما سواه فداه شد اوست ختمیکه بدء از او ظاهر و اوست آخریکه اول از او باهر و اوست مظهر یفعل ما یشاء و مظهر کلمه هو الاول و الآخر و الظاهر و الباطن و الصلوة و السلام علیه و علی آله و اصحابه الذین بهم نشر لواء التوحید و انتشر حکم التجرید

3 و بعد یا محبوب فؤادی نامه علی که بمحسوب معظم حضرت اسم جود علیه سلام الله و عنایتہ ارسال [داشتند] نزد ابعید فرستادند تلقاء وجه عرض شد فرمودند نعم ما نطق به لسانه و جرى من بیانه قد نطق بالحق نسل الله تعالى ان يؤیده و یمده بجنود الحکمة و البیان و یحفظه من شر الذین تمسکوا بجبل المکر و الخدعة انه علی کلشیء قدير و نذكر من معه نسل الله بأن ينزل علیهم بركة من

We beseech God to send down upon them a blessing from His presence and mercy from His side. He is the All-Bountiful, the Most Generous.” End.

- 4 As for that beloved one's augury, in truth it was a supreme sign and a mighty proof. But what benefit when there is no fairness and penetrating vision and attentive ears are lacking - nay, lost. We are God's and unto Him shall we return. However, what he said afterward and declared that “I took an augury from them and this verse came” - this statement was pure fabrication. In any case, Ahmad is very corrupting. That beloved one should know that he may often become the cause of sedition and corruption, for in his childhood things were observed from him.
- 5 It is not known by what proof and evidence those souls accepted the Primal Point. The essence of the Bayan, by the confirmation of the Point Himself, may our spirits be sacrificed for Him, was this blessed word: “I have written a gem concerning His mention, and it is that He shall not be known by My allusion nor by what is mentioned in the Bayan.” If this mention were removed from the Bayan, nothing would remain.
- 6 The second Yahya surely wants to become a follower of the first Yahya. Say: O helpless one! What was the outcome of the deeds and the fruits of the words and beliefs of the Shi'is of Iran that you now wish to follow them? After twelve hundred years, when He Whom they mentioned night and day and Whose appearance they sought and hoped for, both learned and ignorant, after His manifestation they arose to oppose Him and gave verdict to shed His most pure blood. And if only they had been aware of the source of vain imaginings. If this evanescent servant were to mention the details, all would be astonished.
- 7 In any case, I beseech the True One to grant eyes the light and ears the power of hearing that perchance they may see. Let them hear that verily He is in need of nothing from among all things, neither any mention from among mentions, nor any matter from among matters. He hath spoken with supreme steadfastness before the faces of humanity. What He hath willed - verily He is the One Willed in both beginning and end, and He stood before all faces while those who indulge in vain imaginings remained behind the veil.
- 8 That beloved one, praise be to God, is aware and cognizant. According to His command, shunning such souls is necessary

عنده و رحمة من لدنه و هو الفضل الكريم انتهى

4 اما تفأل آنحبيب في الحقيقة آيتي بود عظمي و حجتی بود كبری ولكن چه فائده كه انصاف نیست و بصر حدید و اذن واعیه مفقود بل مرحوم انا لله و انا اليه راجعون ولكن آنچه بعد گفته و اظهار نموده كه منهم تفأل نمودم همین آیه آمد اینفقره كذب محض بوده باری احمد بسیار مفسد است آنحبيب بداند بسا میشود سبب فتنه و فساد شود چه كه در طفولیت چیزها از او دیده شد

5 معلوم نیست كه آن نفوس بچه حجت و برهان نقطه اولی را قبول کرده اند جوهر بیان بتصدیق خود نقطه ارواحنا فداه اینكلمه میار كه بوده و قد كتبت جوهره فی ذكره و هو انه لا يستشار باشارتی ولا بما ذكر فی البیان اگر این ذكر برداشته شود از بیان چیزی باقی نماند

6 یحیی ثانی یقین میخواهد شیعه یحیی اول بشود بفرمائید ای پیچاره حاصل عمل و ثمرهای اقوال و عقاید شیعه های ایران چه بود كه تو تازه اراده نموده ای متابعت آنها نمائی بعد از هزار و دوست سنه حضرت مقصود را كه در لیالی و ایام ذكرش مینمودند و ظهورش را سائل و آمل بودند از عالم و جاهل بعد از ظهور بر اعراض قیام نمودند و فتوی بر سفك دم اطهرش دادند و كاش از امر مطلع اوهام آگاه بودند اگر این خادم فانی تفصیل را ذكر نماید كل متحیر شوند

7 باری از حق میطلبم ابصار را نور و آذان را قوه اصغا عطا فرماید كه شاید ببینند و بشنوند انه لا یحتاج بشیء من الأشياء و لا بذكر من الأذكار و لا بأمر من الأمور قد نطق بالاستقامة الكبری امام وجوه الوری ما اراد انه هو المراد فی المبدء و المعاد و قد كان قائماً امام الوجوه اذ كان المتوهمون خلف الحجاب

8 خود آنحبيب لله الحمد مطلع و آگاهند اجتناب از آن نفوس حسب الأمر لازم و عدم اقرار واجب بسا میشود بغافلین اخبار میدهند و مفتش بمیان میاید در هر حال از احدی مطمئن

and withholding acknowledgment obligatory. Often they inform the heedless and investigators appear. Under no circumstances should you be at ease with anyone. There have been and are investigators among the people; one cannot be at ease with any soul, for they conduct their investigations with the utmost friendship and unity.

مشوید مفتش مابین بوده و هست از نفسی
نمی‌توان مطمئن شد چه که بکمال دوستی و اتحاد
تفتیش مینمایند

- 9 Since that beloved one has the affairs of the people in hand, they must be most vigilant. The ungodly souls will surely give information to others. In correspondence also, wisdom must be observed. Until now they have not understood the purpose, imagining that this party consists of corrupt people. I beseech the True One to make all on earth aware, that they may know with clear certitude that corruption, conflict, contention, treachery and all evil deeds have been forbidden with a mighty forbidding, and the purpose hath been and is naught but reformation. As they are heedless and unaware, at the mere hearing of a word they become agitated.

9 چون آنحبيب امور ناس در دست دارند بايد
بسيار مواظب باشند و البته نفوس مشرکه بغير
اخبار ميدهند در مراسلات هم بايد حکمت را
ملاحظه نماييد الی حين مقصود را نفهميده‌اند
همچه گمان نموده‌اند که اينحزب اهل فسادند از
حق ميطلبم جميع من على الأرض را آگاه فرمايد
تا بيقين مبين بدانند که فساد و نزاع و جدال و
خيانت و اعمال خبيثه کلّ نهی شده نهياً عظيماً و
مقصود جز اصلاح نبوده و نيست چون غافلند و
آگاه نيستند بمجرد اصغاء حرفي مضطرب مشاهده
ميگردند

- 10 In all cases that beloved one must be vigilant and documents must be in a secure place. The servant beseecheth his Lord to preserve you, guard you, aid you in wisdom, ordain for you the good of this world and the next, and manifest through you that which shall endure through the eternity of His most beautiful Names.

10 در هر حال آنحبيب متوجه باشند و سندات بايد
محلّ محکمی باشد يسهل الاندام ربه ان يحفظکم
و يحرسم و يؤيدکم على الحکمة و يقدر لكم خير
الآخرة والأولى و يظهر منكم ما يبقی بدوام اسمائه
الحسنی

- 11 Convey my greetings to the spiritual friend, his eminence Shaykh, upon him be God's peace and favors, and likewise to Qurratu'l-'Ayn. I beseech God, exalted be His glory, for confirmation and aid for each one. Verily He hath power over all things. Convey my greetings and praise to his eminence [the namesake], upon him be God's peace and favors. He too must act with wisdom, for some people are corrupt and have neither recognized nor known the worth of generosity, love, manliness and valor. In all cases one must hold fast to wisdom. Verily He is the Preserver, the Mighty, the Powerful.

11 خدمت حبيب روحانی جناب شيخ عليه سلام
الله و عنايته سلام ميرسانم و همچنين خدمت قرّة
العين و از حقّ تعالى شأنه از برای هریک توفيق
و تأييد ميطلبم انه على كلّ شيء قدير و خدمت
جناب [سمی] عليه سلام الله و عنايته سلام و
تکبير ميرسانم ايشانهم بايد بحکمت عمل نماييد چه
که ناس بعضی مفسدند و قدر فتوت و محبت و
مردی و مردانگی را نشناخته‌اند و ندانسته‌اند در
هر حال بايد بحکمت تشبث نمود انه هو الحافظ
المقتدر القدير

- 12 Concerning what was written about his honor Aqa Mirza 'Ali-Akbar, may God assist and aid him, this servant conveys greetings to him and beseeches the Truth to preserve him and grant him sustenance from the purest fountain. Ghouls and demons lie in wait in ambush. I beseech and implore the Truth not to deprive the seekers from the ultimate goal and highest purpose, nor prevent the yearning ones from the effulgences of the Sun of inner meanings. Blessed is the day and mighty the Cause, while the helpless people are heedless and unaware. It is hoped that the true Bestower will not withhold His grace but grant

12 اینکه در باره جناب آقا ميرزا علی اکبر و قّه
الله و آيده مرقوم داشتند اينعيد خدمت ايشان
سلام ميرساند از حقّ ميطلبد ايشانرا حفظ فرمايد
و از کوثر اصفی مرزوق نمايد غولان و ديوان
در کينگهان و بر مراصد منتظر از حقّ سائل
و امل قاصدانرا از غايه قصوى و مقصد اقصى
محروم نفرمايد و طالبانرا از اشراقات انوار آفتاب
معانی ممنوع نسازد روز مبارکست و امر عظيم و
ناس بچاره غافل و بی اطلاع اميد هست قياض

that which befits His generosity. Verily He is the Kind, the Generous.

حقیقی فیض خود را باز ندارد و عطا فرماید آنچه را سزاوار بخشش اوست آنه هو العطوف الکریم

- 13 Peace, remembrance and praise be upon you, upon those with you, and upon God's sincere servants. Praise be to God, the Lord of the worlds.

13 السّلام والذّکر والنّاء علی جنابکم و علی من معکم و علی عباد الله المخلصین والحمد لله ربّ العالمین

- 14 The servant 12 Jamadiyu'l-Avval 1303

14 خادم فی ۱۲ جمادی الأولى سنة ۱۳۰۳

MJAN.263, AYBY.306, UAB.056cx

BH01309

To: *Mirza Muhammad Afshar, in Yazd*

Date: 1303-05-12 [1886-Feb-16]

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

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

- 2 The path of God is more manifest than the sun, and His proof more perfect than all that exists in creation. He is the Praised One in His deeds, the One to be obeyed in His command, the Dominant One in His sovereignty, and the Manifest One through His signs which have encompassed the horizons. The tabernacle of glory hath been raised upon the most exalted place, and the banner of His Cause hath been hoisted upon the highest standards. Yet the people of the earth remain heedless and veiled, save for a numbered few who are the Hands of the Cause among His servants. In truth, praise and glorification today befit these souls who have arisen to reform the world and are confirmed in that which exalteth the Word of God. Otherwise, the Ancient Beauty, exalted be His glory, is sanctified and exempt from all that minds can comprehend or tongues can utter. And the prayers, the peace, and the glory be upon His loved ones and His chosen ones who have not broken His covenant and His testament - servants whom God hath described in His Books, His Scriptures, and His Tablets.

2 سبیل الهی اظهر از شمس و برهان احکم عمّا فی الامکان هو الحمود فی فعله و المطاع فی امره و المهیمن بسلطانه و الظاهر بآياته التي احاطت الآفاق خباء مجد بر اعلی المقام مرتفع و رایة امر بر اعلی الأعلام منصوب ولكن اهل ارض غافل و محجوب آلا عده معدودات و هم یادی الأمر بین العباد فی الحقیقه امروز ذکر و ثنا لایق این نفوسست که باصلاح عالم قیام نموده اند و به ما ترتفع به کلمة الله مؤیدند و آلا ذات قدم جلّ جلاله از جمیع ما تدركه العقول و ینطق به اللسان مقدّس و مبرا و الصلوة و السّلام و البهاء علی احبائه و اولیائه الذّین ما نقضوا عهده و میثاقه اولئک عباد و صفهم الله فی کتبه و زبره و الواحه

- 3 Glorified art Thou, O God of all beings and Goal of all creation! I beseech Thee by the ocean of Thy knowledge and the sun of Thy bounty to assist Thy loved ones at all times in that which will draw them nigh unto Thee, and ordain for them that which befiteth Thy generosity and Thy gifts. Verily, Thou art God, there is none other God but Thee, the Powerful, the Mighty.

3 سبحانک یا اله الکائنات و مقصود الممکات استلک ببحر علیک و شمس عطائک بأن تؤیّد اولیائک فیکلّ حین علی ما یقرّبهم الیک و قدر لهم ما ینبغی لجودک و مواهبک انک انت الله لا اله الا انت المقتدر القدير

4 Thereafter, the letter of that spiritual beloved arrived. In truth, it was like a warbling nightingale and a melodious verse. The servant testifieth that it was as a dove cooing upon the branch of divine knowledge. Exalted is the All-Merciful Who confirmed you, assisted you, caused you to know, taught you, and enabled you to voice His praise amongst His servants. The fragrance of the love of God and steadfastness was diffused and evident throughout the entire letter. His is the grace, the bounty, the grandeur, and the majesty. I beseech and implore the Self-Sufficient, the Transcendent, in all conditions to increase His confirmation upon that beloved one and to aid him through the means both seen and unseen, that thou mayest utter in every state, with wisdom and utterance, that which will draw people nigh unto God, the Goal of all the worlds. When the servant heard thy melodies and warbling, he approached the Most Exalted Station and the Supreme Summit, until he attained the presence and presented it before His face. Then did the Tongue of Grandeur speak that which caused the sun of grace and favors to shine forth and its lights to encompass all lands. His word - exalted be His utterance and exalted be His proof - is as follows:

5 In His Name, the One Who ruleth over all who are in earth and heaven!

6 The servant who is present before the Wronged One hath presented and read that which the tongue of thy heart hath uttered out of love for God and His verses, and out of longing for the wonders of His grace and His bounty. We have found therein the fragrance of sincerity and supplication unto God, the Lord of creation and the Speaker on the Day of Reckoning. Blessed art thou for having drunk the choice wine sealed with My Self-Subsisting Name, and for having attained unto the fragrances of My utterance, and for having soared in the atmosphere of My love, and for having turned toward the ocean of My knowledge, and for having faced the lights of the Countenance, and for having spoken in praise of God, the Lord of the mighty throne. And blessed be thine ear for having heard the Call, and thine eye for having witnessed and beheld My greatest signs. We beseech Him, exalted be He, to manifest through thee that whereby His verses and that which He hath revealed in His Book may be spread abroad, and to confirm thee in every good thing that hath flowed from His Pen. Verily, He is powerful over all things. The glory from Us be upon thee and upon whoso heareth thy word concerning the Cause of God, the Dominant, the Self-Subsisting.

7 Praise and gratitude be to God! The shrill voice of the Most Exalted Pen is raised, and the rustling of the Divine Lote-Tree

4 و بعد نامهء آنخوب روحانی رسید فی الحقیقه عندلیبی بود مغرّد و آیتی بود مترنّم یشهد الخادم أنّها كانت حمامه هدرت علی غصن العرفان تعالی الرحمن الذی یدکم و وفقکم و عرفکم و علمکم و انطقکم بثنائه بین عبادہ عرف محبة الله و استقامت از تمام نامه متضوّع و مشهود له الفضل و العطاء و العظمة و الکبرياء از غنی متعال در جمیع احوال سائل و آمل که بر تأیید آنخوب بیفزاید و مدد فرماید باسباب غیب و شهود لتنطق فیکلّ شأن بالحکمة و البیان ما یقرّب الناس الی الله مقصود العالمین فلما سمع الخادم ترنّماتکم و تغرّداتکم قصدت المقام الأعلى و الذروة العلیا الی ان حضرت و عرضت امام الوجه اذاً نطق لسان العظمة بما اشرق نیر الفضل و الألفاظ و احاطت انواره البلاد قوله تعالی بیانه و تعالی برهانه

5 بسمه المهیمن علی من فی الأرض و السماء

6 قد حضر العبد الحاضر لدى المظلوم و قرأ ما نطق به لسان فؤادک حباً لله و آیاته و شوقاً لبدايع فضله و عطائه قد وجدنا منه عرف الخلوص و الابتها لله مالک الایجاد و الناطق فی يوم المعاد طوبی لک بما شربت رحيق المختوم باسمی القيوم و فزت بنفحات بیانی و طرت فی هواء حبی و اقبلت الی بحر عرفانی و توجّهت الی انوار الوجه و نطقت بثناء الله ربّ العرش العظيم و طوبی لأذنک بما سمعت النداء و لعینک بما شهدت و رأّت آیاتی الکبری نسئله تعالی ان یظهر منک ما تنشر به آیاته و ما انزله فی کتابه و یؤیدک علی کلّ خیر جرى من قلبه انه علی کلّ شیء قدير البهاء من لدنا علیک و علی من یسمع قولک فی امر الله المهیمن القيوم انتهى

7 لله الحمد و المنّه صریر قلم اعلی مرتفع و حفیف سدرهء منتهی مسموع عنایت حقّ جلّ جلاله

is heard. The benevolence of God, exalted be His glory, is manifest and evident. We beseech God, exalted be His station, to grant at every moment that which will cause the exaltation of His Word. At the time when your supplication was presented, We found you assisted by the confirmations of your Lord, Who has dominion over all who are in the heavens and on the earth.

ظاهر و مشهود از حقّ تعالی شأنه سائل و آمل که در هر حین عطا فرماید آنچه را که سبب اعلاء کلمه اوست در حین عرض مناجات آنجناب انا وجدنا مؤیداً بتأییدات ربّه المهیمن علی من فی السموات و الارض

- 8 Concerning what you wrote about Ahmad, upon him be the glory of God, it was presented, and a most holy and exalted Tablet was revealed from the heaven of bounty and sent forth. God willing, he will attain unto it and receive his portion from the ocean of inner meanings. This servant conveys greetings and glorification to him, and beseeches God to ordain for him that which will draw him near and enable him to succeed in mentioning and praising Him. Verily our Lord, the All-Merciful, is the All-Bountiful, the Generous.

8 و اینکه در باره جناب احمد علیه بهاء الله مرقوم داشتند عرض شد و یک لوح امنع اقدس از سماء عنایت نازل و ارسال گشت انشاء الله بآن فائز شوند و از بحر معانی قسمت برند اینعبید خدمت ایشان سلام و تکبیر میرساند و از حق میطلبد از برای ایشان مقدر فرماید آنچه که سبب و علت تقرب است و ایشانرا موفق دارد بر ذکر و ثنایش ان ربنا الرحمن هو الفضل الکرم

- 9 Regarding what you wrote about the piece, four blessed pages were sent. God willing, they will arrive and you will attain unto them. I presented your mention, praise and glorification to the Branches of the Divine Lote-Tree. They expressed their favor and besought God, exalted be His glory, for your confirmation. Glory, radiance, remembrance and praise be upon you and upon those with you who have achieved the greatest steadfastness in this mighty Cause.

9 و اینکه در باره قطعه مرقوم داشتند چهار صفحه مبارکه ارسال شد انشاء الله برسد و فائز شوند ذکر و ثنا و تکبیر آنحبيب را خدمت اغضان سدره الهیه معروض داشتم اظهار عنایت فرمودند و از حقّ جلّ جلاله از برای آنحبيب تأیید طلب نمودند التکبیر و البهاء و الذکر و الثناء علی جنابکم و علی من معکم من الدّین فازوا بالاستقامة الکبری فی هذا الأمر العظیم

BLIB_Or15717.017, BRL_DA#682

BH00616

To: *Haji Muhammad Husayn Tabib, in Baghdad*

Date: 1303-05-13 [1886-Feb-17]

- 1 He is God, exalted be His station, the Greatness and the Power!
- 2 At all times doth the Book of God call out and declare: "O people of the earth! The True One, glorified be His majesty, hath sent Me down from His Kingdom of utterance that ye might all hold fast unto Me and find the path of salvation. Through Me is the straight path made clear and the evident proof established. Through My being hath the world been established, through Me are mysteries revealed and lights made manifest, the ocean of knowledge billoweth and the sun of wisdom shineth resplendent. O people of the glorious Faith and

1 هو الله تعالی شأنه العظمة و الاقدار

2 در جمیع احوال کتاب الله ندا مینماید و میفرماید یا اهل ارض حقّ جلّ جلاله مرا از ملکوت بیان خود نازل فرمود تا کلّ بمن تمسک نمائید و راه نجات را بیابید بمن صراط واضح و دلیل لائح قیام عالم بوجود من بوده بمن اسرار ظاهر و انوار مشرق و بحر علم مواج و آفتاب حکمت باهر یا اهل ملّة بیضا و شریعت غرا بحقّ راجع شوید و بمن عامل امروز موحدین باید بر تدارک

the radiant Law! Return ye unto the Truth and act according to Me. Today the believers must arise to make good what hath been lost, that perchance the departed glory might return, the fallen standard be raised again, and the banner of power be unfurled. But alas! Alas! For in the days when I was with the Interpreter and We came for the salvation of the world, the people of the earth were found heedless and remote, save for a few. And afterward, when the sword appeared, some turned to Him willingly or unwillingly. In truth, had the servants been enabled to act according to what was recorded in God's Book by the Supreme Pen, the whole world would now be illumined with the light of unity. The results of deeds have weakened strength and transformed assurance into fear and trepidation."

- 3 And peace and blessings be upon Him unto Whom God revealed the Book and sent Him for the guidance of creation until the Day of Return, through Whom was opened the gate of knowledge and understanding before all possibility, and through Whom spoke the Tongue of Grandeur: "Power and might belong to Me and to My friends." And upon His family and companions, at whose might the world trembled and the skin of the nations shuddered. Through them was made manifest God's power among His servants and His sovereignty over all lands - blessings eternal and everlasting.

- 4 Thereafter, O beloved of my heart, the servant hath been honored by your letter, which was an eloquent proof testifying to your sincerity and your devotion. It related what was hidden in the grieving heart. I beseech the Exalted One to assist your honor and to aid you with the means of the heavens and the earth. Verily, He is the Hearer, the Answerer.

- 5 After reading and reflecting, proceeding to the Presence, achieving the honor of attentive listening, the Lord (may our souls be His sacrifice) said: O physician, upon thee be My peace! Thou hast fallen into hardship. The True One, glorified be His majesty, hath foretold the absence of comfort in this world. In truth, its comfort is hardship, let alone its hardship. However, since it is transient, there hath been and is no harm. In one station, hardship is the cause of testing the servants, that the station of each soul might become known - from it patient perseverance is made manifest, and through it the world of attention and remembrance is adorned and evident. O physician! Tears are very good, and sighs most desirable. Hardship is the cause of the awakening of being, and awakening is the cause of reflection upon the end. In this state, sighs ascend and tears descend. Were We to expand upon this station, a book would come into being. We beseech

مافات قیام نمایند که شاید عزّ رفته باز آید و علم افتاده مرتفع گردد و رایت قدرت افراخته شود و لکن هیات هیات چه که ایامیکه من با مبین بودم و بجهت نجات عالم آمدیم اهل ارض غافل و بعید مشاهده شدند مگر معدودی و بعد چون سیف بمان آمد طوعاً و کرهاً بعضی اقبال نمودند فی الحقیقه اگر عباد موفق میشدند بر عمل بآنچه در کتاب الهی از قلم اعلی مرقوم حال جمیع عالم بنور توحید منور مشاهده میگشت نتایج اعمال قوت را ضعیف نمود و اطمینان را به خوف و اضطراب مبدل ساخت

3 و الصلوة والسلام علی من انزل الله الیه الکتاب و ارسله لهدایة الخلق الی یوم المآب الذی به فتح باب العلم و العرفان علی وجه الامکان و نطق لسان العظمة القدرة و العزة لی و لأولیائی و علی آله و اصحابه الذین اضطرب من سطوتهم العالم و اقشعرت جلود الأمم بهم ظهرت قدرة الله بین العباد و سلطنته علی من فی البلاد صلوة دائماً ابداً

4 و بعد یا محبوب فؤادی قد فاز الخادم بکتابکم الذی کان دلیلاً ناطقاً شاهداً لکم و خلوصکم و لاقبالکم انه حکى عما استرّ به قلب المحزون استله تعالى ان یوفّق حضرتکم و یمدّکم بأسباب السموات و الأرض انه هو السامع المجیب

5 و بعد از قرائت و تفهّم قصد مقام نموده تلقاء وجه بشرف اصفاً فائز قال المولى ارواحنا فداه یا طیبی علیک سلامی در زحمت افتادی از قبل حق جل جلاله اخبار فرموده بعدم وجود راحت در دنیا فی الحقیقه راحتش زحمت است تا چه رسد بزحمتش و لکن چون فانیست بآسی نبوده و نیست و در یکمقام زحمت سبب امتحان عباد است تا مقام هر نفسی معلوم شود صبر جمیل از او ظاهر و عالم توجه و ذکر از او مزین و باهر طیبی عبرات خیلی خوب دارد و زفرات بسیار مرغوب زحمت سبب تنبه وجود است و تنبه سبب تفکر در عاقبت در این حالت زفرات متصاعد و عبرات نازل اگر اینمقام را بسط دهیم کتابی موجود گردد از حق جل جلاله میطلبیم آنجناب را از حوادث روزگار محفوظ دارد قل

the True One, glorified be His majesty, to preserve your honor from the vicissitudes of time. Say:

- 6 O my God, my God! Your love has set me ablaze, and my remoteness from the shore of Your nearness has consumed me, causing my veins to be severed and my liver to melt. I beseech You by Your Prophets and Your chosen ones, by the mysteries of Your Kingdom and Your Dominion, and by the Mother Book which none has known save You, to aid me in that which You love and are pleased with, and to assist me in serving Your chosen ones and Your loved ones. Then grant me the best of what You have revealed in Your Book. O Lord! You see that hardship has encompassed me and difficulty has seized me. Where is Your ease, O Master of existence, and Your repose, O Sovereign of the seen and unseen? You behold me, O my Goal, turning toward the lights of Your countenance, holding fast to the cord of Your grace, and clinging to the hem of the robe of Your bounty. O Lord! The thirst of days has destroyed me. Where is the sweet water of Your mercy, O Goal of the worlds? I beseech You by Your Name through which You have subdued the world and guided the peoples, to send down upon me from the clouds of the heaven of Your grace the rain of Your bounty, that it may cleanse me from the murk of the world and its cares and sorrows. Then open before my face and the faces of Your servants the gates of Your relief. You are He by Whose will all things have appeared and by Whose desire all possibilities have been created. Ordain for me through Your Most Exalted Pen the good of the hereafter and of this world. There is no God but You, the Single, the One, the Powerful, the All-Knowing, the All-Wise.

- 7 Praise be to God! The drops from the vessel of grace have made fresh and verdant the realm of the seen and unseen. Ever has the sun of His truth and bounty been manifest and evident and clear. This servant beseeches the Eternal Lord and submits in humility and supplication that He may confirm that Beloved One in that which will cause the exaltation of the Word of God and His glorious Law. O Beloved of my heart! We must all, at all times, hold fast to the cord of grace of the Lord of all beings and seek from Him the protection of the people of unity. The servant asks his Lord to protect the people of unity from the fire of the hatred of the ungodly and to assist them in what they have missed in pure servitude to His true Self. For had the Book been followed, this evident abasement would not have occurred. In all conditions, we beseech the Exalted Truth for the reformation of the people of the world, that all may attain to the fruit of their existence and not depart heedless from this world. Verily, He is God; there is no God but Him, the Powerful, the Supreme, the Hearing, the Answering.

6 الهی الهی حبیب اشعلنی و بعدی عن شاطئ
قربک اضنانی و به انفصلت عروقی و ذاب
کبدی اسئلک بأنبیائک و اصفیائک و بأسرار
ملکوتک و جبروتک و بأم الکتاب الذی ما اطلع
به الا نفسک بأن تؤیدنی علی ما تحب و ترضی
و توفقنی علی خدمة اصفیائک و اولیائک ثم
ارزقنی خیر ما ازلته فی کتابک ای رب تری
ان العسر احاطنی و الشدة اخذنی ان یرک
یا مالک الوجود و رخائک یا سلطان الغیب
و الشهود ترائی یا مقصودی متوجهاً الی انوار
وجهک و متمسکاً بجبل عنایتک و متشبثاً
بأذیال رداء کرمک ای رب قد اهلکنی عطش
الایام ان فرات رحمتک یا مقصود العالمین
اسئلک باسمک الذی به سخرت العالم و هدیت
الأمم بأن تنزل علی من سحاب سماء فضلک
امطار جودک لیطهرنی عن کدورات الدنیا و
هموما و غمومها ثم افتح علی وجهی و وجوه
عبادک ابواب فرجک انت الذی بمشیتک
ظہرت الکائنات و بارادتک خلقت الممکات
قدر لی من قلبک الاعلی خیر الآخرة و الأولى
لا اله الا انت الفرد الواحد المقتدر العلیم الحکیم
انتهی

7 الحمد لله رشحات اناء عنایت عرصه غیب و شهود
را تازہ و خرم نموده لازال حق و جودش بمثابه
آفتاب ظاهر و باهر و هویدا اینفانی از حضرت
باقی مسئلت مینماید و به عجز و ابتهاج عرض
میکند که آنحضور را مؤید فرماید بر آنچه که
سبب ارتفاع کلمه الله و شریعت غراست یا
محبوب فؤادی باید جمیع در لیلی و ایام بحبل
عنایت مالک انام تمسک نمائیم و از او حفظ
اهل توحید را طلب کنیم یسئل الخادم ربّه بأن
یحفظ حزب التوحید من نار بغضاء المشرکین
و یؤیدهم علی ما فات عنهم فی العبودیة الصرفة
لنفسه الحق چه اگر بکتاب عمل میشد این ذلت
مشهوده دست نمیداد در جمیع احوال از حق
منیع اصلاح اهل عالم را میطلبیم تا کلّ بثمره
وجود خود فائز شوند و غافل از دنیا نزنند انه

هو الله لا اله الا هو المقتدر المهيمن السامع المجيب

- 8 As to what you wrote concerning the emigrants and the Leaf, upon them be the peace of God and His favors - they were honored in these regions for a time. Praise be to God, they inhaled the fragrance of the Hijaz and bore the difficulties of the way for love of the Glorious One. They attained to the circumambulation of the House and the sight of Yathrib. God protected them with the hosts of the seen and unseen and granted them a great victory, for despite the upheavals in these parts and the might of the ungodly and the disorder of the way, they arrived, saw, and attained in perfect health and safety. This is among the special and mighty divine favors. Blessed are they!
- 9 And as to what was mentioned that the honored emigrants, after visiting the Sacred Thresholds, intended to stay in that House - this matter was honored by being heard. We ask God to assist them in what they have intended, to remind them of His verses, to adorn them with His beautiful remembrance, and to ordain for them the reward of what they have done in His path. Verily, He is the All-Bountiful, the Generous.
- 10 Concerning what was written about the House, they said that you yourself know there were and are no special funds with the friends that could be transferred. And the matter of the House - its details are not known. Previously a description was written and sent, but no reply was received - apparently it did not arrive. This matter was truly approved in consideration of your love and desire. Now you should, as commanded, describe in detail the affairs of the House - how much has been received and how much remains, and likewise how much you intend to spend on repairs. However, given the lack of means, the more modest it can be the better and more fitting. This year the affairs of this land have also become somewhat disturbed. Surely news about the House in this land has reached or will reach your ears. In any case, they repeatedly said that the honored physician has been put to trouble - the first matter not yet complete when you fell into a second difficulty. By the life of our Beloved and your Beloved, due to lack of means these matters and their completion were delayed. Now you should write in detail all that was mentioned and send it. After its receipt, it must be carried out in whatever way possible.
- 11 In these days some mischief-makers in this land have made certain accusations that have caused grief to the friends - that is,
- اینکه در باره بیت مرقوم داشتند فرمودند خود آجناب میدانند که وجه مخصوصی نزد حضرات نبوده و نیست تا حواله شود و امر بیت هم تفصیلش معلوم نه از قبل شرحی نوشته ارسال شد و لکن جواب آن نرسید گویا نرسیده باشد اینفقره فی الحقیقه نظر به شوق و اراده آنجناب امضا گشت حال آنجناب حسب الامر امور بیت را بتفصیل ذکر نمایند از وجه آن چه رسیده و چه باقی مانده و همچنین چه مقدار اراده نموده اند که صرف تعمیر شود و لکن نظر بعدم اسباب هر چه مختصر باشد اولی و احسن است این سنه امور این ارض هم فی الجمله مختل شده البتّه حکایت بیت این ارض بسمع آنجناب رسیده و یا میرسد باری مکرر فرمودند جناب طبیب بزحمت افتاده اند فقره اول تمام نشده آنجناب بزحمت ثانی افتاده اند لعمر محبوبنا و محبوبکم نظر بعدم اسباب در این امور و اتمام آن تعویق رفت حال آنجناب آنچه ذکر شد بتفصیل مرقوم فرمایند و بفرستند بعد از رسید آن باید بهر قسم که ممکن باشد اجری شود
- این ایام در این ارض مفسدین بعضی تعرضات نموده اند که سبب حزن دوستان شده یعنی حزن

general grief. Although whatever has happened and is happening has been in the path of God and we are all content and thankful for it. Convey greetings from this ephemeral one to the friends in that land. God willing, may all be assisted to act in ways that cause the reformation of the world and the tranquility of nations. A reply to this letter is desired as soon as possible.

- 12 And concerning what you wrote that "it is two hours past sunset on Thursday the 13th of Jumada I, and we are dwelling in the upper chamber above the entrance with weeping eyes and burning hearts, together with the Leaf, upon her be God's peace" - these words had a profound effect. The dwellers of the pavilion of glory all send their greetings to that Leaf and express their loving-kindness. The servant asks his Lord as you asked: "O God! Cause Your House to be built by the hands of Your chosen ones and Your loved ones. Verily You have power over all things."

- 13 The greetings and praise of that beloved one were conveyed to the presence of the Branches of the Blessed Tree - may my spirit, my being and my essence be a sacrifice for the dust of their footsteps - and each one expressed loving-kindness and sends greetings with the utmost eagerness, love and kindness. Praise be to God, mention of that beloved one and the days you were here has been and continues to be made. Blessed are you! Peace and praise be upon you and upon those with you and upon God's sincere servants. And praise be to God, the Lord of the worlds.

کلی اگرچه آنچه وارد شده و میشود فی سبیل الله بوده و کلّ بآن راضی و شاکریم دوستان آن ارض را از قبل اینفانی سلام برسانید انشاءالله کلّ موفق باشند بر عمل بآنچه سبب و علت اصلاح عالم و آسایش امم باشد جواب این نامه هرچه زودتر برسد احب است

12 و اینکه مرقوم داشتند ساعت دوازده شب پنجشنبه ۱۳ جمادی الاول است مع ورقه علیها سلام الله در بالاخانه سردر با دیدهای گریان و سینه‌های بریان ساکنیم اینکلمه بسیار مؤثر واقع شد اهل سرادق رفعت کلّ بآن ورقه سلام می‌رسانند و اظهار عنایت می‌فرمایند یسئل الخادم ربّه کما سئل جنابک اللهم عمر یتک بآیادی اصفیائک و اولیائک انک علی کلّشیء قدیر

13 سلام و ثنای آنجبوب در خدمت اغصان سدره مبارکه روحی و ذاتی و کینونتی لتراب قدومهم الفداء عرض شد و هر یک اظهار عنایت فرمودند و بکمال شوق و محبت و عنایت سلام می‌رسانند الحمد لله ذکر آنجبوب و ایامیکه در اینجا تشریف داشتند مذکور بوده و هست هئیناً لحضرتکم السلام و الثناء علی حضرتکم و علی من معکم و علی عباد الله المخلصین و الحمد لله رب العالمین

BLIB_Or15731.060

BH02923

To: Aqa Abdus-Samad

Date: 1303-05-24 [1886-Feb-28]

- 1 In My Name which shineth forth from the horizon of utterance
- 2 O Samad! We beseech God that He may aid thee to be enkindled with the fire of the blessed Tree, with such enkindlement as shall generate heat throughout the world of being. Today the pavilion of glory hath been raised up, and the canopies of grandeur have been pitched in the most exalted station, and

1 بسمی المشرق من افق البیان

2 یا صمد از حقّ میطلبیم ترا تأیید فرماید تا از نار سدره مبارکه مشتعل شوی اشتعالیکه در وجود عالم احداث حرارت نماید امروز خباء مجد مرتفع و قباب عظمت بر اعلیٰ المقام منصوب و رایه انّه هو الله امام وجوه ظاهر و باهر و علم الملک الله

the banner "Verily He is God" is manifest and resplendent before all faces, and the standard "The Kingdom is God's" is visible in the prison. Turn thou to God and speak for His sake, that perchance they that slumber in the wilderness of heedlessness may awaken and be adorned with the ornament of awareness.

- 3 Say: O friends! Know ye the value of the Day of God and arise to make good what hath escaped you. Today the Mount is in communion with Him Who conversed with it, and the Tree beyond which there is no passing is ablaze in the luminous spot. The people of God must occupy themselves with wisdom and utterance in exalting the Word, that perchance they may become possessed of deeds whose fragrance shall endure and persist. Convey My greetings to the loved ones of God, glorified be His majesty. Say: It behooveth you to hold fast unto that which will exalt the Cause of God, the Supreme, the Self-Subsisting. Beware lest the doubts of the divines, or the suggestions of the jurisprudents, or the denial of the people of the Bayan who have disbelieved in your Lord, the All-Merciful, when He came with manifest sovereignty, hold you back. We beseech God to aid you to purify the world from rancor and hatred. Verily He is the Almighty over whatsoever He willeth, and He is the Single, the One, the Mighty, the All-Loving.

- 4 O Samad! Say: My God, my God! Praise be to Thee for having strengthened me and caused me to know Thee and brought me before the gate of Thy grandeur and made me hear Thy sweetest call and showed me Thy most exalted horizon. I beseech Thee, O Thou in Whose grasp is the kingdom of names and from Whose might the limbs of all who are in earth and heaven do tremble, by the lights of Thy countenance and the pearls of the ocean of Thy knowledge, to ordain for me through Thy Most Exalted Pen that which shall cause me to speak Thy praise and turn toward Thy face and be attracted to Thy horizon and arise to serve Thy Cause.

- 5 My God, my God! Withhold me not from the fragrances of Thy days, and disappoint me not of that which Thou hast ordained for Thy chosen ones. I beseech Thee, O Lord of eternity and Goal of the world, by Thy Most Great Name, to assist Thy servants to return to the horizon of Thy grace, then enable them, O my God, to do that which beseemeth them in Thy days. Verily Thou art the Almighty over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Beloved.

در سخن مشهود لله توجه نما و لله ناطق باش شاید
خفتگان بادی غفلت بیدار شوند و بطراز آگاهی
مزمین گردند

3 بگو ای دوستان قدر یوم الله را بدانید و
بتدارک مافات قیام نمائید امروز طور بمکمل فائز
و سدرة المنتهی در بقعة نورا مشتعل باید حزب
الله بحکمت و بیان در اعلاء کلمه مشغول باشند
که شاید دارای عملیکه عرفش باقی و دائمست
گردند اولیای حق جلّ جلاله را از قبل مظلوم
تکبیر برسان قل لکم ان تمسکوا بما یرفع امر الله
المهیمن القیوم ایاکم ان تمنعکم شبهات العلما
او اشارات فقهاء او اعراض اهل البیان الذین
کفروا برّبکم الرحمن اذ اتی بسلطان مشهود نسل
الله ان یؤیدکم علی تطهیر العالم من الضغينة و
البغضاء انه هو المقتدر علی ما یشاء و هو الفرد
الواحد العزیز الودود

4 یا حمد قل الهی الهی لک الحمد بما ایدتی و عزّفتنی
و احضرتنی لدی باب عظمتک و اسمعتنی ندائک
الأحلی و اریتنی افقک الأعلى اسئلك یا من
فی قبضتک ملکوت الأسماء و من سطوتک
ارتعدت فرائض من فی الأرض و السماء بأنوار
وجهک و لآئی بحر علیک بأن تکتب لی من
قلبک الأعلى ما یجعلنی ناطقاً بذكرک و متوجّهاً
الی وجهک و مقبلاً الی افقک و قائماً علی خدمة
امرک

5 الهی الهی لا تمنعنی من نفحات ایامک و لا تحیّینی
عماً قدرته لأصفیائک اسئلك یا مالک القدم و
مقصود العالم باسمک الأعظم بأن تؤید عبادک
علی الرجوع الی افق فضلک ثم وفقهم یا الهی
علی ما ینبغی لهم فی ایامک انک انت المقتدر
علی ما یشاء لا اله الا انت العزیز المحبوب

BLIB_Or15712.291

BH05576

To: *Sarih Khatun Aunt of Sahib, in Tihiran*

Date: 1303-05-24 [1886-Feb-28]

- 1 In the name of God, the All-Knowing, the All-Powerful! 1 بنام خداوند دانای توانا
- 2 O handmaiden of God! The True One, exalted be His glory, has remembered His male and female servants, and declares that at all times the Most Exalted Pen has not paused - this is from the great bounty of the Lord of the world. 2 یا امة الله حق جلّ جلاله عباد و اماء خود را ذکر نموده و میفرماید در لیالی و ایام قلم اعلی توقف ننموده اینست از فضل بزرگ پروردگار عالم
- 3 How many among the divines, theologians and princes have failed to attain recognition of the Day of God and are deprived of the ocean of reunion and the gulf of His presence, while you have attained thereunto, heard His call and turned to the most exalted horizon. How many a man has been kept back from the ocean of divine knowledge, and how many a woman has attained and said: "Praise be to Thee, O God of the worlds!" Preserve this most exalted station through the Name of the True One and be occupied with His remembrance. 3 چه بسیار از علما و فقها و امرا بمعرفت يوم الله فائز نشدند و از بحر وصال و خلیج لقا محرومند و تو آن فائز شدی ندایش را شنیدی و بافق اعلی توجه نمودی کم من رجل منع عن بحر العرفان و کم من امة فازت و قالت لک الحمد یا اله العالمین این مقام اعلی را باسم حق حفظ نما و بذکرش مشغول باش
- 4 That which you sent has been received and has been honored with acceptance from your Lord, the Compassionate, the Generous. God has forgiven the one for whom you sought forgiveness - verily He is the Forgiving, the Merciful. 4 قد حضر ما ارسلته و فاز بطراز القبول من لدن ربک المشفق الکریم قد غفر الله الی اردت غفرانها انه هو الغفور الرحیم
- 5 Be not grieved by worldly events. This blessed word which has flowed from the Most Exalted Pen is greater and more excellent than a hundred thousand children and monuments, for all shall return to extinction while the Word of God endures for the duration of the Kingdom and the Realm. Rejoice and be among the thankful ones. Verily your Lord is the Revealer of verses and the Manifester of clear proofs. 5 از حوادث دنیا محزون مباش این کلمهء مبارکه که از قلم اعلی جاری شد از صدهزار اولاد و آثار اعلی و اعظم است چه که کلّ بفنا راجع و کلمه الله بدوام الملک و الملکوت باقی افرجی و کوئی من الشاکرات ان ربک منزل الآیات و مظهر البينات

BLIB_Or15712.293

BH05623

To: Karbalai wife of Jinab-i-Haji Mirza Hasan, in Tihran

Date: 1303-05-24 [1886-Feb-28]

- 1 In My Name, the Hearer, the Answerer! بِسْمِ السَّامِعِ الْجَبِيبِ 1
- 2 O My leaf! Upon thee be My glory! Thy letter was received and was the object of attention. Thou hast ever been mentioned in the presence of this Wronged One. Permission to attain the presence had previously been revealed and sent down from the Most Exalted Pen. 2 یا ورقتی علیک بهائی نامهات رسید و طرف عنایت بآن متوجه لازال نزد مظلوم مذکور بوده‌ئید اذن حضور از قبل از قلم اعلی جاری و نازل
- 3 O My handmaiden! The Wronged One of the world hath been and is afflicted in the hands of the oppressors. At every moment enmity hath been made manifest. From the beginning of days We have been in the hands of Our enemies. What hath been mentioned is not intended as complaint. I swear by the Sun of Utterance which hath dawned from the horizon of the Kingdom of meanings that tribulations in the path of the Lord of Names are more delectable than any bounty and more pleasant than any ease. These mentions are for the consolation of the hearts of the righteous. We beseech God, exalted be He, to protect His loved ones and His leaves, and to ordain for them that which will bring comfort to their eyes. Verily He hath power over all things. 3 یا امتی مظلوم عالم بین ایادی ظالمین مبتلا بوده و هست در هر حین کین ظاهر از اول ایام در دست اعدا بوده‌ئیم آنچه ذکر شد مقصود شکایت نیست قسم بافتاب بیان که از افق ملکوت معانی مشرق بلایا در سبیل مالک اسماء از هر نعمتی لذیذتر و از هر آسایشی خوشتر این اذکار از برای تسلی قلوب ابرار است نسل الله تعالی ان یحفظ اولیائه و اوراقه و یقدر لهم ما تقر به عیونهم انه علی کلشی قدیر
- 4 As to what thou didst mention regarding the honored leaf, upon her be the Glory of God - it was heard. She must hold fast unto beautiful patience until God openeth unto her the door of mercy and bounty. A Most Holy, Most Exalted Tablet was revealed and sent specifically for her, that her eyes may be consoled, her soul assured, and that she may be among the thankful ones in a clear Book. 4 اینکه در باره ورقه فرخنده علیها بهاء الله عرض نمودید باصغا فائز لها ان تتمسک بالصبر الجمیل الی ان یفتح الله علیها باب الرحمة و العنایة یک لوح امنع اقدس مخصوص او نازل و ارسال شد لتقر عینها و تطمئن نفسها و تكون من الشاکرات فی لوح مبین
- 5 The Glory be upon thee and upon My handmaidens, from God, the Lord of the worlds. 5 البهاء علیک و علی امائی من لدی الله رب العالمین

INBA15:376a, INBA26:379

BH05621

To: *Fatimih Baygum, wife of Sultanush-Shuhada*

Date: 1303-05-24 [1886-Feb-28]

- 1 He is the All-Compelling, the Protector, over all who are in earth and heaven
هو المهيمن على من في الأرض والسماء
- 2 O My leaf! Turn to the Most Exalted Horizon, then hearken to the call of thy Lord, the Lord of Names. He calleth thee and giveth thee glad tidings of God's loving-kindness and grace, for thy son Husayn was present before the Wronged One. Verily thy Lord is the All-Compassionate, the All-Bountiful.
يا ورقتي اقبلي الى الأفق الأعلى ثم استمعي نداء ربك مالک الأسماء انه يناديك و يبشرك بعناية الله و فضله اذ كان ابنك الحسين حاضراً لدى المظلوم ان ربك هو المشفق الكريم
- 3 We have heard thy call and have remembered thee in this wondrous and glorious Tablet. When thou dost inhale the fragrance of thy Lord's merciful robe, arise and say: Praise be to Thee, O Lord of Names and Creator of the heavens, for having remembered me when I was among the heedless ones.
قد سمعنا ندائك ذكرناك بهذا اللوح العزيز البديع انك اذا وجدت عرف قيص رحمة ربك الرحمن قومي و قولي لك الحمد يا مالک الأسماء و فاطر السماء بما ذكرتني اذ كنت بين ايدي الغافلين
- 4 I beseech Thee, O Cleaver of Dawn and Subjugator of Winds, by Thy Name through which Thou hast subdued all names, to make this leaf of Thine confirmed by Thy confirmations, uttering Thy praise among Thy handmaidens, and steadfast in Thy service. Thou art verily the All-Forgiving, the All-Merciful.
اسئلك يا فالق الصباح و مسخر الأرياح باسمك الذي به سخرت الأسماء بأن تجعل ورقتك هذه مؤيدة بتأييدائك و ناطقة بشنائك بين امائك و قائمة على خدمتك انك انت الغفور الرحيم
- 5 Thou art He Who, O my God, hast drawn me nigh unto Thee and made me to know the Dayspring of Thy lights, the Dawning-Place of Thy signs and the Manifestation of Thy Self Who hath called Thy servants and handmaidens to Thy luminous horizon. I beseech Thee, O my God, to make me in all circumstances turning unto Thee, holding fast to Thy cord, and clinging to the hem of Thy bounty. Thou art verily the Goal of them that have recognized Thee and the Beloved of the sincere ones. Praise be to Thee, O God of the worlds and Lord of the heavens and earths.
انت الذي يا الهى قربتني اليك و عرفتني مطلع انوارك و مشرق آياتك و مظهر نفسك الذي دعا عبادك و امائك الى افقك المنير اسئلك يا الهى بأن تجعلني في كل الأحوال مقبلة اليك و متمسكة بجبلك و متشبثة بذيل عطائك انك انت مقصود العارفين و محبوب المخلصين و الحمد لك يا اله العالمين و رب من في السموات و الأرضين

INBA51:613b, ADM1#078 p.136x

JHT_S#083x

BH08616*To: sister of Muhajir H S**Date: 1303-05-24 [1886-Feb-28]*

1 He is the One Who gazeth from His Most Exalted Horizon

2 O My leaf! Upon thee be My glory! A single word from thee was presented at the Most Holy Court, before the face of the Wronged One, and that word found acceptance. We heard thy mention and made mention of thee. We beheld thy turning unto Us and turned unto thee from the direction of the Prison, and We give thee the glad-tidings of God's loving-kindness, the Lord of all the worlds. How many are the men, divines and princes who are deprived this day, while thou, through His infinite bounty, hast turned unto Him and attained unto that which hath been recorded in all the divine Books, both past and present. Blessed art thou, and blessed are thy father, thy mother, and thy brother who attained unto the presence of his Lord and quaffed the choice wine of reunion from the hands of the bounty of his Lord, the All-Forgiving, the All-Bountiful. The glory be upon thee from Us, and upon them that have turned unto God and hearkened unto the call of God, the Mighty, the All-Praised.

1 هو الناظر من افقه الأعلى

2 یا ورقتی علیک بهائی یک کلمه از تو در ساحت اقدس امام وجه مظلوم عرض شد و آنکلمه مقبول افتاد سمعنا ذکرک ذکرناک رأینا اقبالک اقبلنا الیک من شطر السجن و نبشرك بعناية الله رب العالمین چه بسیار از رجال و علما و امرا که الیوم محرومند و تو از فضل بینتہایش اقبال نمودی و فائز شدی بآنچه که در جمیع کتب الهی از قبل و بعد مسطور است طوبی لک و لأیک و لأمک و اخیک الذی فاز باللقاء و شرب رحيق الوصال من ایدای عطاء ربہ الغفور الکریم البہاء علیکم من لدنا و علی الذین اقبلوا و سمعوا نداء الله العزیز الحمید

INBA15:374a, INBA26:377, BLIB_Or15712.327a

BH01316*To: Ismi et al.**Date: 1303-05-25 [1886-Mar-1]*

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

2 O My Name! Upon thee be My glory and loving-kindness. The letter from the honored Attar which he sent to thee was read before the Presence. Praise be to God that from it wafted the fragrance of love for the Desired One of all worlds. That household hath ever been engaged and occupied in serving the Cause, and mention of each one hath repeatedly flowed from the Most Exalted Pen in such wise that its effects are manifest and evident to those possessed of insight.

1 هو الله تعالى شأنه العظمة والاقدار

2 یا اسمی علیک بهائی و عنایتی مکتوب جناب عطار کہ بآن جناب ارسال نموده عبد حاضر در حضور قرائت نمود لله الحمد عرف محبت مقصود عالمیان از او متضوع لازال آن بیت بر خدمت امر قائم و مشغول و ذکر هر یک مکرر از قلم اعلی جاری بشأنی کہ آثارش نزد متبصرین از آفاق ظاهر و مشہود

- 3 As to their mention of the honored Aqa Siyyid Muhammad-i-Sahhaf, he hath been granted permission to enter. Let him give thanks unto God for this manifest bounty. However, taking up residence in this land is another matter. Repeatedly hath this exalted word flowed from the Most Exalted Pen: though outwardly at rest, the Prison Land is inwardly turbulent. We beseech God to ordain for His loved ones that which will draw them nigh unto Him and assist them in such wise that nothing shall prevent them from His remembrance and praise. Verily, He is the Almighty, the All-Powerful.
- 4 From this spot We send Our greetings upon him and upon Attar and all who dwell in that household. Thy Lord is verily the All-Merciful, the All-Bountiful. The glory from Us be upon his mother, upon him, upon his brother who emigrated and attained, upon the other who attained the presence of the Countenance, and upon all who are steadfast and firm. We beseech God to ordain for them that which shall profit them in all the worlds of His worlds. He is verily the All-Hearing, the All-Answering.
- 5 Mention was made of Abu'l-Fadl, upon him be the glory of God. In these days mention of him hath repeatedly been revealed from the Most Exalted Pen. He hath once again been afflicted with trials. We beseech God first to adorn him with the ornament of patience, then to deliver him through His power and sovereignty. He is verily potent over all things. Blessed are they who have remembered and do remember such souls, and who strive and endeavor to the extent of their capacity in the Cause of God.
- 6 O My Name! The mention of Muhammad-Qabli-'Ali from the people of Sad was made in thy letter. In these days We have repeatedly made mention of him, especially when Khalil from the people of Qaf attained the presence of the Countenance. In truth he is firm in his attachment to the cord of love and steadfast in service. We beseech God to strengthen him, to prosper him, and to send down upon him from the heaven of grace and bounty that which will gladden his heart and solace his eyes. He is verily the Protector of the sincere ones.
- 7 We counsel him to observe wisdom, for in that land there are both tale-bearers and spies. Wisdom is necessary for the time being. The people of the world have not yet discovered the purpose of this Wronged One. Each faction among the factions hath imagined vain things. By the life of God! Were they to discover the purpose, all would circle round it and would be content and grateful with what God hath willed. Then would the loved ones of God be freed from the need for wisdom, concealment, and the like.
- اینکه ذکر جناب آقا سید محمد صحّاف را نمودند بشرف اذن فائز شد له ان یشکر الله بهذا الفضل المبین ولكن توطن در این ارض هذا امر آخر مکرر از قلم اعلی این کلمه علیا جاری ارض سجن اگرچه در ظاهر ساکن ولكن در باطن مضطرب نسأله تعالی بأن یقدر لأولیائه ما یقرّبهم الیه ویؤیدهم علی شأن لا یمنعهم شیء عن ذکره وثائته أنه هو المقتدر القدير
- نکبر من هذا المقام علیه وعلی عطار و من فی بینه ان ربک هو المشفق الکریم البهاء من لدنا علی امه و علیه و علی اخیه الذی هاجر و فاز و علی الآخر الذی حضر تلقاء الوجه و علی کلّ ثابت مستقیم نسأله تعالی ان یقدر لهم ما ینفعهم فی کلّ عالم من عوالمه انه هو السامع المجیب
- ذکر جناب ابوالفضل علیه بهاء الله را نموده مکرر این ایام ذکرش از قلم اعلی نازل انه فاز بالبلاء مرّة اخرى نسأله تعالی ان یزینّه اولاً بطراز الصبر ثم یخلصه بقدرته و سلطانه انه علی کلّ شیء قدیر طوبی از برای نفوسی که ملاحظه ایشان را نموده و مینمایند و بقدر مقدور در امر الله ساعی و جاهدند
- یا اسمی ذکر جناب محمد قبل علی من اهل ص در نامه آن جناب مذکور این ایام مکرر ذکر او را نموده ایم مخصوص وقتی که جناب خلیل اهل ق تلقاء وجه حاضر فی الحقیقه متمسک است بحبل محبت و قائمند بر خدمت نسأل الله تعالی ان یؤیده و یوقّه و یزل له من سماء الفضل و العطاء ما یفرح به قلبه و تقرّ به عینه انه ولی المخلصین
- وصیت مینمائیم او را بحکمت چه که در آن ارض هم تمام موجود و هم مفتش حکمت لازم الی حین اهل عالم مقصود این مظلوم را نیافته اند هر حزبی از احزاب بهوای خود توهّمی نموده لعمر الله اگر مقصود را بیابند کلّ طائف شوند و به ما اراده الله راضی و شاگرد گردند و اولیای حق هم از حکمت و ستر و امثال آن فارغ و آزاد

- 8 Say: O my God, my God! Make known to Thy servants what lieth with Thee, teach them what Thou hast intended for them, and draw them nigh unto Thee, that they may acknowledge that which Thy tongue hath uttered. Thou art verily the One Who hath power over whatsoever He willeth. There is none other God but Thee, the All-Merciful, the All-Bountiful. O my Lord! Wert Thou to remove the veil from them, Thou wouldst find them hastening to the horizon of Thy grace and bounty. To this beareth witness every fair-minded and perceiving one.
- 9 [...] You have mentioned Siyyid-i-Tuyserkani. We beseech God not to deprive him of the lights of the Sun of Truth and deny him his portion of the ocean of inner meanings. Several Tablets have been revealed specifically for those souls whose names Jinab-i-Ghulam-'Ali had sent to the Most Holy Court.
- 10 O My Name! The Most Exalted Pen is ever flowing, pervading, speaking and moving without cessation. Time and season do not suffice. We beseech God to aid all and enable them on the Day of God to engage in mention, praise and service to His Cause. The letter of Jinab-i-Asad, upon him be My glory, was considered. What they have written concerning wisdom is the truth, in which there is no doubt. All the people of God must hold fast unto it, and this matter hath been repeatedly revealed in the divine Tablets.
- 11 O My Name! Convey to all the friends in those regions the greetings of the Wronged One. Each one is mentioned before the Throne and hath attained the favor of God, exalted be His glory. Today all must hold fast unto unity and act in concert, that perchance the horizons may be illumined and perfumed by the breezes of revelation. All things bear witness that God, exalted be His glory, hath remembered and continueth to remember His loved ones in the Most Great Prison. Blessed are they who have attained unto the Divine Word. The glory shining from the horizon of the heaven of My bounty be upon thee and upon those whose names thou hast mentioned and whose letters thou hast sent, and upon all who have remained firm and attained unto the most great steadfastness in this mighty Cause.
- 8 قل الهی الهی عزّرف عبادک ما عندک و علمهم بما اردته لهم و قریبهم الیک لیعرفوا بما نطق به لسانک انک انت المقتدر علی ما تشاء لا اله الا انت المشفق الکریم ای رب لو تکشف عنهم لتراهم مسرعین الی افق فضلک و جودک یشهد بذلک کلّ منصف بصیر
- 9 ذکر سید توسرکانی را نموده از حقّ میطلبیم او را از انوار آفتاب حقیقت محروم نفرماید و از بحر معانی بی نصیب ننماید چند لوح مخصوص نفوس مذکوره که جناب غلامعلی بساحت اقدس فرستاده نازل
- 10 یا اسمی قلم اعلی من دون تعطیل جاری و ساری و ناطق و متحرک وقت و زمان کفایت نمی نماید از حقّ میطلبیم کلّ را تأیید فرماید و در یوم الله موفق دارد بر ذکر و ثنا و خدمت امرش نامه جناب اسد علیه بهائی ملاحظه شد آنچه در باره حکمت نوشته اند حق لا ریب فیه باید جمیع حزب الله بآن متمسک باشند و این فقره مکرر در الواح الهی نازل
- 11 یا اسمی جمیع دوستان اطراف را از قبل مظلوم تکبیر برسیان هر یک لدی العرش مذکورند و بعنایت حق جلّ جلاله فائز امروز باید کلّ باتحاد تمسک نمایند و باتفاق حرکت کنند که شاید آفاق از نفحات وحی منور و معطر شود جمیع اشیاء شاهد و گواهند که حقّ جلّ جلاله در سجن اعظم اولیاء خود را ذکر نموده و مینماید طوبی از برای نفوسی که بکلمه الهی فائز شده اند الیهاء المشرق من افق سماء عنایتی علیک و علی الدین ذکرت اسمائهم و ارسلت کتبهم و علی کلّ ثابت فاز بالاستقامه الکبری فی هذا الأمر العظیم

BLIB_Or15738.169a

BH00651

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Bombay

Date: 1303-05-26 [1886-Mar-2]

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

2 Praise and thanksgiving befit the chosen ones and pure ones of God, they who have drunk of the living waters flowing from the Pen of Him Who is the Purpose of all the worlds, and have offered it unto others. These are the Hands of the Cause amongst the servants, and these are the lights of the horizons. Through them the light has shone forth and God's commandments and laws have been spread among the people of the Dispensation. These are they who serve the chalices of divine bounties and heavenly gifts. In the name of Truth do they take, in remembrance of Truth do they drink, and to every seeker and questor do they give. These are souls who have had and have no will or purpose of their own. They gaze toward the horizon of the All-Merciful and act according to His command. The cause of their life is the mention of Truth, and the reason for their existence is the remembrance of the Peerless Friend. By the word "Arise!" they arise with such arising that sitting shall never overtake it. As He states in the prayer of the Fast, these are servants who, when blessed to hear the word "Fast" as a binding command, this decree becomes not bound by time or limit - they fast until their spirits leave their bodies. How glorious is this most exalted station and this supreme rank!

3 Glory be to Thee, O my God, O Thou by Whose name the horizon of power hath been illumined and by Whose remembrance the lights have shone forth! I beseech Thee by Thy Will which hath subdued all created things, and by Thy Purpose which hath encompassed all atoms, to assist this servant of Thine to mention Thee and to mention Thy Afnan whom Thou hast related to Thyself and elevated through Thy Most Exalted Word and made them the dawning-places of Thy love in the realm of creation. O my Lord! The servant acknowledgeth his powerlessness and shortcomings and his errors that have prevented him from that which beseemeth Thy days, and his transgressions that have made him heedless of the mention of Thy chosen ones. I beseech Thee, O Bestower of bounties, by the Most Great Name, to teach me that which Thou lovest and with which Thou art well-pleased. Verily, Thou art the Lord of all beings and the Lord of the throne on high and of the dust below.

1 بِسْمِ رَبِّنا الْأَوْفَاقِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد و شكر اوليا و اصفياء حق را لایق و سزااست آنانکه کوثر حیوان را که از قلم مقصود عالمیان جاری شد آشامیدند و عطا نمودند ایشانند ایادی امر بین عباد و ایشانند انوار آفاق بهم لاح النور و انتشرت اوامر الله و احکامه بین ملأ الظهور ایشانند ساقی کووس مواهب الهی و عطایای ربانی باسم حق اخذ مینمایند و بذکر حق مینوشند و بهر طالب و قاصدی عطا مینمایند ایشانند نفوسیکه از خود اراده و مشیتی نداشته و ندارند باقی رحمن ناظرند و بامرش عامل علة [حیاتشان] ذکر حق و سبب بقا یاد دوست یگا بکلهء قم قیام مینمایند قیامیکه قعود او را اخذ نماید چنانچه در مناجات صوم میفرماید ایشان عبادی هستند اگر باصغاء کلهء صوموا از جهة امر مبرم فائز شوند و این حکم معلق بمیقات و حدود نشود صائمند الی ان ینخرج الروح من اجسادهم حبذا هذا المقام الاعلی و هذه الرتبة العلیا

3 سبحانک اللهم یا من باسمک انار افق الاقتدار و بذکرک اشرفت الأنوار اسئلک بارادتک الّتی سخرت الممکات و بمشیتک الّتی احاطت الذرات بأن تؤیّد عبدک هذا علی ذکرک و ذکر افنانک الذین نسبتهم الی نفسک و رفعتهم بکلمتک العلیا و جعلتهم مشارق حبک فی ناسوت الانشاء ای ربّ انّ الخادم یعترف بعجزه و قصوره و خطایاه الّتی منعتہ عما ینبغی لأیامک و جریاته الّتی غفلته عن ذکر اصفیائک اسئلک یا سابع النعم بالاسم الأعظم بأن تعلّنی ما تحبّ و ترضی انک انت مولی الوری و ربّ العرش و التّری

- 4 And then - may my spirit be a sacrifice for your steadfastness and your mention and your turning unto God! The servant has been blessed with a scroll filled with pearls of remembrance and praise. When I contemplated it, I was blessed by it and by its beauty and its purity and the delicacy of its hue. I approached the station of its Creator and Originator and Inspirer and Sustainer, and I presented it before my Lord and its Lord, my Sovereign and its Sovereign. And after it was blessed by the gaze of my Creator and its Creator, the gate of utterance was opened and the Tongue of Grandeur spoke that which nothing in all creation can equal. His blessed and exalted Word is:
- و بعد روحی لاستقامتکم و ذکرکم و اقبالکم الفداء
قد فاز الخادم بدرج کان مملوّاً من لآئ الذکر و
النّاء فلماً تفرست فزت بها و برونقها و صفائها
و لطافة لونها قصدت مقام موجدھا و خالقها و
ملهمها و مؤیدھا و عرضتها بین یدی مالکی و
مالکھا و سلطانی و سلطانها و بعدما فازت بلحاظ
موجدی و موجدھا فتح باب البیان و نطق لسان
العظمة بما لا يعادله ما فی الامکان
- 5 He is the One Who exercises dominion over all who are in earth and heaven.
- قوله تبارک و تعالی هو المهيمن على من فی
الأرض و السماء
- 6 O Afnan! Upon thee be My glory, My loving-kindness and My mercy which have encompassed all horizons. The All-Merciful hath come with the Kingdom of proof, yet most of the people are in doubt and discord. Their eyes have been prevented from beholding the waves of the ocean and that which hath shone forth and appeared from the horizon wherefrom the lights have dawned. They worship vain imaginings and perceive not; they hear the verses yet understand not. For twelve hundred years they clung to the vain imaginings of heedless souls, and on the Day of Reckoning they pronounced sentence of death upon the Lord of all beings. They cling to the gulf of names while deprived and forbidden from the ocean of inner meanings. Glory be to God! Not one among the divines attained true understanding - from delusion they came and to delusion they returned. Every person of insight is bewildered and every possessor of heart is astonished.
- یا افنانی علیک بهائی و عنایتی و رحمتی الّتی
احاطت الآفاق قد اتی الرحمن بملکوت البرهان
و الناس اکثرهم فی مرية و شقاق قد منعت
عیونهم عن مشاهدة امواج البحر و ما اشرق و
لاح من افق به اشرقت الأنوار یعدون الأوهام
و لا یشعرون یسمعون الآیات و هم لا یفقهون
هزار و دویت سنه باوهامات انفس غافله
تمسک نمودند و در یوم جزا فتوی بر سفک دم
مولی الوری دادند بخلیج اسماء متمسک و از
بحر معانی محروم و ممنوع سبحان الله یکنفر از علما
بعرفان حقیقی فائز نشد از وهم ظاهر و بوهم
راجع هر صاحب بصری متحیر و هر صاحب
قلبی مبهوت
- 7 Today the people of God must arise to serve the Cause with utmost endeavor, that perchance the servants may be preserved from former delusions and the tender saplings of the new garden may be protected from poisonous winds. By the life of God! The breath of the opposers is as deadly poison. Beseech ye God to protect all - He is the Powerful, the Mighty.
- الیوم باید حزب الله بکمال همت بر خدمت امر
قیام نمایند که شاید عباد از اوهام قبل محفوظ
مانند و نهالهای مغرسهء جدیده را از ریج ستموم
حفظ نمایند لعمر الله نفس معرضین بمثابهء سم
مهلك است از حق بطلبید کل را حفظ فرماید
اوست قادر و توانا
- 8 Thy mention hath ever been and shall continue to be in the Most Holy Court. The servant in attendance presented thy letter and read it before the Wronged One. We found therein the fragrance of sincerity for God, the Lord of the worlds. We heard its contents and answered thee with verses that nothing in the world can equal. Verily thy Lord is the All-Witnessing, the All-Informed. He is with thee and will aid thee through His grace, for He is the All-Bountiful, the Most Generous. Thus did the Light manifest its appearance and the Sun its radiance. Blessed art thou and blessed is he who hath attained unto that
- لازال ذکر در ساحت اقدس بوده و خواهد
بود قد حضر العبد الحاضر بکتابک و قرأه لدی
المظلوم وجدنا منه عرف الخلوص لله رب العالمین
سمعنا ما فیہ و اجبناک بآیات لا یعادلهما ما فی
العالم ان ربک هو الشاهد الخبیر انه معک و
یؤیدک فضلاً من عنده و هو الفضل الکرم
کذلک اظهر النور ظهوره و الشمس اشراقها
طوبی لک و لمن فاز بما سطع و لاح من افق

which hath shone forth from My luminous horizon. The Glory shining from the heaven of My loving-kindness be upon thee and upon those who love thee and are with thee and hearken to thy words concerning this irrevocable, mighty and wondrous Cause. End.

المنير البهاء المشرق من افق سماء عنايتي عليك و
على من يحببك ويكون معك ويسمع قولك
في هذا الأمر المبرم العزيز البديع انتهى

- 9 Praise and grace be unto Him Who hath ever mentioned and will continue to mention His Afnan, each having been blessed with the effects of the Supreme Pen, though God hath preferred some above others - this is what the tongue of God, our Lord, hath formerly uttered, and He is the All-Knowing, the All-Informed. In truth, a bounty hath been manifested that hath had and shall have no likeness or parallel. This evanescent servant beseecheth the Ever-Abiding Truth to increase His favors at all times and to keep him joyous and steadfast through the Kawthar of His utterance.

9 له الحمد والمنة كه لازال افنانش را ذكر فرموده
و میفرماید و هر یک باثر قلم اعلی فائز و لكن الله
فضل بعضهم على بعض هذا ما نطق به لسان الله
ربنا من قبل انه هو العليم الخبير في الحقيقة فضلی
ظاهر شده كه شبه و مثل نداشته و ندارد این
خادم فانی از حق باقی مستث منماید كه در هر
حين بر عنايتش بیفزاید و از كوثر بیانش مسرور
و پاینده دارد

- 10 Regarding what was written about the funds for the Most Exalted Leaf, upon her be the Most Glorious of all Glory - what was sent has been received, however the remainder should reach the Supreme [Lady] the Leaf, her mother. The choice of garments has also been left, as commanded, to that noble lady. They said if they can preserve some in a chest, it would be beloved and acceptable in the sight of God. And they said that the honored Afnan hath rendered complete service to the root of the Cause in attending to the needs of the Most Exalted Leaf, and this service was most acceptable before the Divine Throne, as this servant repeatedly heard from the Tongue of Grandeur. Well is it with you and pleasant it is.

10 اینکه در باره وجه حضرت ورقه علیا علیها من
كل بهاء ابهاه مرقوم داشتند آنچه ارسال شد
رسید و لكن باقی باید بعليا [مخدره] ورقه والده
آنحضرت برسد و اختیار البسه هم حسب الامر
بآنمخدره و اگذار شده فرمودند اگر بتوانند بعضی
را در صندوق حفظ نمایند لدى الله محبوب
و مقبول است و فرمودند حضرت افنان در
زحمات ورقه علیا خدمت کامل باصل امر
نموده اند و این خدمت لدى العرش بسیار مقبول
افتاد چنانچه مکرر خادم این ذکر را از لسان
عظمت استماع نمود هنیئاً لخدمتكم و مرئاً

- 11 As for the House, its custodianship has been entrusted to the exalted lady, the mother of His Holiness, and this is what the Tongue of Grandeur hath spoken at this time: "O My Afnan! Upon thee be My glory and My loving-kindness. The exalted lady, the mother of His Honour, is most entitled to reside in that House. We have entrusted its custodianship to her and bestowed it upon her, and after her to her descendants, that it may be a remembrance for her from God, the True One, and a memorial to her throughout ages and centuries." Indeed, the favor of the True One, exalted be His glory, is of such magnitude that this evanescent one is powerless to describe it. Thereafter, that Most Great House must be maintained and renovated by the friends according to what the Tongue of Grandeur hath spoken and in the manner He hath commanded. Reverence for it is incumbent and obligatory upon all. This supreme gift hath today been specifically revealed from the Most Exalted Pen for the exalted lady. His bounty hath encompassed, His generosity hath taken hold, and His mercy hath preceded. Exalted is our Lord, our God, our Beloved, and our Desire! We

11 اما بیت تولیت آن بعليا [مخدره] ورقه ام آنحضرت
تفویض شده و هذا ما نطق به لسان العظمة في هذا
الحین یا افنانی عليك بهائى و عنايتي مخدره علیا
ام آنجناب احق است بسكون در آن بیت تولیت
آن بیت را باو و اگذارديم و عنایت فرمودیم و
بعد بذریه او لیكون تذكرة لها من لدى الله الحق
و ذكراً لها فی القرون والأعصار انتهى فی الحقيقة
عنایت حق جل جلاله بمقامی است كه اینفانی
از ذكرش عاجز است و بعد باید آن بیت اعظم به
ما نطق به لسان العظمة بترتیبكه امر فرموده اند
اولیا عمل نمایند و تعمیر کنند بر كل احترام آن
واجب و لازم این عطیه کبری امروز از قلم
اعلی مخصوص علیا مخدره نازل فضله احاط و
كرمه اخذ و رحمته سبقت تعالی ربنا و الهنا و
محبوبنا و مقصودنا نسئله ان یؤیدنا علی ذكره و
ثنائه و تبلیغ امره انه علی كلشیء قدير

beseech Him to assist us in His remembrance, His praise, and the promotion of His Cause. Verily, He is powerful over all things.

- 12 As for the tea sent by Your Honour, it truly arrived pure, distinguished and desirable, though not without some strength. Nevertheless, it has been and is being consumed. The package also arrived. In response to the petition of the exalted lady, the honored mother and leaf, upon them both be the Most Glorious Glory of God, two Most Holy, Most Exalted Tablets were revealed and sent. God willing, they will attain unto them and be gladdened and rejoiced by the rain-showers of divine mercy.
- 12 و اما چای مرسله آنحضرت رسید فی الحقیقه پاک و ممتاز و مرغوب بود ولیکن خالی از حدت نیست معذلتک صرف شده و میشود بسته مرسله هم رسید در جواب عریضه علیا مخدّره حضرت ام و ورقه علیهما بهاء الله الابهی دو لوح امنع اقدس نازل و ارسال شد انشاء الله بآن فائز شوند و از امطار رحمت ربّانی خرم و مسرور گردند
- 13 Furthermore, Your Honour's second letter, dated the 2nd of Rabi'u'th-Thani, renewed the world of remembrance and bestowed a wondrous adornment upon the tree of hope. I beseech Him, exalted be He, to grant me the blessing of meeting you and gathering with you beneath the shade of the Tree of His loving-kindness and the pavilions of His grandeur. In reading the letter, this servant was deeply moved, for there was delay in responding to it. However, God is witness and Your Honour knows that you are ever present before these eyes. Forgetfulness hath no place in this station, and oblivion hath no power. Verily our Lord, the All-Merciful, is the All-Knowing Witness.
- 13 عرض دیگر دستخط ثانی آنحضرت که بتاريخ ۲ ربیع الثانی مزین بود عالم ذکر را تجدید نمود و نهال امل را طراز بدیع بخشید اسئله تعالی ان یرزقنی لقاءکم و الاجتماع معکم فی ظل سدره عنایت و قباب عظمت در زیارت دستخط بسیار اینعبد متأثر شد چه که در عرض جواب تأخیر رفت ولیکن حق شاهد و آنحضرت گواه که لازال امام عین حاضرند فراموشی در این مقام راه ندارد و نسیان را حکمی نه ان ربنا الرحمن هو الشاهد العلیم
- 14 To the honored Afnan who are present in that land, and to the friends of God, I convey greetings and praise, and I beseech for all novel bounties and fresh favors. The Branches of the Blessed Tree - may my spirit, my being, and my essence be sacrificed for the dust of their footsteps - and the people of the pavilion of infallibility and grandeur, all convey their greetings and praise. Glory, remembrance and praise be upon Your Honour, upon those who are with you, and upon those who love you for the sake of God, the Lord of the worlds.
- 14 خدمت آقایان افنان علیهم بهاء الله الابهی که در آن ارض تشریف دارند و دوستان الهی سلام و تکبیر عرض مینمایم و از برای کل عنایت بدیع و فضل جدید میطلبم اغصان سدره مبارکه روحی و ذاقی و کینوتی لثراب قدومهم الفداء و اهل سدادق عصمت و عظمت کل تکبیر و سلام ابلاغ میفرمایند البهاء و الذکر و الثناء علی حضرتکم و علی من معکم و علی من یحبکم لوجه الله رب العالمین
- 15 The servant 26 Jamadiyu'l-Avval 1303
- 15 خادم فی ۲۶ جمادی الاولى سنة ۱۳۰۳
- 16 Furthermore, in response to the honored Aqa Siyyid Husayn, upon him be the Glory of God, a detailed Most Holy, Most Exalted Tablet was revealed from the heaven of divine Will and sent. God willing, they will send it soon. A Tablet was also sent specifically for the honored Haji Mirza Muhammad-Taqi, upon him be the Glory of God. A Tablet was also revealed for the aforementioned person. God willing, they will attain unto
- 16 عرض دیگر جواب جناب آقا سیّد حسین علیه بهاء الله از سماء مشیت الهی لوح امنع اقدس مفصّل نازل و ارسال شد انشاء الله زود ارسال میفرمایند و لوحی هم مخصوص جناب حاجی میرزا محمد تقی علیه بهاء الله ارسال شد مخصوص شخص مذکور هم لوحی نازل انشاء الله بآن فائز

it. I beseech the True One that the sealed wine may take hold of all and lead them to the praiseworthy station.

میشوند از حق میطلبم رَحیقِ مَحْتومِ کل را اخذ
نماید و بمقام محمود کشاند

LTDT.054x

INBA31:112, BRL_DA#374

BH11874

To: Mulla Muhammad Rida Yazdi, in Tihiran

Date: 1303-05-26 [1886-Mar-2]

- 1 He is the Speaker before the faces of the world 1 هو الناطق امام وجوه العالم
- 2 O Rida! Upon thee be the Glory of God, the Lord of all names. Thy letter hath come before the Wronged One, and from it We perceived the fragrance of the love of God, the Lord of the worlds. My Most Exalted Pen beareth witness from the Most Sublime Horizon that thou hast spoken the truth and testified to that which God testified before the creation of the heavens and earth - that there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. Thou hast spoken that which caused the limbs of the ungodly to quake and the hearts of those who denied God, the Mighty, the Praiseworthy, to tremble. Blessed be thy tongue for having spoken the truth, and thy heart for having turned to the One, the All-Informed. 2 يا رضا عليك بهاء الله مالک الأسماء قد حضر كتابك لدى المظلوم وجدنا منه عرف محبة الله رب العالمين يشهد قلبي الأعلى من الأفق الأبهى أنك قد نطقت بالحق وشهدت بما شهد به الله قبل خلق السموات والأرض أنه لا اله الا هو الفرد الواحد العليم الحكيم قد نطقت بما ارتعدت به فرائص المشركين واضطربت به افئدة الذين كفروا بالله العزيز الحميد طوبى لسانك بما نطق بالحق ولقلبك بما اقبل الى الفرد الخبير
- 3 Be confident in thy Lord's favor such that neither the doubts of the divines and jurisprudents disturb thee, nor the might of princes frighten thee, nor the intimations of the people of the Bayan who have turned away from the All-Merciful and committed that which caused the Faithful Spirit to lament, prevent thee. Say: O people of the Bayan! Cast the names behind you, turning unto the ocean of inner meanings which surgeth before your faces and from whose waves is heard "The Truth hath come with manifest sovereignty." Thus warbled the Dove of Paradise upon the bough of eternity by the command of God, the Mighty, the Great. Say: O people of God! This Day is your day. Arise to aid the Cause of your Lord through wisdom and utterance. By God! The King hath come with a Cause against which neither the hosts of the world nor the might of kings and sovereigns can stand. Say: By God! He hath come for the reformation of the world and the purification of all peoples through this water which hath flowed from His Most Exalted Pen in this mighty, impregnable station. Thus 3 كن مطمئناً بفضل مولاك على شأن لا تحزنك شبهات العلماء والفقهاء ولا تخوفك سيطرة الأمراء ولا تمنعك اشارات ملاء البيان الذين اعرضوا عن الرحمن وعملوا ما ناهى به الروح الأمين قل يا ملاء البيان ضعوا الأسماء ورائكم مقبلين الى بحر المعاني الذي ماج امام وجوهكم ويسمع من امواجه قد اتى الحق بسلطان مبين كذلك غرّدت حمامة الفردوس على غصن البقاء امراً من لدى الله العزيز العظيم قل يا حزب الله اليوم يومكم قوموا على نصرة امر ربكم بالحكمة والبيان تالله قد اتى المالك بأمر لا تقوم معه جنود العالم ولا سطوة الملوك والسلاطين قل تالله أنه جاء لاصلاح العالم وتطهير الأمم بهذا الماء الذي جرى من قلبه الأعلى في هذا المقام العزيز المنيع كذلك اظهرت سدرة العرفان اثمار البيان كل منها باذني البديع

hath the Tree of Knowledge yielded the fruits of utterance, each by My wondrous permission.

- 4 O Rida! Upon thee be My Glory! That which thou didst speak before all faces and didst send to the Most Holy Court was the truth, without doubt. Praise be to God that thou hast attained unto the lights of the Sun of Truth and hast drunk from the sealed wine. However, now the Most Exalted Pen counseleth concealment and protection, and that which wisdom requireth in all circumstances. We have forbidden the people of God from that which is prohibited and commanded them to that which is good. Nevertheless, until now the people of the earth have not understood what is intended and what is desired. Glory be to God! The people of the Bayan are seen today as the most lost among the peoples of the world. For one thousand two hundred and more years the Shi'ih sect clung to vain imaginings and held fast to idle fancies, and when the pavilion of glory was raised upon the highest of standards and the banner of "Verily I am God" was hoisted upon the most exalted station, they committed that which caused the denizens of the highest Paradise to lament. Now the people of the Bayan are secluded in those same vain imaginings. The fruit of this people will surely be like the fruit of that people. Ask thou God to aid them to return. Verily He is the Ever-Turning, the All-Forgiving, the Merciful.

- 5 Convey greetings from the Wronged One to the friends in that land and counsel them to steadfastness. Say: Open your eyes and purify your ears, for this is the Day of sight and hearing. To this beareth witness He with Whom is the Mother Book. The Glory shining from the horizon of the heaven of My mercy be upon thee and upon those who have clung to the hem of the robe of their Lord's bounty, the Lord of Return.

- 6 That thou hast made mention of the hoopoe - the grace of God hath encompassed all, and His mercy hath taken precedence. Convey greetings on behalf of the Wronged One to him and say: O my handmaiden! We have made mention of thee aforetime in such wise as no mention can equal. God willing, thou shalt be confirmed. That which the Wronged One seeketh from all is the preservation of their own stations. All must adorn themselves with the ornament of truthfulness, sincerity, trustworthiness, righteousness, and chastity. This is the counsel of God, both in the past and in the future. To this testifieth every fair-minded and discerning one. Today is the day of the most great bounty. The True One, exalted be His glory, beholdeth it. O Rida! The Lord of Names declareth: Beseech the True One that He may manifest from His party that which beseemeth His Day and is worthy of His Revelation. The command is in His grasp. He

4 یا رضا علیک بهائی آنچه امام وجوه نطق نمودی و بساحت اقدس ارسال داشتی حق لا ریب فیہ الحمد لله بانوار آفتاب حقیقت فائز شدی و از ریحی محتوم آشامیدی و لکن حال قلم اعلی وصیت میفرماید بستر و حفظ و بآنچه از مقتضیات حکمت است در جمیع احوال حزب الله را از مناهی منع نمودیم و بمعروف امر فرمودیم مع ذلک تا حین اهل ارض آگاه نشده اند که مقصود چیست و اراده چه سبحان الله ملا بیان الیوم اخسر اهل عالم مشاهده میشوند هزار و دوست سنه و ازید حزب شیعه باوهم متمسک و باذیال ظنون متشبث و چون خباء مجد بر اعلی الأعلام مرتفع و رایة اتنی انا الله بر اعلی المقام منصوب عمل نمودند آنچه را که اهل فردوس اعلی بنوحه مشغول حال اهل بیان بهمان اوهم معتکف ثمر اینحزب هم البته بمشابه ثمر آنحزب خواهد شد فاستل الله ان یؤیدهم علی الرجوع انه هو التواب الغفور الرحیم

5 دوستان آن ارض را از قبل مظلوم تکبیر برسان و باستقامت وصیت نما بگو چشم بگشائید و آذانرا طاهر نمائید چه که امروز بصر و سمع است یشهد بذلک من عنده ام الکتاب البهاء المشرق من افق سماء رحمتی علیک و علی الذین تشبثوا بأذیال رداء عنایة ربهم مالک المآب

6 اینکه ذکر دهد نمودی عنایت حق کل را احاطه نموده و رحمتش سبقت گرفته از قبل مظلوم باو تکبیر برسان بگو یا امتی ذکرناک من قبل بما لا تعادله الا ذکر انشاء الله مؤید باشی آنچه مظلوم از کل طلب مینماید حفظ مقامات خود ایشانست باید کل بطراز صدق و صفا و امانت و دیانت و عفت مزین شوند هذا نصح الله من قبل و من بعد یشهد بذلک کل منصف بصیر امروز روز فضل اکبر است حق جل جلاله بآن ناظر یا رضا مالک اسما میفرماید از حق بطلب از حزیش ظاهر فرماید آنچه که سزاوار یوم اوست و لایق ظهور او الأمر بیده یفعل ما یشاء و یحکم ما یرید و هو المقتدر القدیر

doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the All-Powerful.

- 7 The petitions of the leaf, the wife of the late Haji Mirza Hasan, upon them both be the Glory of God, were received and attained unto His presence. Make mention of her in such wise as shall gladden her eyes. Likewise the leaf Farkhundih, upon her be the Glory of God. We beseech God, exalted be He, to confirm them both, to grant them success, and to draw them nigh unto Him in all conditions. Verily He is the Self-Sufficient, the Most Exalted. His is the praise at the beginning and the end. There is none other God but Him, the Mighty, the Supreme, the Glorious, the All-Bountiful.

7 عرایض ورقه ضلع مرحوم حاجی میرزا حسن علیهما بهاء الله بنظر رسید و بلحاظ فائز ذکرها بما تقر به عینها و همچنین ورقه فرخنده علیها بهاء الله نستل الله تعالى ان يؤیدهما و یوفقهما و یقرّبهما الیه فیکل الأحوال انه هو الغنی المتعال وله الحمد فی المبدء و المال لا اله الا هو المقتدر المهیمن العزیز الفضال

QUM.077-078

BH02358

To: *Mirza Rafia, in Ardistan*

Date: 1303-05-26 [1886-Mar-2]

- 1 He is the All-Witnessing, the All-Knowing
- 2 O Rafi'! God has exalted the station of one who [ascended unto] God and was named the Most Great Victory in His perspicuous Book. Harken with the ear of truth to the call of the Wronged One, reflect upon all matters, and likewise upon that which hath been revealed from the Supreme Pen. Verily He will make clear unto thee His path, manifest unto thee His Cause, and draw thee nigh unto Him in all conditions.
- 3 The cawing hath been raised - this is among the divine promises that flowed from the Supreme Pen in Zawra'. Protect the souls from the guile of the cawers in the name of God, exalted be His glory. For twelve hundred years the ignorant divines educated people in vain imaginings, with the result that on the Last Day they issued the death warrant of the Lord of the world. Reflect upon the fruits of the deeds of that vile party, namely the Shi'ites, and hold fast to the firm and mighty cord. Perchance through His wondrous grace He may protect these helpless people from the deception of the turbaned ones.
- 4 Consider the Most Holy Book - mention of what would appear in the land of Kaf and Ra was revealed in that sacred tablet

1 هو الشّاهد العليم

2 یا رفیعاً قد رفع الله مقام من [صعد الى] الله و سمی بالفتح الأعظم فی کتابه المبین ندای مظلوم را بگوش حقیقی بشنو و در امور تفکر نما و همچنین در آنچه از قلم اعلی نازل شده انه یوضح لك صراطه و یظهر لك امره و یقرّبك الیه فی کلّ الأحوال

3 نعیق مرتفع شده اینست از وعده‌های الهی که در زوراء از قلم اعلی جاری شد نفوس را از مکر ناعقین باسم حقّ جلّ جلاله حفظ نما هزار و دوست سنه علای جاهل ناس را باوهامات تربیت نمودند حاصل آنکه در یوم آخر بر قتل سید عالم فتوی دادند در ثمره اعمال آن حزب خبیث یعنی شیعه تفکر نما و بحبل محکم متین تمسک جو شاید از بدایع فضلش این خلق بیچاره را از اغوای اهل عمام حفظ فرماید

4 کتاب اقدس را ملاحظه نما ذکر آنچه در ارض کاف و را ظاهر شده در آن لوح مقدّس از

from the Pen. Convey My greetings to the friends in that land. Say: This is the day of steadfastness and the day of service. Thieves lie in wait and robbers stand ready, that they might find an opportunity to steal away the pearls of divine love. Beseech God that He may aid you to remain firm with supreme steadfastness and to perform such deeds as will endure throughout the kingdom of earth and heaven.

- 5 O Rafi'! Reflect upon the pole of the divines, namely Shaykh Muhammad Hasan Najafi, who at the beginning of the Revelation was the chief divine of Persia. That aforementioned pole, together with all the Persian divines, engaged in cursing and denouncing the Lord of mankind and Master of the world. Finally they issued the death warrant for His pure blood. There occurred that which caused the Spirit of Truth to lament and the dwellers of the highest paradise to weep - a weeping that caused all things to don the garment of grief. Fie upon them and upon what their hands have wrought!
- 6 Make the friends aware of past vain imaginings, that they may not again be debarred from the straight path by green and white turbans and remain deprived of the Most Great Ocean. Be a helper of thy Lord's Cause in such wise that nothing whatsoever shall deter thee, no host shall frighten thee, no might of the mighty nor authority of the divines shall weaken thee. By My life! The world shall pass away and thou shalt find thyself in a glorious station, were the merest trace thereof, even less than a needle's eye, to be revealed, all on earth would swoon away, save whom God, thy Lord, the Mighty, the Great, willeth. Glory be upon thee and upon them that are with thee and upon those who have cast away vain imaginings, clinging to the cord of certitude.

قلم جاری گشته دوستان آن ارض را از قبل
مظلوم تکبیر برسان بگو امروز روز استقامت و
روز خدمتست دزدان در کمین و سارقان منتظر
که شاید وقت بیابند و لای محبت الهی را بر بایند
از حق بطلید شما را مؤید فرماید بر استقامت
کبری و بر عملیکه بدوام ملک و ملکوت باقی
و پاینده باشد

5 یا رفیع در قطب علما تفکر نما یعنی شیخ محمد حسن
نجفی که در اول ظهور رئیس علمای عصر ایران
بود و آن قطب مذکور با جمیع علمای عجم بسبب
و لعن سید امم و مولی العالم مشغول بالآخره
بر سفک دم مطهرش فتوی دادند وارد شد
آنچه که روح الامین نوحه نمود و اصحاب علیین
گریستند گریستیکه جمیع اشیاء از آن لباس حزن
پوشید اف لهم و بما اکتسبت ایدیهم

6 دوستان را از اوهمات قبل آگاه نمائید که شاید
مجدد بعمامهای سبز و سفید از سبیل مستقیم ممنوع
نشوند و از بحر اعظم محروم نمانند کن ناصرراً لأمر
ربک علی شأن لا یمنع شیء من الأشیاء و
لا یخوفک جند من الجنود و لا تضعفک قوۃ
الأقویاء و سطوة العلماء لعمری ستغنی الدنیا و
تجد نفسک فی مقام کریم الذی لو یظهر منه اقل
من سم الایرة ینصعق من علی الأرض الا من
شاء الله ربک العزیز العظیم البهاء علیک و علی
من معک و علی الذین نبذوا الأوهام متمسکین
بجبل الیقین

BLIB_Or15715.200c

BH05045

To: Mulla Ali Muhammad son of Tahir, in Sangisar

Date: 1303-05-26 [1886-Mar-2]

- 1 He is the One speaking from His most exalted horizon.
- 2 This is a mention from Us to him who hath clung to My cord and laid hold on My robe and turned towards My horizon and

1 هو الناطق من افقه الأعلى

2 ذکر من لدنا لمن تمسک بحبلی و تشبث بذیلی و
توجه الی افقی و نطق بثنائی الجمیل قل یا ملأ

uttered My beauteous praise. Say: O people of the earth! This is a Day which the Books of God have attested, both in the past and in the future. Fear ye God and set not aside that which ye have been commanded by One All-Knowing, All-Informed. Hearken! Hearken! The rustling of the Divine Lote-Tree hath been raised, and the Rock hath cried out, and the Tongue of the All-Merciful speaketh in the kingdom of utterance: "There is none other God besides Me, the Mighty, the Great."

- 3 This is a Day wherein We have made clear the Way and sent down the Evidence, yet most of the people are heedless. They play with their vain imaginings and perceive not. They worship the idols of their desires and understand not. Say: O concourse of divines! Die in your wrath. The Lord of Names hath come with clear sovereignty. He it is Who hath appeared and manifested before the faces of the world that which He desired in such wise that neither the might of kings nor of rulers could withhold Him. Thus hath the ocean surged and the fragrance wafted. Blessed is he who hath found and said: "Praise be unto Thee, O Thou the Desire of the worlds!" Arise to serve the Cause by Our command. Verily thy Lord is the Commander, the Ancient of Days.

- 4 Blessed is the strong one whom the affairs of creation have not weakened and who hath guided the people to My straight path. Glory be upon thee and upon those who have laid hold on My mighty cord. And praise be to God, the Lord of the worlds.

الأرض هذا يوم شهدت له كتب الله من قبل و
من بعد اتقوا الله ولا تضعوا ما امرتم به من لدن
عليم خبير اسمعوا اسمعوا ارتفع حفيف السدرة و
نادت الصخرة ولسان الرحمن ينطق في ملكوت
البيان انه لا اله الا انا العزيز العظيم

3 هذا يوم فيه اوضحنا السبيل و انزلنا الدليل ولكن
القوم اكثرهم من الغافلين يلعبون بأوهامهم و لا
يشعرون يعبدون اصنام اهوائهم و لا يفقهون قل يا
معشر العلماء موتوا بغيتكم قد اتى مالک الأسماء
بسلطان مبين هو الذي ظهر و اظهر امام وجوه
العالم ما اراد على شأن ما منعه سطوة الملوك
و السلاطين كذلك ماج البحر و هاج العرف
طوبى لمن وجد و قال لك الحمد يا مقصود العالمين
قم على خدمة الأمر امراً من لدنا ان ربك هو
الأمر القديم

4 طوبى لقوى ما اضعفته شئون الخلق و هدى
الناس الى سبيل المستقيم البهاء عليك و على الذين
تمسكوا بحبل المتين و الحمد لله رب العالمين

MSBH8.055-056

BH11789

To: Mulla Yahya father of Ghulam Qabl-i-Husayn

Date: 1303-05-26 [1886-Mar-2]

- 1 He is the Guardian over all names.
- 2 O Yahya! My Most Exalted Pen hath moved among the people at eventide and at dawn, and hath called all unto God, the Lord of Names and Creator of the heavens, Who hath come from the heaven of grace with a power that the might of the wicked could not overcome. The servant who is present hath appeared and made mention of thee. We have remembered thee with a remembrance that no other remembrance can equal. We made mention of thee before, and at this hour when the horizon of

1 هو المهيمن على الأسماء

2 يا يحيى تحرك قلبى الأعلى بين الورى فى العشى و
الاشراق و دعا الكل الى الله مولى الأسماء و فاطر
السماء الذى اتى من سماء الفضل بقدرة ما غلبتها
سطوة الفجار قد حضر العبد الحاضر و ذكرك
ذكرناك بما لا تعادله الأذكار انا ذكرناك من
قبل و فى هذا الحين الذى انار افق سماء برهاني
بنير المعانى و البيان خذ كتاب الله بقوة و ضع ما

the heaven of My proof hath been illumined with the Day-Star of inner meanings and utterance. Take hold of the Book of God with strength and set aside that which proceedeth from the daysprings of idle fancies and vain imaginings. Blessed art thou and blessed is he who hath hearkened unto thy words concerning the Cause of God, the Lord of Lords.

عند مطالع الظنون والأوهام طوبى لك و لمن
سمع قولك في امر الله ربّ الأرباب

- 3 We make mention in this station of thy son who was named Ghulam-Qabl-Husayn and thine other son who attained the lights of recognition in his final abode. We send Our greetings upon the countenance of thy wife and thy daughters who have believed in the Almighty, the All-Bestowing, through Whose Name the ocean of utterance hath surged in the realm of possibilities and the breeze of God hath wafted over all lands. The glory shining forth from the horizon of the heaven of My loving-kindness be upon you and upon every servant who hath arisen to aid the Cause with humility and hath turned unto God in repentance. And praise be to God, the Lord of the beginning and the end.

3 أنا نذكر في هذا المقام ابنك الذي سمى بـغلام قبل
حسين و ابنك الآخر الذي فاز بأنوار العرفان في
المآب و تكبر على وجه ضلعك و بناتك اللاتي
آمنن بالعزیز الوهاب الذي باسمه ماج بحر البيان
في الامكان و سرت نسمة الله على البلدان البهآء
المشرق من افق سماء عنايتي عليكم و على كل عبد
قام على نصرة الأمر بخضوع و اناب و الحمد لله
مالك المبدء و المعاد

BRL_DA#458

BH09172

To: *Aminih Khanum, in Yazd*

Date: 1303-05-26 [1886-Mar-2]

- 1 He is the Compassionate, the All-Bountiful!
- 2 O leaf! Thou hast been mentioned in the presence of the Wronged One, and this blessed Tablet hath been sent down from the heaven of loving-kindness addressed to thee. Praise thou the Best-Beloved of the worlds that thou hast attained unto that which was the hope of the Prophets and Messengers. Thou hast apprehended the days of God and hearkened unto His call in days wherein the ears of the divines, the mystics, the learned ones and the dead were debarred and deprived of hearing. Know thou this bounty to be great. By the life of God, it is mighty!
- 3 The Glory be upon thee and upon those handmaids who have believed in God, the One, the All-Informed. If thou findest handmaids of God, convey to them My greetings and give them the glad-tidings of God's loving-kindness. Verily He is the Bearer of Glad-Tidings, the All-Bountiful. Praise be unto Him,

1 هو المشفق الكريم

2 يا ورقة ذكرت لدى المظلوم مذکور و این لوح
مبارک از سماء عنایت باسمت نازل حمد کن
محبوب عالمیانرا که فائز شدی بآنچه که امل نبیین
و مرسلین بوده ایام حق را ادراک نمودی و
ندایش را شنیدی در ایامیکه آذان علما و عرفا و
ادبا و مرده ها از اصغا ممنوع و محروم این فضل
را بزرگ دان لعمر الله عظیم است

3 البهآء علیک و علی اللاتی آمنن بالله الفرد الخیر
امآء الله اگر یافت میشود تکبیر یرسان و بعنايت

for He is the Lord of all the worlds and the Goal of them that have recognized Him.

حقّ بشارت ده آنّه هو المبشّر الكريم الحمد له اذ
هو ربّ العالمين و مقصود العارفين

BLIB_Or15715.201a

BH09720

To: *Samadiyyih Khanum*

Date: 1303-05-26 [1886-Mar-2]

1 He is the Mighty, the All-Wise!

1 هو العزيز الحكيم

2 O leaf of the Tree of Love! I bear witness that thou hast turned unto God and drunk the choice wine of revelation when the handmaidens were wrapped in heedlessness and veils. Thou didst seek and attain the recognition of thy Lord when men were in doubt and error. Blessed is the handmaiden who hath attained unto your love, and blessed is the servant who hath arisen to make mention of you and serve you. We beseech God to preserve you and draw you nigh unto Him, and to grant you the best of what He hath sent down in His Book, and to record for you from the Pen of Grace the reward of attaining His presence, and to rain down upon you from the heaven of bounty the showers of mercy and loving-kindness. Verily, He is powerful over all things. There is none other God but Him, the Mighty, the All-Praised.

2 يا ورقة سدرۃ الوداد اشهد انک اقبلت الى الله
و شربت رحيق الوحى اذ كانت الاماء فى غفلة
و حجاب قصدت و فزت بعرفان ربک اذ کان
الرجال فى ريب و ضلال طوبى لأمة فازت بحبکم
و لعبد قام على ذکرکم و خدمتکم نسل الله ان
يحفظکم و يقربکم اليه و يرزقکم خير ما نزل فى
کتابه و يكتب لکم من قلم الفضل اجر لقائه و
ينزل علیکم من سماء الجود امطار الرحمة و العناية
انه على کل شیء قدير لا اله الا هو العزيز الحميد

BLIB_Or15696.110a

BH10080

To: *Zahra sister of Aqa Mirza Asadullah*

Date: 1303-05-26 [1886-Mar-2]

1 In the name of the Desire of the world

1 بنام مقصود عالمان

2 O Zahra, upon thee be My Glory! The women of the world were waiting during the nights and days for the appearance of the Lord of all beings. When the divine morn's fragrance was diffused and the banners of the Cause were unfurled, all

2 يا زهرا عليك بهائى نساء عالم در ليلی و ايام
منتظر ظهور مالک انام بوده چون عرف صبح
الهى متضوّع و رايات امر منتشر کلّ بحجبات
علما از مطلع نور الهى و مشرق وحى ربّانى

remained veiled from the Dayspring of divine light and the Dawning-place of divine revelation by the veils of the divines. And a few attained to the hearing of the call - these are the leaves of the Divine Lote-Tree, which have been sent down by the Supreme Pen in the scriptures and tablets. Blessed art thou and blessed is every maid-servant who hath heard and responded and attained to the recognition of God, the Lord of all worlds.

محتجب ماندند و معدودی باصغاء ندا فائز
ایشانند و رقات سدره فردوس که از قلم اعلی
در زیر و الواح نازل شده نعیماً لک و لکلّ امة
سمعت و اجابت و فازت بعرفان الله رب العالمین

BLIB_Or15715.201b

BH10149

To: one of the Afnan

Date: 1303-05-26 [1886-Mar-2]

1 He is manifest from the All-Glorious Horizon

1 هو الظاهر من الافق الابهی

2 O my God! O my God! I testify that this is Thy Day which hath been mentioned in Thy Books, Thy Epistles, Thy Psalms and Thy Tablets. In it Thou hast manifested that which was hidden in Thy Knowledge and stored up in the repositories of Thine unfailing protection. I beseech Thee, O Lord of the world, by Thy Most Great Name whereby the limbs of the people were shaken, to assist Thy servants and Thy handmaidens to become steadfast in Thy Cause and to arise in Thy service.

2 الهی الهی اشهد هذا الیوم یومک الذی کان
مذكوراً فی کتیبک و صفحک و زیرک و
الواحک و اظهرت فیہ ما کان مکنوناً فی علمک
و مخزوناً فی کتائز عصمتک اسئلك یا مولی
العالم باسمک الاعظم الذی به ارتعدت فرائص
الامم بان تؤید عبادک و امائک علی الاستقامة
علی امرک و القیام علی خدمتک

3 Verily, Thou art potent to do whatsoever Thou wilt, and in Thy grasp are the reins of all things. Thou protectest whomsoever Thou wilt through Thy Power and Dominion. And verily, Thou art the Almighty, the All-Subduing, the Most Powerful.

3 انک انت المقتدر علی ما تشاء و فی قبضتک زمام
الاشیاء تحفظ من تشاء بقدرتک و سلطانک
انک انت القوى الغالب القدير

BRL_APBH#09, JHT_S#134

INBA15:185b, INBA15:269b, INBA19:420b,
INBA23:083a, INBA23:238b, INBA23:248b,
INBA26:185b, INBA26:269b, INBA51:109b,
INBA51:568b, INBA27:476, INBA84:180a,
INBA84:107d, INBA84:047f.14, KB_620:102b,
BRL_DA#040, ADM1#056 p.104,
AQMJ2.011

Study guide to this volume

The first volume of 1303 A.H. opens with two of the most penetrating analytical tablets in the entire ‘Akka collection: BH01190, which contrasts the public rhetoric of patriotism with the rarity of genuine trustworthiness, and BH00443, which traces the structural logic by which the religious learned of every age become the primary agents of rejection. Around these stands the long tablet to the physician (BH00324), which contains a dream vision of the Prophet Muhammad transforming the ancient maxim “Paradise is beneath the shadow of swords” into the new dispensation’s “Paradise is beneath the shade of the Tree of Unity and Mercy”—one of the most concentrated expressions in the whole corpus of what the passage from one dispensation to another actually means at the level of fundamental human values. Together these tablets constitute a volume about the deep structure of religious failure and the deep structure of the remedy: passing beyond the worship of names to the ocean of inner meanings, and being carried there by love.

The Structural Logic of Rejection

Key Passages

Throughout all ages and centuries, the divines and doctors of the earth have been the cause of rejection and negligence, for the Dawning Places of Revelation and the Daysprings of the Cause, at first, behold all who are on earth at one station and one rank, and summon all from what they possess to what God possesses. These matters conflict with the glory and leadership of the outward divines, thus they arise in opposition, contention and disputation...All corruption in the world hath been and shall be from such souls. — BH00443

Consider Jesus, Son of Mary, Who came with proof from the intention of the worlds—all Jewish divines and idolatrous priests decreed His death. Reflect on the Seal of the Prophets—the Christian, Jewish and idolatrous priests arose against Him. Consider the first appearance of the Point of the Bayan...The chief of all the divines of Persia in those days was Shaykh Muhammad Hasan Najafi. He arose in opposition at first, and afterward the divines of the lands and the heedless dead arose in opposition, and from the pulpits engaged in cursing and reviling the Master of the world. — BH00443

Behold the Truth with the eye of truth. Leave behind the pool of names created for the worshippers of names, that perchance ye may attain unto the ocean of inner meanings that lies before all faces. — BH00443

Context for Study

BH00443 offers one of the most analytically precise accounts in Baha'u'llah's writings of why religious institutions consistently oppose new revelations. The argument is sociological before it is theological: the Manifestation addresses all people as equals and summons them from inherited positions to what God possesses—a move that structurally threatens those whose authority depends on maintaining the inherited order. The religious leadership (*'ulama*, doctors, divines) thus has an institutional interest in opposition that is independent of personal wickedness. This is not primarily a moral indictment of specific individuals but a structural analysis: the same pattern repeats across Jesus, Muhammad, and the Bab because the structural conditions that generate it remain constant. Shaykh Muhammad Hasan Najafi—the most prominent Shi'i divine of the Bab's era—is cited as the concrete instance of the general principle. What makes BH00443 distinctive among similar passages in other volumes is the sharpness of the application to the current situation: the people of the Bayan are now being warned that they are repeating the Shi'i pattern. The “pool of names” versus the “ocean of inner meanings” is the volume's most compressed image of the epistemological problem: religion generates names, titles, and institutional categories that can become screens through which the living revelation cannot pass. Compare with Weber's sociology of religious authority (*Wirtschaft und Gesellschaft*), with Durkheim's account of how institutional religion tends to preserve the social order rather than transform it, and with Ibn Khaldun's analysis of how *'asabiyya* (group solidarity) governs religious institutions as much as it governs political ones.

Questions for Reflection

1. Baha'u'llah's analysis suggests that opposition to new revelation is structurally generated by institutional interests rather than primarily by personal wickedness. How does this structural account change the moral evaluation of specific opponents? Compare with Hannah Arendt's concept of the “banality of evil.”
2. If the pattern of religious opposition is invariant across dispensations, what does this imply about the relationship between institutional religion and genuine spiritual life? Is institutional religion irredeemably conservative, or can it be reformed from within?
3. The image of the “pool of names” versus the “ocean of inner meanings” suggests that the problem is epistemological as much as moral: the names that religion generates can become barriers to the reality they originally pointed toward. How does this compare with Wittgenstein's observation that language can “bewitch” intelligence, trapping thought in its own categories?
4. Baha'u'llah warns the people of the Bayan that they are repeating the Shi'i pattern. What specific behaviors constitute this repetition, and what would need to change for the pattern to be broken?
5. How does the structural analysis of religious rejection in this tablet relate to the pastoral teaching throughout the volumes on wisdom, prudence, and the avoidance of confrontation? If opposition is structurally inevitable, why does wise conduct matter?

Paradise Under the Tree of Unity: A Dream Vision

Key Passages

O Physician! Upon thee be My salutation and My bounty! We beseech the True One that He withhold not the world from the light of the Sun of Love, and deprive it not from the ocean of knowledge and wisdom...The lamp of understanding hath been surrounded by tempestuous winds, and the horizon of the Sun of Justice hath been seized by dark clouds. We beseech Him to preserve the former in the glass of wisdom, and to remove the latter from the horizon. — BH00324

At one time in the world of dreams, I attained the presence of the Messenger of God—may the spirit of all else be sacrificed for Him. Words were revealed from that Dawning-Place of the Divine Book, and utterances shone forth from that Ocean of Divine Wisdom. During His utterance He said: “Formerly I declared ‘Paradise is beneath the shadow of swords,’ but in these days were I manifest I would say ‘Paradise is beneath the shade of the Tree of Unity and Mercy.’” — BH00324

Love is the light of God among His creation—through it every light appears and the world is illumined by it. It is the cause of creation and its manifestation, as spoken by the Almighty: “I was a hidden treasure and loved to be known, therefore I created creation that I might be known.” Hold fast, O friends of God, to love and affection, to kindness and unity. — BH00324

Context for Study

The dream vision in BH00324 is among the most theologically concentrated passages in the entire batch of volumes. Muhammad's saying “Paradise is beneath the shadow of swords” (*al-janna tahta zilal al-suyuf*) is one of the most quoted in Islamic literature; it has served for fourteen centuries to sanctify military struggle in the path of God. In Baha'u'llah's dream, Muhammad himself revises the maxim for a new dispensation: the Tree of Unity and Mercy has replaced the sword as the instrument of divine purpose. The significance of this revision cannot be overstated: it is not merely a change of metaphor but a declaration that the entire category of holy war as a path to paradise has been superseded by a different structure of spiritual effort. The Tree of Unity and Mercy is an image that compresses several teachings simultaneously: the organic unity of all under a common canopy (as in the image of all as fruit of one tree in the *Ishraqat*), the mercy that is the motive force of creation (the Hidden Treasure loved to be known), and the labor of building something that takes time to grow. The dream also functions as a form of prophetic authorization: Baha'u'llah is not merely asserting a new principle but reporting that the Messenger of God himself would now affirm it. Compare with Paul's account of the revelation he received “from the Lord” (1 Corinthians 11:23), with the Shi'i tradition of *kashf* (mystical unveiling) through dreams and visions, and with the Sufi tradition of receiving teachings from the spirit (*ruh*) of deceased masters.

Questions for Reflection

1. What does the transformation of “Paradise is beneath the shadow of swords” into “Paradise is beneath the shade of the Tree of Unity and Mercy” represent at the level of fundamental

- values? What understanding of spiritual struggle, divine reward, and human effort does each formulation imply?
2. The attribution of the revised maxim to Muhammad in a dream is a remarkable rhetorical and spiritual move. What does it accomplish that a direct Baha'i assertion of the principle would not accomplish? How does the tradition of prophetic dreams and visions function in Islamic and Sufi contexts?
 3. The prayer that opens the tablet asks that the "lamp of understanding" be preserved in the "glass of wisdom" against tempestuous winds. What is the relationship between understanding and wisdom in this image, and why does understanding need the protection of wisdom?
 4. Love is identified as "the cause of creation and its manifestation," connected directly to the Hidden Treasure hadith. How does locating love at the origin of creation change the ethical and social implications of the teaching on love?
 5. The volume contains extensive commentary on the Bayan community's continuing errors. How does the dream vision of the Tree of Unity and Mercy function as a pastoral address to a community still caught in old patterns of thought?

Patriotism, Trustworthiness, and the Test of Deeds

Key Passages

Today among the peoples of the world, mention of love of country, patriotism and the like is heard to such an extent that there is not a single newspaper, gathering, or tongue that does not speak of this word and claim superiority therein. However, when put to the test, self-worship becomes clear and evident. Where are those souls of whom He says "and give them preference over themselves, even though poverty be their own lot"? And where are those souls who act for God's sake and turn to God? — BH01190

Trustworthiness has been and remains the cause of the world's prosperity, while treachery is the cause of ruin. We beseech and implore God, exalted be His glory, not to deprive countries and regions of the lights of the sun of trustworthiness...The world of knowledge is illumined and radiant through the lights of the sun of truthfulness, and the world of vision is adorned and embellished through the effulgences of the light of trustworthiness. — BH01190

The world craves for reformation and the homes of hearts need repair. These matters have ever been and are dependent upon the hands of justice. Now, through the tyranny of the oppressors, the hands of justice are bound with strong and mighty cords. To loose them is the work of the right hand of power. — BH01022

Context for Study

BH01190's observation about patriotism is one of the most socially acute passages in the late 'Akka writings. The context is the 1880s, when nationalist movements were transforming the political

landscapes of Europe, the Ottoman Empire, and Iran; newspapers (which Baha'u'llah specifically mentions) were the primary vehicle for the new nationalist discourse; and the language of country, nation, and patriotic sacrifice was becoming the dominant register of political mobilization. Baha'u'llah's observation is not a simple condemnation of patriotism but a hermeneutics of public rhetoric: when the rhetoric is tested against actual behavior, what appears is "self-worship." The Qur'anic verse quoted—"and give them preference over themselves, even though poverty be their own lot" (Qur'an 59:9, describing the Ansar who welcomed the Muhajirin in Medina)—establishes the standard against which patriotic claims are measured: genuine devotion to others is demonstrated by action at personal cost, not by public declaration. The companion passage from BH01022, with its image of the "hands of justice" bound by tyranny, adds a structural dimension: justice is not impossible because of a deficiency of moral vision but because the institutional mechanisms for its application have been hijacked by oppressive power. The metaphor of binding is deliberately precise: justice as a capacity is present; it is constrained by external force. What is needed is the "right hand of power" to loosen the cords. Compare with Kant's treatment of the tension between moral duty and political reality in *Toward Perpetual Peace*, with Martin Luther King's distinction between just and unjust laws, and with Amartya Sen's capability approach, which locates injustice in the binding of human capabilities.

Questions for Reflection

1. What is the test Baha'u'llah applies to evaluate the sincerity of patriotic claims? How does the Qur'anic standard of "preference for others even at personal cost" function as a criterion for distinguishing genuine from rhetorical commitment?
2. BH01190 contrasts trustworthiness with treachery as structural causes of prosperity and ruin, respectively. This is a claim about social dynamics, not just individual virtue. What theory of social causation underlies this claim?
3. The passage says the world is "like children—education is needed, and an educator is needed." What does this pedagogical metaphor reveal about Baha'u'llah's understanding of social transformation? How does it compare with Plato's account of the philosopher-educator and with John Dewey's philosophy of education as social reform?
4. The "hands of justice" bound by tyranny is one of the volume's most powerful images. What does it mean for justice to be present as a capacity while being prevented from acting? How does this compare with the feminist philosophical tradition's analysis of structural constraint on human agency?
5. BH01190 specifically mentions newspapers and public gatherings as the venues where patriotic rhetoric circulates. What does this specificity reveal about Baha'u'llah's engagement with the media landscape of the 1880s? How might this analysis apply to contemporary social media?

The Ocean of Inner Meanings: Recognition Beyond Names

Key Passages

Until they pass beyond the gulf of fancy they will not enter the ocean of certitude, and until they traverse the path of names they will not attain to the lights of the Sun of inner meanings. This is the truth, there is no doubt therein. — BH00324

By My life! Each one of these words hath a tongue, and each tongue hath a tongue. Were We to expound this station as it truly is, all who are on earth would be thunderstruck, save whom God willeth. — BH00443

Goodly deeds and praiseworthy conduct are God's ladder among His creation. Through these every soul can ascend to the ultimate goal and the highest summit. Blessed is he who attains unto them, and woe unto him who neglects them. They must associate with all with fragrance and spirituality, with love and affection. — BH00324

Context for Study

The image of words possessing tongues, each of which possesses further tongues, in BH00443 is one of Baha'u'llah's most compressed statements about the inexhaustibility of divine revelation. Each utterance opens onto further depths that exceed what is initially apparent; the text points always beyond itself. This is not merely a mystical claim about the richness of scripture; it is a practical teaching about how to read: approaching the words as containers of surface meaning closes off the deeper ones; approaching them as openings onto an ocean makes the reader a participant in an ongoing process of discovery. The companion teaching—that passing beyond the “path of names” is the condition for attaining the Sun of inner meanings—links the epistemological counsel to the practical situation of the volume: the people of the Bayan are clinging to the names and titles of Babi expectation as if they were the thing itself rather than pointers toward it. The teaching on deeds as the ladder of ascent in BH00324 connects this to action: the movement from names to inner meanings is not purely cognitive but enacted through the quality of life one lives. Deeds are not merely the product of spiritual insight; they are one of its primary instruments. This integration of cognitive openness, ethical conduct, and love is the volume's final synthesis, connecting the structural analysis of religious failure with the pastoral vision of what religious life could become. Compare with the Sufi concept of *fana'fi'l-asma'* (annihilation of the names) as a stage in the path to union with the divine; with Plato's distinction in the Seventh Letter between genuine philosophical understanding and the “written words” that can only hint at it; and with Wittgenstein's *Tractatus* conclusion that “whereof one cannot speak, thereof one must be silent.”

Questions for Reflection

1. What does it mean for each word to have “a tongue, and each tongue a tongue”? How does this image change the way one reads a sacred text? Compare with the Kabbalistic tradition of the Torah as containing infinite layers of meaning and the Sufi tradition of the esoteric interpretation (*ta'wil*) of Qur'anic verses.

2. The instruction to pass beyond “the path of names” to “the ocean of inner meanings” addresses people clinging to specific Babi titles and categories. What is the general principle, and how does it apply to any religious community that has inherited a body of doctrine and terminology?
3. Deeds are described as “God’s ladder” by which every soul can ascend to the highest summit. How does this image of deed as ladder relate to the earlier teaching (volume 70) on deeds as heaven? What do the two images together suggest about the function of moral action in spiritual life?
4. The volume’s final pastoral instruction asks believers to “associate with all with fragrance and spirituality, with love and affection.” How does this mode of association relate to the structural analysis of rejection earlier in the volume? Is love a strategy, a virtue, or something else?
5. Looking across all ten volumes (68–77), what is the most distinctive development you can trace in Baha’u’llah’s social teaching from the earliest to the latest volumes? Where do you see the same themes recur, and where do you see the most significant development?

A Guiding Question for the Whole Volume

Volume 77 is a volume that holds structural analysis and pastoral love in a single frame. The structural analysis is unflinching: religious institutions generate opposition to new revelations because their authority depends on the inherited order; patriotic rhetoric is a substitute for genuine trustworthiness; the hands of justice are bound by tyranny; the people of the Bayan are repeating the Shi’i error. The pastoral love is equally insistent: the lamp of understanding must be preserved in the glass of wisdom; Paradise has been relocated from beneath the shadow of swords to beneath the shade of the Tree of Unity and Mercy; love is the light of God among creation and the cause of the world’s existence; deeds are the ladder of ascent; and every soul can reach the highest summit.

A guiding question for the whole volume might therefore be: **If the structural analysis of religious failure—the invariant pattern by which the learned become agents of rejection, and the worship of names prevents the attainment of inner meanings—is as deep and as recurring as this volume suggests, what is the practice or disposition that can break the pattern; and does the answer Baha’u’llah gives—passing beyond the gulf of fancy on the wings of love, preserving the lamp of understanding in the glass of wisdom, and climbing to the summit by the ladder of praiseworthy deeds—constitute a genuinely different relationship to religious authority than any previous dispensation has been able to sustain?**