



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 78:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
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- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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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
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
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- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
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- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 78

This second 1885–1886 volume is dominated by large, composite Tablets in which pastoral solicitude, doctrinal polemic, and practical guidance are woven together. The prevailing atmosphere is one of urgency: the greatness of the present revelation is repeatedly asserted, yet so too is the heedlessness of both the Shi'i milieu and the Bayani/Azali opponents, whose attachment to “names,” inherited claims, and factional habits is presented as the chief obstacle to recognition. At the same time, the volume is not primarily speculative. Again and again it turns toward the concrete work of sustaining the community through steadfastness, wise teaching, mutual love, and the moral transformation of the believers.

The centerpiece is clearly BH00009, an enormous epistolary dossier that functions almost as a miniature anthology: it contains praise for the principal addressee, numerous prayers for named individuals, counsels on teaching, warnings against Bayani covenant-breakers, exhortations to unity, and even remarks on contemporary media. Particularly notable are its insistence that teaching must be carried out with wisdom and through deeds and character, its severe critique of Shi'i and Bayani forms of false tawhid rooted in attachment to intermediating “names,” and its discussion of newspapers as instruments of enlightenment that are nevertheless vulnerable to falsehood when editors fail to verify what they print. The same Tablet is also striking for its concern with the preservation of writings, prompted by the loss of manuscripts to opponents, and for its repeated effort to protect vulnerable believers from confusion, suspicion, and factional manipulation. In this respect, BH00009 offers a rich window into the administrative, communicative, and communal pressures of the late 'Akka period.

A second especially important text is BH00037, whose value lies in its explicit treatment of the policy of hikmat/taqiyyih. The Tablet addresses renewed Azali activity, comments on the fulfillment of Aqdas-related expectations concerning Kirmani, and sharply contrasts the ideals of true recognition with the actual habits of Shi'i and Bayani opponents. Most significantly, it explains that after the martyrdom of Badi' the believers were instructed to practice caution, and after another martyrdom were even told, in effect, not to confess the Faith openly in certain conditions—not as a normative ideal, but as a painful, temporary necessity for the protection of lives. The same Tablet contains valuable local guidance on fasting and on the observance of Ridvan and the holy days, and even remarks that Sunnis might prove more receptive than Shi'is, though their conversion also carried practical risks because of the intensity with which new believers might disclose their allegiance. Few Tablets in this period expose so directly the tension between heroic proclamation and prudent concealment.

Among the later items, BH00763 and BH00776 stand out for their reflective treatment of the rise and decline of Islam. Both look back to the original triumph of the Islamic dispensation and then interpret its debasement as the consequence of moral and spiritual failure rather than mere political

accident. That retrospective diagnosis serves a clear contemporary purpose: it warns the Baha'i community against repeating the same historical pattern of decline through heedlessness, injustice, and attachment to inherited forms. BH00440 reinforces the same theme in a more concentrated register, dwelling on the greatness of the present Day and the stupor of the masses, especially the Shi'a and the people of the Bayan, who remain trapped in the "gulf of names." Taken together, these pieces give the volume an important historiographical dimension: late in His ministry, Baha'u'llah is not only consoling and directing individuals, but also rereading sacred history in order to explain both Muslim decline and Bayani failure, while shaping a Baha'i ethic of unity, discernment, and disciplined service.

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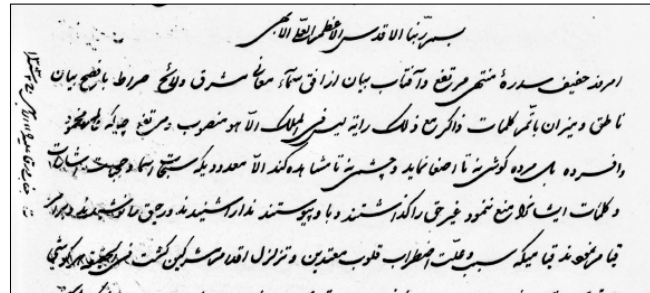
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BH00009

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

Date: 1303-06? [1886-Mar]



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

بسم ربنا الأقدس الأعظم العليّ الأبهى

- 1 Today the rustling of the Divine Lote-Tree is raised aloft, and the Sun of Utterance is dawning and manifest from the horizon of the heaven of inner meanings, the Path is speaking with most eloquent utterance, and the Balance is remembering with most perfect words. Nevertheless, the banner of "there is none in the kingdom but Him" is hoisted and raised high, for the world is cold and listless, nay, dead. There is no ear to hear and no eye to see, save for the few whom the veils of names and the coverings of allusions and words did not debar. They have forsaken all else but Him and clung to Him, they have heard the Call and drunk the choice wine, and have arisen to promote the Cause with such arising as hath caused the hearts of the transgressors to be troubled and the feet of the ungodly to quake. In truth, not every ear is worthy to hear, and eyes that are diseased and dim are not fit to behold. This is the Day of remembrance and praise. Who are the chosen ones? They who stand with utmost steadfastness in the Cause and who speak in praise of the Purpose of the world. Every mention and every praise beseemeth those assured, contented and well-pleased souls.

1 امروز حقیف سدره منتهی مرتفع و آفتاب بیان از افق سماء معانی مشرق و لائح صراط بافصح بیان ناطق و میزان باتمّ کلمات ذا کر مع ذلک رایة لیس فی الملک الا هو منصوب و مرتفع چه که عالم مخمود و افسرده بل مرده گوشتی نه تا اصغا نماید و چشمی نه تا مشاهده کند الا معدودیکه سبحات اسماء و حجیات اشارات و کلمات ایشانرا منع نمود غیر حق را گذاشتند و باو پیوستند ندا را شنیدند و ریحی را نوشیدند و بر امر قیام نمودند قیامیکه سبب و علت اضطراب قلوب معتدین و تزلزل اقدام مشرکین گشت فی الحقیقه هر گوشتی لایق استماع نه و ابصار مرموده غیر حدیده قابل مشاهده نه امروز روز ذکر و ثناست که را اولیا آنانکه بکمال استقامت بر امر قائمند و بذکر مقصود عالم ناطق هر ذکر و هر ثنائی آن نفوس مطمئنّه راضیه مرضیه را سزاوار

- 2 Glory be unto Thee, O Thou at Whose separation the near ones lamented and at Whose remoteness the sincere ones cried out! I beseech Thee by the lights of the morn of Thy Revelation whereby Thou didst quicken Thy servants and Thy creation and didst give glad tidings unto all in the lands of attaining Thy presence and meeting Thee, to aid Thy loved ones in that which will cause the manifestations of Thy power and the evidences of Thy might to be upraised. O Lord! Adorn with their names the scrolls of the world and the books of the nations. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Confirmer, the Bestower, the Almighty, the All-Knowing, the All-Wise. O my God and the God of the world, my Purpose and the Purpose of the nations! I beseech

2 سبحانک یا من ناح المقرّبون فی فراقک و صاحب الخلقون فی هجرک اسألك بانوار صبح ظهورک الذی به احییت عبادک و خلقک و یشرت من فی البلاد بوصالک و لقاءک ان تؤیّد اولیائک علی ما ترتفع به ظهورات قوّتک و شئونات قدرتک ای ربّ زین بأسمائهم دفاتر العالم و کتب الأمم انک انت المقتدر علی ما تشاء لا اله الا انت المؤیّد المعطى المقتدر العظیم الحکیم یا الهی و اله العالم و مقصودی و مقصود الأمم اسألك بנדائک الأحلی الذی ارتفع بین الأرض و السّماء و باشرافات انوار

Thee by Thy most sweet call which was raised betwixt earth and heaven, and by the dawning-places of the lights of Thy countenance from the highest horizon, that Thou protect him who hath arisen to serve Thy Cause and who speaketh in Thy praise. Then aid him with the hosts of the unseen and the visible, then assist him with a company of the angels and the Spirit. Verily Thou art the Almighty Whom neither the power of princes nor their might, nor the doubts of the divines nor their allusions can frustrate. There is none other God but Thee, the Omnipotent, the Almighty, the Powerful, the Great.

وجهك من الأفق الأعلى بأن تحفظ من قام
على خدمة امرک ونطق بشائک ثم آیدہ بجنود
الغيب و الشهادہ ثم انصره بقبيل من الملائكة
و الروح انک انت المقتدر الذى لا تعجزک
قدرة الأمراء و لا سطوتهم و لا شباه العلماء
و اشاراتهم لا اله الا انت المهيمن المقتدر العزيز
العظيم

- 3 O beloved of my heart! I was observant, contemplative, grieving, and discerning regarding the manifestations of our Lord's power, what befell Him, and what emerged from the factions. Then the door opened and there entered one bearing your letter, from which all those possessed of spiritual perception detected the fragrance of your sincerity, your love, and your turning to God, our Lord and your Lord, and your arising to serve the Cause in days when the might of the heedless had seized the dwellers of the cities of names, save those whom God, the Lord of all beings and the Sovereign of the hereafter and the former times, did protect. When I read it, I found in each of its letters that which taught me what you possessed and made known to me how your heart, your very veins, your outer and inner being were attracted to the Cause of God, to whose cord you had clung and whose robe you had grasped for the exaltation of His Word and the guidance of His servants and creatures. When I became aware of this, I soared on wings of longing unto God, the Lord of the Covenant. I attained His presence and presented it until it was completed. Then arose the rustling of the Divine Lote-Tree, and the Lord of all beings spoke that which this servant is unable to mention as it deserves to be mentioned. I beseech Him to assist me through His grace and bounty. Can any writer enumerate the waves of the sea when they appear and surge? Nay, by His true Self, except through His confirmation and grace. There is no God but He, Who has enumerated all things in a clear Book.

3 يا محبوب فؤادى كنت ناظراً متفكراً متحسراً
متفرساً فى ظهورات قدرة ربنا و فيما ورد عليه
و ما ظهر من الأحزاب اذاً فتح الباب و دخل
من كان حاملاً كتابكم الذى وجد منه كل ذى
شتم عرف خلوصكم و حبكم و اقبالكم الى الله ربنا
و ربكم و قيامكم على خدمة الأمر فى أيام فيها
اخذت سطوت الغافلين سكان مدائن الأسماء
الا من حفظه الله مولى الورى و سلطان الآخرة
و الأولى فلما قرأت وجدت من كل حرف من
حروفاته ما علمنى ما عندهم و عرفنى ما انجذب
به فؤادكم و عروقكم و ظاهركم و باطنكم امر الله
الذى تمسكتكم بحبله و تشبثتم بذيله لاعلاء كلمته و
هداية عبادہ و خلقه فلما عرفت طرت بأجنحة
الاشتياق الى الله مالک الميثاق حضرت و
عرضت الى ان انتهى اذاً ارتفع خفيف سدره
المنتبى و نطق مولى الورى بما لا يقدر الخادم
ان يذكره حق الذكر اسأله بأن يمدنى بفضلہ و
جوده هل يقدر كاتب ان يحصى امواج البحر
اذ ظهرت و ارتفعت لا ونفسه الحق الا بتأيد
من عنده و فضل من لدنه لا اله الا هو محصى
كل شئ فى كتاب مبين

- 4 And at the end of His utterances - may the spirit of all who dwell in the kingdom of Command and Creation be a sacrifice unto Him - He said, exalted be His utterance and sublime His proof:

4 و فى آخر بياناته روح من فى ملكوت الأمر و
الخلق فداه قال عزّ بيانه و جلّ برهانه

- 5 He is the All-Seeing, the Witness, the All-Knowing, the All-Hearing, the All-Perceiving

5 هو الناظر الشاهد العالم السميع البصير

- 6 The Lote-Tree of Utterance in the midmost heart of contingent being proclaims: There is no God but Me, the Protector, the Self-Subsisting. The Divine Lote-Tree upon the luminous earth behind the Most Great Ocean proclaims: By God! The

6 سدره البيان فى قطب الامكان تنادى انه لا اله
الا انا المهيمن القيوم سدره المنتهى على الأرض
التوراء خلف قلزم الكبرياء تالله قد اتى المكنون

Hidden One has come with manifest sovereignty. The Lote-Tree of Certitude planted in the saffron field calls out: The King has come - sovereignty belongs to God, the Possessor of all existence. The Tree of Proof in the white spot speaks: The fragrance of the garment has been diffused and the light has shone forth from the horizon of manifestation. Hasten, O people of the earth, and follow not every ignorant and veiled one. This is the Day wherein the mountains have humbled themselves at the coming of the Self-Sufficient, the Most High, with the banner of might, and it is known that there is no God but I, the Possessor of the unseen and the seen. Say: O people of Iran! Fear the All-Merciful and be not of those who know not. We have blown the Trumpet, which is My Most Exalted Pen, and have quickened thereby those who were in My preserved knowledge.

7 Say: O people of the Bayan! Have you heard and denied, have you seen and turned away? Fear God and be fair in this Cause at whose appearance souls were troubled, save those whom God took unto Himself and delivered from the darkness of idle fancies and raised to a station wherein they heard the call of the Kingdom. O Varqa! Hear the call as thou didst hear it before and wilt hear it hereafter.

8 The servant in attendance has come with thy letter, and when it was read before the Wronged One, the Pen of thy Self-Subsisting Lord was moved and revealed for thee that which caused the mouth of utterance to smile and seized those in the graves with trembling. We have sent down for thee that which was a light unto the books of the world, a straight path for the followers of all religions, and a mighty pillar for those who have acknowledged this Great News. Say: O company of the deniers! Hear, then be fair. By God's life! The call attracts you to a station wherein you will cast away what you possess in hope of that which is with God, the Mighty, the Loving. Say: This is the field of proof; bring forth what you possess. By God's life! None can gallop therein save the knights of certitude who have cast away the world, turning unto God, the Lord of the Promised Day. Thus has the ocean revealed the pearls of wisdom and utterance, and the Lote-Tree its fruits, but the people do not know.

9 Hear the Call of the Wronged One in the Persian tongue! That which was hidden hath been made manifest, and that which was stored in the heaven of the Divine Will from time immemorial and preserved in the Preserved Tablet hath been revealed. Yet the recompense of their deeds hath deprived all from the bounties of the Day of Reckoning, even as was witnessed in the actions of the people of the Furqan and their recompense,

بسلطان مشهود سدرۃ الايقان المغرسة على ارض
الزعفران تنادى قد اتى المالك الملك لله مالک
الوجود شجرة البرهان على البقعة البيضاء تنطق
قد تضويع عرف القميص واشرق النور من افق
الظهور اسرعوا يا ملأ الارض ولا تتبعوا كل
جاهل محجوب هذا يوم فيه خضعت الجبال اذ
اتى الغنى المتعال براية الاقتدار وعلم انه لا اله الا
انا مالک الغيب والشهود قل يا ملأ الايران اتقوا
الرحمان ولا تكونوا كالذينهم لا يعلمون انا نفخنا
في الصور وهو قلبي الأعلى واحيينا به من كان
في على المحفوظ

7 قل يا ملأ البيان هل سمعتم وانكرتم و هل رأيتم و
اعرضتم اتقوا الله وانصفوا في هذا الأمر الذى اذ
ظهر اضطربت النفوس الا من اخذه الله وانقذه
من ظلمات الأوهام ورفعته الى مقام سمع نداء
الملوكوت يا ورقاء اسمع النداء كما سمعت من قبل
و من بعد

8 قد حضر العبد الحاضر بكائك فلما قرأه لدى
المظلوم تحرك قلم ربك القيوم وانزل لك ما
اقترب به نثر البيان واخذ الاهتزاز من في القبور
قد انزلنا لك ما كان نوراً لكتب العالم وصراطاً
مستقيماً لأهل الأديان وركناً عظيماً لمن اقر بهذا
النبا العظيم قل يا ملأ المعرضين اسمعوا ثم انصفوا
لعمر الله ان النداء يجذبكم الى مقام تضعون ما
عندكم رجاء ما عند الله العزيز الودود قل هذا
مضمار البرهان فأتوا بما عندكم لعمر الله لا تجول
فيه الا فوارس الايقان الذين نبذوا العالم مقبلين
الى الله مالک اليوم الموعود كذلك اظهر البحر
اصداق الحكمة والبيان والسدره اثمارها ولكن
القوم لا يعلمون

9 بلسان پارسی ندای مظلوم را بشنو ظاهر شد آنچه
مکنون بود و نازل شد آنچه در سماء مشیت
لازال مخزون و در لوح محفوظ محفوظ ولكن
جزاء اعمال کل را از فیوضات يوم مآل محروم
ساخت چنانچه در حزب فرقان اعمال و جزاء
آن دیده شد مخصوص حزب شيعه يا ورقا در

particularly the Shi'ih sect. O Varqa! Ponder the lack of understanding among the deluded souls of the Bayan. Although the veils were rent asunder and they witnessed with their outward eyes the suspicions, delusions, infidelity, dissension, tyranny and oppression of the former people, they are now again occupied in organizing another Shi'ih sect, desiring to make a people Shi'ih. Indeed, vain imaginings and names have deprived mankind from the ocean of inner meanings and rendered them bereft of true unity. In truth, in one sense names are as idols, as hath been and is still being witnessed. Until now the former people have not awakened and have not arisen from the slumber of heedlessness. Each day the fire of tyranny blazeth more fiercely and the flame of rancor and hatred groweth brighter. Today it is incumbent and obligatory upon all to arise to aid the Cause by protecting the weak souls from suspicions and vain imaginings.

- 10 Convey My greetings to the friends in that land. Say: Strive that ye may attain unto the lights of the sun of true unity. Whosoever attaineth unto this will behold himself detached and free from the world. Well is it with them that act and well is it with them that are endued with understanding. The glory that shineth resplendent from the horizon of the heaven of My Kingdom be upon thee and upon whosoever hearkeneth to thy words concerning the Cause of God, the Lord of the worlds.

- 11 O beloved of My heart! The Sun of the utterance of the All-Merciful hath risen in such wise that all the utterances of the world, from the beginning of creation until now, bow down in humility and submission at its appearance and revelation. What else can this evanescent one say or express? This transient servant is perplexed as to what the babblers say and to what they cling. Now the worth and station of some is becoming evident. Although all have witnessed with their outward eyes the presumption of the former people and have seen their misbelief, heedlessness, dissension and oppression, yet they sometimes mention Mirror, sometimes Successor, sometimes Deputy, Noble, Chief and the like. Glory be to God! They have denied whatsoever was revealed contrary to the desires of the former wayward souls. They have entirely denied the Persian Bayan which is in truth among the most great books of the Primal Point - may the spirit of all else but Him be sacrificed for His sake - saying it hath been altered. We should all lament and cry "Alas!" The lies of old have been revived and the former calumnies have reappeared. We are God's and unto Him do we return.

عدم درایت نفوس موهمهء اهل بیان تفکر نما
مع آنکه حجاب خرق شد و ظنون و اوهام و
کفر و نفاق و ظلم و اعتساف حزب قبل را
ببصر ظاهر مشاهده نمودند حال مجدد در ترتیب
حزب شیعه مشغولند میخواهند قومی را شیعه
نمایند باری اوهام و اسماء ناس را از بحر معانی
محروم نمود و از توحید حقیقی بی بهره ساخت
فی الحقیقه در یک مقام اسماء اصنامند چنانچه
مشاهده شده و میشود الی حین حزب قبل متنبه
نشدند و از نوم غفلت برخاستند هر یوم نار ظلم
مشعل تر و آتش ضغینه و بغضا روشن تر امروز
بر کل لازم و واجب که بر نصرت امر قیام
نمایند و آن حفظ نفوس ضعیفه است از ظنون
و اوهام

- 10 اولیاء آن ارض را از قبل مظلوم تکبیر برسانید
بگو جهد نمائید شاید بانوار آفتاب توحید حقیقی
فائز شوید هر نفسی بآن فائز شد او خود را از
عالم فارغ و آزاد مشاهده نماید هنیئاً للعالمین و
هنیئاً للعارفین البهآء الظاهر اللآئخ من افق سمآء
ملکوتی علیک و علی من یسمع قولک فی امر
الله رب العالمین انتهى

- 11 یا محبوب فؤادی آفتاب بیان رحمن بشأنی مشرق
و لایح که بیان عالم از اول ابداع تا حین عند
ظهور و نزولش خاضع و خاشع دیگر این مفقود
چه عرض نماید و چه اظهار دارد این خادم فانی
متحیر که ناعقین چه میگویند و بجه متمسکند
حال قدر و مقام بعضی معلوم میشود مع آنکه
کلّ جسارت حزب قبل را ببصر ظاهر مشاهده
نموده اند و شرک و غفلت و نفاق و ظلم آن
نفوس را دیده مع ذلک گاهی مرآت گاهی
وصیّ گاهی وکیل و نجیب و انقیاب و امثال آن
ذکر مینمایند سبحان الله هر چه مخالف اهواء نفوس
معرضه از قبل نازل شده او را انکار نموده اند بیان
فارسی که فی الحقیقه از اعظم کتب نقطهء اولی
روح ما سواه فداه است بالمره انکار کرده اند
گفته اند تحریف شده باید کلّ بنوحه مشغول
شویم و و اسفا گوئیم کذبهای قبل مبعوث شده و
مفتریات قبل بمیان آمده انا لله و انا الیه راجعون

- 12 O beloved of My heart! The discerning and insightful ones of the world know and recognize the greatness of this Revelation and its all-pervasiveness, as well as that which hath been sent down from the heaven of His Will, and they behold the lights of the appearance of the Lord of all beings as bright as the sun. Nevertheless, these unclean, dust-stained, defiled creatures, like unto the divines of the Shi'ih sect who displayed asceticism in their filthy school corners while manifesting malice in their claims to knowledge and faith, are in truth neither worthy nor deserving of this court. Praise be to God Who hath sanctified His court from their presence, His light from their vision, His Revelation from their recognition, and His Call from their hearing. They have clung to cunning, deception and guile. They have attributed certain deeds to those heedless and ignorant souls that perplex every person of understanding. God protect us and you from the evil of such people.
- 12 یا محبوب فؤادی بر عظمت ظهور و احاطه اش و همچنین ما نزل من سماء مشیت منصفین و متبصرین عالم و عارفند و بمثابة آفتاب انوار ظهور مالک الرقاب را مشاهده مینمایند مع ذلک این قوم نسناس مکدره مغبره کثیفه مثل علماء حزب شیعه که در زاویه های مدارس بگفت اظهار زهد مینمودند و بجاث ادعای علم و ایمان مشاهده میشوند فی الحقیقه لایق این بساط نبوده و نیستند الحمد لله الذی قدس بساطه عن لقائهم و نوره عن مشاهدتهم و ظهوره عن عرفانهم و ندائه عن اصغائهم به مکر و تزویر و خدعه تمسک نموده اند بعضی اعمال از آن نفوس غافله جاهله ذکر نموده اند که هر صاحب عقلی متحیر اعاذنا الله و ایاکم من شر هؤلاء
- 13 Concerning what was written about this servant's correspondences being less frequent, I verily acknowledge this statement, for at all times I should send forth that from which the fragrance of the loving-kindness and compassion of our Beloved and your Beloved, our Goal and your Goal, and the Goal of all who are in the heavens and earth may be diffused. However, O beloved of my heart, letters have been and are arriving from all directions to such an extent that, in truth, this servant has not had and has not the opportunity to express what is in his heart to the friends. Two years have passed, and replies to some of the friends, upon them be the glory of God and His loving-kindness, have been and remain delayed. I beseech and implore God, exalted be His glory, to confirm and grant success. He is the Powerful, the Mighty. Nevertheless, replies to your letters have mostly been sent. The one God is witness that whenever a letter from that beloved one arrives, a new joy and delight is attained. Moreover, for some time in this land certain discussions have arisen, and wisdom is at times observed.
- 13 اینکه مرقوم داشتند مراسلات اینعبد کمتر در حرکت است فی الحقیقه تصدیق مینمایم اینکلمه را چه که باید در کلّ حین ارسال نمایم آنچه را که عرف عنایت و شفقت محبوبنا و محبوبکم و مقصودنا و مقصودکم و مقصود من فی السموات و الارض از آن متضوع باشد و لکن یا محبوب فؤادی بشأنی از اطراف نامه ها رسیده و میرسد که فی الحقیقه اینعبد فرصت اینکه ما فی الضمیر را نزد اولیا اظهار نماید نبوده و نیست دو سنه گذشته و جواب بعضی از آقایان علیهم بهاء الله و عنایت در عهده تعویق بوده و هست از حق جلّ جلاله سائل و آمل که تأیید فرماید و توفیق عطا نماید اوست قادر و توانا و لکن جواب دستخطهای آنحضرت غالباً اظهار شده خدای واحد شاهد هر هنگام رقیمه آنحبيب رسیده فرح و انبساط جدیدی حاصل و از انگذشته چندیست در این ارض هم بعضی گفتگوها بمیان آمده حکمت هم گاهی ملاحظه میشود
- 14 Furthermore, you know that night and day I am engaged in the presence of God writing divine verses. Yet from this servant's services that beloved one also has a share and portion. This word is adorned with the testimony of the Goal of all the worlds. As for the mention you made of my beloved, his honor Amin, upon him be the glory of God and His loving-kindness - he himself has written a letter to this servant. He has ever mentioned you in all his letters. In truth, he has been and is a well-wisher of the friends. I beseech and implore God to assist
- 14 و از همه گذشته آنحضرت میدانند که لیلاً و نهراً در حضور بتجویر آیات الهی مشغول و لکن از خدمات اینعبد آنحبيب هم قسمت و نصیب دارند اینکلمه بشهادت مقصود عالمیان مزین هنوا لحضرتک ولی ذکر محبوبی جناب امین علیه بهاء الله و عنایت را فرموده بودند خود ایشانهم مکتوبی بلین بنده مرقوم داشته اند لازال در جمیع مکاتب ذکر آنحضرت را نموده اند فی الحقیقه

him in all conditions. Verily, He is the Compassionate, He is the Generous.

خیرخواه اولیا بوده و هستند از حقّ سائل و
آمل که ایشانرا در جمیع احوال مؤید فرماید آنه
هوالمشفق آنه هو الکرم

- 15 Concerning the glad tidings regarding the abandonment of harmful habits by some of the friends of God, after this matter was submitted to His Most Holy Presence, He said: "We beseech the True One, exalted be His glory, for the sanctification and purification of all. Today, goodly deeds and praiseworthy character are God's hosts on earth, and through these hosts the Truth has granted and continues to grant victory. O thou who speaketh in My Name, who gazeth toward My horizon, and soareth in the atmosphere of My love! Convey repeatedly My greetings to the friends in that land. Each and every one is mentioned in the presence of the Truth, and their names flow from the Most Exalted Pen. Convey My greetings to his honor M and S, upon him be the Glory of God. We beseech God to aid him in that which befitteth His Day, and in deeds whose fragrance shall never fade. Praise be to God, they have attained recognition and been adorned with mention by the Most Exalted Pen.

15 اینکه بشارت ترک عادات مضرّه بعضی از
دوستان الهی را فرمودند بعد از عرض این فقره
در ساحت امانع اقدس فرمودند از حقّ جلّ
جلاله تقدیس و تنزیه کلّ را میطلبیم امروز
اعمال طیبّه و اخلاق مرضیه جند اللهند در
ارض و باین جند حقّ نصرت فرموده و
میفرماید یا ایها الناطق باسمی و الناظر الی افقی و
الطائر فی هواّ حبّی اولیاء آن ارض را مکرر از
قبل اینمظلوم تکبیر برسان فرداً فرداً در ساحت
حقّ مذکورند و ذکرشان از قلم اعلی جاری

- 16 Convey thou unto Jinab Mim and Şad—upon him be the glory of God—My triumphal acclamation. We beseech God to confirm him in that which beseemeth His Day, and likewise in such deeds that his renown may never be cut off. Praise be to God! They have attained unto His good-pleasure, and have been adorned with the mention of the Pen of the Most High." End.

16 جناب میم و صاد علیه بهاء الله را تکبیر برسان
از حقّ میطلبیم او را مؤید فرماید بر آنچه سزاوار
یوم او است و همچنین بر عملیکه عرفش منقطع
نشود لله الحمد باقبال فائز شدند و بذکر قلم اعلی
مزین انتهی

- 17 This lowly one, moreover, supplicateth the one true God—glorified be His Name—that He may sanctify them from earthly concerns, and array them with such qualities as shall become the cause of the exaltation of the Word of God. Souls were created for this, and bodies were brought into being for this; and the sun and the moon, and all created things, have been called into existence for this service. God willing, they shall be enabled to engage in remembrance and praise, and in the propagation of the Cause. I convey unto them My greetings and salutations, and implore for them from God His confirmations.

17 اینفانی هم از حقّ جلّ جلاله مسئلت مینماید
که ایشانرا از شئونات عرضیه مقدّس فرماید و
بشئوناتی مزین نماید که سبب اعلاء کلمه الله
گردد ارواح از برای این خلق شده و اجساد
از برای این ظاهر گشته و آفتاب و ماه و اشیاء
کل از برای اینخدمت بوجود آمده انشاءالله به
ذکر و ثنا و تبلیغ امر موفق شوند تکبیر و سلام
خدمت ایشان میرسانم و از حقّ از برای ایشان
تأیید میطلبم

- 18 Regarding the mention of Suhrab and his turning to the Most Exalted Horizon, this was presented in His Most Holy Presence, and these were His blessed words, exalted be His praise and mighty His proof: "O Suhrab! The Comforter hath come to speak that which hath not been spoken, to cause that which hath not been heard to be heard, and to complete that which hath been said. Praise the Beloved of the worlds that thou

18 اینکه ذکر جناب سهراب و توجه ایشان بافق اعلی
فرمودند در ساحت امانع اقدس بشرف اصغا
فائز قوله جلّ ثنائه و عزّ برهانه یا سهراب معزّی
آمد تا نگفته ها را بگوید و نشنیده ها را بشنوند و
آنچه گفته شده او را تمام کند حمد کن محبوب
عالمیانرا که بذروه علیا و غایه قصوی که عرفان
نفس حقّ جلّ جلاله است توجه نمودی خرق

hast turned to the supreme height and ultimate goal, which is the knowledge of God, exalted be His glory. Rend asunder the veils of idle fancy and shatter the idols of vain imaginings, that thou mayest be illumined by the lights of the Sun of Truth and certitude and attain thereunto. The Loving Father came, yet His children recognized Him not and remained deprived of His knowledge, save for a few who were not prevented from the Dawning-Place of Divine Oneness by the doubts of prelates, bishops, and priests. The call is raised, yet tongues that would utter 'yea' are rare. Beseech God to grant awareness and bestow understanding. Verily, He is the One Who, through His word 'Be', hath power over all things."

- 19 Concerning what thou didst write about the spiritual friend, his honor A.B., upon him be the Most Glorious Glory of God, praise be to God that he hath been attracted by the breezes of these days. He is mentioned in God's Book and recorded by the Most Exalted Pen in the Crimson Tablet. No bounty can equal this bounty, and every station boweth before this station. I beseech God, exalted be His glory and abundant His favors, to aid him to preserve this most exalted station and supreme rank. Blessed is he, happy is he, wholesome is it for him, and joy be unto him. These matters were presented before the Presence of the Lord of Revelation, and this utterance was revealed from the Kingdom of the favor of the Beloved of the worlds, exalted be His majesty and mighty His sovereignty:

- 20 He is the Witness from His Most Exalted Horizon

- 21 Verily We have mentioned him with a remembrance that shall not be altered by the happenings of contingent existence, nor changed by centuries and ages. It shall remain immortalized in the Book of God, the Lord of all worlds. By My life! There hath been ordained for him that which surpasseth the earth and its treasures. To this beareth witness the Mother Book in this Palace, whose very atoms proclaim: "By God! The Interlocutor of the Mount hath been established upon the Throne of Revelation, and the Tongue of Dominion and the Kingdom, then of Might and Power, then of Station and Divinity, hath spoken for My Ancient and Mighty Self." We beseech God to open before his face the gates of grace and favor, and to draw him nigh unto Him in all conditions. Verily He is the Almighty over what He willeth, and He is the All-Bountiful, the Most Generous. We have mentioned him in another Tablet that he might rejoice and be among the thankful. Thus hath mercy showered its rain, and the Pen revealed its secrets, and the Sun of inner meanings shed its radiance. He is verily the Almighty, the All-Forgiving, the Most Merciful. The Glory shining from the horizon of the heaven of My grace be upon

کن سبحات موهومه را و بشکن اصنام ظنون
را تا بانوار آفتاب حقیقت و ایقان منور شوی و
فائز گردی اب شفیق آمد ابنا نشناختند او را و
از عرفانش محروم الا معدودی چند که شبهات
بطارقه و مطارنه و اساقفه و خوارنه ایشانرا از
مطلع نور احدیت منع نمود ندا مرتفع و لسانیکه
بکلهء بلی فائز شود نایاب از حق بطلب آگاهی
عطا فرماید و دانائی بخشد آنه هو المقتدر علی ما
یشاء بقوله کن فیکون انتهی

- 19 و اینکه در بارهء حبیب روحانی جناب ع و با
علیه بهاء الله الأبهی مرقوم داشتید لله الحمد ایشان
بنفحات ایام فائز گشته‌اند در کتاب الهی مذکور
و در صحیفهء حمرا از قلم اعلی مسطور این فضل
را هیچ فضلی معادله ننماید و این مقام را هر مقامی
خاضع از حق جلّ جلاله و عمّ نواله سائل و
آمل که ایشانرا تأیید فرماید بر حفظ این مقام اعلی
و رتبهء علیا نعیمآله و هنیئآله و مرثیآله و طوبی
له و اینخاتب در پیشگاه حضور مالک ظهور
عرض شد این بیان از ملکوت عنایت محبوب
عالیام ظاهر قوله جلّت عظمته و عزّ سلطانه

- 20 هو الشاهد من افقه الأعلی

- 21 انا ذکرناه بذکر لا تغیره حوادث الامکان و لا
تبدله القرون و الأعصار یكون مخلداً فی کتاب
الله رب العالمین لعمری قد قدر له ما لا تعادله
الأرض و خزائنها یشهد بذلك أم الکتاب فی
هذا القصر الذی تنطق ذراتها تالله قد استوی
مکلم الطور علی عرش الظهور و نطق اللسان
الملک و الملکوت ثم العزة و الجبروت ثم المقام
و اللاهوت لنفسی العزیز القدیم نسأل الله ان یفتح
علی وجهه ابواب العنایة و الألفاف و یقرّبه الیه
فیکل الأحوال آنه هو المقتدر علی ما یشاء و
هو الفضل الکرم قد ذکرناه فی لوح آخر لیفرح
و یكون من الشاکرین کذلک اظهرت الرحمة
امطارها و القلم اسراره و شمس المعانی اشراقها
آنه هو المقتدر الغفور الرحیم البهاء المشرق من افق
سماء فضلی علیه و علی الذین آمنوا بالله العزیز الحمید
انتهی بحر جود شاهد جود است و امواجش
دلیل بر او آفتاب خود مبین مقام خود است و

him and upon those who have believed in God, the Mighty, the All-Praised. The ocean of bounty is itself a witness to bounty, and its waves are proof thereof. The sun itself makes manifest its own station, and its effulgences are its evidence. What else can this evanescent servant mention or present that would be worthy and befitting?

- 22 They mentioned the honored Khalil, upon him be the Glory of God. Praise be to God, he hath been and continues to be successful. He hath been mentioned in the Most Holy and Exalted Presence. This evanescent one beseecheth God, exalted be His glory, to aid him to serve His Cause. Verily He is the Hearer, the Answerer. O beloved of my heart! Most of the writings of the Supreme Pen that were in the introduction of Ta fell into the hands of the adversaries. Whoever they seized had books, scriptures and tablets with them. That beloved of the people of God must inform all so that they may exert mighty efforts to preserve and protect the Tablets and writings, and exercise the utmost care in this regard. Blessed is the land wherein the fragrance of the Supreme Pen's movement is diffused. The preservation of these mighty, impregnable and blessed Tablets is most necessary and is beloved before God, lest their pages and lines should not remain in their original form. Direct and teach the way of preservation. What hath been mentioned in this regard was according to the Most Holy and Exalted Command. Blessed are they that act accordingly.

- 23 They mentioned Mirza Muhammad Husayn and Abbas-Quli, upon them be the Glory of God. After being presented before the Presence, two Most Holy and Exalted Tablets were revealed specifically for them and sent. I beseech God, exalted be His glory, that they may attain unto the exalted heaven mentioned in the Tablet and be illumined by the lights of its suns and moons, in such wise that the vicissitudes of days may not change it and the tyranny of the Pharaohs of the age and oppressors of the lands may not veil it. This is not difficult for God, our Lord and your Lord. Thus saith the Lord, exalted and sanctified is He:

- 24 He is the Light shining from the horizon of the world

- 25 This is the Day wherein the All-Desired One proclaimeth and beareth tidings unto mankind of His irrevocable Cause and His sealed nectar. Blessed are they who have turned with radiant faces and illumined hearts, who have taken the cup of bounty from the hand of the Lord of Names and Creator of the heavens, and have drunk in His Name, the All-Compelling, the Self-Subsisting. The Fire hath appeared from the Tree and He

اشراقايش برهان او ديگر اين خادم فاني چه ذكر نمايد و چه عرض كند كه لايق و سزاوار باشد

22 ذكر جناب خليل عليه بهاء الله را نمودند الله الحمد موفق بوده و هستند ذكرشان در ساحت امنع اقدس بوده اينفاني از حق جل جلاله ميطلبيد ايشانرا موفق فرمايد بر خدمت امرش ان الله هو السامع المجيب يا محبوب فؤادي آثار قلم اعلى اكثري در مقدمه طا بدست معاندين افتاد هر كه را اخذ نمودند مع كتب و زبر و الواح بوده بايد آنمحبوب حزب الله را آگاه فرمايند تا كل در حفظ و اعزاز الواح و آثار جهد بليغ مبذول دارند و كمال سعي را منظور طوبي از براي دياريكه عرف صرير قلم اعلى در او متضوعست حفظ الواح منيعه ممتنع مبارك بسيار لازم و عندالله محبوبست كه مباد صفحه و خطوط بطراز خود باقى نمانند طريق حفظ را بفرمائيد و تعليم نمائيد آنچه ذكر شد در اين مقام حسب الامر اقدس اعلى بوده طوبي للعاملين

23 ذكر جناب ميرزا محمد حسين خ ا و جناب عباسقلى خ ا عليهما بهاء الله فرموده بودند بعد از عرض امام حضور دو لوح امنع اقدس مخصوص ايشان نازل و ارسال شد از حق جل جلاله ميطلبم بسماء مرتفعه در لوح فائز شوند و از انوار شمس و افقار آن منور گردند بشأنيكه حوادث ايام آنرا تغيير ندهد و ظلم فراعنه عصر و جباره بلاد آنرا محجوب نمايد ليس هذا على الله ربنا و ربكم بعزير

24 قول الرب تعالى و تقدس هو التور المشرق من افق العالم

25 هذا يوم فيه ينادى المقصود و يبشر الناس بامرهم المحتوم و رحيقه المختوم طوبى للذين اقبلوا بوجوه بيضاء و قلوب نوراء و اخذوا كأس العطاء من يد مالک الأسماء و فاطر السماء و شربوا باسمه المهيمن القيوم قد ظهرت النار من السدره و نطق مكم الطور من افق سماء الظهور يا ملأ الأرض

Who conversed on Sinai hath spoken from the horizon of the heaven of Revelation. O peoples of the earth! By God, the Promise hath come, and the Promised One calleth you from His glorious station unto God, the Lord of the seen and unseen. The All-Merciful hath manifested Himself unto all who are in the realm of being, and the Most Great Vision and the Lord of Destiny hath appeared, saying: O concourse of men! Turn ye to the Most Glorious Horizon and hearken unto the rustling of My Most Exalted Pen. Verily, it guideth you unto the path of God, the Lord of what was and what shall be.

تالله قد اتى الوعد و الموعود من مقامه المحمود
يدعوك الى الله مالک الغيب و الشهود قد تجلّى
الرحمن على من فى الامكان و ظهر المنظر الأكبر و
مالک القدر يقول يا معشر البشر اقبلوا الى الأفق
الأبهى ثم استمعوا صرير قلبى الأعلى انه يهديكم الى
صراط الله ربّ ما كان و ما يكون

- 26 O thou who art mentioned before the Wronged One! We have heard thy mention and have remembered thee with that which neither the peoples nor the princes and kings possess. Blessed art thou for having attained unto the tokens of My Most Exalted Pen and for being mentioned by the Wronged One whilst seated upon the throne of His Name, the All-Loving. We have sent down the verses and manifested the clear proofs and have rent asunder the veils before all faces in such wise that the might of the world hath not deterred Us. To this testifieth he who possesseth an inscribed Book.

26 يا أيها المذكور لدى المظلوم أنا سمعنا ذكرك
ذكرناك بما لا يعادله ما عند الأمم و لا ما عند
الأمراء و الملوك طوبى لك بما فزت بآثار قلبى
الأعلى و نطق باسمك المظلوم اذ كان مستوياً
على عرش اسمه الودود أنا انزلنا الآيات و اظهرنا
البيّنات و خرقنا الحجاب امام الوجوه بحيث ما
منعنا سطوة العالم يشهد بذلك من عنده كتاب
مرقوم

- 27 Tribulations have encompassed Us from every direction and calamities from all regions, while the Pen of the Unconstrained continueth to proclaim at eventide and at dawn, at night and in the morning, that there is none other God but Me, the Truth, the Knower of things unseen. Blessed is he who hath heard My call, turned to My horizon, uttered My praise, arisen to serve My Cause, and held fast to My stretched cord. When thou art attracted by the fragrances of My verses and seized by the Kawthar of My utterance, say:

27 قد احاطتنا البلايا من كلّ الأقطار و الرّزايا
من الأقطار و قلم المختار كان ينطق فى العشيّ و
الاشراق و فى البكور و الاصال انه لا اله الا انا
الحقّ علام الغيوب طوبى لمن سمع ندائى و اقبل
الى افقى و نطق بثنائى و قام على خدمة امرى
و تمسك بحبلى الممدود انك اذا اجتذبتك
نفحات آياتى و اخذك كوثر بيانى

- 28 My God, my God! Thou seest the distant one who desireth Thy nearness, the poor one who seeketh the ocean of Thy wealth, and the thirsty one who craveth the Kawthar of Thy bounty. I beseech Thee by the lights of the Orb of Thy utterance, the mysteries of Thy Book, Thy most exalted Horizon, and that which lieth concealed in the treasures of Thy Pen and the repositories of Thy knowledge, O Lord of Names and Creator of the heavens, to aid me to be steadfast in Thy Cause and to arise to serve Thee. O my Lord! Thou beholdest me confessing that which the Tongue of Thy Grandeur hath spoken in the kingdom of Thine utterance, and acknowledging that which hath descended from the heaven of Thy Will. Strengthen, O my God, my heart and my limbs in such wise that neither the power of the mighty nor the doubts of the learned may weaken them. Then make me ablaze with the fire of Thy Tree and illumined by the lights of Thy Throne. I beseech Thee, O Revealer of signs, by Thy Command whereby Thou didst raise

28 قل الهى الهى ترى البعيد اراد قربك و الفقير
بحر غنائك و العطشان كوثر عطاك اسألك
بانوار نير بيانك و اسرار كتابك و بافتك الأعلى
و ما كان مخزوناً فى خزائن قلبك و كائنك عليك
يا مولىّ الأسماء و فاطر السّماء بأن تؤيدنى على
الاستقامة على امرى و القيام على خدمتك
اى ربّ ترانى مقراً بما نطق به لسان عظمتك
فى ملكوت بيانك و معترفاً بما نزل من سماء
مشيتك قوياً الهى قلبى و جوارحى بحيث لا
تضعفها قوة الأقوياء و لا شبهات العلماء ثمّ
اجعلنى مشتعللاً بنار سدرتك و منوراً بأنوار
عرشك اسألك يا مسخر الآيات بأمرى الذى
به نصبت رايات ظهورك فى الآفاق و اعلام
نصرى فى البلاد بان تكتب لى من قلم فضلك
ما يكون معى فيكلّ عالم من عوالمك انك انت

the standards of Thy Manifestation in the horizons and the banners of Thy victory in the lands, to ordain for me by the Pen of Thy bounty that which shall abide with me in every world of Thy worlds. Verily, Thou art the Powerful over whatsoever Thou wilt, and in Thy grasp are the reins of all things. Thou doest what Thou pleasest and ordainest what Thou desirest. There is none other God but Thee, the Single, the One, the All-Compelling, the Mighty, the Most Bountiful.

29 Thus hath been revealed for his honor Abbas-Quli Khan, upon him be the glory of God, the Lord, exalted and sanctified be He:

30 In My Name, that ruleth over all names

31 At this moment, the Tree of Utterance which hath been planted by the hand of divine bounty in the Most Exalted Paradise speaketh forth with these words: O peoples of the earth! Abandon what ye possess of idle fancies and vain imaginings. This is the Day whereon the seal of the Choice Wine hath been broken, through the Name of God, the Self-Subsisting, the All-Compelling. Draw nigh and drink thereof, despite every heedless rejected one and every veiled learned one. Blessed is the one who hath hearkened to its call and attained unto the sweetness of its utterance. I swear by the lights of the Luminary of inner meanings, shining from the horizon of the heaven of utterance, that whosoever attaineth unto hearing it shall become enkindled with such a fire that neither the opposition of the world nor the objections of the nations shall prevent or deprive him, and its effects shall become manifest and evident. From the first days until now, We have called out, without concealment or veil, before the faces of rulers, divines and religious leaders - a call for which ears were created from nothingness into being. Yet outward ornaments and ephemeral colors have deprived souls of everlasting, eternal blessings.

32 When thou hearest the melodies of the birds of inner meanings upon the branches of the divine utterance, purify thy heart and breast with the water of detachment and turning unto God, and say:

33 My God, my God! Praise be unto Thee for having made manifest Thy path among Thy servants and for having called the people to the Dayspring of Thy revelation, the Dawning-Place of Thy inspiration, and the Source of Thy commandments and ordinances. I testify that Thou hast revealed the Way and sent down the Guide, and hast commanded all to do that which will draw them nigh unto Thee and benefit them in all Thy worlds. I beseech Thee, O Lord of existence, by the waves of the ocean of Thy bounty and the lights of the sun of Thy grace, to aid me

المقتدر على ما تشاء وفي قبضتك زمام الأشياء
تفعل ما تشاء وتحكم ما تريد لا اله الا انت
الفرد الواحد المهيمن العزيز الفضال انتهى

29 و هذا ما نزل لجناب عباسقليخان عليه بهاء الله
قول الرب تعالى و تقدس

30 بسمي المهيمن على الأسماء

31 در این حین سدره بیان که در فردوس اعلی
پید عنایت الهی غرس شده باینکمه ناطق یا اهل
الأرض دعوا ما عندکم من الأوهام و الظنون هذا
يوم فيه فكّ ختم الرّحیق المختوم باسم الله المهيمن
القيوم اقبلوا ثم اشربوا منه رغماً لكل غافل مردود
و كل عالم محبوب طوبى از برای نفسیكه ندایش
را شنید و بحلاوت بیانش فائز گشت قسم بانوار
نیر معانی که از افق سماء بیان مشرقست هر نفسی
باصفا فائز شود مشتعل گردد اشتعالیكه اعراض
عالم و اعتراض اسم او را منع نناید و محروم نسازد
و آثارش ظاهر و هویدا گردد از اول ایام تا حین
من غیر ستر و حجاب امام وجوه امرا و علما و فقها
ندا نمودیم ندائیکه آذان از برای اصغاء ان از عدم
بوجود آمده ولكن عباد را زخارف ظاهره و
الوان فانیه از نعمتهای باقیه سرمدیه منع نمود و
محروم ساخت

32 أنك اذا سمعت نغمات طيور المعاني على اغصان
البيان طهر قلبك و صدرک بماء التوجه و
الانقطاع و قل

33 الهی الهی لك الحمد بما اظهرت صراطک بین
عبادک و دعوت الناس الى مشرق وحیک و
مطلع الهامک و مصدر اوامرک و احکامک
اشهد أنك اظهرت السبیل و انزلت الدلیل و
امرت الكل بما یقرّبهم الیک و ینفعهم فی کل
عالم من عوالمک اسألك یا مالک الوجود
بأمواج بحر جودک و انوار شمس فضلک بأن
تؤیدنی فیکل الأحوال لأكون ناطقاً بذكرک و

in all conditions to be one who speaks Thy praise, who is enkindled with the fire of Thy love, who is mindful of Thy verses, who soars in Thy atmosphere, who holds fast to the cord of Thy bestowal, and who clings to the hem of Thy generosity. O my Lord! Thou seest Thy servant turning toward Thy Most Exalted Horizon, acknowledging Thy oneness and singleness, and confessing Thy grandeur and sovereignty. I beseech Thee by Him Who hastened to the place of sacrifice in His longing to meet Thee, and who advanced toward the arrows of tribulation out of love for Thy beauty, to grant me Thy favor which Thou hast sent down from the heaven of Thy Cause, and the food which Thou hast sent forth from the kingdom of Thy utterance. Verily Thou art He Whom the ranks and armies of the world cannot withstand. Thou doest what Thou wilt and ordainest what Thou pleasest. There is no God but Thee, the Mighty, the All-Praised. Moreover, I beseech Thee, O Ancient of Days, by the Most Great Name through which Thou hast illumined the world, to ordain for me what is best in this world and the next. Verily Thou art the Lord of all names and the Creator of the heavens. There is no God but Thee, the Omnipotent, the Mighty, the All-Bountiful.

مشتعلاً بنار حبّ و متذکراً بآیاتک و طائراً فی
هوائک و متمسکاً بجبل عطائک و متشبثاً بذیل
کرمک ای ربّ تری عبدک مقبلاً الی افقک
الأعلى و معترفاً بوحدايتک و فردايتک و مقراً
بعظمتک و سلطانک اسألك بالذی سرع الی
مقرّ الفداء شوقاً للقائک و اقبل الی سهام البلاء
حبّاً لجمالک بأن ترزقنی نعمتک الّتی انزلتها من
سماء امرک و المائدة الّتی ارسلتها من ملکوت
بیانک انک انت الذی لا یمنعک صفوف العالم
و لا جنوده تفعل ما تشاء و تحکم ما تريد لا
اله الا انت العزيز الحمید ثم اسألك یا مالک
القدم بالاسم الأعظم الذی به نورّ العالم بأن
تقدّر لی خیر الآخرة و الأولى انک انت مالک
الأسماء و فاطر السماء لا اله الا انت المقتدر
العزيز الوهاب انتهى

- 34 The bounty belongeth unto God, the grace is His, and the bestowal is His. For every soul who hath been present in the Most Holy Court or whose name hath been mentioned, there hath been revealed that within each word of which are concealed oceans of grace and favor. Blessed is the eye that hath attained unto it and the heart that hath drunk therefrom. This servant conveyeth to each of you greetings and salutations, and entreateth the Ever-Abiding Truth to confirm you in the service of His Cause, that through His Name ye may gain dominion over the cities of hearts. By His very Life, the sword of utterance is sharper and the penetration of the Word is beyond reckoning. In all circumstances, as commanded, wisdom must be observed. This decree taketh precedence over most other decrees, for it hath been revealed and issued forth from the Most Exalted Pen in numerous Tablets. Blessed are they that act accordingly.

34 العناية لله الفضل له و العطاء له هر نفسیکه در
ساحت اقدس حاضر و یا اسمش مذکور نازل
شده از برای او آنچه که در هر کلمه آن بحور
فضل و عنایت مستور طوبی از برای بصریکه بآن
فائز شد و قلبیکه از آن نوشید اینعبد خدمت هر
یک از جنابان تکبیر و سلام میرسانم و از حق
باقی میطلبم ایشانرا تأیید فرماید بر خدمت امرش
تا یاسمش مدائن افنده را تصرف نمایند و نفسه
الحق سیف بیان احد است و نفوذ کلمه مقدّس
از احصا در هر حال حسب الامر باید حکمت
ملاحظه شود این حکم مقدّمست بر اکثری از
احکام چه که در الواح شتی از قلم اعلی نازل و
جاری طوبی للعالمین

- 35 Concerning what was written about Jinab-i-Aqa Khalil, upon him be the Glory of God and His favors, who at first undertook to convey the Word with the two aforementioned souls - after this matter was presented before the Most Holy and Exalted Presence, a special Tablet was revealed for him from the heaven of grace and was sent. God willing, may he attain unto it and receive his portion from the surging oceans of the utterance of the Desired One of all worlds. The Lord, exalted and sanctified is He, speaks:

35 اینکه مرقوم داشتند جناب آقا خلیل ح ما علیه
بهاء الله و عنایته در اول با نفسین مذکورین در
القای کلمه اقدام نموده بعد از عرض اینفقره در
ساحت امنع اقدس یک لوح مخصوص ایشان از
سماء فضل نازل و ارسال شد انشاءالله بآن فائز
شوند و بحور بحور از بیان مقصود عالمیان قسمت
برند

36 He is the One Who Warbleth upon the Branches

36 قول الربّ تعالى وتقدّس هو المغرّد على الأغصان

37 We have revealed that which was hidden in the Kingdom of Utterance and made manifest that which was treasured in the Books of God, the Lord of all worlds. Among the people are those who have discovered the fragrance of the Utterance and have turned to the All-Merciful, and among them are those who have turned away and denied what hath come from the heaven of grace from God, the All-Knowing, the All-Wise. Blessed is he who hath heard the Call and been attracted by the verses of God, and woe unto every heedless and remote one. Verily, those who have found the sweetness of the Utterance, they are the people of Baha in the Book of God, the Mighty, the Praiseworthy.

37 قد انزلنا ما كان مكنوناً في ملكوت البيان و
اظهرنا ما كان مخزوناً في كتب الله ربّ العالمين
من الناس من وجد عرف البيان و اقبل الى
الرحمن ومنهم من اعرض وانكر ما اتى من سماء
الفضل من لدى الله العليم الحكيم نعيماً لمن سمع
النداء وانجذب بآيات الله و سخطاً لكل غافل بعيد
ان الذين وجدوا حلاوة البيان انهم من اهل البهاء
في كتاب الله العزيز الحميد

38 O Khalil! The Wronged One remembers thee from the prison's precincts and gives thee glad tidings of thy Lord's favors and reminds thee of His verses. Verily, He is the All-Bountiful, the Most Generous. We have revealed for thee and for those whose names were presented before the Face that which will make them independent of all the books of the world. This perspicuous Tablet, which hath been sent down at this hour from the Pen of God, the Master of the Day of Judgment, beareth witness to this. When thou hast drunk the choice wine of revelation from the cup of utterance and been seized by the attraction of thy Lord's verses, say:

38 يا ايها الخليل يذكر المظلوم من شطر السجن و
يشيرك بعنايات ربك و يذكر آياته انه هو
الفضال الكريم قد انزلنا لك و للذين حضرت
اسمائهم لدى الوجه ما يغنيهم عن كتب العالم يشهد
بذلك هذا اللوح المبين الذي نزل في هذا الحين
من قلم الله مالک يوم الدين انك اذا شربت
رحيق الوحي من كأس البيان و اخذك جذب
آيات ربك الرحمن

39 My God, my God! I testify to Thy oneness and Thy singleness, and to that which hath flowed from Thy Most Exalted Pen and been sent down from Thy highest horizon. I beseech Thee, O Thou the Goal of the world and the Beloved of the nations, by Thy Most Great Name, which Thou hast made a light unto them that are nigh unto Thee among Thy servants and the sincere ones among Thy creatures, and a fire unto those who have turned away from Thee and Thy verses and opposed Thee in Thy days, to assist this servant of Thine to rend asunder the veils of Thy servants and the clouds of Thy creation, and to aid him in all conditions to diffuse the fragrances of Thy good-pleasure. And I beseech Thee, O Lord of all beings and Master of the throne on high and of earth below, to make me detached from all else save Thee, steadfast in the promotion of Thy Cause, and vocal in that which will draw Thy servants nigh unto the court of Thy might and beauty, O Dayspring of Beauty, and Dawning-Place of Majesty! I love existence only for the sake of Thy mention and praise, and I desire naught but what Thou hast ordained for me through the Pen of Thy decree. O Lord! Assist me in that which beseemeth Thy days

39 قل الهى الهى اشهد بوحدانيتك و فردانيتك و بما
جرى من قلبك الأسمى و نزل من افقك الأعلى
اسألك يا مقصود العالم و محبوب الأمم باسمك
الاعظم الذى جعلته نوراً للمقربين من عبادك و
المخلصين من خلقك و ناراً لمن اعرض عنك و
عن آياتك و اعترض عليك في أيامك بأن تؤيد
عبدك هذا على خرق حجابات عبادك و سبحات
خلقك و وفقه فيكل الأحوال على ما يتضوع
به عرف رضائك و اسألك يا مولى الورى
و ربّ العرش و الثرى بأن تجعلني منقطعاً عن
دونك و قائماً على نصرة امرک و ناطقاً بما يقرب
عبادك الى ساحة عزك و جمالک يا مطلع الجمال
و جلالک يا مشرق الجلال لا احب الوجود الا
لذكرک و ثنائک و لا اريد الا ما قدرته لى من
قلم تقدیرک اى ربّ ابدنى على ما ينبغي لآيامک
و ظهورک و ما انزلته في کتابک

and Thy Manifestation and what Thou hast revealed in Thy Book.

- 40 I beseech Thee by the influences of Thy Pen, the operation of Thy Will, and the power of Thy Purpose, to assist Thy servants to return unto Thee, to turn repentantly to the door of Thy grace, and to humble themselves before the revelations of Thy grandeur. O Lord! Withhold them not from the waves of the ocean of Thy utterance, nor from beholding the evidences of Thy power in Thy days. Thou art He Whom the affairs of the world cannot frustrate, nor can the opposition of the nations hinder. Thou art He Who, O my God, did raise up Moses from Pharaoh's household despite him and Thine enemies, and did deliver the Friend from the fire of fuel, manifesting Thy power and sovereignty. I beseech Thee by the signs of Thy Cause and the standards of Thy determination to ordain for Thy loved ones the good of the Hereafter and of this world, and that which will draw them nigh unto Thee, O Master of all things! There is none other God but Thee, the Almighty, the All-Powerful.
- 41 We beseech and implore God, exalted be His glory, to assist and enable the aforementioned soul, upon him be the Glory of God, to serve the Cause with spirit and fragrance, with wisdom and utterance. Verily our Lord, the All-Merciful, is powerful over whatsoever He willeth, and He is the Compassionate, the All-Bountiful.
- 42 The mention of His Honor Aga Mirza 'Abdu'llah of Kha – upon him be the Glory of God – who, through the guidance of the spiritual beloved, His Honor Huda – upon him be the Glory of God – and by his favor, hath turned his face unto the Most Exalted Horizon, was honored with attentive audience in the presence of the Sovereign of Manifestation, and one most mighty, Most Sacred Tablet was specially revealed and dispatched. Saith the Lord – exalted and sanctified is He:
- 43 In the Name of Him Who speaketh in the Kingdom of Utterance
- 44 This is a Book which the Wronged One hath sent down unto him who desireth to quaff the sealed wine from the hands of the bounty of his Lord, the Self-Subsisting, that the Call may draw him nigh unto the Most Exalted Horizon and strengthen him to offer praise and glorification. Well is it with him who hath heard and attained, and woe betide every heedless and veiled one.
- 45 We have heard thy mention and have remembered thee before, and at this hour, as a token of grace from God, the Lord of the seen and the unseen. The servant who standeth before the Countenance hath presented a letter from one who loveth Me,
- 40 اسألك بآثار قلبك و نفوذ مشيتك و اقتدار ارادتك بأن تؤيد عبادك على الرجوع اليك و الانابة لدى باب فضلك و الخضوع عند ظهورات عظمتك اى رب لا تمنعهم عن امواج بحر بيانك و لا عن مشاهدة آثار قدرتك فى أيامك انت الذى لا تمنعك شئون العالم و لا اعراض الأمم و انت الذى يا الهى اظهرت الكليم من بيت فرعون رغماً له و لأعدائك و نجت الخليل من نار ذات الوقود اظهراً لقدرتك و سلطنتك اسألك بآيات امرک و رايات عزمک بأن تقدّر لأوليائك خير الآخرة و الأولى و ما يقربهم اليك يا مالک الأشياء لا اله الا انت المقتدر القدير انتهى
- 41 از حقّ جلّ جلاله سائل و آمل که جناب مذکور عليه بهاء الله را مؤيد فرمايد و موفق دارد پر خدمت امر به روح و ريحان و حکمت و بيان ان ربنا الرحمن هو المقتدر على ما يشاء و هو المشفق الكريم
- 42 ذکر جناب آقا ميرزا عبدالله خ ا عليه بهاء الله که بهدايت حبيب روحاني جناب هدى عليه بهاء الله و عنايته بافق اعلى توجه نموده اند در پيشگاه حضور مالک ظهور بشرف اصغا فائز و يك لوح امنع اقدس مخصوص نازل و ارسال شد
- 43 قول الربّ تعالى و تقدّس هو الناطق فى ملكوت البيان
- 44 کتاب انزله المظلوم لمن اراد ان يشرب الرّحيق المختوم من ايدى عطاء ربّه المهيمن القيوم ليقرّبه التّداء الى الأفق الأعلى و يؤيّده على الذّکر و الثّناء طوبى لمن سمع و فاز و ويل لكلّ غافل محجوب
- 45 انا سمعنا ذكرك ذكرناك من قبل و فى هذا الحين فضلاً من لدى الله مالک الغيب و الشّهود قد حضرت العبد الحاضر امام الوجه بكتاب من

who hath held fast unto My cord, soared in the atmosphere of My love, and arisen to aid My Cause amongst My servants - and therein was thy name. We have sent down from the heaven of grace verses that nothing in all creation can equal, that thou mayest render thanks unto thy Lord, the Lord of existence.

احیی و تمسک بجلی و طار فی هوا حی و قام
علی نصره امری بین عیادی و کان فیہ اسمک
انزلنا من سماء الفضل آیات لا یعادلها شیء من
الأشیاء لتشکر ربک مالک الوجود

- 46 Beware lest the happenings of the world hold thee back from the Ancient Beauty, or the doubts of the nations veil thee from this sealed Mystery. Say: O concourse of men! The horizon of Revelation hath been illumined by the Lord of Destiny, and that which was hidden in the Books of God, the Mighty, the Loving, hath been made manifest. Cast away what ye possess and take hold of that which ye have been bidden by the Truth, the Knower of things unseen.

46 آیاک ان یمنعک حوادث العالم عن مالک
القدم او یحببک شبهات الأمم عن هذا الأمر
المختوم قل یا معشر البشر قد انار افق الظهور
بمالک القدر و ظهر ما کان مکنوناً فی کتب
الله العزیز الودود ضیعوا ما عندکم خذوا ما امرتم
به من لدی الحق علام الغیوب

- 47 We have turned from the Most Eloquent Tongue to the Language of Light. Today the world is illumined by the lights of Revelation, and all things are engaged in praise, glorification, joy and delight. In the divine Books, both of the past and of later times, this most blessed Day hath been celebrated as the supreme festival. Blessed is he who hath attained and become aware of the station of this Day. Today the shrill voice of the Divine Pen is raised high and its horizon is visible. Blessed is he whom the doubts and allusions of the peoples of the world have not withheld from the Ancient Beauty nor deprived of the Most Great Ocean.

47 از لغة فصیحی بلغة نورا توجه ثودیم امروز عالم
بانوار ظهور منور و جمیع اشیاء به ذکر و ثنا و فرح
و سرور مشغول در کتب الهی از قبل و بعد بیاد
این یوم مبارک عیش اعظم برپا طوبی از برای
نفسیکه فائز شد و بمقام یوم آگاه گشت امروز
صریر قلم الهی مرتفع و افقش مشهود طوبی از
برای نفسیکه شبهات و اشارات اهل عالم او را
از مالک قدم منع ننمود و از بحر اعظم محروم
نساخت

- 48 Blessed art thou and blessed is he who gave thee glad tidings and guided thee to My straight path and My momentous News. Thus have We caused thee to hear My sweetest call and sent unto thee that whereby the eyes of those near unto God have been solaced.

48 طوبی لک و لمن بشرک و هداک الی صراطی
المستقیم و نبأی العظیم کذلک اسمعناک ندائی
الأحلی و ارسلنا الیک ما قرّت به اعین المقرّین

- 49 At this point We make mention of thy wife, reminding her of My verses and giving her the glad tidings of My loving kindness and mercy which have preceded all who are in the heavens and on earth. The splendor shining from the horizon of the heaven of My loving kindness be upon thee and upon her and upon those whom the hosts of the Pharaohs and the ranks of oppressors have not frightened from God, the Lord of all worlds. Praise be to God, the True King, the Manifest Justice.

49 و نذكر فی هذا المقام ضلعک و نذكرها بآیات
و نبشرها بعنایتی و رحمتی الّتی سبقت من فی
السّموات و الأرضین البهّاء المشرق من افق سماء
عنایتی علیک و علیها و علی الدّین ما خوفتم جنود
الفراعنة و صفوف الجبابرة عن الله ربّ العالمین
الحمد لله الملك الحقّ العدل المبین

- 50 The mention of their honor has been made before. This evanescent servant beseecheth and imploreth the True One, exalted be His glory, to assist them that they may arise wholly to serve His Cause and in these fleeting days attain unto eternal stations. He is the Mighty, the Powerful.

50 انتهى ذکر جناب ایشان از قبل هم شده این خادم
فانی از حقّ تعالی شأنه سائل و آمل مدد فرماید
ایشانرا تا بتمامه بر خدمت امرش قیام نمایند و
در این ایّام فانیه کسب مقامات باقیه فرماید
اوست مقتدر و توانا

- 51 Likewise, I convey greetings and salutations to His Honor Hadi, that is, Huda, upon him be the Most Exalted Glory of God.

51 و همچنین خدمت جناب هادی یعنی هدی علیه
بهّاء الله الأعلى تکبیر و سلام میرسانم لله الحمد

Praise be to God, they are engaged in service and have attained His favors. We beseech God, our Lord and your Lord, to place in his utterance that which will attract people to His manifest horizon and His mighty Cause. Moreover, mention was made of His Honor H. Kh. A. and His Honor Mirza Muhammad Kh. A., upon them be the Glory of God. This was presented, and from the horizon of the heaven of grace, a wondrous Tablet specifically for each one dawned forth and was dispatched, that their eyes might be consoled thereby and that they might give thanks to their Lord, the Compassionate, the Generous. This servant also conveyeth greetings to them and beseecheth God, exalted be His Glory, for their confirmation. Verily, He hath power over all things.

بخدمت مشغولند و بعنايت فائز نسأل الله ربنا و ربكم ان يودع في بيانه ما يجذب الناس الى افقه المبين و امره العظيم و همچنين ذكر جناب حسن خ ا و جناب ميرزا محمد خ ا عليهما بهاء الله را فرمودند عرض شد و مخصوص هريك لوح بديع از افق سماء فضل اشراق نمود و ارسال گشت لتقر بهما عيناهما و تشكرا ربهما المشفق الكريم اين بنده هم خدمت ايشان تكبير ميرساند و از حق جل جلاله از براي ايشان تأييد ميطلبد انه على كلشي قدير

- 52 Mention was made of the friends in the land of Ya, upon them be the Glory of God. This was presented at the Most Holy Court, and one by one they were blessed with the mention of God, exalted be His Glory. These verses shone forth from the horizon of will. His words, exalted be His Glory and all-embracing be His bounty:

52 ذكر دوستان ارض يا عليهم بهاء الله را فرموده بودند در ساحت اقدس عرض شد واحداً بعد واحد بذكر حق جل جلاله فائز و اين آيات از افق اراده مشرق قوله جل جلاله و عم نواله

- 53 We are the Hearer, the Answerer

53 انا السامع المجيب

- 54 At this moment when the Speaker of Sinai is seated upon the throne of manifestation, the messenger of utterance brought this word from the garden of inner meanings: "O people of Baha! Adorn your temples with the ornament of deeds and character, that the horizons may be illumined thereby. This is a word We revealed in another Tablet and have reminded you of it in this Clear Book. Harken unto My call from the direction of My prison. Verily, there is no God but Me, the Mighty, the Powerful.

54 در اين حين كه مكلّم طور بر عرش ظهور مستوي پيك بيان از حديقه معاني اينكلمه آورد يا اهل البهاء زينوا هياكلكم بطراز الأعمال و الأخلاق لتستضيء بها الآفاق هذه كلمة انزلناها في لوح آخر و ذكرناها لكم في هذا الكتاب المبين اسمعوا ندائي من شطر سجنى انه لا اله الا انا المقتدر القدير

- 55 I have revealed Myself and called the servants unto the ocean of My grace. Among them are those who have turned towards it and those who have turned away. Blessed is he who hath turned, whom the opposition of the transgressors hath not deterred. We mentioned you before through My verses, and at this time through that which hath attracted the hearts of those who know. We have ordained victory through the fear of God. Blessed is he who holdeth fast unto it. Woe unto the heedless. Aid your Lord, the Merciful, through the hosts of goodly character. This is what ye have been commanded in various Tablets, and I am the Ordainer, the Wise. Take the cups of prosperity in the name of the Cleaver of the Dawn, then drink therefrom with My mention, the Mighty, the Wondrous. Say: O people of the world! The lights of revelation have encompassed you. Fear the All-Merciful and be not of those who turn away. Turn unto God. That which ye behold today

55 قد اظهرت نفسي و دعوت العباد الى بحر فضلى منهم من اقبل و منهم من اعرض طوبى لمقبل ما منعه اعراض المعتدين انا ذكرناكم من قبل بآياتي و في هذا الحين بما انجذبت به افئدة العارفين انا قدرنا النصرة بتقوى الله طوبى لمن تمسك به ويل للغافلين انصروا ربكم الرحمن بجنود الأخلاق هذا ما امرتم به في الواح شتى و انا الأمر الحكيم خذوا اقداح الفلاح باسم فائق الأصباح ثم اشربوا منها بذكرى العزيز البديع قولوا يا ملاء الامكان قد احاطتكم انوار البيان اتقوا الرحمن ولا تكونوا من المعرضين اقبلوا الى الله سيفني ما ترونه اليوم و ترون انفسكم من الأخسرين في محضر الله العزيز العظيم اين الأكاسرة و ابناهم و الفراعنة و آثارهم

shall perish, and ye shall find yourselves among the greatest losers in the presence of God, the Mighty, the Great. Where are the Chosroes and their sons, and the Pharaohs and their traces? Look, then remember when Muhammad, the Messenger of God, came. Ye opposed Him and desired to extinguish His light, but God preserved Him through the hosts of the seen and the unseen and exalted His Cause. O My loved ones in Ya! See how He is the One with power over whatsoever He willeth, and the Ruler over whatsoever He desireth. There is no God but Him, the Mighty, the Praiseworthy.

انظروا ثم اذكروا اذ اتى محمد رسول الله اعترضتم عليه و اردتم اطفاء نوره ولكن الله حفظه بجنود الغيب والشهادة ورفع امره يا اوليائي في يا كيف انه هو المقتدر على ما يشاء و الحاكم على ما يريد لا اله الا هو العزيز الحميد

- 56 O My loved ones, O My friends! Give thanks unto God for having caused you to hear His call and to see the traces of His Pen, and for having guided you to His straight path. Blessed are ye, and joy be unto you, for ye have attained unto that which the learned ones and divines of the earth have not attained. Preserve this most exalted station through the name of your Lord Who speaketh in this sublime station. Thus did the Pen speak when the Lord of Eternity walked in His Great Prison. The glory shining forth from the horizon of the heaven of My favors be upon you and upon whosoever hath turned unto God, the Peerless, the All-Informed." End.

56 يا احبائي يا اوليائي اشكروا الله بما اسمعكم ندائه و اراكم آثار قلبه و هداكم الى صراطه المستقيم طوبى لكم و نعيماً لكم بما فزتم بما لا فاز به علماء الأرض و فقهاءها احفظوا هذا المقام الأعلى باسم ربكم الناطق في هذا المقام الرفيع كذلك نطق القلم اذ يمشی مالک القدم في سجنه العظيم البهاء المشرق من افق سماء عنايتي عليكم و على من اقبل الى الله الفرد الخبير انتهى

- 57 Praise be to God, all have attained unto His signs and are illumined by the light of the Sun of divine utterance. I beseech God to grant success to all and confirm them in teaching His Cause. I implore His exalted presence to reinforce them with the hosts of divine utterance. Verily, He is the Almighty, the Mighty, the Helper.

57 لله الحمد كل باثار فائز و بانوار شمس بيان منور از حق ميطلبم كل را توفيق عطا فرمايد و بر تبليغ امر مؤيد ثمايد و اسأله تعالى ان يمدهم بجنود البيان انه هو المقتدر العزيز المستعان

- 58 The other missive from that beloved of hearts, from whose horizon the Orb of unity hath dawned, hath arrived and achieved its purpose. His mention is penetrating and His word is effective. Praise be to God, its fragrance brought joy and its perfume spread the carpet of gladness. After it was presented before the Most Holy Court, this utterance was revealed from the Divine Kingdom - the Word of the Lord, exalted and sanctified:

58 دستخط ديگر آن محبوب فؤاد كه نير اتحاد از افقش طالع رسيد و كار خود ديد ذكرش نافذ و كله اس مسرى لله الحمد نفحه اش فرح آورد و عرفش بساط انبساط گسترد و بعد از عرض در ساحت اقدس اين بيان از ملكوت الهى نازل قول الرب تعالى و تقدس

- 59 In the Name of Him through Whom the gates of the Kingdom were opened to kings and subjects alike

59 بسم الذى به فتح باب الملكوت على الملوك و المملوك

- 60 Upon thee be the Glory of God, His grace and His mercy. I make mention of Myself at this moment on thy behalf, and describe Him as befitteeth My station and is worthy of My most holy court, in recompense for thy deeds in My path, and thy devotion of spirit, body, tongue and pen to My remembrance, My utterance and the service of My mighty and exalted Cause. Thou hast a treasure with God. He will surely grant thee thy reward. He is thy Guardian in the Hereafter and in this world.

60 عليك بهاء الله و عنايته و رحمته انى اذكر نفسى في هذا الحين من قبلك و نصفه بما ينبغي لى و يليق لساحة اقدس جزاء اعمالك في سبيلى و انفاقك روحك و جسدك و لسانك و قلبك في ذكرى و بيانى و خدمة امرى العزيز المنيع لك كنز عند الله انه يوفى اجرک انه وليک في الآخرة و الأولى و هو المشفق الكريم البهاء المشرق من افق سماء

He is the Compassionate, the Generous. The Glory shining from the horizon of the heaven of My mercy be upon thee, upon those with thee, and upon those whom the affairs of the world have not prevented from the Cause of their Lord, the All-Knowing.

رحمتی علیک و علی من معک و علی الدّین ما
منعتهم شئون العالم عن امر ربّه العلیم انتهى

61 Two verses have been revealed from the heaven of supreme bounty which truly cannot be equaled by two worlds. Blessed are ye, happy are ye. Regarding the mention of the gathering of the friends of God in the home of Aqa Mirza Sulayman and Aqa Mirza Mihdi, upon them both be the eternal glory of God, who were invited to a feast by Jinab-i-Amin, upon him be the Most Glorious Beauty of God - after these matters and the names of those gathered were presented before the Most Holy and Exalted Court, these verses dawned forth from the horizon of the heaven of the grace of God, exalted be His glory. The Word of the Lord, exalted and sanctified:

61 دو آیه از سماء عنایت کبری نازل فی الحقیقه دو
دنیا باو معادله نمینماید هنیئاً لحضرتکم مرثیاً لجنابکم
اینکه ذکر اجتماع اولیای الهی را در بیت جناب
آقا میرزا سلیمان و آقا میرزا مهدی علیهما بهاء
الله الأبدی فرمودند که از جانب جناب امین
علیه بهاء الله الابهی مدعو بضیافت بودند بعد از
عرض اینتراتب و ذکر اسامی مجتمعه در ساحت
امنع اقدس اعلی این آیات از افق سماء عنایت
حق جلّ جلاله اشراق فرمود

62 He Who remembereth His loved ones with a remembrance that no other remembrance can equal

62 قول الربّ تعالی و تقدّس هو الذّاکر ولیّائه بذکر
لا تعادله الأذکار

63 O H! The Wronged One hath turned from the prison towards thee and saith: Praise be unto Thee, O God of the seen and unseen, for having enabled Thy servant to turn unto Thee, to face the light of Thy countenance, to behold Thy horizon and to hold fast unto Thy cord. I beseech Thee to assist him to remain steadfast in Thy Cause and to make his deeds a treasure with Thee. Then forgive him through Thy grace. Verily, Thou art the All-Bountiful, the Generous.

63 اح انّ المظلوم من شطر السّجن توجه اليک و
يقول لک الحمد یا اله الغیب و الشّهود بما ایدت
عبدک علی الاقبال اليک و التوجه الی انوار
وجهک و النّظر الی افقک و التمسک بجلک
اسألك بأن تؤیّده علی الاستقامة علی امرک و
تجعل عمله كنزاً له عندک ثم اغفر له فضلاً من
لذک انک انت الفضّال الکریم

64 O Nabil-i-Ba! The Wronged One hath mentioned thee in numerous Tablets and hath in these days revealed for thee that which, should its fragrance be diffused, would attract the hearts of them that are endued with understanding. Say: Praise be to God, the Lord of the worlds.

64 یا نبیل قبل با انّ المظلوم ذکرك فی الواح شتی
و انزل لک فی هذه الايام ما لو يتضوّع عرفه
لينجذب به افئدة العارفين قل الحمد لله ربّ
العالمین

65 J! Thou hast attained unto My mention and the tokens of My Pen. Recognize the worth of this most exalted station and say:

65 ج و قد فزت بذکری و آثار قلبی اعرف قدر هذا
المقام الأعلی و قل

66 Praise be unto Thee, O Lord of all beings, for having enabled me to turn unto Thee and to acknowledge that which the Tongue of Thy grandeur hath uttered. I beseech Thee to assist me to preserve what Thou hast given me through Thy bounty and generosity. Verily, Thou art the Munificent, the Generous.

66 لک الحمد یا مولی الوری بما ایدتني علی الاقبال
اليک و الاقرار بما نطق به لسان عظمتک
اسألك بان تؤیّدني علی حفظ ما اعطيتني
بجودک و کرمتک انک انت الجواد الکریم

67 O Abu-Talib! The Desired One maketh mention of thee and the Wronged One hath turned towards thee. Blessed is the seeker who hath found the Sought One, and the knower who hath recognized the Known One, and the learned one who hath

67 یا اباطالب انّ المطلوب یذکرک و المظلوم توجه
اليک طوبی لطالب فاز بالمطلوب و لعارف عرف
المعروف و لعالم اقبل الی المعلوم خذ کتاب الله
بقوة من عنده رغماً للّذين انکروا حجّته و برهانه الا

turned unto the All-Knowing. Take hold of the Book of God with the power that proceedeth from Him, despite those who have denied His proof and His evidence. These are assuredly among the most lost in the view of the Concurrence on High in this noble station.

آنهم من الأخسرین عند ملاً الأعلى فی هذا المقام
الکریم

- 68 O Muhammad-'Ali! The Speaker of Sinai is established upon the Throne of Revelation, making thee hear His call, sending down unto thee His verses, and dispatching to thee that which every learned sage and every informed mystic is powerless to mention. O 'Ali! The Wronged One remembers thee in prison. Say: O people of the world! Today the Sun of this Word hath dawned from the horizon of the heaven of divine counsel, shining and manifest: "Take ye My way and forsake the ways of others." Blessed is the soul that hath attained to hearing and hath drunk from the cup of steadfastness. Give thanks unto God for having remembered thee. Verily He remembereth those who love Him. He is the All-Remembering, the All-Knowing.

68 یا محمد علی مکلم طور بر عرش ظهور مستوی و اسمعک ندائه و انزل لک آیاته و ارسل الیک ما عجز عن ذکره کل عالم علیم و کل عارف خبیر یا علی مظلوم در بجن ترا ذکر مینماید بگو ای اهل عالم امروز نیر اینکلمه از افق سماء نصیح الهی مشرق و لائح خدوا سبیلی ضعوا سبیل سوائی طوبی از برای نفسیکه باصفا فائز شد و از کأس استقامت آشامید اشکر الله بما ذکرک انه یذکر من احبه انه هو الذاکر العلیم

- 69 O Muhammad-Qabli-'Ali! Thou hast attained unto the writings of the Most Exalted Pen. Praise be to God! Thou hast rent asunder the veils of fancy through the Name of the Lord of all names. Today the Most Great Balance is set up before the faces of the world, calling out with the most exalted call: "Verily I am the Distinguisher, the All-Knowing." Blessed is he whom no power hath deterred nor any might hath frightened, and who hath turned toward the Most Sublime Horizon with supreme steadfastness. He is of the people of Baha in the Preserved Tablet.

69 یا محمد قبل علی بآثار قلم اعلی فائز شدی لله الحمد حجابات اوهام را باسم مالک انام شق نمودی امروز میزان اعظم امام وجوه عالم منصوب و ینادی بأعلی النداء انی انا الممیز العلیم طوبی لمن ما منعه قدرة و ما خوفته سطوة و اقبل الی الأفق الأعلى باستقامة کبری انه من اهل البهاء فی لوح مبین

- 70 O Rida! Blessed is the soul that hath today attained unto the word of contentment. Such a one is mentioned among the dwellers of the Most Exalted Paradise. The vain imaginings of desires have prevented the servants from their ultimate end, depriving them of the immortal Kingdom for numbered days. Leave them to their idle fancies and say: "Praise be to Thee, O my God, for having aided me to turn toward Thee and enabled me to voice Thy beauteous praise. I beseech Thee to ordain for me that which will draw me nigh unto Thee. Thou art the Hearer, the Answerer."

70 یا رضا طوبی از برای نفسیکه امروز بکلمه رضا فائز شد او از اهل فردوس اعلی مذکور عباد را اوهام آمال از مال منع نموده بایامی معدوده از ملکوت باقی محروم و ممنوع ذرهم فی خوضهم و قل لک الحمد یا الهی بما آیدتنی علی الاقبال و انطقتنی بثنائک الجمیل اسألك بان تقدر لی ما یقریبنی الیک انک انت السامع المجیب

- 71 O Haji 'Ali-Qabli-Akbar M.Y.! Thou art mentioned at the Most Great Scene and hast attained the favors of God. Today the preamble of the Book of Justice is adorned with this most exalted Word: O people of the world! Ye are the drops of one ocean and the leaves of one tree. Abandon discord and dissension, and hold fast unto unity and harmony. This is what ye have been commanded by God, the Lord of the Day of Meeting. Yet the ears of the people of the world are deprived

71 یا حاجی علی قبل اکبر (م ی) در منظر اکبر ذکرت مذکور و بعنایت حق فائز امروز دیباج کتاب عدل باینکلمه علیا مزین ای اهل عالم شما قطره های یکبحر و اوراق یکشجرید اختلاف و نفاق را بگذارید به اتحاد و اتفاق تمسک نمائید هذا ما امرتم به من لدی الله مالک یوم التلاق ولكن آذان اهل عالم از اصغا محروم و از تقریر

of hearing and forbidden from understanding, for the reins of all are in the grasp of the ignorant, save whom God willeth. Blessed art thou for having recognized the Purpose when the idolaters denied Him.

ممنوع چه که زمام کلّ در قبضهٔ جهلا بوده
و هست آلا من شاء الله طوبی لک بما عرفت
المقصود اذ انکره المشرکون

- 72 O 'Ali-Akbar! Today the Sun of remembrance is dawning and manifest from the horizon of the heaven of the Most Exalted Pen. The purpose is that souls may be nurtured beneath the shadow of the Cause and arise to extinguish the fire of hatred that blazeth in the breasts of the diverse parties of the world. Perchance the eye of the world may attain unto such a day. Opposition hath ever been the cause of destruction, while unity the source of construction. Ask thou of God that those who claim association with the Most Sublime Horizon may attain true hearing and act according to that which they are commanded. Blessed art thou for having heard the call and responded to thy Lord.

72 یا علی اکبر امروز نیر ذکر از افق سماء قلم اعلی
مشرق و لائح مقصود آنکه نفوسی در ظلّ امر
تریت شوند و بر اطفاء نار بغضا که در صدور
احزاب مختلفهٔ عالم مشتعل است قیام نمایند شاید
بصر عالم بچنین یومی فائز شود عناد سبب خراب
و اتحاد علةٔ عمار بوده و هست از حق بطلب
نفوسیکه خود را بافی اعلی نسبت میدهند باصغاء
حقیقی فائز شوند و عمل نمایند آنچه را که بآن
مأمورند طوبی لک بما سمعت النداء و اجبت
مولاکی

- 73 O Muhammad Q! Today the world is illumined and radiant with the lights of the Most Great Remembrance, and the Wronged One hath called out with the most exalted call and guided the servants. Blessed are they who have attained unto this Day and recognized their Purpose. We beseech God to aid all and deprive them not of the fragrances of His verses.

73 یا محمد ق امروز عالم بانوار ذکر اعظم فائز و منور
و مظلوم بأعلی النداء عباد را آگاه فرمود و راه
نمود طوبی از برای نفوسیکه بیوم فائز شدند و
مقصود را شناختند از حق میطلبیم کلّ را تأیید
فرماید و از نفعات آیاتش محروم ننماید

- 74 O Karbala'i Sadiq! The deniers have rejected manifest truth. Those heedless of the beginning and the end have arisen to harm the Cause, clinging to every means that they might attain their desires, which are the ruination of both this world and the next. We beseech God to make His loved ones steadfast in such wise that the clamor of the world shall neither prevent nor deprive them.

74 یا کربلائی صادق صدق مبین را معرضین بیان
انکار نمودند نفوسیکه از مبدء و منتهی غافل بر
ضرّ امر قیام کردند و بجمع اسباب متمسک که
شاید یا مال خود که وبال دنیا و آخرتست برسند
از حق میطلبیم اولیای خود را مستقیم فرماید
بشأنیکه وضوای عالم ایشانرا منع ننماید و محروم
نسازد

- 75 O Muhammad Mihdi! When the attraction of My call takes hold of thee and thou attainest unto the choice wine of My utterance, say: "My God, my God! Increase the light of my vision that I may behold Thy most exalted horizon, and strengthen my hearing that I may hearken unto the crackling of Thy Most Glorious Pen. O my Lord! I am he who hath placed his trust in Thee and committed his affairs unto Thee. Ordain for me what is best in this world and the next. There is none other God but Thee, the Mighty, the Powerful."

75 یا محمد مهدی اذا اخذک جذب ندائی و فزت
برحق بیانی قل الهی الهی زد نور بصری لمشاهدة
افقک الأعلی و قوهٔ سمعی لاصغاء صریر قلبک
الأهلی ای ربّ انا الذی توکلت علیک و فوّضت
امری الیک قدر لی خیر الآخرة و الأولى لا اله
الا انت القوىّ القدير

- 76 O Mihdi! The Guide came, yet they denied Him. Truth appeared, yet they rejected it. The corrupt ear is not worthy to hear the call of Truth, and the sightless eye is not fit to behold. Praise be to God that the company of His loved ones have attained unto penetrating vision. These are they of whom He

76 یا مهدی هادی آمد انکارش نمودند حقّ آمد
تکذیبش کردند سمع باطل قابل اصغاء نداء حقّ
نه و بصر عاقل لایق مشاهده نه لله الحمد معشر
اولیا بابصار حدیده فائز گشته اند ایشانند نفوسیکه
میفرمایند اوتوا بصائر من الله شنیدند و دیدند و
فائز شدند بآنچه که مقصود از آفرینش بوده

saith have been given insight from God. They heard and saw, and attained unto that which was the purpose of creation.

- 77 O Varqa! Upon thee be My glory and My loving-kindness. All mention hath ended with thy mention. Blessed art thou and joy be unto thee! Thou art ever remembered in the Most Holy Court and art the recipient of the infinite favors of the Goal of all existence. Convey on My behalf greetings and glory unto the Spirit, and demonstrate the signs of kindness, favor, and the manifestations of mercy from the Wronged One, that they may grow through God's grace and bear fruit. Verily, He is the Compassionate, the Generous, and He is the Forgiving, the Merciful.

77 یا ورقا علیک بهائی و عنایتی منتهی شد اذکار
بذکر تو طوبی لک و نعیماً لک لازال در
ساحت اقدس مذکور و بعنایات لانهایه
مقصود عالمیان فائز عزیز و روح را من قبل الله
تکبیر برسان و آثار شفقت و عنایت و ظهورات
مرحمت از قبل مظلوم اظهار نما تا بعنایت حق
نمو نمایند و ثمر دهند آنه هو المشفق الکریم و هو
الغفور الرحیم انتهى

- 78 To God belongs all grace and bounty. The stars in the heaven of knowledge have each acquired radiance and are illumined by the light of the Most Great Luminary. These mentions and descriptions are, in truth, indicative of the stations of souls. How can that which hath appeared from this servant be worthy of God's court? Never was it, nor will it ever be. To Him be praise and glory, and to Him be thanksgiving and splendor, for He hath revealed and accepted the stations of powerlessness and nothingness. No deed, no mention, no thought - whether from the visible or invisible realm - can equal this station.

78 لله الفضل و العطاء انجم سماء عرفان هر یک
کسب ضیاء نموده و از انوار نیر اعظم منور و
روشن این اذکار و اوصاف فی الحقیقه حاکی از
حدود نفوسست چگونه قابل این مقام آنچه از
خادم ظاهر قابل بساط الله نبوده و نیست له
الحمد و الثناء و له الشکر و البهاء که مقامات و
مراتب عجز و نیستی را القا فرمود و قبول نمود
ایستقام را هیچ عمل و هیچ ذکر و هیچ فکر چه از
عالم ظاهر و چه از عالم باطن معادله نمینماید

- 79 Mention was made of the handmaidens of God, upon them be the glory of God. After being presented before Him, each was adorned with the ornament of mention and attained the favors of the Kingdom of utterance. We beseech our Lord and the Lord of earth and heaven to ordain for them what is best in this world and the next. Glory be to God! The mystery of the Cause and the consummate wisdom remain hidden from view. Those who spent years acquiring knowledge to recognize the Known One turned away when the lights of His countenance shone forth, while leaves and handmaidens who never attended school nor acquired outward learning were illumined with the light of recognition and were blessed from the cup of steadfastness. Verily, grace is in His hand and within His mighty grasp. He giveth and withholdeth, and He is the Mighty, the Unconstrained.

79 ذکر اماء الله علیهن بهاء الله را نمودند بعد از
عرض در حضور هر یک بطراز ذکر مزین و
بعنایات ملکوت بیان فائز نسیال ربنا و رب
الأرض و السماء ان یقدر لهن خیر الآخرة و
الأولی سبحانه الله سر امر و حکمت بالغه از نظر
مستور عالمیکه سالها بگجان خود طلب علم نمود
از برای معرفت معلوم و چون انوار وجه معلوم
مشرق معرض مشاهده شد و ورقات و اماء
الله که در دبستان وارد نشده اند و از علوم بر
حسب ظاهر بهره نبرده اند بنور عرفان منور و
از کأس استقامت مرزوق گشتند ان الفضل
بیده و فی قبضة اقتداره یعطی و یمنع و هو العزیز
المختار

- 80 As for what was written concerning the one who was promised but did not come due to illness, and who sought mention of his name in the Most Luminous Presence - this refers to Aqa 'Ali-i-Milani, upon him be the glory of God. After this matter was presented before the countenance of the Lord of creation, these verses were revealed from the Kingdom of the All-Merciful utterance:

80 و اینکه مرقوم داشتند از انفسیکه موعود بوده و
بعد بواسطه تکسر مزاج نیامد و رجای ذکر اسم
در محضر انور نمود جناب آقا علی میلانی علیه
بهاء الله میباشند بعد از عرض این فقره امام وجه
مولی البریه این آیات از ملکوت بیان رحمن نازل

- 81 Thus saith the Lord, exalted and sanctified is He: "O 'Ali! Thy mention is remembered and the Most Clear Book is turned toward thee and speaketh. Thou didst accept that which all others have turned away from, and acknowledged that which the people deny. Thou didst drink the choice wine of recognition on a day when the people of the world were deprived and veiled therefrom. Now consider what tongue is needed and what utterance is befitting to render thanks." Say:
- 82 Praise be unto Thee, O my God, and glory be unto Thee, O my Hope and Creator! I bear witness that Thou hast sent down the blessing and revealed the heavenly table and made manifest the proof. I beseech Thee, O Creator of the world, by the Most Great Name, to assist me in that which will draw me nigh unto Thee in such wise that the clamor of Thy creatures shall not deter me from the court of nearness, nor shall the doubts of Thy servants keep me from attaining Thy presence. O Lord! Thou seest me clinging to the cord of Thy bounty. I beseech Thee by the lights of the Orb of Thy knowledge and the mysteries of Thy Book to ordain for me that which shall endure through the endurance of Thy celestial dominion and Thy realm of might. There is none other God but Thee, the Giving, the Bountiful, the All-Knowing, the All-Wise.
- 83 They also mentioned another gathering at the house of Jinab-i-Khalil, upon him be Baha'u'llah, and made mention of Aqa Mulla Mustafa, upon him be Baha'u'llah, and Aqa Mirza 'Ibadu'llah, upon him be Baha'u'llah. After this was presented, the Tongue of Grandeur spoke these radiant verses, blessed and exalted be His utterance:
- 84 O Mustafa! Upon thee be My glory! The eternal Lote-Tree of the Most Glorious in the highest Paradise uttereth this most exalted Word: Blessed is he who hath recognized the station of his Lord's Day and acted in accordance with that which beseemeth it. Praise be to God, thou hast hearkened unto the divine call and turned to the supreme horizon. Make thy resolve lofty. Verily, He is with thee and will aid thee in His remembrance, His praise, and the service of His Cause. Say:
- 85 My God, my God! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. I testify that Thou hast created my tongue for Thy mention, mine eyes to behold Thy signs, mine ears to hear Thy call, my heart for Thy knowledge, my hand to grasp Thy Book, and my feet to stand firm upon Thy path. O Lord! Aid me in that which will diffuse the fragrance of Thy good-pleasure. This is better for me than all that is in the first and last worlds. Verily, Thou art the Lord of all beings and the Lord of the throne on high and of the dust
- 81 قول الربّ تعالى و تقدّس يا على ذكرت مذکور و کتاب مبین بتو متوجه و ناطق قبول نمودی آنچه را که کل از او معرضند و اعتراف نمودی آنچه را که قوم منکرند حقیق عرفان را در یومی آشامیدی که اهل عالم از او محروم و محجوب حال فکر نما که چه لسان باید و چه بیان شاید که از عهده شکر برآید
- 82 قل لک الحمد یا الهی ولک الفضل یا موجدی و رجائی اشهد انک انزلت النعمة و ارسلت المائدة و اظهرت الحجة اسألك یا موجد العالم بالاسم الأعظم بان تؤیّدنی علی ما یقرّبنی الیک علی شأن لا تمنعنی عن ساحة القرب ضوضاء خلقک و لا تبعدنی عن الحضور شبهات عبادک ای ربّ ترانی متمسکاً بجبل جودک اسألك بأنوار نیر علیک و اسرار کتابک بأن تکتب لی ما یكون باقیاً ببقاء ملکوتک و جبروتک لا اله الا انت المعطی البازل العظیم الحکیم انتهى
- 83 و همچنین ذکر مجلس آخریت جناب خلیل علیه ۹۶۶ [بهاء الله] را نمودند و ذکر جناب آقا ملا مصطفی علیه بهاء الله و جناب آقا میرزا عبادالله علیه ۹۶۶ [بهاء الله] فرمودند بعد از عرض لسان عظمت باین آیات مشرفات ناطق قوله تبارک و تعالی
- 84 یا مصطفی علیک بهائی سدره باقیه ابهی در فردوس اعلی باینکمه علیا ناطق طوبی لمن عرف مقام یوم ربه و عمل بما ینبغی له لله الحمد ندای الهی را اصغا نمودی و بافق اعلی اقبال کردی همّت را بلند نما انه معک و یؤیّدک علی ذکره و ثناء و خدمة امره
- 85 قل الهی الهی انا عبدک و ابن عبدک و ابن امتک اشهد انک خلقت لسانی لذكرک و بصری لمشاهدة آثارک و اذنی لاصغاء ندائک و قلبي لعرفانک و یدی لأخذ کتابک و رجلی للاستقامة علی صراطک ای ربّ ایدنی علی ما یتضوّع به عرف رضائک هذا خیر لی عما فی الآخرة و الأولى انک انت مولی الوری و ربّ العرش و الثری لا اله الا انت المبین الحکیم انتهى

below. There is none other God but Thee, the All-Evident, the All-Wise.

86 And this is what was revealed for Aqa Mirza 'Ibadu'llah, upon him be Baha'u'llah, blessed and exalted be His utterance:

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

88 The True One, exalted be His glory, sent the Herald and gave the glad tidings that the people of the earth might be adorned with the ornament of joy and delight, and with utmost gladness might approach the court of the True One. However, since the hearts of the servants were occupied with vain imaginings, they remained deprived of the lights of the morn of certitude, and these life-giving glad tidings became the cause of sorrow, for their hearts were occupied with other than Him and their ears were accustomed to the most hateful of sounds. Glory be to God! The sweet waters of the Euphrates flow before their faces and the Most Great Luminary shineth from the highest horizon of the world; yet the people remain heedless. In all conditions one must beseech the True One, exalted be His glory, not to deprive His servants. Give thanks to the Goal of the world that His glad tidings bestowed life and confirmed thee in turning unto Him, in drawing nigh and in recognition. Verily, He is the All-Bountiful, the Generous. There is none other God but He, the Almighty, the All-Knowing, the All-Wise.

89 This lowly servant conveys greetings and glorification to each one, and beseeches from the True One, on behalf of all, that which is everlasting and enduring in its remembrance. They mentioned the spiritual friend [name], upon him be the Most Glorious Glory of God, and likewise mentioned the items he sent. Praise be to God, they arrived, and as they were sent with pure intention, each attained its proper station and mention was made repeatedly of the beloved sender in the Most Holy Court and the gathering of those who circumambulate. The beloved Trustee, upon him be the Glory of God, mentioned him repeatedly, and the musk which was truly the crown of all fragrances in the world was used in the Most Holy and Most Exalted Court and by the dwellers of the pavilion of virtue and chastity. The beloved Trustee, upon him be the Glory of God, also did that which was beloved. This evanescent one wishes with a hundred thousand tongues to utter divine praise and thanksgiving, for He confirmed him and his offering was accepted in the Most Holy Court. May the True One, exalted be His glory, preserve His loved ones and grant them the highest attainments possible. Verily, He has power over all things. In truth, that beloved of hearts was present with each and every one of those items before His face. This is the

86 و هذا ما نزل لجناب آقا میرزا عبادالله عليه ٩
٦٦ [بهاء الله] قوله تبارك وتعالى

87 هو الشاهد الخبير

88 حقّ جلّ جلاله مبشّر فرستاد و مژده داد تا
اهل ارض بطراز فرح و سرور مزین گردند و
با کمال انبساط قصد بساط حقّ نمایند و لکن
چون افتده عباد باو هام مشغول از انوار صبح
یقین محروم مانده اند و این مژده جان بخش سبب
احزان شد چه که قلب بغیر مشغول و آذان بانکر
الأصوات مأنوس سبحان الله فرات شیرین امام
وجوه جاری و نیر اعظم از اعلی افق عالم مشرق
مع ذلک خلق غافل در هر حال باید از حقّ جلّ
جلاله مسئلت نمود عباد خود را محروم نفرماید
حمد کن مقصود عالمیان را که بشارتش جان
عطا فرمود و ترا بر توجّه و اقبال و عرفان تأیید
نمود آنه هو الفضل الکريم لا اله الا هو المقتدر
العليم الحکيم انتهى

89 اینعبد فانیهم خدمت هر یک سلام میرساند و
تکبیر معروض میدارد و از حقّ از برای کلّ
مسئلت مینماید آنچه را که ذکرش باقی و دائمست
ذکر حبیب روحانی جناب ع ب علیه بهاء الله
الابهی را فرمودند و همچنین ذکر اشیاء مرسله
ایشانرا الله الحمد رسید و چون بنیت خالص ارسال
شده بود هر یک بمقام خود فائز و ذکر حبیب
مرسل مکرر در ساحت اقدس و انجن طائفین
مذکور جناب محبوبی امین علیه بهاء الله مکرر
ذکر فرمودند و پیدمشک که فی الحقیقه اکلیل
عطریات عالم بود در ساحت امع اقدس و اهل
سرادق عفت و عصمت صرف شد و محبوبی
جناب امین علیه بهاء الله هم عمل نمود بآنچه که
محبوب بود اینفانی بصدهزار لسان میطلبید که به
شکر و حمد الهی ناطق شود چه که ایشانرا تأیید
فرمود و در ساحت اقدس بقبول فائز گشت
حق جلّ جلاله اولیای خود را حفظ فرماید
و بأعلی ما میکن فائز نماید آنه علی کلّشیء قدیر
فی الحقیقه آنحبيب فؤاد مع فرداً فرداً آن اشیاء

word that His Holiness had requested - praise be to God it was illumined with the light of acceptance.

- 90 Mention was made of [name] of [place], upon him be the Glory of God, in the Most Holy and Most Exalted Court, and likewise the prayer that flowed from the tongue of the Divine Purpose, which His Holiness asked to be conveyed on his behalf to the Most Holy Court. His request was fulfilled, for on one night these details were presented and the prayer was recited. This is what the Tongue of Grandeur spoke in reply, exalted be His glory:

- 91 He is the One Who speaks in the Kingdom of Utterance

- 92 O Samad! Upon thee be My Glory! He who loved Me and desired Me and held fast to My cord and clung to My robe and spoke My praise among My servants and arose to aid My Cause, has mentioned thee. We have remembered thee with verses which, were they to be revealed unto the mountain, thou wouldst hear from it: "Here am I, here am I, O Thou Goal of the Supreme Concourse and Beloved of those who dwell in the heavens and the earth!" O Samad! When thou wert present before the Throne and didst hear with thine own ears the call of thy Lord and didst behold with thine own eyes the horizon of the manifestation of God, the Lord of the worlds, say:

- 93 My God, my God! Praise be to Thee for causing me to hear that for which Thou didst create me. Thou art He Who, O my God, didst awaken me when I was sleeping, and raised me up when I was seated, and taught me when I was ignorant, and drew me near when I was far, and gave me to drink of Thy sealed wine, and sheltered me beneath the shadow of Thy Name, the Self-Subsisting. I beseech Thee by the revelations of Thy might and the manifestations of Thy grandeur to make me steadfast in Thy Cause, firm in Thy love, and immovable in Thy Word. Verily, Thou art the All-Powerful, the All-Knowing, the All-Wise.

- 94 Truly a fresh bounty hath reached his honor Samad (upon him be 9 66 [Baha'u'llah]) and the aid of the One True God hath assisted him. Blessed be he and blessed be whoso hath attained unto the loving-kindness of his Lord, the Compassionate, the Generous. Another letter from that Beloved One hath opened the gate of joy and spread wide the carpet of delight. A hundred thousand praises upon the joy and gladness that appeareth from the direction of His loved ones. That joy is the King of all joys and that gladness is the gladness of all the world's gladness and the light of the nations' delights. Glory be to God! The pen pauseth not and thought ceaseth not. I fear lest the abundance of writing should keep that Beloved

امام وجه حاضر اینکله ایست که آنحضرت رجا نموده بودند لله الحمد بنور اجابت منور گشت

90 ذکر جناب کربلائی عبدالصمد علیه بهاء الله از اهل م ر فرموده بودند در ساحت امنع اقدس عرض شد و همچنین مناجاتیکه از لسان مقصود جاری و از آنحضرت مسئلت نمود که از قبل او بساحت اقدس معروض دارید مطابق مسئلت ایشان واقع شد چه که در شبی از شبها این تفصیل عرض شد و همچنین مناجات قرائت گشت هذا ما نطق به لسان العظمة فی الجواب

91 قوله جلّ اجلاله هو الناطق فيملکوت البیان

92 یا صمد علیک بهائی قد ذکرک من احبّنی و ارادنی و تمسک بحبلی و تشبث بذیلی و نطق بثنائی بین عبادی و قام علی نصرة امری ذکرناک بآیات لو تلقیها علی الجبل لتسمع منه لیبیک لیبیک یا مقصود الملاء الاعلی و یا محبوب من فی السموات و الارضین یا صمد اذ کنت حاضراً لدى العرش و سمعت بأذنک نداء ربک و رأیت بعینک افق ظهور الله رب العالمین

93 قل الهی الهی لک الحمد بما اسمعنی ما خلقتنی له انت الذی یا الهی یقظتنی اذ کنت راقداً و اقمتنی اذ کنت قاعداً و علّمتنی اذ کنت جاهلاً و قرّبتنی اذ کنت بعيداً و سقیتنی رحیقک المختوم و آویتنی فی جوار اسمک القیوم اسألك بظهورات قدرتک و شؤنات عظمتک بأن تجعلنی مستقیماً علی امرک و ثابتاً علی حبک و راسخاً فی کلمتک انک انت المقتدر العلیم الحکیم انتهى

94 فی الحقیقه جناب صمد علیه ۹۶۶ [بهاء الله] را فضل تازه رسید و عنایت احد مدد نمود هئیناً له و لمن فاز بعناية ربه المشفق الکریم دستخط دیگر آنحبيب باب فرح گشود و بساط انبساط گسترد صد هزار آفرین بر فرح و سروریکه از شطر اولیا ظاهر میشود آن فرح ملک الأفراحت و آن سرور سرور سرورهای عالم و نور بهجتای امم سبحان الله قلم مکث نکند فکر قطع نشود میترسم کثرت تحریر آنحبيب صدرا از امور لازمه باز دارد یعنی از تحریر آیات و اظهار بینات و

One from necessary matters, that is, from revealing verses and manifesting proofs and reminding the servants. Praise be to God that His Holiness hath been enabled to make mention and offer praise and render service. The proof of this statement is the word of that Beloved One himself who wrote that whatsoever was in honor of the loved ones of this land - upon them be the Glory of God - was recited in three places where they had attained the presence with due regard to wisdom, and each one with their whole being offered thanks and praise to the Desired One, exalted be His bounty and mighty be His bestowal. And whatsoever was in honor of the chosen ones of other lands was copied one by one and sent, and incomplete copies of the letter were also made to be sent to all lands after completion, since in these days there is no one except this evanescent one engaged in writing, unto the end of your statement. A hundred thousand joys would not equal this joy that was attained, for through God's infinite bounties the sight, hearing, tongue, hand, pen and ink of that Beloved One are all engaged in service and directed toward the exaltation of the Word. I beseech God, exalted be His glory, that through the deed of each member, the members of the world may arise to perform their appointed tasks and act accordingly.

تذکر عباد الحمد لله آنحضرت موقتند بر ذکر و ثنا و خدمت شاهد اینقال قول خود آنحبيب که مرقوم داشتند آنچه بافتخار اولیای این ارض علیهم بهاء الله بود در سه مقام که با ملاحظه حکمت حضور بهمرسانیدند تلاوت شد و هر یک بتمام وجود به شکر و ثناء حضرت مقصود جلّ فضله و عزّ عطائه شاکر و ذا کر گردیدند و آنچه بافتخار اصفیای بلاد اخری بود فرداً فرداً سواد برداشته ارسال داشت و سوادیهیم ناتمام از مکتوب برداشته که بجمع بلاد بعد از اتمام ارسال شود چون در این ایام غیر از این فانی کسی نیست که مشغول تحریر باشد الی آخر بیانکم صدهزار فرج معادله نینماید باین فرج که حاصل شد چه که از فضلهای نامتناهی الهی بصر و سمع و لسان و ید و قلم و مداد آنحبيب کلّ بخدمت مشغول و باعلاء کله متوجه از حقّ جلّ جلاله سائل و آمل که از عمل هر عضوی اعضای عالم بر اعمال مأموره قیام نمایند و عامل شوند

95 As to what was mentioned regarding the treatise of proofs that was revealed from the Divine Pen, it is evident that His Holiness perceiveth the fragrance of the utterance of the All-Merciful. The nostrils of the world are stopped save whom our Lord, the Lord of earth and heaven, willeth. And those four souls were specifically summoned to attain the presence before the Throne, yet they were not enabled, and one of those four was his honor Aqa Mulla Muhammad - upon him be the Glory of God - who was with those souls for the sake of wisdom, and the other three were outwardly reckoned among the people of the Furqan, yet before the Throne they were attributed to the tree of turning away. If the whole world were to hearken, free from prejudices, those same blessed limited pages would guide all and lead them to the Most Great Ocean. I beseech God to purify all from selfish desires that they may become worthy to hearken and qualified to witness.

95 اینکه در باره رساله استدلالیه که از یراعة الله نازل شده ذکر فرمودند معلومست آنحضرت عرف بیان رحمن را ادراک مینماید شامه عالم مسدود است الا من شاء ربنا رب الارض و السماء و آن نفوس اربعه را مخصوص احضار فرمودند تا لدی العرش حاضر شوند و لکن موفق نشدند و یکی از آن اربعه جناب آقا ملا محمد علیه بهاء الله بوده لأجل حکمت با آن نفوس بوده و آن سه دیگر در ظاهر از اهل فرقان محسوب و لکن لدی العرش بشجره اعراض نسبت داده شده اگر جمیع عالم خالصاً عن الأغراض اصغاً نمایند همان اوراق مبارکه معدوده کلّ را هدایت نماید و بجز اعظم کشاند از حقّ میطلب کلّ را از اغراض نفسانیه مطهر فرماید تا لایق اصغاً و قابل مشاهده گردند

96 O my God, my Lord, my Master and my Desire! Strengthen the heart of him who desireth Thy mention and the service of Thy Cause, and his tongue in praising Thee, and preserve him in reciting Thy verses, and his feet in arising to execute Thy laws. Verily Thou art the Mighty, the Powerful.

96 اللهم یا الهی و سیدی و ربی و مقصودی قوّ قلب من اراد ذکرک و خدمه امرک ورد فی طلاقة لسانه فی ثنائک و حفظه فی قرائة آیاتک و رجله علی القيام علی اجراء حدودک انک انت القوی القدير

97 اینکه اینعبد را وکیل فرمودند که از قبل آنحبيب و جناب علی قبل با علیه بهاء الله الأبهی زیارت

- 97 That this servant was appointed as representative to attain the presence and visit on behalf of that beloved one and His Holiness 'Ali-Qabli, upon him be the Most Glorious Glory of God - one night I set forth toward the Most Great Goal, attained the presence of His Countenance, and was blessed with visitation. The Tongue of Grandeur spoke the word of acceptance, saying "Well is it with you both and with him and with this servant." Another missive from His Holiness, which began correctly and explicitly, spoke of separation from the Beloved of the worlds and indicated degrees of longing and yearning, attraction and joy and delight. A state of regret was produced, and I beseech and implore God, exalted be His glory, to bestow these conditions upon this ephemeral servant in all circumstances. His is the praise and the bounty, for He hath bestowed that which hath no likeness or equal. Both the mention of separation from that Beloved ignited the fire of love in the heart, and the longing for attainment and meeting produced the light of joy. His is the praise in all matters and all conditions.
- 98 Every letter indicates His grace and every word testifies to His bounty. He mentioned His Holiness Ismullah al-Jamal, upon him be every most glorious glory, and whatsoever flowed from his pen in praise and glorification of God, exalted be His glory, was presented before the Most Great Ocean and was honored to be heard. When it concluded, the Tongue of Grandeur in the Kingdom of Utterance spoke these manifest verses. The Lord, exalted and sanctified is He, saith:
- 99 O Varqa! O thou who hast drunk of My sealed wine, who hast held fast to My Self-Subsisting Name, and who hast stood firm in My ordained Cause! The ocean of grace is surging at this moment and the sea of joy is manifest at the highest point of possibility, for the fragrance of the Most Great Love from what was mentioned in showing humility and submissiveness, steadfastness and supplication and entreaty of My Name Jamal, upon him be My glory, is diffused and spread abroad. O Jamal! Thou didst show powerlessness before the power of God, exalted be His glory. Now the All-Powerful maketh mention of thee and the Omnipotent hath turned toward thee. Thou didst manifest nothingness; the Absolute Truth from the direction of the prison hath turned toward thee. Thy powerlessness in this station is the pride of all earthly powers, and thy nothingness is the crown of all the beings of the nations. He hath mentioned thee and made mention of thy mention by him who soared in the atmosphere of My nearness and My love and My grace, and sent it to My prison, and My servant present here presented it, and the tongue of My grandeur answered thee. Thou didst seek a sprinkling; verily My ocean hath poured forth unto thee. Thou didst ask for a drop; the

فائز شوم در شبی از شبها قصد مقصد اقصی نموده
تلقاء وجه حاضر و زیارت فائز و لسان عظمت
بالکلمه قبول ناطق هنیئاً لحضرتکم وله ولهذا العبد
دستخط دیگر آنحضرت که مطلع صحیح و صریح
بود در فراق محبوب علمیان و مشعر بر مراتب
شوق و اشتیاق و جذب و بهجت و ابتهاج حالت
تحسر حاصل و از حق جلّ جلاله آمل و سائل
که در جمیع احوال این حالات را باینعبد فانی
عنایت فرماید له الحمد و العطاء چه که عنایت
فرموده آنچه را که شبه و مثل نداشته هم ذکر
فراق آنحبيب در قلب نار و داد مشتعل نمود و
هم شوق وصال و لقا نور ابتهاج پدید آورد له
الحمد في كل الامور و كل الاحوال

98 هر حرفی مدّ بر عنایتش و هر کلمه‌ای گواه بر
فضیلتش ذکر حضرت اسم الله الجمال علیه من کلّ
بهاء اباه را فرمودند و آنچه از قلبش در ذکر
و ثناء حق جلّ جلاله جاری امام بحر اعظم
عرض شد و بشرف اصفا فائز و چون منتی
گشت لسان عظمت در ملکوت بیان باین آیات
باهرات ناطق قول الرب تعالی و تقدس

99 یا ورقاء یا ایها الشارب ریحی الختم و الممسک
باسمی القيوم و القائم علی امری المحتوم بحر عنایت
در این حین موج و عمان سرور در اعلی مقام
امکان ظاهر چه که عرف محبت کبری از آنچه
ذکر شد در اظهار خضوع و خشوع و استقامت
و تضریع و ابتهاج اسمی جمال علیه بهائی ساطع و
متضویع یا جمال اظهار عجز نمودی تلقاء قدرت
حق جلّ جلاله حال قدیر ترا ذکر مینماید و قادر
بتوجه نموده و اظهار نیستی نمودی حق مطلق
از شطر سخن بتو اقبال فرموده تجزّت در این مقام
نفر قدرتهای اهل ارضست و نیستیت اکیل
هستیهای امم قد ذکرک و ذکر ذکرک من طار
فی هوا قربی و حبی و عنایتی و ارسله الی سجنی
و عرضه عبد حاضری و اجابک لسان عظمتی
رشنی طلب نمودی قد انهدر الیک بحری قطره
خواستی هطلت علیک امطار رحمتی طوبی لمن
ذکرک در نیستی و مقام آن تفکر نما که مطلع
این عنایت کبری شده و در اظهار فقر و ثمراتش

rain of My mercy hath showered upon thee. Blessed is he who hath mentioned thee. Reflect on nothingness and its station, for thou hast become the dawning-place of this most great favor, and observe poverty and its fruits, for He hath caused the Kingdom of wealth to turn toward thee. Both the mention of thy love by him whom I love, and his mention of thee - from these two mentions a light shineth forth in the worlds of love and affection and harmony and unity. Well is it with you both and happy are you both. We beseech God to illumine the horizons of the hearts of His loved ones with this light, that all may hold fast to the Most Great Cord of divine love. This is the Water of Life that floweth and courseth from the Pen of the Most Merciful. The Glory be upon you both, the Mercy be upon you both, the Grace be upon you both, the Bounty be upon you both.

100 The station of harmony and unity, particularly among those who are reckoned as the Hands of the Cause of God, is well-pleasing and beloved in the sight of God. Indeed, after reading the letter of His Holiness Ismullah, upon him be the Most Glorious Beauty of God, which they had written to that loved one, and likewise mentioning that loved one, that letter caused the Beloved to smile. That which was revealed in this station is a trustworthy testimony and a manifest witness to the loftiness of the station of harmony and unity before God, the Lord of Creation. This evanescent servant offers greetings and praise to His Holiness. I have ever beseeched the Self-Sufficient Lord for that which would cause the exaltation of His loved ones. Verily, my Lord is the Hearer, the Answerer.

101 Mention was made of him who bears the name of the Intended One, the son of him who ascended unto God, Aqa Mirza Muhsin, the physician - upon them both be the Glory of God - and their brother, Jinab-i-Aqa Mirza Ja'far - upon him be the Glory of God. After presenting this before the Divine Throne, the Lord, exalted and sanctified be He, spoke these words:

102 Upon thee be My Glory and My loving-kindness. We make mention of the son of him who attained unto My love, lived by My love, and ascended through My love. Convey My greeting unto him and say: O namesake of the Intended One! Praise be to God that the Luminary of Grace hath shone forth from the heaven of bounty with such brilliance as to encompass the world. We beseech the True One to aid thee in such deeds as would cause every person of discernment to inhale therefrom the fragrance of God's good-pleasure. The door of grace is open, and the Seat of Divine Utterance is visible at the center of possibility, with the Divine Speaker seated thereon, calling out night and day in the most exalted voice with verses that

ناظر باش چه که ملکوت غنا را بتو متوجه نموده
هم ذکر حب تو من احب را و ذکر او ترا از این
دو ذکر نوری در عوالم محبت و وداد و الفت و
اتحاد ساطع هنیئاً لکما و مرئاً لکما از حق میطلبیم
از این نور آفاق قلوب اولیا را منور فرماید تا
کل بجبل اعظم حب الهی تمسک نمایند اینست
کوثر حیوان که از قلم حضرت رحمن جاری و
ساریست بهاء علیکما الرحمة علیکما العنایة علیکما
الفضل علیکما

100 انتهى مقام اتفاق و اتحاد مخصوص نفوسیکه از
یادی امر محسوسد لدی الله مرغوب و محبوب
بلکه بعد از قرائت نامه حضرت اسم الله علیه
بهاء الله الابهی که باخوب نوشته بودند و
همچنین ذکر آنخوب آن نامه را ابسم ثغر المحبوب
از آنچه نازل شد در این مقام گواهیست امین و
شاهدیست مشهود بر علو مقام اتفاق و اتحاد عند
الله مالک الایجاد اینبعد فانی خدمت حضرت
ایشان سلام و تکبیر عرض مینماید لازال از
غنی متعال مستثمت نموده ام آنچه را که سبب علو
و سمو اولیای اوست ان ربی هو السامع المجیب

101 ذکر سمی حضرت مقصود ابن من صعد الی الله
آقا میرزا محسن طیب علیهما بهاء الله و اخوی
ایشان جناب آقا میرزا جعفر علیه بهاء الله را
نمودند بعد از عرض امام عرش فرمودند قول
الرب تعالی و تقدس

102 علیک بهائی و عنایتی انا نذکر ابن من فاز بحی و
عاش بحی و صعد بحی از قبل مظلوم باو تکبیر
برسان و بگو یا سمی مقصود الله الحمد نیر فضل
از افق سماء عطا اشراق نموده اشراقیکه عالم را
احاطه کرده از حق میطلبیم ترا تأیید فرماید بر
اعمالیکه هر ذی شتی عرف رضای الهی از او
استشمام نماید باب فضل مفتوح و کرسی بیان
در قطب امکان مشهود و خطیب الهی بر آن
مستوی در لیالی و ایام باعلی النداء بآیاتیکه سبب
عز وجود و نصایحیکه علت علو بوده ندا فرمود

are the cause of the glory of existence and counsels that are the source of exaltation. O dove! The dust of vain imaginings hath seized some. Verily thy Lord knoweth the treachery of the eyes and what the breasts conceal.

و وصیت نمود یا ورقا غبار اوهام بعضی را اخذ نموده آن ربک یعلم خائنة الأعین و خافية الصدور

- 103 We make mention of Mirza Ja'far as a token of Our grace, for verily We are the All-Bountiful, the Most Generous.

103 میرزا جعفر را ذکر مینمائیم فضلاً من عندنا و انا الفضال الکرم

- 104 O Ja'far! Take what hath been revealed in the Book and set aside what the various sects possess. Some deluded souls are occupied with idle fancies, others speak forth calumnies, and yet others cling to vain imaginings and idle fancies. The Truth is sanctified above all comprehension and knowledge, and His Cause is more manifest than the sun. We beseech the Truth that He deprive not the ears and eyes, and withhold not the Kawthar of utterance from all who dwell on earth. The loved ones of God must guide people through their character, conduct, and deeds, and lead them to the Most Great Ocean.

104 یا جعفر خذ ما نزل فی الکتاب و ضع ما عند الأحزاب بعضی از نفوس موهومه باغوی مشغول و برخی بمفتریات ناطق و حزبی به اوهام و ظنون متمسک حق مقدس از ادراک و عرفان و امرش اظهار از آفتاب از حق میطلبیم سمع و بصر را محروم ننماید و کوثر بیان را از من علی الأرض منع نکند باید اولیای الهی به اخلاق و آداب و اعمال ناس را هدایت کنند و بحر اعظم راه نمایند انتهى

- 105 Every person of insight, hearing, and heart is astonished at what intoxication hath seized the servants, that they cannot distinguish between the sun and the firefly, nor can they discern between them. At one time this exalted word shone forth from the Dayspring of eternal light - thus speaketh the Lord, exalted and sanctified is He:

105 هر ذی بصر و سمع و فؤادی متحیر که چه سگری عباد را اخذ نموده که مابین آفتاب و کرم شب تاب فرق نمیگذارند و تمیز نمیدهند وقتی از اوقات اینکلمه علیا از مطلع نور بقا اشراق نمود قول الرب تعالی و تقدس

- 106 O servant in attendance! Until now one cannot make mention of the manifest Truth. Despite the scratching of the Most Exalted Pen and the call of the Lord of Names, true hearing and sight have not been witnessed, being unworthy to behold and unfit to hear. Observe the Bayani sect: though the misguidance, error, and loss of the Shi'ih sect are clear and evident, they are again occupied with forming such a sect. By the life of God! That sect hath not inhaled the fragrance of unity. They were and are worshippers of idols and vain imaginings. The Truth hath until now spoken in measure, for the servants are weak, having been reared in vain imaginings throughout ages and centuries. Eyes dimmed with dust are not worthy to behold the light of the Sun, and souls immersed in fancy are not fit to receive the effulgences of the Daystar of certitude. Their beginning is fancy and their end is vain imagination. Thus hath spoken the Tongue of the All-Knowing, the All-Wise.

106 یا عبد حاضر الی حین نمیتوان حق مبین را ذکر نمود مع صریر قلم اعلی و نداء مالک اسماء سمع و بصر حقیقی مشاهده نشد ناقابل مشاهده و نالایق اصفا گردد در حزب بیان ملاحظه کن مع آنکه حزب شیعه ضلالت و گمراهی و خسارتشان واضح و آشکار مجدّد بترتیب چنین حزبی مشغولند لعمرالله آنحزب رائحه توحید را نیافته اند عبده اصنام و اوهام بوده و هستند حق الی حین باندازه نطق فرموده چه که عباد ضعیفند در قرون و اعصار باوهام تربیت شده اند عیون مرموده لایق مشاهده انوار آفتاب نه نفوس موهومه قابل تجلیات نیر یقین نه مبدئهم الظنون و متباهم الاوهام کذلک نطق لسان دیک العزیز العلام انتهى ذکر جناب آقا سید فرج الله علیه ۹ ۶۶ [بهاء الله] از قلم آنحبيب جاری بعد از عرض لدی العرش نیر این بیان از افق سماء برهان مشرق

- 107 O Faraj, upon thee be My glory! Thy mention hath been made and thy name inscribed. We have seen and heard, and have pronounced these words in the Kingdom of proof. In these days

107 یا فرج علیک بهائی ذکرت مذکور و اسمت مسطور دیدیم و شنیدیم و باین بیان در ملکوت

thy mention hath repeatedly flowed from the Most Exalted Pen. Give thanks unto thy Lord. Beseech Him to aid thee in His mention and praise and the promotion of His Cause. Verily, He is able to do all things. Convey to the people of that land the greetings of the Wronged One, and remind them of that which beseemeth the days of God.

108 And likewise mention was made of Aqa Mirza Aqa, upon him be the glory of God. After it was presented, these verses were revealed, exalted be His words: We have accepted and borne the taunts of enemies, the tyranny of the wicked, and the tribulations of the world, all for the salvation of the world, yet all remain heedless save whom God willeth. Thou shouldst praise thy Lord for having aided thee, taught thee, caused thee to recognize Him, and given thee to drink of the Kawthar of knowledge from the hands of grace and bounty. We beseech Him to assist thee to remain steadfast in His firm and mighty Cause.

109 Mention was made of the attention of Aqa Mirza Majid, upon him be the glory of God, to that direction, and likewise of his steadfastness and enthusiasm. After presentation in the Most Holy Court, these words were revealed, exalted be His words:

110 O Majid! The world hath been seized by vain imaginings, and the means of conflict and corruption are evident from every direction. In this century the newspapers have gained prominence, and their proprietors consider them the cause of the world's prosperity, the education of nations, and the progress, refinement, knowledge and awareness of the servants. In truth, they are means of gathering and dispersing. "The Day when the earth shall tell its tidings" is witnessed and heard, and "The whole earth shall be His handful on the Day of Resurrection" is manifest and evident. The earth hath wondrous and sublime secrets within, and speaketh of both new and ancient tidings, while outwardly too the bird of news flieth in all directions. Yet it is regrettable that some newspapers publish fabricated reports without investigation. Whatever anyone may say, they say, and whatever anyone may write, they write. Thus do the dawning-places of vain imaginings spread their fancies through newspapers. O Majid! Reflect upon "the Day when the heaven shall bring a manifest smoke." In these days falsehood hath great currency. The dust of vain imaginings hath prevented the people from the Lord of Days. We beseech God to raise up souls who will speak the truth and not allow the barriers and obstacles to deprive the servants from the Day of Return. Blessed is he who hath heard My call, risen to serve Me and serve My loved ones, and spoken My beautiful praise. Praise be to God, the One, the Single, the Mighty, the Beautiful.

برهان نطق فرمودیم این ایام مکرر ذکر از قلم
اعلی جاری اشکر ربک از حق بطلب ترا تأیید
فرماید بر ذکر و ثنا و ترویج امر آنه علی کلتی
قدیر اهل آن ارض را از قبل مظلوم تکبیر
برسان و بما ینبغی لایام متذکر دار انتهی

108 و همچنین ذکر جناب آقا میرزا آقا ش علیه بهاء
الله نمودند بعد از عرض این آیات نازل قوله
تبارک و تعالی شماتت اعدا و ظلم اشقیاء و بلایای
دنیا کل را لأجل خلاص عالم قبول نمودیم و
حمل فرمودیم ولكن کل غافل الا من شاء الله
انک احمد ربک بما ایدک و علمک و عرفک و
سقاک کوثر العرفان من ایدای الفضل و العطاء
نسأله بأن یوفقک علی الاستقامه علی امره المبرم
المتین انتهی

109 از توجه جناب آقا میرزا مجید علیه بهاء الله
بآنجهت و همچنین استقامت و اشتعال ایشان
ذکر فرمودند بعد از عرض در ساحت اقدس
اینکلمات نازل قوله تبارک و تعالی

110 یا مجید عالم را اوهام اخذ نموده و اسباب نزاع
و فساد از هر شطری مشهود در این قرن عالم
جرائد را رونقی پدیدار و صاحبان آن آنرا علت
عمار عالم و تربیت امم و ترقی و تهذیب و دانائی
و آگاهی عباد میدانند فی الحقیقه اسباب حشر و
نشر است یوم تحدث الأرض اخبارها مشهود و
مسموع و الأرض جمیعاً قبضته یوم القيامة ظاهر و
آشکار ارض در سر حدیهای بدیعه منیعه دارد
و باخبارهای جدید و عتیقه ناطق و در ظاهر
هم طیر اخبار بکل جهات طائر ولكن اسف
در اینکه بعضی از جرائد اخبارات مجعوله را هم
من غیر تحقیق نشر مینمایند هر نفسی آنچه بگوید
میگویند و آنچه بنگارد مینگارند چنانچه مطالع
اوهام بجرائد اوهامات خود را نشر مینمایند یا
مجید در یوم تأتی السماء بدخان مبین تفکر نما این
ایام کذب را رونق عظیمی است غبار اوهام
انام را از مالک ایام منع نموده از حق میطلبیم
نفوسی برانگیزاند بحق نطق نمایند و صد و صد
عباد ایشانرا از یوم معاد محروم نسازد طوبی لمن
سمع ندائی و قام علی خدمتی و خدمه اولیائی و
نطق بثنائی الجمیل الحمد لله الفرد الواحد العزیز
الجمیل انتهی

- 111 Verily newspapers sometimes traverse the earth, and at times soar on the wings of news, and sometimes change their name and become like electric currents from which spread tidings, news and traces. However, I beseech God, exalted be His glory, to confirm their proprietors that all may act in accordance with what is befitting. It was not expected that some European newspapers would make mention without investigation or become followers of the fabricated statements of the servants. The manifestations of vain imaginings send writings to newspapers day and night, and these are published without investigation. As some seek fresh news, they publish them. I beseech God to aid all to act according to His exalted Word: "Believe not every speaker, nor be assured by every arrival." Repeatedly from every quarter some souls have desired that an account be written and sent for publication in books and newspapers. This was not accepted; until now no word has been given. The command is in His hand. He doeth what He willeth and ordaineth what He desireth. He is the Mighty, the Praiseworthy.
- 112 Regarding what was written about the two Ridas: after submission, one Most Holy, Most Exalted Tablet was specifically revealed from the heaven of divine favor and sent to Jinab-i-Aqa Muhammad-Riday-i-Milani, upon him be the Glory of God. He said: "This is better than permission, and I am the All-Bountiful, the Generous." Specifically for Jinab-i-Aqa Mirza Hasan, upon him be the Glory of God, about whom you wrote, one Most Holy, Most Exalted Tablet was revealed and sent. I beseech God to make him successful in preserving this supreme bounty. Verily He is the Answerer.
- 113 Concerning the son of the late Jinab-i-Aqa Mirza 'A.B., upon him be the Glory of God, what you wrote was noted. After submission to the Most Holy Court, He said that a Tablet was revealed concerning him. If it is expedient, they may deliver it; if not, then no. However, that beloved one must act with great wisdom, for if one were to counsel or advise such souls, that very word would become the cause of hatred and lead to corruption.
- 114 What was mentioned at the end of this letter concerning humility, submissiveness, and supplication to God, exalted be His glory, attained the honor of His hearing. His blessed and exalted Word: "We have heard from thee what beseemeth the court of My might and the throne of My grandeur. Blessed be thy tongue, for it hath spoken that from which the fragrance of My bounty, My grace and My mercy hath been diffused; and blessed be thine eye for what it hath witnessed and seen, and
- 111 في الحقيقة جرايد گاهی طیّ الأرض مینمایند و هنگامی بقوادم اخبار در طیران و وقتی تغییر اسم مینمایند و سیّالیه برقیّه میشود بتطایر منها الأذکار و الأخبار والآثار ولكن از حقّ جلّ جلاله مسئلت مینمایم صاحبان آنرا تأیید فرماید تا کلّ بآنچه سزاوار است عمل نمایند گمان نمیرفت که بعضی از جرائد اروپا من غیر تحقیق ذکر می نمایند و یا تابع گفتهای مجعوله عباد شود مظاهر اوهام در لیالی و ایام بجرايد مکتوب میفرستند و من غیر تحقیق طبع میشود چون بعضی طالب اخبار تازه هستند طبع مینمایند از حقّ میطلبم کلّ را تأیید فرماید علی العمل بقوله تعالى لا تصدقوا کلّ قائل ولا تطمئنوا من کلّ وارد مکرر از هر محل بعضی از نفوس اراده نموده اند شرحی نوشته و ارسال شود تا در کتب و جرائد نشر نمایند مقبول نیفتاد الی حين کلمه داده نشد الأمر بیده یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید
- 112 در باره رضائین مرقوم داشتند بعد از عرض یک لوح امانع اقدس مخصوص جناب آقا محمد رضای میلانی علیه بهاء الله از سماء عنایت الهی نازل و ارسال شد فرمودند هذا افضل من الاذن و انا الفضل الکريم مخصوص جناب آقا میرزا حسن علیه بهاء الله که مرقوم داشتند یک لوح امانع اقدس نازل و ارسال شد از حقّ میطلبم ایشان را موفق فرماید بر حفظ این عنایت کبری انه هو المجیب
- 113 در باره ابن جناب مرحوم آقا میرزا ع ب علیه بهاء الله آنچه مرقوم داشتند ملاحظه شد بعد از عرض در ساحت اقدس فرمودند لوحی در باره او نازل اگر مقتضی است برسانند والا فلا ولكن آنحیوب باید بسیار بحکمت حرکت فرمایند چه که امثال آن نفوس را اگر انسان پند بگویند و یا نصیحت نمایند همان کلمه سبب بغضا شود و سبب فساد گردد
- 114 آنچه در آخر این نامه از خضوع و خشوع و ابتهال و مناجات با حقّ جلّ جلاله ذکر شده بود بشرف اصغا فائز قوله تبارک و تعالی انا سمعنا منك ما ینبغی لسلطة عزی و عرش کبریائی طوبی للسانک انه نطق بما تضوع منه عرف عنایتی و فضلی و رحمتی و لعینک بما شهدت و رأیت و لأذنک بما سمعت نداء الله الناطق العليم الحکیم

thine ear for what it hath heard - the Call of God, the Speaker, the All-Knowing, the All-Wise. Thy turning to God, thy presence, thy devotion and thy supplication have been accepted in the days of God, the Lord of the worlds. We beseech God to assist thee and confirm thee in spreading His Cause, exalting His Word, and disseminating His laws. Verily, He is powerful over all things." End.

- 115 After the submission of that beloved one's supplications and expressions of humility and entreaty, the river of mercy flowed and the sun of favor rose from the horizon of the heaven of grace, in such wise that the ocean of the Merciful's utterance surged so that this evanescent servant is incapable and falls short of mentioning it. We beseech through His wondrous grace that He may bestow a drop of this bounty upon the worlds, that all may attain to that which is the cause of eternal permanence and everlasting life.

- 116 In another missive, that Beloved One, after mentioning praise and glorification and ascent to the heaven of recognition of the Lord of Names, made mention of His spiritual friend, Jinab-i-Nuri, upon him be the Glory of God, the Most Glorious. And likewise did He inscribe their aforementioned passages. After being presented before Him, the Tongue of Grandeur spoke these verses - blessed and exalted be His Word:

- 117 "O 'B', thou hast ever been remembered and art still remembered. His mention taught thee mention, His grace took thy hand, His mercy guided the way, and His bounty encompassed thee. He bestowed knowledge, granted vision, extended help, and confirmed thee. Praise be to God, thou hast attained that which hath no likeness. In all the letters of Varqa, upon him be My glory and loving-kindness, thou wert mentioned. We beseech God to aid thee and assist thee in that which He loveth and is pleased with, and to ordain for thee that which shall be as a light before thy face in all the worlds of His worlds. Verily, He is potent over all things."

- 118 News of their health and wellbeing has repeatedly arrived from the Land of Ta. The loved ones of that land have repeatedly spoken well of them. Indeed, they speak the truth and stand firm in service. Mention was made of his brother, Aqa Mirza Husayn, upon him be the Glory of God. After being presented before the Most Holy Court, these verses were revealed from the Kingdom of the All-Merciful's utterance - exalted and sanctified be the word of the Lord:

- 119 "O Husayn! Upon thee be My Glory! God willing, thou shalt attain unto that which is befitting, and be among the fruitful trees whose manifestations shall appear in the

قد فاز بالقبول توجّهك و حضورك و اقبالك
و ابتهاك في أيام الله رب العالمين نسأل الله ان
يمدك و يؤيدك على نشر امره و اعلاء كلمته و
انتشار احكامه انه على كلشيء قدير انتهى

115 بعد از عرض مناجات و مراتب خضوع و ابتها
آنحبيب فرات رحمت جاری و آفتاب عنایت
از افق سماء فضل مشرق بشأنی بحر بیان رحمن
مواج که اینعبد فانی از ذکرش عاجز و قاصر از
بدایع فضلش میطیلم رشی از این فضل بر عالمیان
مبذول فرماید تا کل فائز شوند بآنچه که سبب
بقاء ابدی و حیوة سرمیست

116 در دستخط دیگر آنحبيب بعد از مراتب ذکر و ثنا
و ارتقاء بسما عارفان مالک اسماء ذکر حبيب
روحانی جناب نوری علیه بهاء الله الأبهی را
نمودند و همچنین فقرات مذکوره ايشانرا مرقوم
داشتند بعد از عرض حضور لسان عظمت باین
آیات ناطق قوله تبارک و تعالی

117 ع ب لازال مذکور بوده و هستی ذکرش ذکرت
تعلیم نمود عنایتش یدت را اخذ فرمود رحمتش
راه نمود و فضلش احاطه فرمود دانش عطا کرد
پیش بخشید مدد فرمود تأیید نمود لله الحمد فائز
شدی بآنچه که شبه از برای او نبوده و نیست
در جمیع نامه های ورقا علیه بهائی و عنایتی ذکرت
بوده نسأله تعالی بأن یمدک و يؤیدک علی ما یحب
و یرضی و یقدر لک ما یكون نوراً امام وجهک
فی کلّ عالم من عوالمه انه علی کلشيء قدير انتهى

118 خبر ایشان و صحت و سلامتی پی در پی از ارض
طا رسیده احبای آن ارض ذکر خیر ایشانرا مکرر
نموده اند فی الحقیقه بحق ناطقند و بخدمت قائم ذکر
جناب اخوی آقا میرزا حسین علیه بهاء الله را
نمودند بعد از عرض در ساحت اقدس این آیات
از ملکوت بیان رحمن نازل

119 قول الربّ تعالی و تقدّس یا حسین علیک بهائی
انشاء الله فائز شوی بآنچه که سزاوار است و از
نهالهای باثمر باشی که ظهوراتش در ایام الهی

Divine days. The True One hath, with the hand of grace, planted new saplings and watered them with the water of loving-kindness, that they might perchance bear fruit and provide shade. Blessed is he who attaineth unto this most exalted station. Say: O God of Names! Praise be unto Thee for having honored me, shown me, and caused me to hear. I beseech Thee to aid me in that which Thou lovest and art pleased with. Verily, Thou art the Lord of all beings and the Lord of the last and the first."

ظاهر شود حقّ بيد عنایت نهالهای جدیده کشته و بآب عنایت سقایه فرموده که شاید ثمر دهند و سایه بخشند طوبی لمن فاز بهذا المقام الأسنى قل یا اله الأسماء لك الحمد بما شرفتنی و اريتني و اسمعني أسألك بأن تؤيدني علي ما تحب و ترضى أنك انت مولی الوری و رب الآخرة و الأولى انتهى

- 120 This servant also conveyeth greetings and praise to them, and seeketh from God confirmation and assistance. Regarding what was written about Jinab-i-Ustad Husayn, upon him be the Glory of God - that he had newly entered the stream of recognition - after his mention was presented to the hearing of the Lord of all beings, the Light of Grace shone forth from the horizon of the Kingdom of utterance and these verses were revealed - exalted be His majesty and universal His bounty:

120 اینعبد هم خدمت ایشان سلام و تکبیر میرساند و از حقّ توفیق و تأیید میطلبد اینکه در باره جناب استاد حسین علیه ۶۶۹ [بهاء الله] مرقوم داشتند که تازه بشریعه عرفان وارد شده بعد فوز ذکره باصغاء مولی الوری نیر فضل از افق ملکوت بیان مشرق و این آیات نازل قوله جل جلاله و عم نواله

- 121 "Praise God for having aided thee to turn unto Him on a day when smoke had encompassed the inhabitants of the earth, and for having taught thee when the servants were in manifest ignorance. Say: Unto Thee be glory, O Lord of Names, and unto Thee be loving-kindness, O Lord of creation, for having enabled me to recognize the ocean of Thy utterance and the heaven of Thy bounty, and for having illumined me with the lights of the Sun of Thy Manifestation. O Lord! Aid me to be steadfast in Thy Cause, then enable me to make mention of Thee and to praise Thee. Verily, Thou art the Powerful, the Mighty, the Omnipotent, and worthy to answer prayer."

121 احمد الله بما أيدک علی الاقبال فی يوم اخذ فيه الدخان سکان الأرض و علیک اذ کان العباد علی جهل مبين قل لك البهاء یا مولی الأسماء و لك العناية یا مولی البریة بما أیدتنی علی عرفان بحر بیانک و سماء عطائک و نورتنی بأنوار شمس ظهورک ای ربّ أیدنی علی الاستقامة علی امرک ثم وقتنی علی ذکرک و ثنائک أنك انت المقتدر العزیز القدير و بالاجابة جدير انتهى

- 122 And these gleaming words were revealed from the Dayspring of the Will of the Lord of Names and Attributes, specifically for the two sons of Jinab-i-Mulla Mustafa and Aqa Ghulam-Husayn, upon them be the Glory of God. The Lord, exalted and sanctified be He, saith:

122 و اینکلمات درّیات از مشرق اراده مولی الأسماء و الصفات مخصوص دو ابن جناب ملا مصطفی و آقا غلامحسین علیهم بهاء الله نازل قول الربّ تعالی و تقدّس

- 123 O sons of men! Strive that from you may be revealed that which is worthy of the Days of God. This Wronged One counseleth you with that which is the cause of glory and exaltation. Adorn your temples with the ornament of deeds and your heads with the crown of virtuous conduct, that through them the horizons may be illumined. The light is manifest and radiant, and the Cause clear and evident. The heedless souls have ever been and still are lying in wait for man. Protect yourselves through the Name of Truth. Be ye vigilant, be ye watchful. This is His counsel. Well is it with them that act accordingly.

123 یا ابناء الانسان جهد نمائید از شما ظاهر شود آنچه لایق ایام الهی است اینمظلوم شما را وصیت میفرماید بآنچه که سبب علو و سمو است زینوا هیاکلکم بطراز الأعمال و رؤوسکم باکلیل الأخلاق لتستضيء بهما الآفاق نور ظاهر و مشرق و نیر امر مشهود و لا تخ دیوان یعنی نفوس غافله در کین انسان بوده و هستند خود را باسم حقّ حفظ نمائید آگاه باشید بیدار باشید اینست وصیت او طوبی للعاملین انتهى

- 124 Thanks be to the Lord of the world, whose grace encompasseth all. The spring rain of His mercy hath ever descended upon

the soil of hearts without cease. His bounty hath encompassed existence, and His grace hath bestowed that which hath no peer or likeness. However, that Beloved of hearts and this servant must beseech the Truth, exalted be His glory, to rend asunder the concealing veils, that perchance they may see and recognize. Concerning what hath been mentioned about the honored lady, the mother of Jinab-i-Aqa Mirza Sulayman and Jinab-i-Aqa Mirza Mihdi, upon her and upon them be the glory of God, after being presented before His presence, these exalted words were revealed from the Dayspring of the Will of God, exalted be His glory. His word, exalted be His utterance and His proof:

- 125 O Pen! Make mention of the leaf who left her home, advancing toward the Most Exalted Horizon, that she might attain the presence of the Countenance and stand before the Gate, and hear the call of the Wronged One and behold the horizon of Revelation. I testify that she heard the call of her Lord, believed in Him, turned toward Him, and witnessed what the Tongue of Grandeur had witnessed. Blessed art thou, O My handmaiden and My leaf! Thou art she who hath been mentioned by Me before thy ascension and after it. Blessed art thou for having attained unto the days of God and His traces on a day wherein the handmaidens of the earth and its queens turned away. We found from thee the fragrance of My love and thy turning toward the lights of My countenance. We beseech God, exalted be He, to cause thee to enter the Most Exalted Paradise, to adorn thee with the crown embellished with His Most Glorious Name, and to send down upon thee at every instant a mercy from His presence and a light from His court. Verily, He is the Almighty, the Forgiving, the Generous. The glory from Us be upon thee and upon the handmaidens who remember thee through what the Supreme Pen hath spoken on this dark night.

- 126 In truth, these are days wherein man, from one perspective, seeketh death, for after ascension he attaineth unto the verses of the Supreme Pen; and from another perspective, he desireth life in the hope that some service might be manifested from him. However, the truth is that whatever the Beloved willeth is beloved. Peace is the best conclusion. They have specifically mentioned that We console Jinab-i-Mirza Sulayman and Mirza Mihdi, upon them be My glory, and We make mention of that which openeth the doors of joy and transformeth sorrow into the greatest gladness. At the time of her ascension, there was revealed from the Supreme Pen concerning her that which is everlasting and eternal.

124 شکر مقصود عالم را عنایتش کلّ را شامل نیسان
رحمتش لازال بر اراضی قلوب من غیر توقّف
هاطل و نازل جودش وجود را احاطه نموده
و فضلش عطا فرموده آنچه را که شبه و مثل
نداشته ولكن آنجوب فؤاد و اینعبد باید از حقّ
جلّ جلاله بطلبیم تا حجاب مانعه را خرق فرماید
شاید بینند و بشناسند اینکه در باره مخدّره
مرفوعه ام حبیبان جناب آقا میرزا سلیمان و
جناب آقا میرزا مهدی علیها و علیهما بهاء الله ذکر
نمودند بعد از عرض در پیشگاه حضور اینکلمات
عالیات از مطلع اراده حقّ جلّ جلاله نازل و
ظاهر قوله جلّ بیانه و جلّ برهانه

125 یا قلم اذکر الورقة التي خرجت من ديارها مقبلة
الى الأفق الأعلى لتحضر امام الوجه و تقوم لدى
الباب و تسمع نداء المظلوم و ترى افق الظهور
اشهد انها سمعت نداء ربها و آمنت به و اقبلت
اليه و شهدت بما شهد به لسان العظمة طوبى لك
يا امتى و يا ورقى انت التي فزت بذكرى قبل
صعودك و بعده طوبى لك بما فزت بأيام الله و
آثاره في يوم فيه اعرضن اماء الأرض و ملكاتها
انا وجدنا منك عرف حبي و التوجه الى انوار
وجهي نسأل الله تعالى ان يدخلك في الفردوس
الأعلى و يزيّنك بالاكلیل المزيّنة باسمه الأبهى و
ينزل عليك فيكلّ حين رحمة من عنده و نوراً من
لذنه انه هو المقتدر الغفور الكريم البهاء من لدنا
عليك و على الاماء اللائي يذكرنك بما نطق القلم
الأعلى في هذه الليلة الدماء انتهى

126 في الحقيقة اين أيام اياميست انسان از يكجهت
تفكر مينمايد موت ميطلبد چه که بعد از ارتقا
بآثار قلم اعلى فائز ميشود و از جهت آخر بقا
ميطلبد باوريد آنکه خدمتی از او ظاهر شود
ولكن حقّ آنکه هرچه محبوب اراده فرموده آن
محبوبست و السلام خير ختام مخصوص فرمودند
جناب ميرزا سلیمان و ميرزا مهدی علیهما بهائی
را تسلي میدهیم و ذکر مینمائیم بآنچه که ابواب
فرح بگشاید و حزن بسرور اکبر تبدیل شود در
حين صعود از قلم اعلى در باره او نازل شد
آنچه که باقی و دائمست انتهى

- 127 Before this, there was revealed from the Most Exalted Pen concerning the aforementioned noble lady that which its fragrance shall endure throughout the kingdom of earth and heaven. Blessed be she! That which was mentioned regarding Jinab-i-Aqa Mirza Mahmud-i-Maraghi'i, upon him be the Glory of God, has been granted, and this evanescent servant, on behalf of your honor and him, attained the presence at an appointed time and was adorned with acceptance. I beseech Him, exalted be He, to make the drop of my deed an ocean from His presence. Verily, He is powerful over all things. Likewise, they mentioned Jinab-i-Aqa Mirza Mihdi Shafa'i, upon him be the Glory of God, and requested special favors. After submission, the Tongue of Grandeur spoke these verses. Thus speaks the Lord, exalted and sanctified be He:
- 127 از قبل هم در باره مخدّره مذکوره از قلم اعلی نازل شد آنچه که عرفش بدوام ملک و ملکوت باقی و پاینده است هنیئاً لها آنچه در باره جناب آقا میرزا محمود مراغه علیه بهاء الله ذکر فرمودند باجابت مقرون و اینعبد فانی بنیابت آنحضرت و ایشان در وقتی مخصوص بحضور فائز و بقبول مزین اسأله تعالی ان يجعل قطرة عملی بحراً من عنده انه علی کلّشیء قدير و همچنین ذکر جناب آقا میرزا مهدی شفا فی علیه ۹ ۶۶ [بهاء الله] را فرمودند و استدعای عنایت مخصوص نمودند بعد از عرض لسان عظمت باین آیات ناطق قول الربّ تعالی و تقدّس
- 128 In My Name, the Wronged One, the Stranger
- 128 بسمی المظلوم الغریب
- 129 God, exalted be His glory, is at all times occupied with the mention of His loved ones. His Tongue of Grandeur speaks and His Pen moves. By the life of God! Whatever is manifest and visible cannot compare with the traces of His Pen. O Mihdi! Give thanks to thy Lord with these exalted words. When thou findest the fragrances of the utterance of the All-Merciful, say:
- 129 حقّ جلّ جلاله در جمیع احیان بذکر دوستان مشغول لسان عظمت ناطق و قلبش متحرّک لعمرالله باآثار قلبش معادله نمینماید آنچه ظاهر و مشهود است یا مهدی اشکر ربّک بهذه الکلمة العلیا انک اذا وجدت نفحات بیان الرحمن قل
- 130 "My God, my God! I testify that Thou hast created me for Thy knowledge, for turning to the lights of Thy countenance, for facing the horizon of Thy Manifestation, for standing before the gate of Thy grandeur, and for presence in the court of Thy might. I beseech Thee by Thy greatest signs, by the manifestations of Thy power in the world of creation, by the ocean of Thy grace and the heaven of Thy knowledge, to make me steadfast in Thy Cause and a herald of Thy Name. O my Lord! Write down from the Pen of Thy bounty for this servant that which will draw him near unto Thee in all Thy worlds. Then write for him what Thou hast written for Thy servants who have not broken Thy covenant and Thy testament, and who have drunk the choice wine of revelation in Thy days from the hands of Thy bounty. Verily, Thou art the Almighty, the Protector, the Mighty, the All-Wise."
- 130 الهی اشهد انک خلقتنی لعرفانک و التوجّه الی انوار وجهک و الاقبال الی افق ظهورک و القيام لدی باب عظمتک و الحضور فی ساحة عزّک اسألك بآیاتک الکبری و ظهورات قدرتک فی ناسوت الانشاء و بحر فضلک و سماء ملک بآن تجعلی مستقیماً علی امرک و منادياً باسمک ای ربّ اکتب من قلم جودک لعبدک هذا ما یقرّبه الیک فی کلّ عالم من عوالمک ثمّ اکتب له ما کتبتہ لعبادک الذین ما نقضوا عهدک و میثاقک و شربوا رحيق الوحی فی آیامک من ایادی عطائک انک انت المقتدر المهیمن العزیز الحکیم انتی
- 131 The letter of that Beloved of hearts which was sent in the name of the honored friend "A.H.," upon him be the Glory of God and His favors, attained the honor of being heard by the Goal of the world. Blessed and exalted be His words:
- 131 و دستخط آنمحبوب فؤاد که باسم حبیب مکرم جناب الف و حا علیه بهاء الله و عنایتہ ارسال شد بشرف اصغاء مقصود عالمیان فائز قوله تبارک و تعالی
- 132 "Praise be to God Who assisted A.H. to turn unto Him, to hold fast to the cord of His grace, to cling to the hem of His mercy, and to arise to serve His Cause. He is verily the Compassionate, the Helper, the Forgiving, the Generous. O Varqa! Upon thee be My Glory and My favor. The Most Exalted
- 132 الحمد لله الذی اید الألف و الحاء علی الاقبال الیه و التمسک بحبل فضله و التّشبّث بأذیال رحمته و القيام علی خدمة امره انه هو المشفق المؤید الغفور الکریم یا ورقاء علیک بهائی و عنایتی قلم اعلی

Pen beareth witness to his turning, his orientation, and his service in days when the limbs of existence trembled from the might and rebellion of the people of the earth. He turned to the Truth, attained His knowledge, spoke His mention, and acknowledged and confessed His Word. Blessed is he and joy be unto him. Give him My glad-tidings and remind him of what hath been revealed from My Pen that he may rejoice and be of the thankful ones."

- 133 The beloved spiritual Amin, upon him be the Glory of God, acted in accordance with their wishes. He repeatedly mentioned them, their sons, and Aqa Mir Ali Akbar and Aqa Mir Ali Asghar, upon them be the Glory of God, as well as other loved ones from the people of M. and Y. and Saysan. He mentioned them all, and in most of their letters your honor was also mentioned. I beseech God to assist them in all conditions through love for His loved ones. Verily, He is the Helper, the Mighty, the All-Knowing, the All-Wise.

- 134 Another leaf that grew from the Tree of the Love of the Beloved of all worlds arrived in the form of a letter. Praise be to that pen and that ink from which spiritual water flowed, and when that water, flowing from the spring of love, reached the surface of the pages, it caused to bloom special flowers of sincerity, humility, submissiveness, remembrance and praise. A hundred thousand praises upon that pen and that ink and that letter. After inhaling the fragrance of those flowers and examining their traces, it ascended to the most glorious and exalted station and attained the honor of being heard. The Lord, exalted and sanctified be He, speaks:

- 135 In the Name of Him by Whom the Tablet is borne and the Pen is moved

- 136 Upon thee be My glory, My loving-kindness and My mercy. The servant is present with the letter present. We heard and saw the call of the tongue of the heart attaining the honor of being heard. Blessed is thy heart for having turned to My luminous horizon, and thy tongue for having voiced My beautiful praise, and thy face for having been illumined by the lights of the Countenance, and thy being for having been set ablaze with My love, the Mighty, the Inaccessible. O Varqa! Upon thee be God's loving-kindness and His mercy. The days of thy presence are ever remembered before the Divine Presence. Thou didst arise in thy earliest days to serve My Cause and to guide My servants to My path and to refine souls through My verses and to purify them with the water of My loving-kindness

شهادت میدهد بر اقبال و توجّه و خدمت او در ایامیکه از سطوت و طغیان اهل ارض فرائض وجود مضطرب او بحق مقبل و بعرفانش فائز و بذکرش ناطق و بکله‌اش مقر و معترف طوبی له و نعیماً له بشره من قبلی و ذکره بما نزل من قلبی لیفرح و یكون من الشاکرین انتهى

- 133 جناب محبوب روحانی امین علیه بهاء الله موافق اراده ایشان عمل نمودند مکرّر ذکر ایشان و ذکر ابناء ایشان و ذکر آقا میر علی اکبر و آقا میر علی اصغر علیهم بهاء الله را نموده و همچنین اولیای دیگر را از اهل میم و یا و سیسان جمیع را ذکر نموده و در اکثر نامه‌های ایشان ذکر آنحضرت هم بوده از حق میطلبم ایشان را تأیید فرماید در جمیع احوال بحبّت اولیائش آنه هو المؤید المقتدر العليم الحکیم

- 134 ورقه‌ای آخری که از سدره حُبّت محبوب عالمیان روئید بصورت و هیئت نامه رسید آفرین بر آن خامه و آمه که آب معنوی از او جاری و از آن آب که از عین حُبّت جاری چون بر ارض اوراق رسید ازهار خلوص مخصوص و خضوع و خشوع و ذکر و ثنا روئید صدهزار آفرین بر آنخامه و بر آن آمه و آن نامه و بعد از استشمام ازهار و اطلاع بر آثار قصد مقام اعترّ اعلی نموده بشرف اصغافائز

- 135 قول الربّ تعالی و تقدّس بسم الذی به حمل اللوح و تحرّک القلم

- 136 علیک بهائی و عنایتی و رحمتی عبد حاضر با نامه حاضر ندای لسان فؤاد بشرف اصغافائز شنیدیم و دیدیم طوبی لقلبک بما اقبل الی افقی المنیر و للسانه بما نطق بثنائی الجمیل و لوجهه بما استضاء من انوار الوجه و لذاته بما تذوت بحجی العزیز المتبع یا ورقاء علیک عنایة الله و رحمته ایام حضورت لازال در پیشگاه حضور مذکور قد قمت فی اوّل ایامک علی خدمة امری و هدایة عبادی الی صراطی و تهذیب النفوس بآیاتی و تطهیرهم بماء عنایتی الذی جرى من سحاب سماء مشیتی طوبی لک و نعیماً لک و لمن احبک لوجه الله ربک

which flowed from the clouds of the heaven of My will. Blessed art thou, and joy be unto thee and unto him who loveth thee for the sake of God, thy Lord and the Lord of the worlds. The glory be upon thee and upon those with thee.

و ربّ العالمين البهاء عليك وعلى من معك انتهى

- 137 Praise and thanksgiving be unto Him, for on this blessed night His special favor encompassed all and that honored one was adorned with a special ornament. God willing, may you be confirmed and assisted in the education of the servants, the refinement of souls, and the attraction of minds and hearts. After the prayer was offered before the presence of the Most Great Sea, a wave appeared which this servant is incapable of describing. Finally the Tongue of Grandeur uttered these blessed words: "O Varqa! Upon him be My glory and My loving-kindness." He turned toward the face of the heart and the tongue of the heart and the heart of the heart and the essence of the heart. Verily he was set ablaze with the fire of thy Lord's love and attained the Kawthar of His remembrance, the Bountiful, the All-Compelling, the Resurrector, the Life-Giving, the Moving, the All-Knowing, the All-Wise. And then it was concluded with these blessed words: "Happy is he!"

137 له الحمد و الشکر چه که در این ليله مبارکه عنایت مخصوصه شامل و آنحضرت بطراز مخصوص مزین انشاء الله مؤید و موفق باشید بر تربیت عباد و تهذیب نفوس و تجذیب افئده و قلوب بعد از عرض مناجات امام وجه بحر اعظم بموجی ظاهر که اینبعد از ذکرش عاجز در آخر لسان عظمت باینکلمه مبارکه ناطق و رقاء علیه بهائی و عنایتی بوجه قلب و لسان قلب و قلب قلب و ذات قلب توجه نمود انه اشتعل بنار حب ربک و فاز بکثر ذکره الجذاب الفضال المبعث المحیی المحرک العليم الحکیم و بعد باینکلمه مبارکه ختم شد فرمودند هنیئاً له

- 138 Regarding the known matter, what transpired was correct and acceptable. Yes, such souls should neither be discouraged nor should personal desires be followed. A middle course should be maintained. It is strange that until now his honor the Letter Sin is still not aware of the purpose, even though he attained the Most Great Prison twice and each time dwelt in its vicinity for a period. I beseech God, exalted be His glory, to make him aware of the purpose. On one occasion He said: "Ask God to confirm him in that which will preserve him and be the cause of his salvation. When association in service to kings exceeds its bounds, there is fear of harm."

138 در باره فقره معلوم آنچه واقع شد صحیح و مقبول بلی امثال این نفوس را نباید مأیوس نمود و همچنین نباید متابعت اهوی نمود بین باید نگاه داشت عجب در اینکه الی حین جناب حرف سین هم بر مقصود آگاه نه و حال آنکه دو کره در سین اعظم فائز و هر کره مدتی در جوار ساکن از حق جلّ جلاله سائل و آمل که او را بر مقصود آگاه فرماید وقتی از اوقات فرمودند از حق بطلبید او را مؤید فرماید بر آنچه سبب حفظ او و نجات اوست تقرب در خدمت ملوک چون از حد تجاوز نماید بیم ضرر است انتهى

- 139 This servant implores God to strengthen His helper in elevating the Word and spreading the Cause. If they turn to this station, divine confirmations and the mercy of the All-Merciful will assuredly assist and bestow what is befitting. Mention was made of the honored servant, Mirza F.D., upon him be Baha'u'llah's glory. Some time ago, a Most Holy, Most Exalted Tablet was revealed for him from the heaven of grace and was sent. From every letter of that blessed Tablet wafts the fragrances of eternal favors. Praise be to God, they are confirmed in steadfastness, service, remembrance and praise. I convey to them greetings, praise, glory and splendor. God willing, the signs of their grace shall become manifest and evident throughout all regions through the command of the Mighty, the Self-Subsisting.

139 این خادم فانی از حق میطلبد حضرت معین را مؤید فرماید بر اعلاء کلمه و انتشار امر اگر باین مقام توجه فرماید البتّه تأیید الهی و رحمت رحمانی مدد نماید و آنچه سزاوار است عطا کند ذکر مخدوم مکرم جناب میرزا ف ض علیه ۶۶ [بها الله] نموده بودند چندی قبل یک لوح امنع اقدس از سماء فضل مخصوص ایشان نازل و ارسال شد از هر حرفی از آن لوح مبارک نفحات عنایات لایزالی متضوع لله الحمد مؤیدند بر استقامت و خدمت و ذکر و ثنا خدمت ایشان سلام و ثنا و تکبیر و بهاء میرسانم انشاء الله آثار فضل ایشان از

- اشطار و اقطار بامر مقتدر مختار ظاهر و هویدا گردد
- 140 All those present and circumambulating send greetings and glory and are engaged in praise. Regarding the aforementioned matter, one must follow the Shi'ih tradition which states: "There is neither compulsion nor delegation of authority, but rather a position between the two." Glory be to God! Until now, the bounty, kindness and mercy of God, exalted be His glory, have not been recognized, although all Tablets bear witness to this. This servant beseeches his Lord to aid them to understand what He has intended. Verily, He is the Hearer, the Answerer.
- 141 Mention was made in the Most Holy Court of the apple of the eye named Valiyu'llah, upon him be the glory of God. These manifest verses were revealed specifically for that apple of the eye and other apples of eyes, upon them be God's protection and care. The Lord, exalted and sanctified, speaks:
- 142 He is the One Who speaks in the Kingdom of Utterance
- 143 Blessed art thou for having turned in thy early days to thy Lord, the Lord of the mighty throne. Say: My God, my God! Thou seest me turning toward the heaven of Thy manifestation, speaking in Thy praise and of Thy verses, and acknowledging that which hath shone forth from the horizon of the kingdom of Thy knowledge. I beseech Thee to make me confirmed in the triumph of Thy Cause and the exaltation of Thy Word, such that the standards of Thy Cause may be raised in Thy cities and lands. Verily, Thou art the Master of the world and the Educator of the nations. There is no God but Thee, the Mighty, the Powerful.
- 144 And this is what was revealed for 'Azizu'llah, upon him be the glory of God:
- 145 In My Name that shineth forth from the horizon of the heaven of proof
- 146 The Wronged One hath heard thy call and hath answered thee with that which was as the sprinkling rain of mercy for the good and blessed lands, as the breeze of grace for the gardens of knowledge, as the sun of certitude for the heaven of utterance, as the water of life for the thirsty one, and as the fragrance of the All-Merciful for the people of Baha. Thank thou My Most Exalted Pen, for it hath mentioned thee with that which shall endure throughout the duration of God's kingdom, the Lord of the worlds.
- جميع حاضرین و طائفین تکبیر میرسانند و سلام میگویند و ثنا ذاکرند و در باب فقره معهود باید بروایت شیعه بحديث قبل عمل نمود که فرموده اند لا جبر و لا تفویض بل امر بین الامرین سبحان الله الى حين نزد حضرات عنایت و شفقت و مرحمت حق جلّ جلاله معلوم نه مع آنکه جميع الواح شاهد و گواهست يسأل الخادم ربه بان يؤيدهم على عرفان ما اراد انه هو السامع المجيب
- 141 ذکر قره عین الموسوم به ولی الله علیه بهاء الله در ساحت اقدس معروض این آیات باهرات مخصوص آن قره عین و سایر قرر عیون علیهم حفظ الله و عنایت نازل قول الرب تعالی و تقدس
- 142 هو الناطق فیملکوت البیان
- 143 طوبی لک بما اقبلت فی اول ایامک الى ربک رب العرش العظيم قل الهی الهی ترانی مقبلاً الى سماء ظهورک و ناطقاً بثنائک و آیاتک و معترفاً بما اشرق من افق ملکوت عرفانک اسألك بأن تجعلنی مؤيداً علی نصره امرک و اعلاء کلمتک بحيث ترتفع رايات امرک فی مدنک و دیارک انک انت مولی العالم و مربی الأمم لا اله الا انت القوى القدير
- 144 و هذا ما نزل لعزیز الله علیه بهاء الله
- 145 بسمی المشرق من افق سماء البرهان
- 146 قد سمع المظلوم نداءک و اجابک بما کان للأراضی الطيبة المبارکة رذاذ الرحمة و لریاض المعرفة نسمة العناية و لسماء البیان شمس الايقان و للعطشان کوثر الحیوان و لأهل البهاء رائحة الرحمن اشکر قلبی الأعلى انه ذکرک بما یکون باقیاً بدوام ملکوت الله رب العالمین

147 هذا ما نزل لروح الله علیه بهاء الله

- 147 This is what was revealed for Ruhu'llah, upon him be the glory of God:
- 148 In the name of Him Who is hidden while being manifest and evident.
- 149 That which the tongue of the heart uttered hath been honored to be heard. Say: My God, my God! Praise be to Thee for having created me through Thy most exalted Word and for having manifested me in Thy days, O Lord of all beings and Lord of the throne on high and of earth below. I beseech Thee by the Ark upon which sailed the Most Great Sea, and by Thy Cause through which Thou didst subdue the world, to make me abide beneath the canopies of Thy mercy and the heaven of Thy grace. Then ordain for me that which will draw me nigh unto Thee in all conditions and aid me in the victory of Thy Cause. Verily, Thou art the Self-Sufficient, the Most High. There is no God but Thee, the Mighty, the All-Bountiful.
- 150 Praise be to God that favored eyes have been blessed with the bounties of the Goal of all existence. For each one an eternal blessing and a spiritual feast hath been sent down from the heaven of grace - blessed are they! At the moment these were presented, He smiled, and the sea of bounty surged with a wondrous wave and reached a mighty crest. His is the praise and glorification, His the thanksgiving and splendor. And the new-born child, upon him be the Glory of God, the Mighty, the Praiseworthy, who hath been adorned with the name Badi'u'llah, was at that moment honored with His approval - blessed is he! This servant beseecheth and imploreth God that He may confirm each one with such confirmation as is evident and manifest in the verses revealed. O Varaqa, upon thee be My Glory and My loving-kindness! Praise be to God that thou thyself hast attained this supreme honor and art adorned with this mighty gift. To this beareth witness the tongue of My grandeur, the tongue of My grace, the tongue of My loving-kindness, and the tongue of My wondrous utterance.
- 151 This endeth one bounty, another blessing, another mercy, and another gift from God, our Lord and the Lord of all who are in the heavens and the earth.
- 152 Concerning what thou didst write about Aqa Mirza Aqa, upon him be the Glory of God, and his desire to turn toward the lights of the Countenance of the Beloved and his burning with the fire of separation, these matters have reached the hearing of Him Who created ears to hearken unto His call. This is what the Tongue of Grandeur hath spoken in reply - the Word of the Lord, exalted and sanctified be He:
- بنام آنکه پنهانست در حینیکه ظاهر و هویداست
- آنچه لسان فؤاد بآن نطق نمود بشرف اصغا فائز
قل الهی الهی لک الحمد بما خلقتنی بکلمتک العلیا
و اظهرتنی فی ایامک یا مولی الوری و ربّ
العرش و الثری اسألك بالسفینة الّتی استوی
علیها البحر الأعظم و بأمرک الذی به سخرت
العالم بأن تجعلنی ساکناً فی ظلّ قباب رحمتک و
سماء فضلك ثمّ قدر لی ما یقرّبی الیک فی کلّ
الأحوال و یؤیّدنی علی نصرة امرک انک انت
الغنی المتعال لا اله الا انت العزیز الفضال انتهی
لله الحمد
- قر عیون بعنایات مقصود عالمیان فائز گشتند از
برای هر یک نعمت باقیه و مائدهء معنویّه از
سماء فضل نازل هینئاً لهم در حین عرض تبسم
فرمودند و بحر عنایت به موجی بدیع و اوجی
عظیم ظاهر و هویدا له الحمد و الثناء و له الشکر
و البهاء و مولود جدیدی علیه بهاء الله العزیز الحمید
که بطراز اسم بدیع الله مزین در آنحین بشرف
امضاء مشرف نعیماً له این خادم از حق سائل و
آمل که هر یک را تأیید فرماید تأییدیکه از آیات
منزله واضح و مشهود یا ورقا علیک بهائی و عنایتی
لله الحمد آنجناب خود باین شرافت کبری فائزید
و باین موهبت عظمی مزین یشهد بذلک لسان
عظمتی و لسان فضلی و لسان عنایتی و لسان بیانی
البدیع انتهی
- هذا فضل آخر و نعمة اخرى و رحمة اخرى و
موهبة اخرى من لدی الله ربنا و ربّ من فی
السّموات و الأرضین
- اینکه در بارهء جناب آقا میرزا آقا ش علیه بهاء
الله و ارادهء توجّه ایشان بانوار وجه محبوب و
اشتعالشان بنار فراق مرقوم داشتند اینراتب بسمع
من خلقت الآذان لاصغاء ندائه فائز هذا ما نطق
به لسان العظمة فی الجواب قول ربّ تعالی و
تقدّس

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

153 هو الشاهد الخبير

154 We have heard thy call and witnessed thy turning, thy devotion and thy burning in separation from thy Lord. We have mentioned thee before in such wise that through it the fragrance of the All-Merciful hath wafted throughout creation. We beseech God to aid thee and make thee successful in His remembrance, His praise and the service of His Cause. Verily He is the Mighty, the Supreme, the Self-Subsisting. When thou drinkest the choice wine of revelation from the cup of My utterance and findest the fragrance of the All-Merciful from My words, say:

154 قد سمعنا ندائك و رأينا توجهك و اقبالك و اشتعالك في هجر موليك انا ذكرناك من قبل بما فاحت به نفحة الرحمن في الامكان نسأل الله ان يؤيدك و يوفقك على ذكره و ثنائه و خدمة امره انه هو المقتدر المهيمن القيوم انك اذا شربت رحيق الوحي من كأس بياني و وجدت عرف الرحمن من كلماتي

155 My God, my God! Separation from Thee hath destroyed me, remoteness from Thee hath consumed me, Thy Manifestation hath bewildered me, Thy verses have enkindled me, and Thy clear signs have attracted me. I beseech Thee by the Word through which the near ones hastened to the place of sacrifice, that Thou mayest write down for me, by Thy Most Exalted Pen, the reward of attaining Thy presence, of standing before Thy face, and of arising at the door of Thy grandeur. O Lord! Thou seest me attracted by the breezes of Thy Revelation and soaring in the atmosphere of Thy love. I beseech Thee by the rain-showers of the dawn of Thy Manifestation and by the lights of Thy Countenance, to make me in all conditions hold fast to the cord of Thy grace and act according to what Thou hast commanded me in Thy Book. Verily Thou art the Powerful over what Thou wilt. There is no God but Thee, the Almighty, the All-Powerful.

155 قل الهی الهی هجرک اهلکنی و فراقک احرقنی و ظهورک حیرنی و آیاتک اشعلنی و بیناتک جذبنی اسألك بالكلمة التي بها سرع المقربون الى مقر الفداء بأن تكتب لي من قلبك الأعلى اجر لقاءك و الحضور امام وجهك و القيام لدى باب عظمتك ای رب تراني منجذباً من نفحات وحیک و طائراً في هواء حبك اسألك بأقطار فجر ظهورک و انوار وجهک بأن تجعلني في كل الأحوال متمسكاً بجبل فضلك و عاملاً بما امرتني به في كتابك انك انت المقتدر على ما تشاء لا اله الا انت القوى القدير

156 God hath loved and continueth to love His loved ones, and hath come for their meeting and for the manifestations of His bounty and mercy. However, the oppression of the oppressors and the heedlessness of the heedless have become an obstacle. For some time now the prison-land hath been observed to be in turmoil, for a person from among the people of hatred was seated upon the throne of government for a period. Although he hath returned to hell - that is, was dismissed - yet until now the land hath not settled. Therefore We have paused in giving permission to utter the Word. Verily He is the All-Bountiful, the Most Generous, and He is the Forgiving, the Merciful. We beseech Him for that which containeth the good of this world and the next. Verily He hath power over all things and is worthy to answer. End.

156 حق اولیای خود را دوست داشته و دارد و از برای لقا و ظهورات عنایت و مرحمت آمده و لکن ظلم ظالمین و غفلت غافلین حایل شده چندیست ارض سجن مضطرب مشاهده میشود چه که نفسی از اهل بغضا مدتی بر سریر حکومت جالس اگرچه بسقر راجع یعنی عزل شد و لکن الى حين ارض ساکن نشده لذا در اظهار کلمه اذن توقف نمودیم انه هو الفضل الکريم و هو الغفور الرحيم از او میطلبیم آنچه را که خیر دنیا و آخرت در آنست انه علی کلشیء قدير و بالاجابة جدير انتهى

157 Praise be to God, they have attained unto that which hath no likeness or similitude. The details concerning this land have undoubtedly reached your ears by now. This servant also conveyeth his greetings to them and beseecheth from God, exalted be His glory, good in this world and the next. Concerning what

157 لله الحمد فائز شدند بآنچه که شبه و مثل نداشته و ندارد تفصیل این ارض البتة الى حين بسمع آنجناب رسیده ایبعد هم خدمت ایشان تکبیر میرساند و از حق جل جلاله خیر دنیا و آخرت

was again written about Haji Muhammad-'Ali, upon him be 9 66 [Baha'u'llah], on the day your letter arrived, all that you desired was presented at the Most Holy Court and was honored with approval. Well is it with him! And the beloved of hearts, Amin, upon him be the Glory of God, also presented his petitions at the Most Holy Court and heard the approval with his own ears, and likewise a Tablet was revealed and sent especially for him. The servant beseecheth his Lord to assist His loved ones in that which He loveth and is pleased with, and to ordain for them the good of what hath been sent down in His Manifest Book.

158 And concerning what you wrote about the mention of divinity, that someone was disturbed upon hearing it, after this lowly one presented this, these exalted words shone forth from the Dawning-Place of Will:

159 His blessed and exalted Word: O Dove! Upon thee be My glory and My loving-kindness. The people are weak. Until now the Most Exalted Pen hath not mentioned what is befitting. The Speaker of Sinai, though His verses have encompassed the world, beholdeth Himself silent, and until now the ignorance of the people of the Qur'an hath not been fully mentioned. By the life of God! They are deprived of the cup of divine unity and forbidden from the chalice of oneness. Until now the station of true unity hath remained concealed, and this concealment is a great bounty for certain souls who have turned towards God. Although the fragrance of this station hath been diffused from the Most Exalted Pen, the purpose is that few ears are found ready to hearken unto the Call of God and few eyes are keen enough to behold what hath appeared from the treasures of the Pen. Your honor should proceed with patience and speak of such things as would cause attraction, turning and enthusiasm, for if some of the stations and ranks of the chosen ones of the Qur'an and that which is worthy of this Revelation remain veiled, it is nearer to piety. At present, love and turning towards God suffice, and after turning and attraction, most will ascend by the cord of utterance and become aware of the stations according to their capacity. We have ordained for thee abundant good in the Book.

160 O beloved of my heart! Most are as nursing babes seeking milk, and are not and never were worthy of more than that. We beseech God, the Most High, to assist His servants in His remembrance and praise, in turning towards Him and placing their trust in Him. Verily, He is the Hearer, the Answerer of prayer, and He is the Single, the One, the Mighty, the All-Praised.

میطلبد اینکه مجدد در باره جناب حاجی محمد علی علیه ۶۶۹ [بها الله] مرقوم داشتند یوم ورود دستخط آنجوب آنچه اراده نمودند در ساحت اقدس عرض شد و بشرف امضا فائز هنیئاً له و جناب محبوب فؤاد امین علیه بهاء الله هم در ساحت اقدس مطالب ایشانرا عرض نمودند و امضا را باذن خود شنیدند و همچنین لوحی هم مخصوص ایشان از قبل نازل و ارسال شد یسأل الخدام ربه بأن یؤید اولیائهم علی ما یحب و یرضی و یقدر لهم خیر ما نزل فی کتابه المبین

158 و اینکه در ذکر الوهیت مرقوم فرمودند که شخصی را از شنیدن آن پریشانی دست داد بعد از عرض ایفقر اینکلمات عالیات از مشرق اراده ظاهر و

159 مشرق قوله تبارک و تعالی یا ورقاء علیک بهائی و عنایتی ناس ضعیفند الی حین قلم اعلی بما ینبغی ذکر نموده مکمل طور مع آنکه آیاتش عالم را احاطه نموده خود را صامت مشاهده مینماید و الی حین جهل اهل فرقان بتامه ذکر نشده لعمرالله از کأس توحید محرومند و از قلع تفرید ممنوع الی حین مقام توحید حقیقی مستور و این ستر فضلی است بزرگ از برای بعضی از نفوس که اقبال نموده اند اگرچه نفحه این مقام از قلم اعلی متضوع مقصود آنکه آذان مستعده لاصغاء نداء الله و ابصار حدیده لمشاهدة ما ظهر من خزائن القلم قلیل مشاهده میشود آنجناب باید مدارا نمایند و باذکاری ناطق شوند که سبب توجه و اقبال و انجذاب است چه که مراتب و مقامات اولیای فرقان و مراتب آنچه سزاوار ظهور است اگر بعضی مستور ماند اقرب بتقوی است حال محبت و اقبال کافیهست و بعد از اقبال و توجه اکثری بحبل بیان ارتقا مینمایند و بقدر استعداد بر مراتب واقف میشوند قدرنا لک خیراً کثیراً فی الکتاب انتهی

160 یا محبوب فؤادی اکثری رضیعند شیر میطلبند قابل فوق آن نبوده و نیستند نسأل الله تعالی ان یؤید عبادہ علی ذکره و ثنائہ و الاقبال الیه و التوکل علیه انه هو السامع المجیب و هو الفرد الواحد العزیز الحمید

- 161 The petitions that were sent to the Most Holy Court have been answered. I beseech God that through the effulgent rays of the Sun of Truth, shining forth from the horizon of the Tablet, may all the loved ones of that land be illumined and be enkindled by the sacred and exalted Fire. May they arise in unity and concord, and with hearts purified from hatred and animosity, devote themselves to the reformation of the world, so that the light of unity may envelop the earth and the hidden enmities in human hearts may be stilled and vanish.
- 162 It is hoped that the people of Baha – may the spirit of the world be sacrificed for them – will gird up the loins of endeavor and remove corruption, conflict, contention, and bloodshed from the world, that this suffering world might draw one peaceful breath. This I say, but alas, alas, I hear that certain souls have taken God's Cause lightly. They play and comprehend not, and they speak that of which they are unaware.
- 163 In all conditions, this evanescent servant seeks divine confirmation and heavenly assistance. Verily our Lord, the All-Merciful, is the Compassionate, the Generous, and He is the All-Knowing, the All-Wise.
- 164 As to the two written statements of the Greater Branch - may my spirit and being be sacrificed for the dust of His footsteps - they are most excellent. His Holiness Himself will provide the details. Regarding His mention that one of the friends inquired about the Occultation, these matters shine forth like the sun in the divine Tablets. In these days all must be enkindled with the fire of the Word and engage in service to the Cause, seizing the time and enlightening the people of the world through wisdom and utterance. Whosoever today succeeds in acknowledging what God has revealed in the Book is numbered among the denizens of the Most Exalted Paradise.
- 165 Today is the Lord of Days, and the Master of Manifestations is seated upon the Throne of Utterance. Blessed are they who attain! The days of the Divine Manifestations are in one sense referred to as the Day of God, but these days are specifically designated in all the Books for the appearance of the Hidden Mystery and the Treasured Secret, Who proclaims with the most exalted call before the faces of the world. The greatness of these days is recorded and inscribed in the previous Books and the mighty Qur'an.
- عرايضيكه بساحت اقدس ارسال شد جواب نازل از حق میطلبم از اشراقات انوار آفتاب حقیقی که از افق لوح مشرقست اولیای آن دیار طراً منور شوند و از نار بدیعه منیعه مشتعل گردند و به اتحاد و اتفاق قیام نمایند و با صدور منیره مطهره از ضغینه و بغضا باصلاح عالم پردازند تا نور اتفاق عالم را اخذ نماید و عداوتهای مکنونه در صدور ساکن شود و زایل گردد
- امید هست که اهل بها روح العالم فداهم کمر همت را محکم نمایند و فساد و نزاع و جدال و سفک دماء را از عالم بردارند تا عالم بیچاره نفس راحتی برآرد من این را میگویم و لکن هیات هیات میشنوم چه که بعضی از نفوس امر الله را سهل شمرده اند یلعبون ولا یعرفون ویقولون ما لا یسعون
- در جمیع احوال این خادم فانی تأیید میطلبد و توفیق میخواهد ان ربنا الرحمن هو المشفق الکریم و هو العليم الحکیم
- و اما فقره خطوط دو قسم حضرت غصن الله الأكبر روحی و ذاتی لتراب قدومه الفداء مرقوم فرموده اند بسیار خوشت تفصیل را خود حضرتشان مرقوم میفرمایند اینکه مرقوم فرمودند که یکی از دوستان سؤال از غیبت نموده اینرأب در الواح الهی بمثابه آفتاب ظاهر و لائح این ایام باید کل بنار کلمه مشتعل شوند و بخدمت امر مشغول وقت را غنیمت شمارند و به حکمت و بیان اهل امکانرا آگاه کنند هر نفسی الیوم باعتراف بما انزله الله فی الکتاب موفق گشت او از اهل فردوس اعلی مذکور و محسوب
- امروز سید ایام است و مالک ظهورات بر عرش بیان مستوی طوبی للفائزین ایام مظاهر الهی در مقامی بیوم الله مذکور و لکن این ایام در جمیع کتب مخصوص است بظهور غیب مکنون و سر مخزون الذی یطق بأعلى النداء امام وجوه العالم در کتب قبل و فرقان عظمت این ایام مذکور و مسطور است

166 The Herald, that is the Primal Point - may the spirit of all else be sacrificed for Him - during the days of His journey to Maku, outwardly concealed from all, attained the honor of Our presence, and Quddus - upon him be My glory and loving-kindness - attained repeatedly. During the journey to the Land of Kha We specifically summoned him, and for numbered months he attained Our presence. The Primal Point - may the spirit of all else be sacrificed for Him - named both him and the Most Great Gate as the First and the Last, and likewise interpreted them as the First to come and the Last to go, giving each the glad-tidings of this Revelation, and specifically saying to Sayyah - upon him be My glory - "Go forth, that thou mayest find."

167 The Universal Manifestations of the past were aware before the Revelation. They are the Dawning-places of divine knowledge. We beseech God to assist His loved ones to recognize what He has revealed in His clear and decisive Book. Some mentions become causes of veiling, and likewise cause the extinguishing of the fire of the Divine Lote-Tree in one's being. Glory be upon those who limit their gaze to turning toward the Most Exalted Horizon, detached from idle fancies and vain imaginings. O beloved of My heart! Indeed some mentions become causes of heedlessness and indolence, especially mentions of that which God has not approved. It is hoped that all may drink from the choice wine of the utterance of the All-Merciful and appear adorned with the ornament of distinction in the assemblage of the world. Verily the party of God must be distinguished from others. Greetings and salutations have been and are conveyed to the loved ones of that land, both past and present, and this evanescent servant beseeches the Eternal Truth to assist all to that which is befitting.

168 Regarding the matter in question, it is abundantly clear that in the sight of God, any matter that causes harm to anyone, or afflicts any soul, or indeed causes sorrow and distress to any souls, is in this Most Great Revelation rejected and unacceptable. That which causes elevation, loftiness, and ascendancy, and brings joy and gladness to the hearts of the people of the world, is acceptable and beloved. However, wisdom requires that one act in such a way that no trace of despair may appear. Verily our Lord, the All-Merciful, has forbidden all from corruption and conflict, and commanded them to show forth love, kindness and affection. Yet wisdom necessitates forbearance, both now and in the past. I beseech the True One to confirm that honored person in protecting the sheep. In this case, divine assistance will surely reach him. Verily He protects whoever turns to Him, and ordains for him the good of this world and the next, and exalts him through His grace,

166 حضرت مبشّر یعنی نقطهء اولی روح ما سواه فداه در ایّام توجّه به ماکو بر حسب ظاهر مستوراً عن الكلّ بشرف لقا فائز و جناب قدّوس علیه بهائی و عنایتی مکرّر فائز در سفر ارض خا مخصوص او را طلبیدیم و اشهر معدودات در حضور بلقا فائز ایشان و جناب باب اعظم را حضرت نقطه روح ما سواه فداه باسم اوّل و آخر نامیده و همچنین باوّل وارد و آخر نازل تعبیر فرموده و بشارت اینظهور را بهر یک داده و بجناب سیاح علیه بهائی مخصوص فرموده اند برو شاید بیانی

167 مظاهر کلیّه قبل از ظهور آگاه بوده اند ایشانند مطالع علم الهی نسأل الله ان یؤیّد اولیائه علی عرفان ما انزله فی کتابه المحکم المبین بعضی اذکار سبب احتجاب میشود و همچنین علّت انحاء نار سدره در وجود البهّاء علی من اقتصر النظر علی التوجّه الی الأفق الأعلى منقطعاً عن الظنون و الأوهام یا محبوب فزادی فی الحقیقه بعضی از اذکار سبب غفلت و کسالت میشود مخصوص اذکار ما لم یرض به الله امید هست کلّ از رحیق بیان رحمن بنوشند و در انجمن عالم بطراز امتیاز ظاهر شوند البتّه حزب الله باید از دوشش ممتاز باشند خدمت اولیای آن ارض تکبیر و سلام از قبل و بعد عرض شده و میشود و این خادم فانی از حقّ باقی سائل و آمل که جمیع را تأیید فرماید بر آنچه سزاوار است

168 و در فقرهء معهود بسی واضح و معلومست که عندالله امریکه سبب ضرّ کسی و ابتلای نفسی بلکه سبب احزان و کدورات نفوس شود در این ظهور اعظم مردود و غیرمقبول و آنچه سبب ارتقاء و علو و سمو و علّت فرح و انبساط قلوب اهل عالم است مقبول و محبوب و لکن نظر بحکمت باید بقسمی رفتار شود که رائجی یأس مرور ننماید انّ ربنا الرحمن قد منع الكلّ عن الفساد و النزاع و امرهم بالمحبّة و الشفقة و الوداد و لکن حکمت مقتضی مدارا بوده و هست از حقّ میطلم حضرت مذکور را تأیید فرماید بر حفظ اغنام در اینصورت اعانت الهی در باره او البتّه میرسد انه یحفظ من اقبل الیه

mercy and sovereignty, and aids him with the hosts of the seen and unseen. He is verily the Almighty, the All-Powerful.

و یقدّر له خیر الآخرة والأولى و یرفعه بجوده و رحمته و سلطانه و ینصره بجنود الغیب و الشّهادة أنّه هو المقتدر القدير

169 As to the matter of prayers, in response to the request of the honored and beloved Mirza F D, upon him be the Glory of God, they were sent down from the heaven of grace, and likewise the reply to the spiritual friend Aqa Mirza Jalil, upon him be 966 [the Glory of God], and the other friends, upon them be the Glory of God. That beloved of the heart should, after perusing them, deliver them to their owners. As they requested specific prayers for sleep and waking, after presentation before the Divine Throne, these prayers dawned forth from the horizon of Divine utterance. His word, exalted be His greatness and mighty be His power:

169 و اما فقرهء اذکار حسب الاستدعاى محبوب مکرم جناب میرزا ف ض علیه بهاء الله از سماء عنایت نازل و ارسال شد و همچنین جواب حبیب روحانی جناب آقا میرزا جلیل علیه ۹۶۶ [بهاء الله] و سایر اولیا علیهم بهاء الله آنحبيب فؤاد بعد از زیارت و اطلاع بصاحبانش برسانند اینکه اذکاری مخصوص نوم و یقظه مسئلت نمودند بعد از عرض امام عرش این اذکار مشرقا از افق بیان الهی اشراق فرمود قوله جلت عظمته و عظمت قدرته

170 Thou art the Rememberer and Thou art the Remembered One

170 انت الذّاکر و انت المذکور

171 O my God, my Lord and my Goal! Thy servant desires to sleep in the shelter of Thy mercy and rest beneath the canopy of Thy grace, seeking aid through Thy protection and guardianship. O Lord! I beseech Thee by Thine eye that slumbereth not to guard mine eye from beholding aught beside Thee. Then increase its light for the vision of Thy signs and for gazing toward the horizon of Thy Revelation. Thou art He before Whose manifestations of might the very essence of power hath waxed feeble. There is no God but Thee, the Almighty, the All-Conquering, the Unconstrained.

171 یا الهی و سیّدی و مقصودی اراد عبدک ان ینام فی جوار رحمتک و یستریح فی ظلّ قباب فضلک مستعیناً بحفظک و حراستک ای ربّ اسألك بعینک الّتی لا ینام بأن تحفظ عینی عن النّظر الی دونک ثمّ زد نورها لمشاهدة آثارک و النّظر الی افق ظهورک انت الذّی ضعف کینونة القدیة عند ظهورات قدرتک لا اله الا انت القوى الغالب المختار

172 Thou art God, there is no God but Thee

172 انت الله لا اله الا انت

173 Praise be to Thee, O my God, for having awakened me from my sleep, and brought me forth after my absence, and raised me from my slumber. I have risen this morning with my face set toward the splendors of the Dayspring of Thy Revelation, through which the heavens of Thy power and grandeur have been illumined, acknowledging Thy signs, believing in Thy Book, and holding fast unto Thy Cord. I beseech Thee, by the potency of Thy will and the compelling power of Thy purpose, to make what Thou didst show me in my dream the most firm foundation for the edifice of Thy love in the hearts of Thy loved ones, and the best instrument for the revelation of Thy grace and loving-kindness. O Lord! Ordain for me through Thy Most Exalted Pen the good of this world and the world to come. I testify that within Thy grasp are the reins of all things. Thou changest them as Thou pleasest. No God is there save Thee, the Strong, the Faithful. Thou art He Who changeth through His command abasement into glory, and weakness into strength, and powerlessness into might, and fear into calm, and doubt into certainty. No God is there but

173 لک الحمد یا الهی بما ایقظتني بعد نومي و اظهرتني بعد غیبتی و اقمّنی بعد رقدي اصیحت متوجّهاً الی انوار فجر ظهورک الذّی به انارت آفاق سموات قدرتک و عظمتک و معترفاً بآیاتک و موقناً بکتابک و متمسکاً بحبلک اسألك باقتدار مشیتک و نفوذ ارادتک بأن تجعل ما اریتني فی منامی امتن اساس لثبوت حبک فی افئدة اولیائک و احسن اسباب لظهورات فضلک و عنایتک ای ربّ قدر لی من قلبک الأعلى خیر الآخرة والأولى اشهد ان فی قبضتک زمام الأمور تبدّلها کیف تشاء لا اله الا انت القوى الأمین انت الذّی بأمرک تبدل الذّلة بالعزة و الضّعف بالقوة و الریب بالایقان لا اله الا انت العزيز الثّمان لا تحیب من سئلك و لا تمنع من ارادک قدر ما ینبغی لسماء جودک و بحر کرمک انک انت المقتدر القدير

Thee, the Mighty, the Beneficent. Thou disappointest not him that hath sought Thee, nor dost Thou keep back him that hath desired Thee. Ordain Thou for me what becometh the heaven of Thy generosity, and the ocean of Thy bounty. Thou art, verily, the Almighty, the Most Powerful.

174 He is the All-Compelling above all names

174 هو المهيمن على الأسماء

175 O my God, my God! How can I choose sleep while the eyes of them that long for Thee are wakeful because of their separation from Thee, and how can I lie at rest on the couch while the hearts of Thy lovers are sore troubled by their remoteness from Thy presence? O my Lord, I have entrusted my spirit and my entire being into the right hand of Thy might and Thy protection, and I lay my head on my pillow through Thy power, and lift it up according to Thy will and Thy good-pleasure. Thou art, in truth, the Preserver, the Keeper, the Almighty, the Most Powerful. By Thy might! I ask not, sleeping or waking, but what Thou dost desire. I am Thy servant and in Thy hands. Do Thou aid me to do what will shed the fragrance of Thy good pleasure. This, truly, is my hope and the hope of them that enjoy near access to Thee. Praised be Thou, O Lord of the worlds!

175 الهى الهى كيف اختار النوم و عيون مشتاقيك ساهرة فى فراقك و كيف استريح على الفراش و افئدة عاشقيك مضطربة من هجرى اى رب اودعت روحي و ذاتى فى يمين اقتدارك و امانك و اوضع راسى على الفراش بحولك و ارفع عنه بمشيئتك و ارادتك انك انت الحافظ الحارس المقتدر القدير و عزتك لا اريد من النوم و لا من اليقظه الا ما انت تريد انا عبدك و فى قبضتك ايدنى على ما يتضوع به عرف رضائك هذا املى و امل المقرين الحمد لك يا اله العالمين

176 He is the Hearing, the Answering

176 هو السامع المجيب

177 O my God! I have awakened under Thy protection, and it behooveth him that seeketh Thy protection to abide within the Sanctuary of Thy safekeeping and the Stronghold of Thy defense. Illumine my inner being, O my Lord, with the splendors of the Dayspring of Thy Revelation, even as Thou didst illumine my outer being with the morning light of Thy favor.

177 يا الهى اصبحت فى جوارك و الذى استجارك ينبغي ان يكون فى كنف حفظك و حصن حمايتك اى رب نور باطنى بأنوار فجر ظهورك كما نورت ظاهرى بنور صباح عطائك

178 He is the All-Compelling, the Self-Subsisting

178 هو المهيمن القيوم

179 I have awakened this morning by Thy grace, O my God, and left my home trusting wholly in Thee and committing all my affairs unto Thee. Do Thou bestow upon me, then, out of the heaven of Thy mercy, a blessing from Thy presence. Then cause me to return home in safety even as Thou didst cause me to leave it in safety and with a steadfast heart. There is none other God but Thee, the One, the Peerless, the All-Knowing, the All-Wise.

179 اصبحت يا الهى بفضلك و اخرج من البيت متوكلاً عليك و مفوضاً امرى اليك فانزل على من سماء رحمتك بركة من عندك ثم ارجعنى الى البيت سالماً كما اخرجنى منه سالماً مستقيماً لا اله الا انت الفرد الواحد العليم الحكيم انتهى

180 The Sun of divine bounty is ever shining and manifest. It is Its own proof, and Its manifestations of grace are Its signs. It is the Evidence and the Manifest One, the Witness and the Expositor. Its grace encompasses all and Its mercy embraces everything. It hath never needed and will never need any proof.

180 آفتاب فضل الهى لا زال مشرق و لا تخ دليه نفسه و ظهورات عنايته آياته هو الدليل و هو الظاهر و هو الشاهد و هو المبين عنايتش شامل و رحمتش محيط احتياج باستدلال نداشته و ندارد

- 181 Regarding Haji 'Ali-'Askar (may 966 [Baha] rest upon him), they wrote that after presenting the petition in the Most Holy Court, permission to return was granted. Having a family, they must surely act according to the Kitab-i-Aqdas. A hundred thousand blessings upon them that act accordingly!
- 182 Concerning the prisoner in Tiflis, Mashhadi Isma'il 'Alaqlahband, what was written was presented, and he attained divine grace and favor. His mention was made by the Tongue of Grandeur, Who said: Write to him: "Be not sorrowful. The Lord of the worlds is in the Most Great Prison. Say: O my God, my God! I have placed my trust in Thee and have committed my affairs unto Thee. Ordain for me that which will profit me in every world of Thy worlds. Thou, verily, art the All-Knowing, the All-Informed."
- 183 Mention was made of Aqa Muhammad Sadiq, who had migrated and attained. They said that especially for him a most holy and exalted Tablet was revealed from the heaven of the divine Will and was sent. God willing, he will attain unto it and drink from the ocean of its meanings. This servant also conveys greetings and praise to him and seeks his success.
- 184 Regarding what was written about that from which the mercy of the world is made manifest, and likewise His wrath - meaning ink, from which flow the vehicles of the world and by which the pillars of nations are made firm - in truth, were all the pens in the world to attempt to enumerate the offspring of this mother, they would find themselves powerless. Thought cannot comprehend it, registers cannot contain it. Indeed, were all its qualities to be truly described on every leaf, they would still be as nothing compared to its supreme, overwhelming influences. In any case, what was mentioned with these attributes and beyond them was received and was very good and pleasing, thus [it is] mercy made manifest through it.
- 185 Glory be unto Thee, O God of all possibilities and Goal of all beings! Thou art the One Who hast deposited within every drop that which hath stirred them that lie in the graves; by it Thou hast quickened, by it Thou hast taken and seized. I beseech Thee by Thy power that overruleth all the world to guide the nations to accept Thy Cause. Verily, Thou art the Omnipotent over whatsoever Thou wilt, and Thou art the All-Compelling, the Self-Subsisting. I beseech Thee, O my God, by the ocean of Thy bounty and the heaven of Thy grace, to send down upon him who hath loved Thee and mentioned Thy servant such glory as is from Thee, such peace as is from Thy presence, and such spirit as is from Thy side. Verily, Thou art the Omnipotent Whom nothing that Thou beholdest and
- در باره جناب حاجی علی عسکر م ی علیه ۹
[بهاء الله] مرقوم داشتند بعد از عرض در
ساحت اقدس اذن رجوع نازل با بودن عیال
البته باید بکتاب اقدس عمل نمایند صد هزار طوبی
از برای عاملین اینکه
- در باره مسجون تفلیس مشهدی اسمعیل
علاقه‌بند مرقوم داشتند در حضور عرض شد
و به عنایت و شفقت الهی فائز ذکرش از لسان
عظمت جاری و فرمودند بنویس باو محزون
مباش مولی العالم در سجن اعظم قل الهی الهی
تو گلت علیک و فوضت امری الیک قدر لی ما
ینفعنی فیکل عالم من عوالمک انک انت العلیم
الخبیر انتهى
- ذکر جناب آقا محمد صادق الذی هاجر و فاز
فرمودند مخصوص ایشان لوح اقدس از سماء
مشیت نازل و ارسال شد انشاء الله بآن فائز شوند
و از بحر معانی بیاشامند این عبد هم خدمت ایشان
سلام و تکبیر می‌رساند و توفیق می‌طلبد
- در باره آنچه که رحمت عالم از او ظاهر و
همچنین غضبش مرقوم داشتند یعنی مرگب که
مراکب عالم از او جاری و ارکان امم از او
محکم فی الحقیقه اگر اقلام عالم بخوانند اولاد این
ام را احصا نمایند خود را عاجز مشاهده کنند
فکر باو نرسد دفاتر او را کفایت نکند باری اگر
بر جمیع اوراق فی الحقیقه وصف او ذکر شود نزد
تصرفات عالیّه قاهره او معدوم و مفقود است
باری آنچه باین اوصاف و فوق آن مذکور رسید
و بسیار خوب و مرغوب لذا [هی] رحمت از او
ظاهر
- سبحانک یا اله الممکات و مقصود الکائنات انت
الذی اودعت فی قطره شیء خالک ما اهتزته
اهل القبور به احییت و به اخذت و قبضت
اسألك بقدرتک المهیمنه علی العالم بأن توفق
الأمم علی قبول امرک انک انت المقتدر علی
ما تشاء و انک انت المهیمن القیوم اسألك یا
الهی بجر عنایتک و سماء فضلک بأن تنزل علی
من احبک و ذکر خادمک بیهاء من عندک و
سلام من لدنک و روح من جانبک انک انت
المقتدر الذی لا تمنعک ما تشهد و تری و انک

seest can frustrate, and verily Thou art the Lord of all men and the Lord of the throne on high and of the dust below. There is none other God but Thee, the Most Exalted, the Most Glorious.

PM#171x, PM#172x, PM#175x, PM#156x, PM#158x, PM#175x, PM#172x, PM#156x, PM#158x, PM#171x, BPRY.124x, BPRY.060x, BPRY.124-126x, BPRY.123x, BPRY.059x, DWN_v5#01 p.001, BSC.185 #267x, BSC.185 #268x, BSTW#053x, BP1929.027x, BP1929.023-024x, BP1929.014-016x, BP1929.012x, BP1929.024-025x, ADMS#040x

انت مولى الورى و ربّ العرش و الثرى لا اله
الا انت العلى الابهى

INBA19:104bx, INBA32:096ax, INBA61:059-062x, INBA61:062bx, INBA61:060x, INBA61:062ax, INBA61:059bx, INBA30:115x, INBA30:112bx, INBA30:113x, INBA30:116ax, INBA41:018x, INBA41:129x, INBA41:297bx, INBA41:438x, BLIB_Or15717.018, BRL_DA#686, PMP#156x, PMP#158x, PMP#171x, PMP#172x, PMP#175x, PMP#175x, PMP#172x, PMP#156x, PMP#158x, PMP#171x, ADM3#088 p.102x, ADM3#089 p.103x, ADM3#086 p.100x, AVK3.343.10x, AVK4.067.08x, AHM.085x, AHM.086x, AHM.089x, AHM.091x, AHM.092ax, AHM.092ax, AHM.085x, AHM.089x, AHM.091x, AHM.086x, AQMJ2.098x, UAB.030cx, TSBT.225x, TSBT.228x, TSBT.235x, TSBT.229x, TSBT.226ax, MAS4.154x, NSR_1993.018bx, NSR_1993.022x, NSR_1993.018ax, NFF1.023x, NFF1.020x, BSHA.055x, BSHA.058x, BSHA.057x, ABMK.064x, ABMK.059x, ABMK.061x, ABMK.062x, ABMK.059x, MMJA.007x

BH00851

To: Jinab-i-Ismain, in Alexandria

Date: 1303-06 [1886-Mar]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 Praise be to God Who hath guided us to His straight path, Who hath caused us to speak of His oneness and His attributes, and Who hath enabled us to acknowledge that which His Most Exalted Pen hath uttered – that there is none other God but Him, the One, the Peerless, the All-Knowing, the All-Wise. He sent forth the Messengers and revealed the Books as a token of His grace, and commanded them to guide His servants that they might manifest that which would exalt them in all His worlds, until the divine ordinances were completed

1 هو الله تعالى شأنه العظمة والاقتدار

2 الحمد لله الذى هداانا الى صراطه المستقيم وانطقنا
بتوحيد ذاته و صفاته و ايدنا على الاقرار بما نطق
به قلبه الاعلى انه لا اله الا هو الواحد الفرد العليم
الحكيم و ارسل الرسل و انزل الكتب فضلاً من
عنده و امرهم بهداية عبادهم ليظهر منهم ما يرفعهم
فيكل عالم من عوالمه الى ان تمت الأحكام بما نزل
فى الفرقان و الرسل لخاتم الأنبياء و الأصفياء

through that which was revealed in the Qur'an to the Seal of the Prophets and the Chosen Ones.

- 3 Verily, it is the manifest Book of God, His mighty Command, and His radiant and resplendent Light whereby the world was illumined and nations were exalted. May the prayers that shine forth from the heaven of His grace be upon Him and upon His family and companions, who were as an ocean in their bounty, as a sword in battle, as the sky in their generosity, and as an army in their support. They manifested in every station that which was befitting and proper for them. Through them was made manifest what was made manifest, and was established what was revealed in God's Book, the Mighty, the Praiseworthy.

3 آنه هو كتاب الله المبين وامره العظيم ونوره الالاح
المشرق العزيز الذي به تنور العالم واستعلى الأمم
الصلوة المشرقة من افق سماء فضله عليه وعلى آله
وصحابه الذين كانوا في مقام العطاء بجرأ وفي
حين الغزأ سيفاً وفي يوم الفضل سماءاً وللنصرة
جنداً قد ظهر منهم في كل مقام ما ينبغي ويليق
لهم بهم ظهر ما ظهر وثبت ما نزل في كتاب الله
العزيز الحميد

- 4 Glory be unto Thee, O Lord of all beings and Lord of the Sacred House! I beseech Thee by the Sacred Place and Station, by the mysteries Thou didst confide to the heart of Thy Beloved when He ascended unto Thee on the Night of Ascension, by the manifestation of Thy power on the Day of Resurrection, and by Thy settlement upon the throne of Thy greatness, O Lord of all beings and Breaker of idols, to send down upon Thy loved ones from the heaven of Thy bounty glory, honor, mercy and blessing. Verily, Thou art the Generous, the Bountiful. There is none other God but Thee, the Mighty, the Great.

4 سبحانك يا مولی الأنام و رب البيت الحرام
اسلك بالمشعر والمقام والأسرار التي اودعتها
في قلب حبيبك اذ صعد اليك في ليلة المعراج
وبظهور اقتدارك في يوم القيام وباستوائك على
عرش عظمتك يا مولی الأنام وكاسر الأصنام
بأن تنزل على احبتك من سماء جودك عزاً و
شرفاً ورحمة وبركة أنك انت الجواد الكريم لا
اله الا انت العزيز العظيم

- 5 Thereafter, praise be to God, as the Shaykh said, I was seated, my thoughts turned inward – that is, contemplating my own heedlessness, failings and shortcomings – when suddenly the door of joy was opened and the countenance of the letter appeared, bringing what the spring caravan brings. No joy or delight, no pleasure or comfort can compare with it. God knows, God knows what it bestowed upon the heart, from which sprouted the sweet basil and roses of love. It is the cause and the means thereof. With but one drop it can transform barren land into good soil and grant a hundred thousand utterances to the dumb. Its mark is visible upon all things, and its trace is evident in all things. It bestows the spirit of inner meanings upon the temple of utterance. Were but a breeze from its direction to pass over the people of the world, all would turn to the most exalted horizon and detach themselves from aught else.

5 وبعد الحمد لله على قول الشيخ نشسته بودم وخاطر
بخويشتن مشغول یعنی در غفلت و قصور و تقصیر
خود فکر مینمودم بغتة باب سرور مفتوح و طلعة
مکتوب مشهود آورد آنچه کاروان ربیع میآورد
هیچ فرح و سروری و هیچ لذت و راحتی بآن
نمیرسد علم الله علم الله بقلب عطا نمود آنچه از او
انبات نمود ریاحین و اواراد محبت را علت اوست
و سبب او بیک قطره اش ارض جزه را طیبه
نماید و صدهزار نطق بکیلی بخشد بر هر شیء
داغش پیدا و در هر شیء اثرش هویدا هیکل
بیان را روح معانی بخشد اگر نسیمی از شطرش
بر اهل عالم مرور نماید کل بافق اعلی توجه نمایند
و از دوش فارغ شوند

- 6 After reading and becoming acquainted with it, we proceeded to the station and it was presented. The Lord spoke that which was spirit to bodies, light to the righteous, and meaning to words, concluding with these most exalted words: "We beseech God, exalted be He, to assist them in that which He loveth and is pleased with, and to adorn the pages of the world with their names, their mention, and that which proceedeth from them."

6 و بعد از قرائت و اطلاع قصد مقام نموده و
عرض شد نطق المولی بما کان روحاً للأجساد و
نوراً للأبرار و معانی للألفاظ و در آخر باینکلمه
علیا منتهی نسل الله تعالی ان یؤیدهم علی ما یحب
و یرضی و یزین دفاتر العالم باسمهم و ذکرهم و ما
یظهر منهم انتهی

- 7 God is witness and testifier that these beloved ones have ever been and are before His face at all times, their mention being with the Lord. 7 حقّ شاهد و گواهست لازال آنخوبان امام وجه بوده و هستند در لایالی و ایام ذکرشان لدى المولى بوده
- 8 As for the mention of turning toward Egypt, and likewise the subsequent turning of the beloved of hearts, his honor M.H., upon him be the glory of God – God willing, Egypt shall be blessed and shall receive a full portion from this turning, for it hath been honored by two most exalted names. By the life of our Purpose and your Purpose, the breath of the chosen ones is effective, their existence is effective, their turning is effective, their utterance is effective. 8 اینکه ذکر توجّه به مصر و همچنین بعد توجّه محبوب فؤاد حضرت م ح علیه بهاء الله انشاء الله مصر فائز میشود و از این توجّه قسمت کلی بر میدارد چه که باسمین اعلیین مشرف شد لعمر مقصودنا و مقصودکم نفس اولیا مؤثر وجودشان مؤثر توجّهشان مؤثر بیانشان مؤثر
- 9 The mention of Haji Muhammad-Baqir and others, upon them be God's peace, which they wrote about, brought the utmost joy and fresh delight. This word was the effect of the verses of the garden of inner meanings. I beseech and implore God, exalted be His glory, to increase the reward of that beloved one. 9 و اینکه ذکر جناب حاجی محمد باقر و سایرین علیهم سلام الله را مرقوم داشتند فرح کلی بخشید و بهجت تازه آورد اینکمه اثر اوراد حقیقه معانی یا او بود از حق جلّ جلاله سائل و آمل بر اجر آنجوب بیفزاید
- 10 In truth, this matter was a cause of sorrow to the Blessed Beauty. That beloved of the heart bears witness and knows that one must grasp and hold fast to all means that promote the unity of God's loved ones, for unity itself is among the hosts of God, exalted be His glory. Indeed, had the idolaters truly witnessed the unity of the people of divine unity, they would never have dared to oppose them. The world's ruin stems from discord, and its prosperity from unity. In one place it is stated that unity is the lamp of the heart and its guardian. 10 فی الحقیقه اینفقره سبب حزن جمال مبارک بود آنجوب فؤاد شاهد و گواهند و میدانند بجمع اسباب لأجل اتحاد دوستان الهی باید تمسک نمود و تثبیت جست چه که نفس اتحاد جنود حق جلّ جلاله است چنانچه اگر مشرکین اتحاد اهل توحید را فی الحقیقه مشاهده مینمودند هرگز جرأت بر تعرض نمینمودند خرابیهای عالم از اختلافست و آبادی آن از اتحاد در مقامی میفرمایند اتحاد سراج دل است و حارس آن
- 11 I beseech and implore God, exalted be His glory, to grant the sweetness of unity that all may taste thereof and share it. This evanescent one offers his utter nothingness in service to each of the believers in divine unity and seeks help from all, that he may perchance succeed in justice and fairness and in deeds that are the cause and means of God's good-pleasure and salvation. 11 از حقّ جلّ جلاله سائل و آمل حلاوت اتحاد را نصیب فرماید تا کلّ بچشند و بخشند و ایفای خدمت هریک از موحدین عرض فنا و نیستی میرساند و از کلّ مدد میطلبد که شاید موفق شود بر عدل و انصاف و بر عملیکه سبب و علت خوشنودی حق و نجاتست
- 12 As to what was written regarding the treasury, I beseech God, exalted be His station, that from that eternal treasury may appear sweet and goodly gifts – that is, those that are praise-worthy and desirable – of trustworthiness, religious devotion, wealth, blessing, bounty, kindness, mercy and glory. However, one must first ask God to grant all the capacity to become worthy and capable of receiving true gifts. 12 اینکه در باره مخزن مرقوم فرمودند از حقّ تعالی شأنه میطلبم که از آن مخزن لازال ارمغانهای خوش خوب یعنی پسندیده و مرغوب از امانت و دیانت و ثروت و برکت و نعمت و رأفت و رحمت و عزّت ظاهر شود ولکن اول باید از حقّ خواست که کلّ را استطاعت بخشد تا قابل و قادر بر اخذ ارمغانهای حقیقی شوند
- 13 God willing, from that treasury may the treasuries of the world be made prosperous – that is, hearts – and from that shop may both worlds receive their portion. The command is in God's 13 انشاء الله از آنخزن خزائن عالم معمور شود یعنی قلوب و از آن دکان دو کون قسمت برد الأمر

hand, our Lord and your Lord and the Lord of all who are in earth and heaven. There is none other God but Him, the Mighty, the Powerful.

14 As to what was written regarding 'Ali, upon him be God's peace, and his attention to the palm trees, though outwardly they have not been seen or planted, yet inwardly they are lofty palm trees. I fear the mullas, otherwise I would say that their roots are firm and their branches reach unto heaven. These are the trials of this poor one which appear and are evident from every corner.

15 I beseech God, exalted be His glory, for grace and seek His bounty that He may ever keep pure the intention of this evanescent servant and make it for His sake. He is the Bestower, the Kind. I also beseech Him to assist 'Ali with all divine outpourings and to place this deed of his in the third category, according to His word, exalted be He: "And among them are those who outstrip others in good works." Grace belongs to God, the Revealer of verses, the Manifester of clear proofs, the Remover of doubts, and He is the Protector over all names and attributes.

16 As mention hath been made of His honor Haji Mirza, upon him be the peace of God and His grace, and likewise mention of His honor Haji A.A., upon them both be Baha'u'llah's [glory], if that beloved one is present in that land, convey greetings on behalf of this deprived one to each of them. I beseech God, exalted be His glory, to grant unto each one both outward and inward bounties, and sustenance both earthly and heavenly, and this will assuredly be answered through His generosity, which hath encouraged me, and through His bounty, which hath increased my certitude. And I implore God to bestow speedy recovery upon the honored beloved, His honor A.B., upon him be Baha'u'llah's [glory]. Peace and praise and remembrance and glory be upon you 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.

بید الله ربنا وربکم و رب من فی الأرض و
السماء لا اله الا هو المقتدر القدير

14 اینکه در باره جناب آقا علی علیه سلام الله و توجه ایشان بجهه نخیل مرقوم داشتند اگرچه بظاهر دیده نشده و کشته نگشته و لکن در باطن آنها نخیل باسقات از آخوندها میترسم والا عرض مینمودم اصلها ثابت و فرعها فی السماء زحمتهای اینفقیر است که از هر گوشه پیدا و هویدا

15 از حق جل جلاله عنایت میطلبم و فضل میجویم تا نیت این خادم فانی را لازال مقدس دارد و لوجه فرماید اوست بخشنده و مهربان هم از او میطلبم جناب آقا علی را بجمع فیوضات مؤید دارد و اینعمل او را از قسم ثالث قرار فرماید بقوله تعالى و منهم سابق بالخیرات الفضل لله منزل الآیات و مظهر البینات و مذهب الشبهات و هو المهیمن علی الأسماء و الصفات

16 اینکه ذکر جناب حاجی میرزا علیه سلام الله و عنایت را فرمودند و همچنین ذکر جناب حاجی ع علیهما ۶۶۹ [بهاء الله] را اگر آنحبيب در آن ارض تشریف دارند خدمت هر یک از جانب این مفقود سلام برسانند از حق جل جلاله از برای هر یک نعمت ظاهره و باطنه و مائده ارضیه و سمائیه مسئلت مینمایم و البته باجابت مقرونست کرمه شیعنی و بچوده زاد یقینی و از حق میطلبم شفای عاجل بحبيب مکرم جناب ع ب علیه ۶۶۹ [بهاء الله] عنایت فرماید السلام و الثناء و الذکر و البهاء علی حضرتکم و علی من معکم و یحبکم لوجه الله ربنا و ربکم و رب من فی السموات و الارضین

BLIB_Or15731.006

BH01096

To: Aqa Muhammad Rida Nahhas, in Nazareth

Date: 1303-06-01 [1886-Mar-7]

- 1 He is God, exalted be His glory, the Grandeur and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be fitting unto that Desired One, unto Whom the hearts of all seekers have been turned from the beginning that hath no beginning unto the end that hath no end, and glorification becometh that Worshipped One, unto Whom the eyes of all the peoples of the world, both past and future, are fixed, from Whom they implore, and unto Whom they return. Glory be unto God! Whatever we might say or write will remain unsaid, for speech is but the fruit of comprehension, and comprehension itself beareth witness to its own impotence. The pinions of those nigh unto God, despite all their ardor and ecstasy, their attraction and rapture, are debarred from this atmosphere, and the wings of men are bound and fettered. No thought or knowledge or intelligence can traverse beyond heaven and earth - all that exists lieth between these twain. Yet the guardians of the pavilion of grandeur and the sentinels of the sanctuaries of the Kingdom exist above a hundred thousand visible worlds. This heaven, compared to that heaven, is as the earth before this heaven - nay, I seek God's forgiveness from every limitation and delimitation. The fettered wing knoweth not how to soar, and wings besmeared with clay cannot transcend their bounds. 2 حمد مقصودی را لایق و سزااست که قلوب قاصدین از اوّل لا اوّل الی آخر لا آخر باو متوجّه و معبودی را سزاوار که عیون اهل عالم از قبل و بعد باو ناظر و از او سائل و باو راجع سبحان الله هر چه بگوئیم و بنویسیم ناگفته خواهد بود چه که گفتار فرع ادراک است و ادراک بنفسه بر عجز خود شاهد و گواه قوادم مقرّبین با آنهمه شوق و شعف و جذب و انجذاب از این هوا ممنوع و خوفی عباد بسته و مشدود هیچ فکری و علمی و ذکائی از آسمان و زمین نگذرد آنچه هست مابین این دو ولكن حافظان سراق عظمی و حارسان صوامع ملکوت فوق صد هزار عالم مشهود این سماء نزد آن سماء بمثابه ارض است مقابل این سما بل استغفرالله عن کل حد و تحدید پر بسته طیران نداند و اجنحه گل آلود از حد خود تجاوز نماید
- 3 Glory be unto Thee, O my God! I beseech Thee to transmute our despair into hope, and to accept from us what we have failed to achieve in Thy days. Were it not for Thy grace, Thy generosity and Thy bounty, who would be able to utter a word, or take a step, or turn toward any direction, or make any sign? Glory be unto Thee, glory be unto Thee! Exalted is Thy knowledge and mighty is Thy remembrance! It becometh Thee alone to make mention of Thyself and to describe Thy beauty, and this transcendeth the station of Thy servants, for they cannot attain unto Thy mysteries and that which Thy wisdom requireth. There is none other God but Thee, the Almighty, the Powerful. 3 سبحانک یا الهی اسألك بأن تكتب مقام یأسنا رجاء و تقبل منا ما فات عنا فی ایامک لو لا کرمک و جودک و فضلک من یقدر ان یتکلم بحرف او یشی بقدّم او ینظر الی شطراو یشیر الی شیء سبحانک سبحانک جلّ عرفانک و عزّ ذکرک لک ان تذکر نفسک و تصف جمالک و هذا فوق مقامات عبادک لأنهم لا ینالون بأسرارک و ما یقتضیه حکمتک لا اله الا انت المقتدر القدير
- 4 To continue: your letter was received. We offered thanks for your well-being and We beseech Him to assist you at all times and not deprive you of the breezes of His grace. May He bestow a bounty every moment and grant a gift every instant, for His door is open, His generosity evident, His grace manifest and His favor apparent. No sin of any among the first or the last has ever prevented His gifts. 4 و بعد نامه رسید بر صحت آنجناب شکرها گفتیم و از او میطلبیم آنجناب را در کلّ حین مدد فرماید و از نفحات عنایتش محروم نسازد هر حین فیضی بخشد و هر آن عطائی عطا نماید چه که بایش مفتوح و کرمش مشهود و عنایتش واضح

و فضلش لائح هیچ خطائی از اولین و آخرین
عطایش را منع ننمود

- 5 The pouring rains bear witness, the flowing rivers testify, the abundant blessings make clear, and the descended table speaks. For were He to withhold, none of what was mentioned would exist. Existence itself bears witness to this and testifies to it. After reading, it was presented. The Lord said: "O Rida, may God be pleased with you and you be pleased with Him. When these two states of pleasure are joined and achieved, there will appear from their horizon that which shall bestow light upon the world. For whosoever has drunk a drop from the ocean of divine good-pleasure and attained true bounties, they are recorded and inscribed by the Supreme Pen in the Book of Names among the Concourse on High. Blessed is he who has drunk, and woe to the heedless. O Rida, We counsel you in all conditions to fear God, to goodly deeds, and to that which causes the manifestation of love and kindness. What does the Book say? That which benefits you. What has God commanded? That which brings salvation and bestows rest. The sayings are for us to hear, become aware, and walk the path - a path cleansed and purified by the breezes of divine favor. Now the truth has become distinct and the tongue is silent. The Command is in the hand of God, the Lord of all religions and Creator of all possibilities.

5 امطار هاطله گواه انهار جاريه شاهد نعمت
سابغه مبین و مائدهء منزله ناطق چه اگر منع
مینمود هیچیک از آنچه ذکر شد موجود نه
خود وجود شاهد بر این و گواه بر این و بعد از
قرائت عرض شد قال المولى يا رضا انشاء الله
حق از تو راضی باشد و تو هم از او راضی این
دورضایت که بهم متصل شود و حاصل گردد
از افقش ظاهر شود آنچه که عالم را روشنی
عطا نماید چه هر نفسی قطره‌ای از بحر رضای
الهی نوشید و بفیوضات حقیقی فائز گشت او
از ملاً ابی در کتاب اسماء از قلم اعلی مذکور و
مسطور هنیئاً لمن شرب و ویل للعافلین یا رضا
در جمیع احوال ترا وصیت مینمائیم بتقوی الله
و بمعروف و بآنچه که سبب ظهور محبت و
شفقت است کتاب چه میگوید آنچه بکارت آید
خدا چه فرموده آنچه که سبب نجات گردد و
راحت بخشد گفته‌ها از برای ماست تا بشنویم
و آگاه شویم و راه رویم راهیکه از نسایم عنایت
الهی پاک و پاکیزه باشد الآن حصص الحق
و سکت اللسان الأمر بید الله مالک الأديان و
خالق الامکان

- 6 If Sabri Effendi, upon him be the peace of God and His favor, is there, convey greetings from the Wronged One. Verily We send greetings upon him, his family and those with him, and We beseech God to grant him what he loves and desires. Verily He has power over all things. And peace be upon you, O Rida, and upon those with you, and upon those who act according to what they were commanded in the Book of God, the Lord of the worlds, through which God has separated truth from falsehood, and through which were raised the pavilions of security and safety and the tent of rest and tranquility. Verily He is the Powerful, the Mighty, the All-Bountiful."

6 اگر جناب صبری افندی علیه سلام الله و عنایت
در آنجا باشند از قبل مظلوم سلام برسان انا نسلّم
علیه و علی اهله و علی من معه و نسأل الله ان یؤتیه
ما یحبّه و یرید انه علی کلّ شیء قدیر و السلام
علیک یا رضا و علی من معک و علی الذین عملوا
بما امروا به فی کتاب الله ربّ العالمین الذی به
فرّق الله بین الحقّ و الباطل و به ارتفعت خیام
الأمن و الأمان و خباء الراحة و الاطمینان انه
هو المقتدر العزیز المنان انتهی

- 7 I send greetings to my beloved friend Sabri Effendi, upon him be God's peace, favor and mercy. The paintbrushes, each of which was in truth a banner in the world of love and a standard in the realm of devotion, arrived. We planted them - let us see what fruit they will bear and who shall partake thereof. God knows best. How blessed are those souls who plant for God's sake and leave it for God's creatures. The springtime consumption and sustenance of a single being lasts but a day or two. We beseech God with utmost humility and supplication

7 اینعبد هم خدمت محبوبی جناب صبری افندی
علیه سلام الله و عنایت و رحمته سلام میرسانم
قلبه‌های مو که هر قلم آن فی الحقیقه در عالم
محبت علی بود و در عالم عشق رایتی رسید و
کشتیم تا کی برآرد و که بخورد العلم عندالله
خوشا حال نفوسیکه الله کشتند و برای خلق الله
گذاشتند ربیع خوردن و آشامیدن یک وجود

to grant us the strength to plant trees whose fruits will forever benefit and nourish the inhabitants of earth. In any case, praise be to God, the manifestations of his love are cherished and accepted. We beseech our Lord and our God to decree for him a goodly reward and make it a treasure for him in His presence. Verily He is the Guardian of those who place their hopes in Him. Praise be to Him, for He is the Most Merciful of the merciful ones.

- 8 If it would be possible with the utmost joy and fragrance to send a few seeds with the qualities that this servant has described, it would be most beloved, for they will be planted in his name and their fruits will be for all. If this would cause the slightest trouble, this ephemeral one would not be content. I send greetings to Qurratu'l-'Ayn - upon her and her mother be the peace of God, our Lord and the Lord of the throne and earth. And praise be to Him in the hereafter and in this world.

9 4 Jamadiyu'th-Thani 1303

JHT_S#049x

یوم او یومین از حق بکمال عجز و ابتهال میطلبیم
قوتی عنایت فرماید تا اشجاری غرس نمائیم که
لازال عباد ارض از اثمارش برخوردار شوند و
قسمت و نصیب بردارند باری الحمد لله ظهورات
محبت ایشان محبوب و مقبول نسأل ربنا و الهنا
ان یکتب له جزاء حسنا و یجعلہ کنزاً له عنده
انه ولی الآملین الحمد له اذ هو ارحم الراحمین

8 اگر بکمال روح و ریحان بشود چند دانه بوصف
و صفتیکه ایعبد عرض مینماید بفرستند بسیار
محبوبست چه که باسم ایشان غرس میشود و
ثمرش هم از برای کل است اگر فی الجمله زحمت
وارد شود اینفانی راضی نمیشود قرّة العین را
سلام میرسانم علیه و علی امّها سلام الله ربنا و
ربّ العرش والّثری والحمد له فی الآخرة والأولی

9 فی ۴ جمادی الثانی سنة ۱۳۰۳

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ADM3#065 p.081x

BH00122

To: Shaykh Kazim Samandar et al., in Qazvin

Date: 1303-06-10 [1886-Mar-16]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 The rain of divine mercy is pouring down and the verses are ever being revealed from the Most Exalted Pen, and by His very truth there hath appeared that which hath no equal, no likeness, and no peer. All things are voicing the remembrance of the Lord of Names, and the dwellers of heaven are celebrating with "Blessed be God, the Lord of the Day of Judgment." This is the Day whereof He saith: "Thou shalt see mankind as in a drunken state, yet they are not drunken: But dreadful will be the chastisement of God," and "On that Day shall every woman that beareth a burden lay down her burden." In truth, in the primary station are the people of the Bayan. By the life of our Lord and your Lord, our Beloved and your Beloved, none hath been seen like unto these heedless people. Though

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 امطار رحمت رحمانی هاطل و آیات در کلّ حین
از قلم اعلی نازل و نفسه الحق ظاهر شده آنچه
لا ضدّ و لا ندّ و لا شبه له بوده جمیع اشیاء
بذکر مالک اسماء یاطق و سگان سماء به تبارک
الله مالک یوم الدین ذا کر امروز است روزیکه
میفرماید و ترى الناس سکاری و ما هم بسکاری
ولکنّ عذاب الله شدید و فيه تضع کلّ ذات
حمل حملها فی الحقیقه در رتبه اولیه اهل بیانند
لعمر ربنا و ربکم و محبوبنا و محبوبکم شبه آنقوم
غافل مشاهده نشد با آنکه امواج بحر بیان را
مشاهده نموده اند و اشراقات انوار صبح معانی را

they have witnessed the waves of the ocean of utterance and beheld the dawning splendors of the morn of inner meanings, yet they have arisen in opposition in such wise as hath never been seen or heard. What have they understood from twelve hundred years of Shi'ih Islam that they should now again cling to the same vain imaginings?

- 3 I beseech God, exalted be His glory, to make His servants aware through both seen and unseen means, to grant them vision, to bestow wakefulness, to vouchsafe justice, to confer fairness. Can one imagine for this Most Great Announcement any veils or glory-clouds more manifest, more dominant, and more encompassing than those which cause every fair-minded soul to cry out "God is most evident," "God is most great," and "God is most glorious"? This is the Day whereof He saith: "They have eyes with which they see not," until the end of His exalted Word. His is the command; He doeth what He willeth and ordaineth what He pleaseth. He is the All-Bountiful, the Most Generous. There is no God but Him, the Help in Peril, the All-Knowing.

- 4 Glorified art Thou, O my God and the God of the seen and unseen, my Goal and the Goal of Him Who hath appeared in the garment of being! I beseech Thee to assist Thy loved ones to serve Thy Cause, then aid them through the signs of Thy grandeur and the standards of Thy sovereignty, then manifest through them that whereby Thy Cause may be exalted amongst Thy servants and Thy traces in Thy lands. Thou art, verily, powerful over whatsoever Thou wilt, and Thou art the Mighty One, and Thy remembrance is sweet to the taste of them that love Thee.

- 5 My God, my God! Thou seest Thy servant and he who loveth Thee (S.M.) who hath arisen to aid Thy Cause in days wherein agitation hath seized the dwellers of Thy earth and faces have been darkened through their turning away from Thy countenance. Strengthen, O my God, his limbs for the service of Thy Cause and Thy remembrance and [Thy praise]. Thou art, verily, the Strong, the Triumphant, the Powerful.

- 6 O Beloved of my heart! The letters which that loved one addressed to the beloved of the heart of His Holiness the Most Great Name and to this servant were each a garden adorned with the roses of truth and utterance and meaning and exposition, and each letter thereof was a speaking book and a manifest scroll. The fragrance of those roses transcendeth mention and description. After their perusal and examination, they were taken to the Most Exalted Station and Supreme Summit, presented before the Divine Throne, and were honored to be

دیده‌اند مع ذلک بشأنی بر اعراض قیام نموده‌اند که شبه آن دیده نشده و بگوش نرسیده آیا از هزار و دویست سنه شیعه چه ادراک نموده‌اند و چه فهمیده‌اند که حال مجدد بهمان اوهم تمسک جستند

- 3 از حقّ جلّ جلاله سائل و آمل که باسباب غیب و شهود عباد خود را آگاه فرماید بینائی بخشد بیداری دهد عدل عنایت فرماید انصاف روزی کند یعنی میتوان تصور نمود از برای این نبأ عظیم حجابی یا سبحاتی بشأنی ظاهر و مبهم و محیط که هر منصفی به الله اظهر و الله اکبر و الله ابی ناطق امروز است آن روزیکه میفرماید و لهم اعین لا یبصرون بها الی آخر قوله تعالی الأمر بیده یفعل ما یشاء و یحکم ما یرید و هو الفضل الکریم لا اله الا هو المؤید العلیم

- 4 سبحانک یا الهی و اله الغیب و الشهود و مقصودی و مقصود من ظهر فی قیص الوجود بأن تؤید اولیائک علی خدمة امرک ثم انصرهم بآیات عظمتک و آیات سلطنتک ثم اظهر منهم ما یرتفع به امرک بین عبادک و آثارک فی بلادک انک انت المقتدر علی ما تشاء و انک انت العزیز و ذکرک فی مذاق العاشقین لذید

- 5 الهی الهی تری عبدک و الذی یحبک (سم) قام علی نصره امرک فی ایام فیها اخذ الاضطراب سگان ارضک و اسودت الوجوه بما اعرضوا عن وجهک قویاً الهی ارکانه لخدمة امرک و ذکرک و [ثائک] انک انت القوی الغالب القدیر

- 6 یا محبوب فؤادی دستخطهای آنجبوب که محبوب فؤاد حضرت اسم جود و اینبعد مرقوم داشتند هریک حدیقه‌ئی بود مزین باوراد حقایق و بیان و معانی و تبیان و هر حرف آن کلابی بود ناطق و دقتی بود هویدا تضوعات اوراد آن خارج از ذکر و بیان بعد از قرائت و اطلاع قصد مقام اعلی و ذروه علیا نموده امام کرسی ربّ عرض شد

heard. His word, exalted be His majesty and mighty be His sovereignty:

و بشرف اصغا فائز گشت قوله عزّ کبریائه و
عظم سلطانه

7 In My Name that speaketh in all times

7 بِسْمِ النَّاطِقِ فِي كُلِّ الْأَحْيَانِ

8 Today the Banner of Revelation hath been raised to its loftiest station, and the Standard proclaiming "Verily I am God" hath been planted before the faces of all mankind. The path of God is clear, the proof hath been sent down, and the evidences are manifest. Nevertheless, most of the people of the world remain heedless and veiled. By God's life! That which hath flowed from the Most Exalted Pen is such that a single drop thereof would suffice to quicken the Concourse on High, how much more the dwellers of earth. This is the Kawthar of life that floweth between the fingers of the All-Merciful. In truth, these created beings have never been, nor are they now, capable of hearkening unto this Word that hath shone forth from the Dayspring of Revelation, nor are they worthy of recognizing it, save whom God willeth.

8 امروز علم ظهور بر اعلیٰ المقام مرتفع و رایة اتّی
انا الله امام وجوه عالم منصوب سبیل الله واضح
و حجت نازل و بینات ظاهر مع ذلک اکثر اهل
عالم غافل و محجوب لعمر الله از قلم اعلیٰ جاری
شده آنچه که قطره‌ئی از آن سبب حیات ملأ
اعلیٰ است تا چه رسد باهل ارض اوست کوثر
حیوان که بین اصبعی رحمن جاری و ساریست
فی الحقیقه این خلق موجود قابل اصغاء اینکلمه
که از مشرق وحی اشراق نموده نبوده و نیستند
و لایق عرفان آن نه الا من شاء الله

9 O thou who gazest upon His Countenance! Beseech God, exalted be His glory, to raise up and send forth through His perfect might such people as may become bearers of His Trust and guardians of the pearls of His wisdom. Say: O party of God! Ye are the knights in the arena of inner meanings and utterance. Arise with zeal and stand firm in service to His Cause, that perchance the helpless servants may not be afflicted with the vain imaginings of the past. They were worshippers of idle fancies yet counted themselves among the most learned of mankind. They were adorers of idols yet deemed themselves to be believers. Until now the true meaning of Divine Unity hath not been made manifest. Were the Most Exalted Pen to unveil but a little thereof, all would testify to their own misbelief. However, the Name "the Concealer" hath not withdrawn the hem of grace, and the Name "the All-Bountiful" hath not permitted justice to reach this station.

9 یا ایها الناظر الی الوجه از حقّ جلّ جلاله مسئلت
نما خلقی را بقدرت کامله خود برانگیزاند و
مبعوث فرماید که شاید حامل امانت شوند و
حافظ لآلی حکمت بگو یا حزب الله شماست
فوارس مضمار معانی و بیان همت نمائید و بر
خدمت امر قیام کنید که شاید عباد بیچاره
باوهامات قبل مبتلا نشوند عبده اوهام بودند
و خود را اعلم اهل عالم میشمردند ساجد اصنام
بودند و خود را موحد میدانستند الی حین معنی
توحید حقیقی ظاهر نشد اگر قلم اعلیٰ فی الجمله
کشف نماید کلّ بر شرک خود شهادت دهند
ولکن اسم ستار ذیل فضل را رها نموده و اسم
کریم عدل را بانحتمام راه نداده

10 Blessed are they who reflect and observe what hath come to pass in the past. For whosoever becometh aware shall attain unto the choice sealed wine through the blessing of the Name "the Self-Subsisting" and shall be adorned with the ornament of supreme steadfastness. Convey greetings from the Wronged One to the party of God and give them the glad tidings of the favors of the Beloved of the worlds. All are mentioned in His presence and have attained unto the grace of God, exalted be His glory. Say: O friends! Preserve the trust of the love of the Beloved of the worlds in His Name and keep it hidden from the treacherous and the thieves. Convey my greetings to all the people of that household. Give them the glad tidings of

10 طوبی از برای نفوسیکه تفکر نمایند و در آنچه
از قبل واقع شده نظر کنند چه هر نفسی آگاه
شود بر حقیق محتوم مبارکی اسم قیوم فائز گردد و
بطراز استقامت کبری مزین شود حزب الله را از
قبل مظلوم تکبیر برسان و بعنایت محبوب عالمیان
بشارت ده کلّ لدی الوجه مذکورند و بعنایت
حقّ جلّ جلاله فائز بگو ای دوستان امانات
محبت محبوب عالمیانرا باشمس حفظ نمائید و از
خائنین و سارقین مستور دارید اهل آن بیت طراً
را تکبیر برسان بشهرم من قبلی بفضلی و رحمتی

My grace, My mercy, and My loving-kindness. The children and the teacher are all remembered. Verily, He fulfilleth His promise and He is the Compassionate, the All-Bountiful.

- 11 O Samandar! It is best that we occupy ourselves with the mention of the Peerless Friend and pass beyond all that exists and is visible, that another realm may be spread out and another world appear. Say:

- 12 My God, my God! Separation from Thee hath destroyed me, and remoteness from Thee hath consumed me, as hath that which hath befallen Thee in Thy path. My God, my God! Mine ear desireth to hear that for which it was created; withhold it not from Thy melodies and Thy tones. And mine eye desireth to behold the effulgences of the lights of Thy countenance; deprive it not of that which Thou hast manifested unto it. My God, my God! Why do I hear the call of the servants but hear not Thy call, and see Thy creation but see not the Dawning-Place of Thy revelation and the Dayspring of Thy signs? Blessed is he who hath inhaled the fragrance of Thy shirt and whom the breezes of Thy days have overtaken in such wise that he hath detached himself from all else beside Thee. I beseech Thee, O my Lord, the All-Merciful, by the kingdom of Thy utterance, and by the sea which no ships of the world can encompass, and by the ark which the waves of nations cannot hinder, to strengthen me in all conditions as Thou didst strengthen me before and wilt strengthen me hereafter. Then send down from the heaven of Thy mercy upon Thy servants that which will draw them nigh unto Thee and acquaint them with what Thou hast purposed for them through Thy bounty and grace, and guide them to Thy path which calleth out with the most exalted call in the morning and in the evening: "By God! I am the Straight Path and I am the Balance whereby all things small and great are weighed." O Lord! Deprive not Thy servants of the rustling of the Lote-Tree of the Uttermost End and the sound of Thy Most Exalted Pen. Verily Thou art He Who hath testified through Thy generosity to all created things, and through Thy grace to all beings. There is none other God but Thee, the Revealer of verses, the Lord of earth and heaven.

- 13 Praise be to God that this servant, despite numerous occupations, was blessed to make mention of that Beloved. The comfort of man hath ever been in meeting with loved ones, and when this is not possible, mention serveth as a substitute, for through mention some measure of solace is obtained. Thus it hath been said that when the rose is veiled, man findeth solace in rosewater. He beseecheth the eternal Truth and hopeth that He may grant success and confirmation, that the fire of

و عنایتی اطفال و جناب معلم کل مذکورند آنه
یوقی وعده و هو المشفق الکریم

- 11 یا سمندر بهتر آنکه بذکر دوست یگا مشغول شویم
و از آنچه موجود و مشهود بگذریم تا بساط دیگر
مبسوط شود و عالم دیگر مشهود قل

- 12 الهی الهی قد اهلکنی فراقک و اضنانی هجرک و
ما ورد علیک فی سبیلک الهی الهی اذنی ارادت
ان تسمع ما خلقت له لا تمنعها عن ترماتک و
نعماتک و بصری اراد ان ينظر اشراقات انوار
وجهک لا تحرمه عما اظهرته له الهی الهی ما لی
اسمع نداء العباد و لا اسمع ندائک و اری خلقک
و لا اری مشرق وحیک و مطلع آیاتک طوبی
لذی شتم وجد عرف قیصک و اخذته نفحات
ایامک علی شأن انقطع عن دونک استلک یا
ربّی الرحمن بملکوت بیانک و البحر الذی لم
تحصره سفائن العالم و السفینه الّتی لا تمنعها امواج
الأمم بأن تؤیّدنی فیکلّ الأحوال کما ایدتنی من
قبل و من بعد ثم انزل من سماء رحمتک علی
عبادک ما یقرّبهم الیک و یعرفهم ما اردت لهم
بجودک و فضلک و یدیههم الی صراطک الذی
ینادی بأعلى النداء فی الصّباح و المساء تالله انّی
انا الصّراط المستقیم و انا المیزان الذی به یوزن
کلّ صغیر و کبیر ای ربّ لا تحرم عبادک
من حقیف سدره المنتهی و صریر قلبک الأعلی
انّک انت الذی شهدت بکرمک الموجودات و
بفضلک الکائنات لا اله الا انت منزل الآیات
و مالک الأرضین و السموات انتهی

- 13 الحمد لله این خادم مع کثرت اشغال فائز شد بذکر
آتجوب راحت انسان ملاقات محبوبان بوده و
هست اگر آن دست ندهد از برای ذکر قائم مقامی
محقق است چه که بذکر فی الجمله تسلی حاصل
میشود اینست که گفته اند چون گل در پرده
مستور شد بگلایب انسان تسلی مییابد از حق
لازال سائل و آمل که توفیق و تأیید عطا فرماید
تا نار فراق باب ذکر لقا و وصال ساکن شود

separation may be quenched by the water of the mention of reunion and attainment. In His hand is all authority; He confirmeth whom He willeth as a grace from His presence, and He is the All-Bountiful, the Most Generous.

بیده الأمر کله یؤید من یشاء فضلاً من عنده و
هو الفضل الکرم

- 14 As to the mention of the intention to pen words - each letter of which is truly a messenger of love - to the city of seekers, this was a wondrous matter, and the poetry too was most fitting. He beseecheth God, exalted be His glory, that through the tears of that eye He may water the gardens of inner meanings, that the flowers of remembrance and utterance may be refreshed by the rain from the spring of the eyes of them that are nigh, and may be made manifest in the world. For the tears of the eye, countless stations have been ordained; they tell of the sovereign of love, they are the primary narrator and the secondary interpreter. The servant beseecheth his Lord to preserve it and extend it through the sea of His light and the effulgences of the lights of His manifestation. Verily, He is the Protector of the yearning ones and the One Who draweth nigh unto them that are brought nigh. Praise be to Him for His bestowal at this time.

14 اینکه ذکر اراده بر تسطیر کلمات که فی الحقیقه هر حرفی از آن قاصد محبت است بشهر طالبان فرموده بودند فقره بدیعه‌ئی بود و شعر هم بسیار مناسب ذکر شد از حق جلّ جلاله سائل و آمل که از عبرات آتین حدائق معانی را سقایه نماید تا اوراد ذکر و بیان از امطار چشمه چشم مقربان تازه و خرم گردد و در عالم جلوه نماید از برای آب چشم مقامات لانهی مقدر اوست حاکی از سلطان محبت اوست مخبر اول و مترجم ثانی یسئل الخادم ربّه بأن یحفظها و یمدّها بجر نوره و اشراقات انوار ظهوره انه ولی المشتاقین و مقرب المقربین الحمد له باعطائه فی هذا الحین

- 15 Regarding the mention of Jinab-i-Khalil, upon him be the glory of God and His favors - he did indeed turn towards God, hasten forward until he arrived, heard and witnessed. Verily our Lord, the Most Merciful, is the Helper, the Generous. In truth, with the divine seal of God's love and the fire of heavenly affection, he moved like a celestial telegraph of love. O beloved of my heart! Love accomplishes many things - before it lies the book of mysteries, it possesses the records of ruin and prosperity. It can make the rock abundant in bounty, ignite that which is extinguished, and with a single word make the inanimate flow and spread. The hand is His hand and the field is His field. Praise be to God, he arrived safely at the divine homeland, was present and observant, and after staying some days, returned as commanded. Divine favor assisted him, confirmation accompanied him, and heavenly support protected him until he attained the presence of the Most Great Throne. In such days, matters like these are counted among miracles, for despite the discord of the peoples of the world, the light of unity and harmony accomplished its work, as it did - all attained to good and returned. Happy is he and blessed is he.

15 اینکه ذکر جناب خلیل علیه بهاء الله و عنایت را فرمودند قد اقبل و توجه و سرع الی ان بلغ و سمع و شاهد ان ربنا الرحمن هو المؤید الکرم فی الحقیقه با طغرای محبت الهی و نار مودت ربّانی بمثل تلغراف عشق صمدانی متحرک یا محبوب فؤادی محبت کارها دارد کتاب اسرار پیش اوست دارای دفاتر خرابی و آبادی اوست صخره را پر عطا کند مخمود را مشتعل فرماید جماد صرف را بیک حرف جاری و ساری نماید دست دست او و میدان میدان او باری الحمد لله صحیحاً سالماً بوطن الهی فائز و حاضر و ناظر و بعد از توقف آیامی حسب الأمر راجع شدند عنایت مدد نمود و توفیق همراه شد و تأیید حارس تا بمقام عرش اعظم مشرف در چنین آیام امثال این امور از معجزات محسوبست چه که بانفاق اهل آفاق باز نور اتفاق و وفاق کار خود را بکند چنانچه کرد بکلّ خیر فائز شدند و راجع گشتند هنیئاً له و مرثیاً له

- 16 Regarding the permission for Haji Muhammad Baqir, upon him be the glory of God, to come - what was written was presented to the Most Holy Court. These exalted words were revealed from the Dawning-Place of grace, the Source of verses. His word - exalted be His utterance and mighty His proof: "O

16 اینکه در باره اذن توجه جناب حاجی محمد باقر علیه بهاء الله مرقوم داشتند بساحت اقدس عرض شد اینکلمات عالیات از مشرق فضل منزل آیات نازل قوله جلّ بیانه و عزّ برهانه یا سمندر حق جلّ جلاله ظاهر شده تا کلّ را

Samandar! The Truth, exalted be His glory, has appeared to bestow upon all the honor of His presence and to adorn them with the ornaments of sanctification, detachment, trustworthiness, religion, chastity and that which benefits their souls. He has manifested Himself for the meeting, but the people have prevented those who desired Him from every distant quarter.” Due to the multitude of visitors, arrivals and seekers in the prison land, some discussions have arisen. Convey greetings from the Wronged One. We have mentioned him through Our grace with a mention before which all mention bows down. O Samandar! Give him glad tidings from Me. We beseech God to inscribe for him from the Pen of His Command the reward of His presence. Verily, He is powerful over all things. Let him strive that he may attain unto steadfastness, which after recognition and meeting is the foundation. O Samandar! Beseech God not to deprive His servants of the ornament of justice and equity. He is powerful and mighty over all things. Praise be to God, they turned towards Him, approached, and attained the traces of the Most Exalted Pen. This is a great bounty, by My Life, the All-Knowing, the All-Informed.

بشرف لقا فائز فرماید و بطراز تقدیس و تنزیه و امانت و دیانت و عفت و ما ینتفع به انفسهم مزین نماید قد اظهر نفسه للقاء ولكن القوم حالوا بينه وبين الذين ارادوه من كل فج عميق و از كثرت زائرین و واردین و قاصدین در ارض سخن بعضی گفتگوها بیان آمده از لسان مظلوم تکبیر برسان انا ذکرناه فضلاً من عندنا بذکر خضع له کل ذکر یا سمندر بشره من قبلی نسل الله تعالى بأن يكتب له من قلم امره اجر لقاؤه انه على كل شيء قدير جهد نماید که شاید بطراز استقامت فائز گردد بعد از عرفان و لقا اصل اوست یا سمندر از حق بطلبید عباد خود را از طراز عدل و انصاف محروم نفرماید اوست بر هر شیء قادر و توانا الحمد لله توجه نمودند و اقبال کردند و باثر قلم اعلی فائز گشتند اینست فضل عظیم ونفسی الخیر انتهى

- 17 Regarding the Huququ'llah which they have taken trouble to deliver - this is not the first service that has appeared from your honor, as attested by the Pen of God, our Lord and your Lord. From the first days you have been engaged in service and speaking in praise and glorification. This is from the favor of our Lord and your Lord upon you. Verily, He is the Witness, the Hearer, the All-Knowing, the All-Informed. The papers also arrived. Whatever is entrusted to your honor, its execution is certain and requires nothing else. Regarding the remaining amount known to the beloved Ibn-i-Abhar, upon him be the Most Glorious Glory of God, favor was shown, and what that beloved one wrote is correct and accepted before the Truth, for if it had been mentioned, clamor would have arisen.

17 در باره حقوق که زحمت کشیده اند و رسانده اند لیس هذا اول خدمة ظهرت من حضرتك بشهادة قلم الله ربنا و ربكم از اول ایام بخدمت قائم بوده اید و بذکر و ثنا ناطق هذه من عنایة ربنا و ربكم علیکم انه هو الشاهد السميع و العالم الخیر اوراق وصول هم رسید آنچه بآنحضرت محول میشود عملش محقق است لا يحتاج بشیء آخر در فقره بقیه وجه معلوم بمحبوبی جناب ابن ابهر علیه بهاء الله الاهی عنایت شد و آنچه آنحبيب مرقوم داشتند صحیح و لدی الحق مجری چه اگر ذکر میشد ضوضا مرتفع میگشت

- 18 Regarding the Leaf, your niece, upon her be the glory of God - praise be to God, she has arrived and attained the presence and is engaged in service in the sanctuary, and all are pleased with her - that is, the people of the pavilion of chastity and greatness. In this matter, let that beloved one be assured.

18 اینکه در باره ورقه همشیره زاده علیها بهاء الله مرقوم داشتند الله الحمد وارد گشتند و بحضور فائز و در حرم بخدمت مشغول و کل از او راضی یعنی اهل سرادق عصمت و عظمت در اینفقره آنحبيب مطمئن باشند

- 19 O Abdul-Baqi, upon whom be the Glory of God! Your mention hath been made before the Throne. This servant conveyeth greetings and salutations to you and all your kindred. At this moment, while engaged in penning these words in the presence of the Most Great Throne, these exalted words have issued forth from the Kingdom of the All-Merciful's utterance:

19 جناب آقا عبدالباقی علیه بهاء الله ذکرشان لدی العرش مذکور اینفانی خدمت ایشان و منتسبین طراً سلام و تکبیر میرساند در این حین که بتقریر اینکلمات مشغول تلقاء عرش اعظم حاضر اینکلمات عالیات از ملکوت بیان رحمن ظاهریا سمندر حزب الله را از قبل مظلوم تکبیر برسان

"O Samandar! Convey greetings to the people of God on behalf of the Wronged One. Say: A handful of transgressors in the world, having adorned their heads with white and green turbans, have purposed to lead astray the people of God. From the inception of Islam until the Day of Manifestation, all have wandered in the wilderness of idle fancies and strayed in the deserts of vain imaginings. Thus when the Finger of Power rent asunder the veil, the deeds of all and their fruits became clear and evident to all. When He willeth to unveil, no veil can conceal it, and when He willeth to conceal, no power in the world nor the will of nations can expose it. Nevertheless, some among the people of the Bayan have followed suit and set about to mislead the people, even as did the former people. It is incumbent and obligatory upon all to strive and protect the servants of God, lest they be deprived of the Day-Star of certitude through former idle fancies. Convey greetings from the True One to Abdul-Baqi. Each soul is mentioned in the presence of the Wronged One and hath been blessed by the grace of the Supreme Pen. Blessed are they whom neither the doubts of the people of the Bayan nor the allusions of the people of the Furqan caused to slip, and who have acknowledged that which the Tongue of Grandeur hath acknowledged in His Most Great Prison. These are the people of God in all lands. Glory be upon them, upon their first and their last, their outward and their inward aspects."

- 20 When mention was made of the people of God in that land, it was presented before the Throne, and each one was blessed with the mention of God, exalted be His glory. Happy are they! For some, wondrous and sublime Tablets have been revealed from the heaven of favor and sent forth. God willing, may all attain unto them. In these days, a letter was received from the beloved Amin, Haji Mirza Abu'l-Hasan, upon whom be the Glory of God and His favors, wherein he made mention of the beloved ones of that land and expressed great joy and satisfaction. This is what was again revealed for the friends of God whose names were mentioned. His blessed and exalted Word:

- 21 O Muhammad (Darbagh)! Harken unto the call of the Wronged One. He maketh mention of thee with that which nothing in all creation can equal, and counseleth thee to show forth the Greater Steadfastness and that whereby the Word of God, the Lord of all worlds, may be exalted. O Ali Akbar! The Prisoner calleth thee from the precincts of the Prison, maketh mention of thee, and beareth thee glad tidings as a bounty from His presence, and commandeth thee to that which beseemeth the days of God, thy Lord, the Lord of the Mighty Throne.

بگو معدودی چند از بَقَّارِ عالم رُؤس را بعمائم
بیضا و خضرًا مزین نموده قصد اضلال اهل الله
نموده اند از صدر اسلام تا یوم ظهور کل در
تیه اوهام سائر و در بادیه های ظنون سرگردان
چنانچه در یوم قیام اصبع قدرت حجاب را شق
نمود و اعمال کل و حاصل و ثمر آن بر کل
واضح و هویدا گشت اذا اراد الکشف لن یستره
حجاب و اذا اراد الستر لن تکشفه قوه العالم و
لا ارادات الأمم مع ذلک بعضی از اهل بیان
تأسی جسته در صدد اضلال خلق افتاده اند
بمثابه حزب قبل الیوم بر کل لازم و واجبست
همت نمایند و عباد الله را حفظ کنند که مباد
باوهامات قبل از نیر یقین محروم مانند جناب
عبدالباقی را از قبل حق تکبیر برسان هر یک
از نفوس لدی المظلوم مذکور و بعنایت قلم اعلی
فائز طوبی للذین ما زلتم شبهات اهل بیان و
اشارات اهل الفرقان و اعترفوا بما اعترف به
لسان القدم فی سجنه الأعظم اولئک حزب الله
فی البلاد البهآء علیهم و علی اولهم و آخرهم و
ظاهرهم و باطنهم انتهى

20 اینکه ذکر حزب الله آن ارض را نمودند تلقاء
عرش عرض شد و هریک بذکر حق جلّ جلاله
فائز هنیئاً لهم و از برای بعضی الواح بدیعۀ منیعہ
از سماء عنایت نازل و ارسال شد انشاء الله کل
فائز شوند مکتوبی در این ایام از محبوی جناب
امین حاجی میرزا ابوالحسن علیه بهآء الله و عنایتہ
رسید و در آنمکتوب ذکر اولیای آن ارض را
نموده اند و بسیار اظهار رضایت و سرور مرقوم
داشته اند هذا ما نزل مرّة اخرى لأولیاء الله الذین
ذکرت اسمائهم قوله تبارک و تعالی

21 یا محمد (درباغ) اسمع ندآء المظلوم انه ذکرک بما
لا یعادله شیء من الأشياء و یوصیک بالاستقامة
الکبری و بما ترتفع به کلمة الله رب العالمین یا
علی اکبر ان المسجون من شطر السجن یدعوک
و یدکرک و یشکرک فضلاً من عنده و یأمرک
بما ینبغی لایام الله ربک رب العرش العظیم

- 22 O Abdul-Husayn! Thou didst attain unto My mention in the early days and on this Day wherein the people of the Bayan have risen up even as the people of the Furqan rose up against My harm, after I had come unto them from the Dayspring of proof with the standards of verses and the banners of clear evidences. Thus did their souls entice them, and they were recorded among the idolaters in the Book of God, the All-Knowing, the All-Wise.
- 23 O Samandar! We make mention of the sons of thy paternal and maternal uncles, as a token of Our grace. Verily, thy Lord is the All-Merciful, the Bountiful. Convey unto them the greetings of the Wronged One and give them the glad tidings of My turning towards them and My remembrance of them in a Book which none hath comprehended save God, the Mighty, the All-Praised. We have remembered them in numerous Tablets and have counseled them with that which behooveth them, and We counsel them now to show forth the Greater Steadfastness in this wondrous Remembrance. The clamor which We had foretold hath come to pass in the Land of Mystery and before it when the Light was shining from the horizon of Zawra wherein was diffused the fragrance of My luminous raiment. Thus hath the ocean of utterance surged and the sun of knowledge shone forth. Blessed is he who hath witnessed and seen, and woe unto the heedless.
- 24 All have been blessed with special favors and have partaken of the table of divine meanings. This evanescent servant beseecheth God - exalted be His glory - to aid them to recognize true divine unity, for had the people of old attained unto the effulgent rays of true divine unity, all would have been found submissive and humble on the Day of Manifestation. This is the Day of God wherein none is mentioned save Him. Blessed are they that know.
- 25 At an appropriate and beloved time, thy visit was accepted on thy behalf as desired. Well is it with you and me.
- 26 As for the testimony which flowed from thy heart, tongue and pen at the end of thy letter, it was granted the honor of being heard before His presence, and that which was revealed in response from the heaven of divine will is such that this servant is truly incapable of describing it. Pardon, pardon, pardon! Glory be to God! From what substance are those souls made who have hesitated in this Cause? In truth, it is divine wrath and the recompense of deeds that hath seized some. Verily, He is the Recompenser, the Just, the Wise.
- 22 يا عبدالحسين قد فزت بذكرى في أول الأيام و في هذا اليوم الذي فيه قام ملأ البيان كما قام اهل الفرقان على ضرى بعد اذ جتتهم من مطلع البرهان برایات الآيات و اعلام الینات كذلك سوت لهم انفسهم و كانوا من المشركين في كتاب الله العليم الحكيم
- 23 يا سمندر انا نذكر بنی اعمامک و بنی اخوالک فضلاً من لدنا ان ربک هو المشفق الکریم کبر على وجوههم من قبل المظلوم و بشرهم باقبالی الیهم و ذکرى ایاهم في کتاب ما اطلع به الا الله العزيز الحمید انا ذکرناهم في الواح شتی و وصیناهم بما ینبغی لهم و نوصیهم في هذا الحین بالاستقامة الکبری في هذا الذکر البدیع قد ارتفع التعیق الذي وعدناه من قبل في ارض السر و من قبلها اذ کان التور مشرقاً من افق الزوراء التي تضح فيا عرف قصی المنیر كذلك ماج بحر البیان و اشرفت شمس العرفان طوبی لمن شهد و رأى و ویل للغافلین انتهى الحمد لله
- 24 کلّ بعنایت مخصوصه فائز گشتند و از مائدهء معانی قسمت بردند این خادم فانی از حق تعالی شأنه سائل و آمل که ایشانرا مؤید فرماید بر عرفان توحید حقیقی چه اگر حزب قبل باشرافات انوار توحید حقیقی فائز میگشتند يوم ظهور کلّ خاضع و خاشع مشاهده میشدند هذا يوم الله لا یذكر فيه الا هو نعیماً للعارفين
- 25 در وقتی مناسب و محبوب بنیابت آنحیوب زیارت فائز حسب الخواش بعمل آمد هنیئاً لكم و لی
- 26 و اما شهادتیکه در آخر کتاب از قلب و لسان و قلم آنحیوب جاری امام وجه بشرف اصغا فائز در جواب از سماء مشیت الهی نازل شد آنچه که فی الحقیقه اینعبد از ذکر آن عاجز و قاصر است العفو العفو سبجان الله نفوسیکه در این امر توقّف نموده اند از چه عنصری هستند فی الحقیقه قهر الهی است و جزاء اعمال که بعضی را اخذ نموده انه هو المجزی العادل الحكيم

- 27 Concerning the mention of the loved ones of the land of 'Ishq in the letter of the spiritual beloved, His Holiness the Most Generous Name, upon him be the Most Glorious Beauty of God - praise be to God, it was a spiritual glad tiding and a luminous remembrance. However, to those who drink the wine of divine love, both ease and hardship are beloved. Whatever occurs in the path of the Friend is beloved to the soul and the heart's desire. They have been delivered from those tribulations; God willing, may they remain protected from the fire of the idolaters and transgressors. This servant conveyeth greetings and praise to all and seeketh divine confirmation and assistance for all. All letters which thou sendest to thy spiritual beloved are presented before the Divine Throne, and responses are requested. The purpose is that thou hast ever been and remaineth mentioned.
- اینکه ذکر اولیای ارض اش را در نامهء محبوب روحانی حضرت اسم جود علیه بهاء الله الأبهی مرقوم داشتند لله الحمد بشارتی بود روحانی و ذکر ی بود نورانی لکن نزد شاربان ریحی محبت الهی شدت و رخا هر دو محبوبست در سبیل دوست هرچه واقع شود محبوب جان و مقصود روانست از آن بلاها رستند انشاءالله از نار اهل شرک و طغیان محفوظ مانند اینعبد خدمت کلی سلام و تکبیر عرض مینماید و از برای کل توفیق و تأیید میطلبد نامههاییکه آنحبيب محبوب روحانی ارسال میفرمایند کل امام عرش عرض میشود و مطالبهء جواب هم مینمایند مقصود آنکه آنحضرت لازال مذکور بوده و هستند
- 28 Regarding what thou didst write about the funds expended, yes, according to the command, if it can be found from any source it should be taken. And concerning what thou didst write: "Whatever is commanded, we are, God willing, obedient and content, especially in receiving funds which is a matter of obedience" - to the end of thy words - after this matter was presented in the Most Holy Court, this utterance was revealed from the Kingdom of proof - exalted and blessed be His words: "O Samandar! We bear witness that thy deceased and elevated father and thou have not been remiss in serving the Cause. Ye have obeyed whatever was commanded and acted for the sake of God, for the love of God, and in the path of God. God willing, mayest thou ever drink of this Kawthar and partake of this choice wine. Nothing can equal the testimony of thy Lord. We praise God, exalted be He, with thy tongue and thank Him with His tongue, that it may be a treasure and honor for thee throughout the duration of the Kingdom and the realm of heaven."
- اینکه در بارهء وجه مصروف ورقه مرقوم داشتند بلی حسب الأمر اگر از جائی یافت شود باید اخذ نمایند و اینکه مرقوم داشتند آنچه امر شود مطیع و راضی انشاءالله هستیم خاصه در گرفتن وجه که جای اطاعت است الی آخر قولکم اینفقره بعد از عرض در ساحت اقدس این بیان از ملکوت برهان نازل قوله تبارک و تعالی یا سمندر شهادت میدهم که مرحوم مرفوع والد و شما در خدمت امر کوتاهی ننوده اید آنچه امر شد اطاعت کرده اید و عملی لوجه الله و لحب الله و فی سبیل الله بوده انشاءالله لازال از این کوثر بیاشامی و از این ریحی بنوشی لا یعادل شیء بشهادة ربک نحمد الله تعالی بلسانک و نشکره بلسانه لیکون ذخراً و شرفاً لک بدوام الملک و الملکوت انتی
- 29 The petition of the nephew of the late, ascended Diya' - upon him be the Glory of God and His mercy - was received, and several months ago a response descended from the heaven of divine will and was sent. Regarding [Yakan] - may God the Exalted strengthen him - what they wrote was presented before the Most Holy, Most Exalted Presence, and a wondrous and exalted Tablet was specifically revealed for him and sent. His blessed and exalted Word states: "When he recognized, he soared on wings of longing unto God, the Lord of the Day of Meeting."
- عریضهء ابن اخت مرحوم مرفوع ضیا علیه بهاء الله و رحمته رسید و چند شهر قبل جواب از سماء مشیت الهی نازل و ارسال شد و اینکه در بارهء جناب [یکان] ایده الله تعالی مرقوم [داشتند] نامه اش در ساحت امنع اقدس بشرف اصغافائز و یک لوح بدیع منبع مخصوص ایشان نازل و ارسال شد قوله تبارک و تعالی اذا عرف طار بأجنحة الاشیاق الی الله مالک يوم التلاق انتی
- 30 This evanescent servant is truly bewildered by that which hath been manifested and made evident from the exalted Truth, and
- این خادم فانی فی الحقیقه متحیر است در آنچه از حق منبع ظاهر و هویدا گشت و همچنین در حالتهای خلق و فی کلّ الأحيان یسئل ربّه

likewise by the conditions of the people. At all times he be-
seecheth his Lord, the All-Merciful, to assist His servants to
recognize what He hath manifested through His grace, His gen-
erosity and His favors. Verily, He is the Hearer, the Answerer.

الرَّحْمَنُ اِنْ يُؤَيِّدْ عِبَادَهُ عَلٰى عِرْفَانِ مَا اَظْهَرَ بِفَضْلِهِ
وَجُودِهِ وَ الطَّافَهُ اَنَّهُ هُوَ السَّمَاعُ الْمَجِيبُ

- 31 Some names that were mentioned in this letter were presented
before the countenance of the Lord of the worlds, and each
received their portion as befitting from the ocean of grace.
Blessed are they that drink thereof.

31 بعض اسامى هم كه در اين نامه مذکور امام
وجه مولى العالم بشرف اصغا فائز و هريك بما
ينبغى از دريائى فضل قسمت برد طوبى للشاربين

- 32 This is what was sent down from the heaven of the providence
of our Lord and your Lord and the Lord of all who are in the
heavens and on earth. His word, exalted be His glory, states:
“O Muhammad-‘Ali! There came before the Presence a leaf
wherein was thy mention. We have mentioned thee with a
mention that all the mentions of the world cannot equal, and
We counsel thee to manifest the Most Great Steadfastness in
this Cause whereby the Names were shaken, as were the divines
and jurisprudents of the earth. Thus hath the Sun of Grace
revealed its favors that thou mayest be thankful and be of those
who render praise.”

32 هذا ما نَزَلَ مِنْ سَمَاءٍ عَنَايَةِ رَبِّنَا وَ رَبِّكُمْ وَ رَبِّ
مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ قَوْلُهُ جَلَّ جَلَالُهُ يَا
مُحَمَّدُ عَلَى قَدْ حَضَرَ لَدَى الْوَجْهِ وَرَقَّةٌ كَانَتْ فِيهَا
ذِكْرُكَ ذِكْرُنَاكَ بِذِكْرِ لَا تَعَادِلُهُ أَذْكَارُ الْعَالَمِ وَ
نُوصِيكَ بِالْإِسْتِقَامَةِ الْكُبْرَى فِي هَذَا الْأَمْرِ الَّذِي
بِهِ اضْطَرَبَتِ الْأَسْمَاءُ وَ عُلَمَاءُ الْأَرْضِ وَ فَتْهَاهَا
كَذَلِكَ أَظْهَرَتْ شَمْسُ الْفَضْلِ عَنَايَاتَهَا لِتُشْكِرَ وَ
تَكُونَ مِنَ الْحَامِدِينَ

- 33 “O Pen! Make mention of him who is named Tahmasb, that
he may rejoice in the mention of his Lord, the Mighty, the
Bestower, who hath turned toward Him from the direction of
His Most Great Prison, and mentioned him in such wise that
the near ones perceive therefrom the fragrance of the loving-
kindness of their Lord, the Forgiving, the Generous.”

33 يَا قَلَمُ اذْكُرْ مِنْ سَمِّيْ بِطَهْمَاسَبٍ لِيَفْرَحَ بِذِكْرِ رَبِّهِ
الْعَزِيزُ الْوَهَّابُ الَّذِي اَقْبَلَ اِلَيْهِ مِنْ شَطْرِ سِجْنِهِ
الْأَعْظَمِ وَ ذَكَرَهُ بِمَا يَجِدُ مِنْهُ الْمُقَرَّبُونَ عَرَفَ عَنَايَةَ
رَبِّهِمُ الْغَفُورُ الْكَرِيمُ

- 34 “And We make mention of the teacher whom We mentioned
before and gave him glad tidings of the favors of his Lord, the
Mighty, the Praiseworthy. O Muhammad-Taqi! The Face of
Him Who was wronged hath turned toward thee and calleth
thee to that which will draw thee nigh unto the Supreme Hori-
zon and will adorn thee with that which beseemeth the days
of God, the Lord of the Day of Judgment.”

34 وَ نَذْكُرُ الْمُعَلِّمَ الَّذِي ذَكَرْنَاهُ مِنْ قَبْلُ وَ بَشَّرْنَاهُ بِعَنَايَةِ
رَبِّهِ الْعَزِيزِ الْحَمِيدِ يَا مُحَمَّدُ تَقْبَلُ قَدْ تَوَجَّهَ إِلَيْكَ وَجْهُ
الْمُظْلُومِ وَ يَدْعُوكَ إِلَى مَا يَقْرِبُكَ إِلَى الْأَفْقِ الْأَعْلَى
وَ يَزِينُكَ بِمَا يَنْبَغِي لِأَيَّامِ اللَّهِ مَالِكِ يَوْمِ الدِّينِ
انْتَهَى

- 35 Concerning the mention of Haji Baba, upon whom be the
Glory of God, after these sublime words were submitted, there
dawned from the Dayspring of Divine Revelation and Inspira-
tion these words—magnified be His glory: “O Haji Baba! The
Divine Lamp is luminous and bright, and the Sun of inner
meanings is radiant and manifest. The tongue of utterance
speaks at all times, and the ocean of proof surges before all
faces. Nevertheless, all remain heedless and deprived, save
whom God willeth. Reflect upon the people of the Bayan:
They have newly arranged their turbans, green and white, and
ascend the pulpits. They desire to establish a party like unto
the Shi'ih party in the earth. By God's life! The people of jus-
tice lament, and the manifestations of equity weep. Have they

35 وَ اَيْنَكَ ذَكَرَ جَنَابِ حَاجِي بَابَا عَلَيْهِ بَهَاءُ اللَّهِ رَا
مَرْقُومٌ دَاشْتَنْدَ بَعْدَ اَزْ عَرْضِ اَيْنِكَلَهَاتِ عَالِيَاتِ
اَزْ مَشْرِقِ وَحْيِ وَ الْهَامِ اِشْرَاقِ نُمُودِ قَوْلُهُ جَلَّ
جَلَالُهُ يَا حَاجِي بَابَا سَرَاةَ الْهَى مِنْوَرِ وَ رُوشَنِ وَ
آفْتَابِ مَعَانِي مَشْرِقِ وَ لَا تُخْ وَ لِسَانِ بَيَانِ دَرِ جَمِيعِ
اَحْيَانِ نَاطِقِ وَ بَحْرِ رَهَانِ اِمَامِ وَجْهِ ظَاهِرِ وَ مَوَاجِ
مَعَ ذَلِكَ كُلِّ يَنْخَبِرُ وَ مُحْرُومِ اِلَّا مِنْ شَاءَ اللَّهُ دَرِ
اَهْلِ بَيَانِ تَفَكَّرْ نَمَّا مَجْدَدِ عَمَامَهَا تَرْتِيبِ دَادَهْ اَنْدِ
سَبْزِ وَ سَفِيدِ بِرْ مِنْبَرِ صُعُودِ مِينَامِيدِ ارَادَهْ نُمُودَهْ اَنْدِ
يَكِ حَزْبِيْ مِثْلِ حَزْبِ شِيعَهْ دَرِ اَرْضِ وَدِيعَهْ
بَكَاَرَنْدِ لَعْمَرِ اللَّهِ اَهْلِ اِنْصَافِ نُوْحَهْ مِينَامِيدِ وَ

not reflected upon the fruits of the former party's deeds? For they committed such acts as prevented eyes from beholding and ears from hearing. That party, both learned and ignorant, perpetrated what no other party had ever done, and committed that from which Satan himself fled. We beseech God to protect His servants. In brief, the divines of Iran and the opposers among the people of the Bayan are deprived of the lights of the Sun of true divine unity. More than this cannot be disclosed. Say: Fear God, and follow not your idle fancies. This is a Day wherein naught is mentioned save God, your Lord and your Goal, and the Goal of all who are in the heavens and on earth. Convey My greetings to the friends in that land on behalf of the Wronged One, and summon them to the most great steadfastness. Glory be upon thee and upon whosoever hath cast away the world, holding fast to the cord of God, the Strong, and His mighty Cause."

مظاهر عدل میگریند آیا در ثمرات اعمال حزب
قبل تفکر ننموده اند چه که عمل ارتکاب نمودند
که سبب منع ابصار است از مشاهده و منع
آذانت از اصغا آنحزب از عالم و جاهل عمل
نمودند آنچه را که هیچ حزبی از احزاب عمل
نمود و ارتکاب نمودند امری را که شیطان تبری
جست از حق بطلبید عباد خود را حفظ فرماید
یاری علمای ایران و معرضین اهل بیان از انوار
آفتاب توحید حقیقی محرومند بیش از این اظهار
جایز نه قل اتقوا الله و لا تتبعوا هواکم هذا يوم لا
يذكر فيه الا الله ربكم و مقصودکم و مقصود من في
السموات والأرض دوستان آن ارض را از قبل
مظلوم تکبیر برسان و باستقامت کبری دعوت
نما البهآء علیک و علی من نبذ العالم متمسکاً بحبل
الله المتین و امره العظیم انتهى

36 This evanescent one conveys greetings to each one. All must, through God's grace, bounty and aid, hold fast to unity and harmony, and through consultation strive to exalt the Word of God, expending mighty efforts therein.

36 اینفانیهم خدمت هر یک سلام و تکبیر میرساند
باید جمیع از فضل و عنایت و تأیید حق با اتحاد و
اتفاق تمسک نمایند و بمشورت در اعلاء کلمه
الهی تشبث جویند و سعی بلیغ مبذول دارند

37 Mention was made of Andalib, upon whom be the Glory of God. His petitions have repeatedly reached the Most Holy Court, and in these days a Tablet was specifically revealed and sent to him. At this moment these manifest verses were revealed from the heaven of God's grace-blessed and exalted be He: "O Samandar! Andalib, upon whom be My glory, hath been striving and endeavoring to exalt the Word night and day. This is the testimony of the Most Exalted Pen concerning him. Give him the glad tidings of My grace, My bounty, and My turning towards him. We beseech God to adorn him with such an ornament that all may behold from him the light of sanctity. By God's life! For long periods this Wronged One was grief-stricken, until Divine grace seized him and generosity turned toward him. We beseech Him, exalted be He, to strengthen him and aid him with what He loveth and pleaseth. He hath ever been mentioned in the presence of the Wronged One, and continueth to be so."

37 ذکر جناب عندلیب علیه بهآء الله را فرموده بودند
عرایض ایشان مکرر بساحت اقدس وارد و این
ایام یک لوح مخصوص ایشان نازل و ارسال شد
در این حین این آیات باهرات از سماء عنایت
حق جل جلاله نازل قوله تبارک و تعالی یا
سمندر جناب عندلیب علیه بهآء در اعلاء کلمه
لیلاً و نهراً سعی و جاهد بوده این شهادت قلم
اعلی است در باره او بشّره بفضل و عنایتی
و اقبالی الیه از حق میطلبیم او را مزین فرماید
بطرازیکه کل نور تقدیس از او مشاهده نمایند
لعمره الله مدتها اینمظلوم محزون بوده تا آنکه فضل
الهی اخذ نمود و کرم توجه فرمود نسله تعالی
ان یؤیده و یمده بما یحب و یرضی لازال در
ساحت مظلوم مذکور بوده و هستند انتهى

38 This evanescent servant conveys greetings to him and beseeches the Mighty God to strengthen him to make mention and praise of Him and to aid His Cause. Verily our Lord, the All-Merciful, is the Powerful, the Mighty.

38 این خادم فانیهم خدمت ایشان سلام و تکبیر
میرساند و از حق منبع مسئلت مینماید ایشانرا
مؤید فرماید بر ذکر و ثنا و نصرت امرش ان ربنا
الرحمن هو المقتدر القدیر

39 Another submission: The beloved sister of His Holiness the Name of Generosity (Ismu'l-Jud), upon whom be 966 [the

Glory of God] the Most Glorious, together with her son, upon them both be the Glory of God, have been granted permission to turn towards the Most Holy Court. Thus hath shone forth the sun of permission from the horizon of our Lord's grace, the All-Knowing, the All-Informed. I beseech and implore the Mighty God to strengthen them in all conditions, grant them success, and through His perfect power arrange circumstances whereby they may at all times attain unto His wondrous and sublime bounties. We verily are the Comforter, the All-Knowing.

39 عرض دیگر اخت محبوب فؤاد حضرت اسم جود علیه ۹ ۶۶ [بهاء الله] الابهی مع ابن علیهما بهاء الله اذن داده شدند که بشطر اقدس توجه نمایند کذلک اشرفت شمس الاذن من افق عنایة ربنا العليم الخبير از حق منبع سائل و آمل که ایشانرا در جمیع احوال مؤید فرماید و موفق دارد و بقدرت کامله اسبابی فراهم آید که در جمیع احوال بفیوضات بدیعه منیعه فائز باشند و اینکه در باره صعود ضلع جناب ملا عبدالحسین علیهما ۹ ۶۶ [بهاء الله] و رحمته مرقوم داشتند در ساحت امنع اقدس عرض شد و این آیات از ملکوت بیان محبوب امکان نازل قوله جل کبریاؤه و عز بیانه انا المعزی العليم

40 We have desired to make mention of Our handmaiden who attained to the recognition of her Lord before her ascension, and after her ascension was blessed with the Kawthar of her Lord's gracious favors, the Kind, the All-Merciful. We testify that she turned to God and believed when men were in manifest rejection. She drank the choice wine of recognition from the hand of her Lord's bounty, the All-Merciful, and mention of her was recorded by the Pen of Revelation when the Wronged One was in His mighty prison. When she ascended, the Concourse on High perceived from her the sweet fragrance of the love of God, the Lord of all beings. Blessed is she and joy be unto her! She attained unto mention in her days and unto the favors of her Lord after her ascension. We beseech God to send down upon her from the heaven of grace and bounty at all times that which befiteth His generosity, His grace and His bounty, which have encompassed all who are in the heavens and on earth. We console Our servant Abdul-Husayn, who was mentioned in the early days before God, the Lord of all mankind. We make mention of his son and daughter and counsel them to be patient in what hath come upon them in the days of God, the Lord of the worlds. We console those who were with them, as a token of Our grace, for verily We are the Almighty, the Forgiving, the Merciful. The glory from Us be upon them all.

40 انا اردنا ان نذكر امتنا التي فازت بعرفان ربها قبل صعودها و بعد صعودها بکثر عنایة ربها المشفق الکریم نشهد انها اقبلت و آمنت اذ کان الرجال فی اعراض مبین قد شربت رحيق العرفان من يد عطاء ربها الرحمن و نزل ذکرها من قلم الوحي اذ کان المظلوم فی سجنه العظیم اذا صعدت وجد منها الملاء الاعلی عرف محبة الله مولى الوری طوبی لها و نعیماً لها قد فازت بال ذکر فی ایامها و بعنایة ربها بعد عروجها نسل الله ان یزل علیها من سماء الفضل و العطاء فی کل حین ما ینبغی لجوده و فضله و کرمه الّذی احاط من فی السموات و الارضین انا نعزی عبدنا عبدالحسین الّذی کان مذکوراً فی اول الايام لدى الله مولى الانام و نذكر ابنه و بنته و نوصیهم بالصبر فیما ورد علیهم فی ایام الله رب العالمین و نعزی من کان معهم فضلاً من عندنا و انا المقتدر الغفور الرحیم البهاء من لدنا علیهم اجمعین انتهى اینعبدهم عرض مینماید

41 Blessed is she, again blessed is she, for she hath been honored with mention by the Supreme Pen. In life she was adorned with His love, and in death she ascended with His love. Grace, bounty and favor are within His mighty grasp; He bestoweth them upon whomsoever He willeth. Verily, He hath power over all things.

41 طوبی لها ثم طوبی لها چه که بذکر قلم اعلى فائز شد در ایام حیات ببحثش مزین و در حین ممات ببحثش متصاعد فضل و جود و عنایت در قبضه قدرت اوست بهر که بخواهد عطا میفرماید انه علی کلشی قدیر

- 42 I convey unto the honoured [Ákhund]—upon him be the glory of God and His loving-kindness—and unto the bereaved ones, upon them be the glory of God, My triumphal acclamation and salutations. And I beseech the one true God—glorified be His Name—that the Pen of the Most High may make mention of all as steadfast and thankful. In very truth have they attained unto that which is abiding and everlasting. To Him be praise and glory, and to Him be thanksgiving and favour and faithfulness.
- 43 Concerning the late Aqa Murtida-Quli, upon him be the glory of God and His mercy, the mere fact that he associated with that beloved one and entered that house and showed forth love is sufficient. Thus did the Tongue of Grandeur speak concerning him, and after being submitted before the Most Holy, Most Exalted Presence, these sublime words were revealed - exalted be His utterance and glorified His proof:
- 44 “O Samandar! Although that deceased one did not act according to divine counsels, yet in his final years signs of love were manifest from him, and his turning to your house, his presence, and his seeking - all bear witness to his recognition. Therefore he has been adorned with the grace of God, exalted be His glory, and He forgave him through His bounty, and purified him from the defilement of the world, and ordained for him a station beneath the shade of His chosen ones. Verily He doeth what He willeth and ordaineth what He pleaseth. He shall not be asked of His doings. He is the All-Knowing, the All-Wise.”
- 45 Though he was not enkindled as befitted, yet from time to time he was mindful, and by the testimony of the Supreme Pen he possessed love to a certain degree. Therefore the all-encompassing mercy embraced him. Verily our Lord, the All-Merciful, is the All-Bountiful, the Generous, and He is the Forgiving, the Merciful.
- 46 Special mention that I conveyed your humility, submissiveness, remembrance and praise to the Holy Branches of the Blessed Tree - may my spirit, my being, and my essence be sacrificed for the dust of their footsteps. Each one manifested countless favors, especially mentioning and showing kindness to you. Likewise, the denizens of the pavilion of infallibility and grandeur all made mention of that beloved one and his household. God willing, this letter will reach you and the hidden, recorded favors will become manifest and evident.
- 47 Glory, remembrance and praise be upon your honor, upon those with you, and upon those who love you for the sake
- 42 خدمت جناب [آخوند] علیه بهاء الله و عنایت و بازماندگان علیهم بهاء الله تکبیر و سلام میرسانم و از حق جلّ جلاله میطلبم کلّ را صابر و شاکر از قلم اعلی ذکر فرماید فی الحقیقه فائز شدند بآنچه که باقی و دائمست له الحمد و الثناء و له الشکر و العنایة و الوفاء
- 43 و اینکه در بارهٔ مرحوم آقا مرتضی قلی علیه بهاء الله و رحمته مرقوم داشتند همین قدر که با آنحیوب معاشرت نمود و بآن بیت وارد شد و محبت ظاهر کافست کذلک نطق لسان العظمة فی حقّه و بعد از عرض در ساحت امنع اقدس اینکلمات عالیات نازل قوله عزّ بیانه و جل برهانه
- 44 یا سمندر اگرچه آنمرحوم بوصایای الهی عمل ننمود و لکن در سنین اخیره علامات حبّ از او ظاهر و توجهش بیت آنجناب و حضور و طلبش کلّ شاهدند بر اقبالش لذا بطراز عنایت حق جلّ جلاله فائز و غفره فضلاً من عنده و طهره عن رجس الدنیا و قدر له مقاماً فی ظلّ اولیائه انه یفعل ما یشاء و یحکم ما یرید لا یسئل عما یفعل و هو العلیم الحکیم انتهى
- 45 اگرچه علی ما ینبغی مشتعل نه و لکن گاهگاهی متذکر بوده و شهادت قلم اعلی دارای حبّ علی قدر معلوم بوده اند لذا رحمت و اسعه اخذش نمود انّ ربنا الرحمن هو الفضال الکریم و هو الغفور الرحیم
- 46 عرض مخصوص آنکه ذکر خضوع و خشوع و ذکر و ثنای آنحیوب را خدمت اغصان سدره مبارکه روحی و ذاتی و کینونتی لثراب قدومهم الفداء معروض داشتیم و هر یک بعنایات [لاتخصی] ظاهر و مشهود و مخصوصاً ذکر فرمودند و اظهار شفقت فرمودند و همچنین اهل سرادق عصمت و عظمت ذکر آنحیوب و اهل بیت را طراً فرمودند انشاء الله این نامه میرسد و عنایات مسطورهٔ مستوره ظاهر و هویدا گردد

of God, our Lord and your Lord and the Lord of all who are in the heavens and the earth.

الْبَهَاءُ وَالذِّكْرُ وَالنَّاءُ عَلَى حَضْرَتِكُمْ وَعَلَى مَنْ مَعَكُمْ
وَعَلَى مَنْ يُحِبُّكُمْ لَوْجَهَ اللَّهِ رَبَّنَا وَرَبَّكُمْ وَرَبَّ مَنْ
فِي السَّمَوَاتِ وَالْأَرْضِينَ

48 The servant 10th of Jumada al-Thani 1303

48 خادِم في ١٠ شهر جمادى الثانية سنة ١٣٠٣

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ADM2#036 p.060x, MJAN.238b,
AYBY.294b, AQMJ2.015bx, AYI2.388x,
AYI2.390x, TRZ1.078bx

BH00723

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

Date: 1303-06-10 [1886-Mar-16]

1 The Branches of the Blessed Tree—may my spirit and whatsoever my Lord hath bestowed upon me be offered for their advent—convey sacred remembrance beyond the mention and thought of this evanescent one. May the spiritual friend, his honor Ahmad—upon him be God's peace and loving-kindness—take note.

1 اغصان سدره مبارکه روحی و ما اعطانی ربی
لقدوهم الفداء ذکر مقدس از ذکر و فکر اینفانی
میرسانند حبیب روحانی جناب آقا احمد علیه
سلام الله و عنایتی ملاحظه فرمایند

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

2 هو الله تعالى شأنه العظمة والاقتدار

3 The Book of God speaketh and the Sun of Truth shineth. The light of His countenance with the word "Verily He is God" is manifest and evident after the passing of all things. The Sun of the Will of the Peerless Beloved hath so encompassed all things with its effulgences that not a single atom among all atoms is deprived of its signs and verses. Yet heedless souls remain veiled and debarred from witnessing and hearkening. The Sun calleth out, yet ears are absent. Heaven crieth aloud, yet the power to hear is non-existent. The realm of manifestation is adorned with the ornament of true unity, yet sight is nowhere to be found. From a single will the ocean of bounty came into being, and from one drop thereof the world of existence became manifest and creation appeared. By virtue of His pre-existing mercy and all-encompassing grace, He bestowed sight and granted awareness. From His pure and absolute existence, He sent down proof and made clear the path. The King of the Path and the Manifestation of the Proof is He Who came with the truth, by Whose advent the Hijaz was adorned and from Whose fragrance Batha was perfumed, He Whose will was the Will of God, Whose desire was the Desire of God, Whose command was the Command of God, and Whose prohibition was

3 کتاب الله ناطق و آفتاب حقیقت مشرق نور وجه
با کلمه آنه هو الله بعد فناء اشیاء ظاهر و هویدا
آفتاب اراده محبوب یگا پشائی تجلیاتش احاطه
فرموده که ذرهئی از ذرات از آثار و آیاتش
محروم نه و لکن نفوس غافله از مشاهده و اصغا
محبوب و ممنوع آفتاب ندا مینماید و لکن آذان
مفقود آسمان صیحه میزند قوه اصغا معدوم عالم
ظهور بطراز توحید حقیقی مزین و لکن بصر غیر
موجود از یک اراده دریای بخشش بوجود آمد
و از یکقطره آن عالم هستی ظاهر و خلق پدیدار
و بمقتضای رحمت سابقه و فضل محیط بینائی عطا
نمود و آگاهی بخشید وجود بحت بات از جود
او دلیل نازل نمود و سبیل واضح فرمود سلطان
سبیل و مظهر دلیل من اتی بالحق و تزیین بقدومه
الحجاز و تعطر من عرفه البطحاء الذی کان مشیتة
مشیه الله و ارادته ارادة الله و امره امر الله و
نهیة نهی الله به ظهر صراطه المستقیم و امره المحکم
المتین

the Prohibition of God. Through Him appeared His straight path and His firm and mighty command.

- 4 Glorified art Thou, O God of Names and Creator of heaven! I beseech Thee by the movement of Thy Most Exalted Pen, whereby Thou didst subdue all things, and by Thy Name which Thou didst make the Sovereign of names and the All-Ruling over earth and heaven, to send Thy blessings upon Thy Beloved, Whom Thou didst strengthen and exalt and cause to enter a station which the understanding of the world cannot comprehend nor the minds of nations grasp, and upon His family and companions whom Thou didst make the lamps of guidance among all creatures and the emblems of unity among kings and servants. O Lord! I beseech Thee by them and by their glory, might and power to protect Thy loved ones from the ungodly who have encompassed Thy cities and lands without any proof from Thee, and who have committed that which hath grieved the hearts of Thy chosen ones and the hearts of Thy messengers. O Lord! Send down from the heaven of Thy grace upon those who have turned wholly unto Thee and have acted according to what Thou didst command them in Thy Book that which shall endure as long as Thy names endure and Thy attributes persist. Verily, Thou art the Almighty Whom neither the clamor of the servants nor the turning away of those in the lands can hinder. Thou doest what Thou wilt and ordainest what Thou desirest. There is no God but Thee, the Mighty, the All-Praised.

- 5 And send Thy blessings, O my God, upon Thy loved ones and friends who hastened unto Thee and circumambulated Thy House by Thy command, who bore hardships in their turning unto Thee, whom neither the blame of the blamer nor the turning away of the heedless nor the sword of the oppressor nor the assault of the transgressor could deter in their love for Thee. They have turned unto Thee with radiant faces and illumined hearts. O Lord! Withhold not from them that which is with Thee, and ordain for them what Thou hast ordained for Thy trusted ones and Thy loved ones. Verily, Thou art the Almighty, the All-Ruling, the All-Knowing, the All-Wise, the Hearing, the Answering.

- 6 And furthermore, O beloved of my heart! I had been contemplating the world and reflecting on the power of its Maker, its Creator, its Fashioner, and the visible signs of God and His manifest evidences, when someone arrived with your letter. I took it and opened it, and from it wafted the fragrance of love and affection, and the intoxication of the Kawthar of love seized me in such wise that the pen is powerless to describe it and the tongue fails to express it. I opened it and read it,

4 سبحانه يا اله الأسماء و فاطر السماء اسئلك
بحركة قلبك الأعلى الذي به سخرت الأشياء و
باسمك الذي جعلته سلطان الأسماء و المهيمن
على الأرض و السماء بأن تصلي على حبيبي
الذي عزمته و ارفعته و ادخلته في مقام لا
يدركه ادراك العالم و لا تعقله عقول الأمم و
على آله و اصحابه الذين جعلتهم سرج الهداية بين
البرية و اعلام التوحيد بين الملوك و العبيد اى
رب اسئلك بهم و بعزهم و قدرتهم و اقتدارهم
بأن تحفظ اوليائك من المشركين الذين احاطوا
مدنك و ديارك من دون بينة من عندك و
ارتكبوا ما تكدر به قلوب اصفيائك و افئدة
سفرائك اى رب فانزل على الذين اقبلوا اليك
بكلهم و عملوا ما امرتهم به في كتابك من سماء
فضلك ما يكون باقياً ببقاء اسمائك و دوام
صفاتك انك انت المقتدر الذي لم يمنعك
ضوضاء العباد و لا اعراض من في البلاد تفعل
ما تشاء و تحكم ما تريد لا اله الا انت العزيز
الحميد

5 و صلّ اللهم يا الهى على اوليائك و احبائك الذين
سرعوا اليك و طافوا بيتك امرا من عندك و
حملوا الشدائد في توجههم اليك و ما منعهم في
حبك لومة لائم و لا اعراض معرض و لا سيف
ظالم و لا سطوة فاجر قد اقبلوا اليك بوجهه بيضاء
و قلوب نوراء اى رب لا تمنعهم عما عندك و
قدر لهم ما قدرته لأنمائك و اودائك انك انت
المقتدر المهيمن العليم الحكيم و السامع المجيب

6 و بعد يا حبيب فؤادى قد كنت متفرساً في العالم
و متفكراً في قدرة صانعه و خالقه و بارئه و آيات
الله المشهودة و بيناته الظاهرة اذا ورد احد بكتابكم
اخذته و فككته سطع و توضع منه عرف المحبة و
الوداد و اخذنى سكر كوثر الحب على شأن يعجز
القلم عن ذكره و اللسان عن بيانه فتحت و قرأت
وجدت من كل حرف منه ما سرنى و اجتذبنى

and found in each letter thereof that which gladdened me and attracted me, for from it wafted the fragrance of the love of our Lord and your Lord, our Goal and your Goal, and the Goal of all who are in the heavens and on earth. Then it was presented before our Master - may our souls be a sacrifice for Him - and He said:

- 7 "O thou who gazest upon the Countenance! He who was present before the Wronged One with thy letter hath come, and he read before the Countenance what thou didst praise God therein, the Lord of all worlds. We found from it the fragrance of thy turning unto God, thy sincerity, thy devotion, thy certitude, thy submissiveness, thy humility, thy resignation and thy contentment in God, the Lord of the Mighty Throne. We beseech Him, exalted be He, to send down upon thee from the heaven of His bounty that which will draw thee nigh unto Him and to make that which hath proceeded from thee in His mention and praise a treasure for thee in His heaven and a store for thee in His Kingdom. Verily, He is the One Who hath power over whatsoever He willeth. Neither the might of the world nor the oppression of the idolatrous among the nations can prevent Him. He is the Single One, the Unique One, Who hath no likeness nor peer, and there is nothing like unto Him. Every possessor of knowledge and understanding hath testified to the sanctification of His Being and the exaltation of His Essence above all else. We bear witness to that which they who are endued with constancy among His Prophets have testified: verily He is the Single One, the Unique One, the All-Knowing, the All-Informed."

- 8 Life came and bestowed life; spirit came and conferred spirit. What effect can this servant's movement and mention have, and what purpose can they serve? Every call is as nought beside the rustling of the Most Exalted Pen, and every utterance is lost before the Kingdom of utterance. However, since the word of permission hath appeared from the horizon of the Most Great Favor, therefore we hold fast unto His mention and praise, and offer a hundred thousand thanksgivings that this permission hath been granted and this honor hath been bestowed. The world is weary and the Lord is glorious, seated upon the throne of utterance. Glory be unto Him, glory be unto Him, above my mention and the mention of those above me and those below me!

- 9 By the life of our Beloved and your Beloved, the letter of that loved one brought perfect joy and bestowed boundless delight. Prayers were offered at a propitious time and were honored to be heard. Well is it with your tongue and your pen! God willing, may they be confirmed and assisted at all times. This

لأنّه كان متضوّعاً منه عرف محبة ربنا وربكم و مقصودنا و مقصودكم و مقصود من في السموات والأرضين و بعد حضرت و عرضت لدى المولى ارواحنا فداه و قال

7 يا أيها الناظر الى الوجه قد حضر من كان حاضراً لدى المظلوم بكائك و قرأه لدى الوجه ما اثبت به الله رب العالمين وجدنا منه عرف اقبالك و خلوصك و توجهك و ايقانك و خضوعك و خشوعك و تسليمك و رضائك في الله رب العرش العظيم نستله تعالى بأن ينزل عليك من سماء عطائه ما يقربك اليه و يجعل ما ظهر منك في ذكره و ثباته كنزاً لك في سمائه و ذخراً لك فيملكوته انه هو المقتدر على ما يشاء لا تمنعه سطوة العالم و لا ظلم المشركين من الأمم و هو الفرد الواحد الذي ليس له شبيه و لا نظير و ليس كمثل شيء قد شهد كل ذي علم و دراية بتقديس ذاته و تنزيه كينونته عن دونه انا نشهد بما شهد به اولوا العزم من انبيائه انه هو الفرد الواحد العليم الخبير انتهى

8 جان آمد و جان بخشيد روح آمد و روح عطا نمود ديگر حرکت اينعبد و ذکرش چه جلوه نمايد و چه مصرف دارد هر ندائی نزد صرير قلم اعلى معدوم و هر بيانی نزد ملكوت بيان مفقود ولكن چون از افق عنايت كبرى كلهء اذن ظاهر لذا بذكر و ثنائيش متمسك و متشبثيم و صدهزار حمد می نمائيم كه اين اذن حاصل شده و اين شرف عنايت گشته عالم كليل و ربّ جليل بر عرش بيان مستوى سبحانه سبحانه عن ذكرى و ذكر فوقى و ذكر دونى

9 لعمر محبوبنا و محبوبكم نامهء آنخوب فرح كامل آورد و بهجت لاتخصى عطا نمود مناجات در وقت خوشى عرض شد و باصغا فائز هنيئاً للسانكم و لقلبكم انشاء الله در جميع احوال مؤيد باشند و

evanescent servant reflects how the idolaters have surrounded the lands of the believers, and such grief seizes him that he is truly unable to describe it. What hath caused these humiliations? The resplendent Law, with its supreme glory and its mighty sovereignty, is now witnessed in such a state. The eye weeps and the heart laments. What is the cause and what is the reason? In any case, we must all turn with the utmost lowliness and supplication unto the Self-Sufficing One, seek pardon for the deeds we have done, and ask forgiveness for the deeds we have not done. Perchance once again will the banner "The Kingdom is God's" be raised by the hand of power in the most exalted station. This is not difficult for the Mighty One to accomplish.

موفق هر حین این خادم فانی تفکر مینماید که
مشرکین دیار موحدین را احاطه نموده اند بشأنی
حزن او را اخذ میکند که فی الحقیقه از ذکرش
عاجز آیا سبب این ذلتها چه شده شریعت غرّا با
آن عزّت کبری و با آن سلطنت عظمی حال
اینقسم مشاهده میشود عین میگرد و قلب نوحه
مینماید آیا سبب چیست و علت چه در هر حال
باید جمیع بکال عجز و ابتال بغنی متعال رجوع
نمائیم و از اعمال کرده معذرت جوئیم و از اعمال
ناکرده استغفار نمائیم شاید مجدد رایت الملک لله
بر اعلی المقام بید اقتدار نصب شود لیس هذا علی
العزيز بعزیز

- 10 To my honored friend, Jinab-i-Mirza, upon him be God's peace, providence and favors - I send greetings and remembrance. Praise be to God, you have been and continue to be remembered. The servant beseeches his Lord to strengthen him, grant him success, and manifest through him that which causes the believers to find the fragrance of their Lord's providence, the Generous Giver. Praise be to God, the Lord of the Worlds.

10 خدمت حبیب مکرم جناب میرزا علیه سلام الله
و عنایت و الطافه سلام و ذکر میرسانم لله الحمد
مذکور بوده و هستند یسئل الخادم ربّه ان یؤیّده
و یوفّقه و یظهر به ما یجد منه الموحّدون عرف
عنایة ربهم المعطى الکرم الحمد لله رب العالمین

- 11 The mention of the beloved of the heart, one of the two Most Exalted Names, His Holiness 'Ali - upon him be God's peace and glory - was made and presented. They said: "Excellent is what he has done, and excellent is he who has shown gratitude, praise and contentment." End.

11 ذکر محبوب فؤاد احد اسمین اعلین حضرت عل
علیه سلام الله و عزّه را فرمودند عرض شد
فرمودند نعم ما عمل و نعم من شکر و حمد و
اظهر الرضا انتهى

- 12 We must all, through the confirmations of God - exalted be His Glory - become possessors of virtuous character and be adorned thereby. From this matter great joy was obtained. I beseech God to grant him reward. And regarding what was written about the polished papers - this servant, upon seeing them, has seen and continues to see the countenance of that spiritual beloved reflected therein, and at times his presence appeared and appears before my sight. I beseech and hope from the Exalted Truth that He may strengthen that beloved one and grant him success. Verily He is powerful over all things and worthy to answer prayers. Peace and praise be upon you and upon those with you and upon God's righteous and sincere servants. Praise be to God, the Lord of the Worlds.

12 باید کل بتائیدات حقّ جلّ جلاله صاحب
اخلاق شویم و مزین بآن از اینفقره بسیار سرور
دست داد از حقّ میطلبم ایشان را اجر عطا
فرماید و اینکه در باره اوراق صیقل مرقوم
داشتند اینبعد وقت مشاهده صورت آن حبیب
روحانی را از آنصیقل دیده و میبیند و احیان
حضور بنظر می آمد و میآید از حقّ منبع سائل و
آمل که آنخوب را مؤید فرماید و موفق دارد
آنه علی کلشی قدیر و بالاجابة جدیر السلام و
الثناء علیکم و علی من معکم و علی عباد الله
الصالحین المخلصین و الحمد لله رب العالمین

- 13 The servant 10 Jamadi'th-Thani 1303

13 خادم فی ۱۰ جمادی الثانی سنة ۱۳۰۳

- 14 The specified amount was received through my beloved, His Grace Haji Siyyid Javad - upon him be the Glory of God, the Lord of Creation - and was adorned with the ornament of acceptance.

14 وجه معلوم بتوسط محبوبی جناب حاجی سید ۱۴
[جواد] علیه ۶۶ ۹ [بهاء الله] مالک الایجاد
رسید و بطراز قبول مزین

BLIB_Or15731.027

BH00864

To: Siyyid Yahya Unsi, in Alexandria

Date: 1303-06-10 [1886-Mar-16]

- 1 He is God - exalted be His glory, His greatness and His power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 O beloved of my heart! It is night, yet the sun is bright and visible, and the light manifest and clear. Glory be to God! Each of His signs is a clear book and a mighty volume. The worth of day appears through night, and its station shines through darkness. The lamp of night speaks of and indicates its station, while day itself reveals and manifests the station of day. Yet night stands opposite to day, and day opposite to night - both are limited. We seek a day that has no night following it, one illumined by the light of the Beloved's face, not by the light of sun or moon. This is the day of the Kingdom of Heaven, nay rather the Realm above, nay even sanctified above all three. We beseech and implore God, exalted be His glory, not to deprive the people of divine unity from this day. 2 يا محبوب فؤادی شب است اما آفتاب روشن و پیدا و نور ظاهر و هویدا سبحان الله هر آیتی از آیاتش نگایست مبین و دقتیست عظیم قدر روز بشب ظاهر و مقامش بظلمت آن باهر بر مقام سراج شب ناطق و مدلل و بر مقام روز نفس روز مبین و مشعر و لکن شب مقابل روز و روز مقابل شب هر دو محدود روزی میطلبیم که از پی شب ندارد و از انوار وجه محبوب روشن و منیر است نه از نور آفتاب و ماه این روز عالم ملکوت است بلکه عالم جبروت و فوق آن بلکه مقدس از هر سه از حق جلّ جلاله سائل و آمل که اهل توحید را از این یوم محروم نفرماید
- 3 I know not whether I speak truth or utter delirious words. The fire of love is ablaze and at times seizes and takes the reins of control. It is a mighty champion and valiant horseman, its field the arena of the world, its course the realms of the seen and unseen. 3 نمیدانم صحیح عرض مینمایم و یا هذیان میگویم نار محبت مشعل و زمام اختیار را گاه گاهی میرباید و اخذ مینماید بطلی است کبیر و فارسی است شجاع میداننش عرصه عالم و مضمارش عوالم غیب و شهود
- 4 Glory be to Thee, O my God! Thou seest and knowest that the love of Thy chosen ones hath caused me to speak, and their affection hath emboldened me, taught me and made me speak. Were I to mention the degrees of their love in my breast and their remembrance in my heart, words would fail, ink and paper would not suffice, neither pen nor tongue could express it. I beseech Thee, O God of the world and Goal of the nations, by Thy Most Great Name, to assist them in all conditions as Thou hast assisted them through Thy grace and bounty. Then manifest through them at all times that which befitteth Thy gifts and bestowals. O Lord! I beseech Thee by them, by Thy greatest signs and the manifestations of Thy grandeur in the kingdom of creation, to assist Thy servant to act according to what Thou hast commanded in Thy Book and to remember Thy chosen ones and pure ones. Verily Thou art the Helper, the Wise. There is no God but Thee, the Mighty, the Great. 4 سبحانک یا الهی تری و تعلم ان محبة اولیائک انطلقنی و مودتهم شجعنی و عرفنی و کلمنی لو ارید ان اذکر مراتب حبه فی صدري و ذکرهم فی فؤادی یطول الکلام و لا یتّم بالمداد و الأوراق و لا یجری من القلم و اللسان اسئلک یا اله العالم و مقصود الأمم باسمک الأعظم بأن تؤیّدهم فی کلّ الأحوال کما ایدتهم ببجودک و فضلک ثم اظهر منهم فی کلّ حین ما ینبغی لمواهبک و عطایاک ای رب اسئلک بهم و بآیاتک الکبری و ظهورات عظمتک فیملکوت الانشاء بأن تؤیّد عبدک الخادم علی العمل بما امرته فی کتابک و علی ذکر اولیائک و اصفیائک انک انت المؤیّد الحکیم لا اله الا انت العزیز العظیم
- 5 The sea arrived - meaning the letter arrived. As the saying goes, I speak first and then fulfill it, for it contained the pearls of divine love. Each word was like a shell; when examined 5 بحر رسید یعنی نامه رسید بقول قائل پیش میگویم و میآیمش از عهده برون چه که دارای لای

closely, it showed what was to be seen and made heard what was to be heard. By the life of our Lord! The ear is for hearing the message of love, and the eye for beholding the beloved ones of God. In any case, after its observation and perusal, it was granted the honor of being heard by the Lord. We beseech God to deposit in every heart of His loved ones a surging sea of His love, that through its waves the world may be purified and become worthy of the effulgence of the Sun of Truth. For what was the world created? For acceptance. Why did Adam come? For recognition and submission. The meaning of ink took the form of writing, the point came into being, and the point journeyed for centuries until it became adorned and when it became expanded and submissive, its head was crowned with the diadem of 'H' and the Word appeared, and this Word was honored with the name of the Beloved of the world - that Beloved by whom the night journey was glorified and the heavens were adorned by His footsteps. We beseech God, exalted be He, to aid us and you, and to assist us and you in His remembrance and praise and in what He hath revealed in His Book. Verily, He is powerful over all things. The end.

حَبّ الهی بود هر حرفی بمثل صدقی چون تفرّس
میشد مکتوب مینمود آنچه را که دیدنیست و
میشنوند آنچه را که شنیدنیست لعمر ربنا گوش
از برای شنیدن سروش حَبّ است و چشم از
برای دیدن اولیای محبوب باری بعد از مشاهده
و اطلاع لدی المولی بشرف اصغا فائز فرمودند
از حق میطیلم در هر قلبی از قلوب اولیاء خود
بحری موج از محبت خود ودیعه گذارد تا از
امواجش عالم مطهر شود و قابل تجلی انوار آفتاب
حقیقت گردد عالم از برای چه خلق شد از برای
قبول آدم از برای چه آمد از برای عرفان و
خضوع معنی مداد هیئت تحریر قبول نمود نقطه
موجود شد و نقطه قرنهای سیر نمود تا طراز با
گشت و با چون منبسط و خاضع شد رأسش
با کلیل حا مزین و کلمه ظاهر و اینکلمه باسم
حبیب عالم مشرف و فائز آنجیبی که معراج
باو افتخار نمود و سموات بقدومش مزین گشت
نسئل الله تعالی ان یمدنا و یمدکم و یؤیدنا و یؤیدکم
علی ذکره و ثنائه و ما نزل فی کتابه انه علی کلشیء
قدیر انتهى

- 6 The ocean hath come and the river hath departed - what can the poor and lowly one do? Where is conclusive proof, and where are these idle words? Unless His grace assist and His bounty bestow utterance upon the tongue-tied. And for what purpose is this utterance? By the life of our Lord, it is beloved for His mention and praise, for without these, speech availeth not.

6 بحر آمد و نهر رفت چه کند مسکین مستکین
فصل الخطاب بجا و اینخرفهای بیجا بجا مگر
عنایتش دست گیرد و فضلش کلیل را نطق
عطا فرماید و این نطق از برای چه لعمر ربنا
محبوبست از برای ذکر و ثنایش چه اگر آن نباشد
نطق بکار نیاید

- 7 O my God, my God! Inspire us with Thy remembrance and praise, and aid us in that which becometh Thy glory and majesty. Then accept from us, through Thy grace, that which hath appeared from us in Thy path and Thy love. Thou art the Generous One Who enricheth the world through a word from Thy presence, and Who openeth the door of wealth through one of Thy names. Verily, bounty is in Thy grasp and giving is in Thy right hand. Thou hast subdued all things through Thy Most Exalted Pen. There is no God but Thee, the Lord of the Throne and earth.

7 الهی الهی الهمنا ذکرک و ثنائک و آیدنا علی ما
یلبق لعزک و کبریائک ثم اقبل منّا بفضلک ما
ظهر منّا فی سبیلک و حبک انت الکریم الذی
تغنی العالم بکلمه من عندک و تفتح باب الثروة
باسم من اسمائک ان الجود فی قبضتک و العطاء
فی یمینک قد سخّرت کلشیء بقلمک الاعلی لا اله
الا انت ربّ العرش و الثری

- 8 Concerning what they wrote, that the spiritual friend Aqa Ghulam-Husayn and Aqa 'Ali-Akbar, upon them be the peace of God and His favors, have of their own accord requested to participate in a good deed, namely the palm grove partnership - this matter was presented and was honored with acceptance before the Lord, and these exalted words issued from the blessed

8 اینکه مرقوم فرمودند حبیب روحانی جناب آقا
غلامحسین و جناب آقا علی اکبر علیهما سلام الله
و عنایتهم بصرافت طبع خود خواهش نموده‌اند
در امر خیر یعنی نخیل شریک شوند اینفقره
عرض شد و لدی المولی بطراز قبول فائز گشت
و اینکلمه علیا از لسان مبارک ظاهر نسئل الله

tongue: "We beseech God to strengthen their tongues for His mention and praise, their ears to hearken unto His verses, their faces to turn toward His horizon, their eyes to behold the mysteries of His creation, their hands to grasp His Book, their hearts to be enkindled with the fire of His love. And We beseech Him to ordain for them every good thing He hath sent down in His Books, His Scriptures and His Tablets. Verily, He is the Compassionate, the Generous. There is no God but He, the Forgiving, the Merciful."

ان يؤيد السنهم على ذكره و ثنائه و آذانهم لاصغاء آياته و وجوههم للتوجه الى افقه و عيونهم للنظر الى اسرار صنعه و الايدى لأخذ كتابه و القلوب للاشتعال بنار حبه و نستله بأن يقدر لهم كل خير انزله في كتبه و زبره و الواحه انه هو المشفق الكريم لا اله الا هو الغفور الرحيم انتهى

- 9 Praise be to God, ye have attained unto that which ye desired. Blessed be I and ye! Convey mention and praise on my behalf to all the friends in that land. God the One is witness that they have been and are remembered most of the time. Mention of that beloved one's joy in what flowed from the blessed tongue regarding the palm grove partnership became the cause of complete gladness and delight. If the joy of these words was but a drop there, here it became an ocean, for He mentioned it repeatedly and smiled. The servant beseecheth his Lord for your success and confirmation, and I beseech Him to grant you that which befitteth the heaven of His generosity and the ocean of His grace. Verily, He is the Giver, the Munificent, the Generous.

9 لله الحمد قد فرتم بما اردتم هنيئاً لى و لكم جميع اولياى آن ارض را از قبل ايفائى ذكر و ثنا برسانيد خدای واحد شاهد حالست كه اكثر احيان در نظر بوده و هستند ذكر فرح آن محبوب در آنچه از لسان مبارك جارى شد يعنى شراكت نخيل سبب و علت سرور و بهجت كامل گشت اگر فرح اينكله آنجا يكتظره بود اينجا دريا شد چه كه مكرر ذكر فرمودند و تبسم فرمودند يستل الخادم ربه توفيقكم و تأييدكم و استله ان يعطيكم ما ينبغى لسماء جوده و بحر فضله انه هو المعطى الباذل الكريم

- 10 Concerning the mention of Aqa 'Ali, upon him be God's peace, they have indeed accepted hardship and difficulty. I beseech God, exalted be His glory, to bring forth from this hardship manifold ease, and from this difficulty and constraint, boundless facility. Verily, He is the Creator of all things, their Manifest, their Ordainer and their Educator. There is no God but He, the Single, the One, the All-Knowing, the All-Wise. Peace, remembrance and praise be upon you, upon those with you, upon every steadfast and firm one, and upon every resolute and trustworthy one.

10 اينكه ذكر جناب آقا على عليه سلام الله را مرقوم داشتند في الحقيقة قبول زحمت و مشقت نموده اند از حق جل جلاله سائل و آمل كه از اين زحمت راحتها ظاهر فرمايد و از اين مشقت و عسر يسرهائى بى اندازه از عدم بوجود آرد انه خالق كلشئ و مظهره و مدبره و مربيه لا اله الا هو الفرد الواحد العليم الحكيم السلام و الذكر و الثناء على حضرتكم و على من معكم و على كل ثابت مستقيم و كل راسخ امين

- 11 The servant 10 Jamadiyu'th-Thani 1303

11 خادم فى ١٠ شهر جمادى الثانى سنة ١٣٠٣

- 12 I convey greetings and praise to the honored friend Mirza, upon him be God's peace and favors, and I beseech God, exalted be His glory, to apply in his case the blessed words "ten times as much" - that is, to increase his successes, confirmations and rewards at every moment. Verily, He is the Hearer, the Answerer.

12 حبيب مكرم جناب ميرزا عليه سلام الله و عنايته را سلام و ثنا ميرسانم و از حق جل جلاله ميطلب كلمه مباركۀ عشر امثالها را در باره ايشان مجرى فرمايند يعنى در هر حين بر توفيقات و تأييدات و اجر ايشان بيفزايند انه هو السامع المجيب

- 13 The blessed Branches, may my spirit and being be sacrificed for the dust of their honored footsteps, each and every one, remember that beloved one and send their greetings.

13 اغصان مبارکه روحی و ذاتی لتراب قدوم عزّهم
 الفداء فرداً فرداً آنحبيب را ذاكر و سلام
 میرسانند

BLIB_Or15731.011, MSHR5.162x,
 YMM.432x, YMM.473x

BH01046

To: Ali Akbar Yazdi, in Alexandria

Date: 1303-06-10 [1886-Mar-16]

- 1 He is God, exalted be His station, the Grandeur and the Power 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 All praise and gratitude belong to the True One, glorified be His majesty, Who created hearts and guided them to one another. He is the Almighty Who bestows eternal glory upon dust and places the crown of wealth upon the head of the poor. Why did Sinai become beloved of the world and mentioned among nations? What was the cause of its elevation and the reason for its nobility? From what did Sina derive its radiance and wherefore did it become the focus of the world? The Word of God was the cause, and through His grace He made stone the point of circumambulation for the world and bestowed the heart's desire upon [clay]. In every atom the signs of His craftsmanship are perfect - an eye is needed to behold them and a perceptive faculty to comprehend them. 2 حمد و شکر مخصوص حقّ جلّ جلاله است که قلوب را خلق فرمود و بیکدیگر راه نمود اوست قادریکه خاک را عزّت ابدی بخشد و فقیر را تاج غنا بر سر گذارد طور از چه محبوب عالم و مذکور امم گشت سبب ارتفاعش چه بود و علت شرافتش چه سینا از چه سنا یافت و از چه جهت منظور عالم سبب کلمه الله بوده و علت عنایتش سنگ را مطاف عالم فرمود و [گل] را کام دل بخشید در هر ذره آثار صنعش کامل چشم باید تا مشاهده نماید و قوه مدرکه باید تا ادراک کند
- 3 O God, my Purpose, my Adored One! Thy remembrance is the companion of hearts and Thy mention the solace of souls. Whosoever seeketh anyone but Thee hath been and shall ever be in loss, and whosoever desireth any other than Thee hath been and shall ever be bereft. Bid the sun of Thy grace to shine upon the dead, and the rain of Thy mercy to pour upon the realm of existence. O my God! The saplings of the garden seek water, and the flowers of the garden of inner meanings yearn for confirmation. Water and sun are Thy two great signs - deprive not Thy servants of these two. By Thy leave they are effective, and without it they neither nourish nor satisfy, and thus shall it ever be. Thy power maketh dust to become as the sun and earth to become as heaven. Take our hands, for we are helpless. Bestow Thy grace, for we are poor and lowly. Whatever cometh from Thee is the desire of hearts and the beloved of souls. Thou art the Mighty, the Powerful. 3 الهما مقصودا معبودا ذکرت مونس قلبها و یادت انیس دلها هر که جز ترا طلبد خاسر بوده و هست و هر که غیر ترا جوید بی بهره بوده و خواهد بود آفتاب فضلت را گویر مردگان بتاب و امطار رحمت را گویر دسکرة وجود بیار الهی نهالهای بستان آب میطلبند و ریاحین حدیقه معانی تأیید میخوانند آب و آفتاب دو آیه بزرگ تواند عباد خود را از این دو محروم مفرما باذنت مؤثرند و من دون آن لایسمن و لایغنی بوده و خواهند بود قدرت تراب را آفتاب نماید و ارض را سماء دست ما گیر که بیچاره ایم عنایت فرما چه که فقیر و مسکینیم هرچه از تو آید مقصود دلها و محبوب روانها تویی مقتدر و توانا

- 4 Blessings and peace be upon Him Whom Thou didst choose from among all the world and didst make a Guide for the peoples. Through Him the rivers of wisdom and utterance flowed amidst all possibility, and the gate of grace was opened before the faces of humans and jinn. And upon His family and companions whom Thou didst make as guides for Thyself - through them Thou didst manifest Thy power, Thy sovereignty, Thy might, Thy majesty, Thy dominion, and Thy will. And upon those who followed Thy laws throughout the ages and centuries. There is no God but Thee, the One, the Mighty, the Glorious, the All-Forgiving.
- 5 Furthermore, the successive letters which dawned from that honored brother's horizon of love arrived like the spring rains one after another. Praise be to the Purpose of all worlds that He confirmed you, bestowed the power of verse, granted the ability of prose, conferred the spirit of prayer, and vouchsafed the Kawthar of remembrance. Praise be to God, you have drunk from the cup of love and attained unto the blessed Word of unity. Your mention is evident among mentions and your verse and prose are manifest among words. Whatever exists has been and shall ever be through the grace of the Peerless Friend. In brief, after becoming informed and aware, you sought the station of the Master and were honored to attain His presence.
- 6 O 'Ali-Akbar! The realm of divine knowledge hath been encompassed, and the cities of remembrance and recognition forbidden. The lamp of justice hath been beset by the winds of oppression, and the countenance of equity lieth in ambush, threatened by the wolves of tyranny. Beseech thou the True One that He may protect the horizon of justice from the clouds of His protection and safeguard the Kawthar of utterance from the hands of rebellion. the ungodly have surrounded the believers. Recompense for deeds hath sealed shut the gate of hopes and disrupted the course of destiny. We beseech God, exalted be He, to aid the people of unity and preserve them from the artillery of the ungodly, their swords, the malice of the atheists, and their spears. Verily, He hath power over all things. There is none other God but Him, the Single, the One, the All-Knowing, the All-Wise.
- 7 Night hath turned to morning, for the light of utterance hath dawned from its horizon, and if it be night, it hath been and shall be the best of days. Views differ: in the sight of those near and sincere, a house wherein the mention of God is raised up is the king of houses, and a night illumined by the light of praise of the Lord of Names is superior to centuries and ages. the ungodly see night, but the believers see an ocean of light
- 4 الصَّلوة والسلام على من اخترته من العالم وجعلته هادياً للأمم به جرت انهار الحكمة والبيان بين الامكان وفتح باب الفضل على وجوه الانس والجان وعلى آله واصحابه الذين جعلتهم ادلاء لك بهم اظهرت قدرتك وسلطنتك واقتدارك وشوكتك وسطوتك واختيارك وعلى الذين اتبعوا احكامك في القرون والعصا لا اله الا انت الواحد المقدر العزيز الغفار
- 5 و بعد نامه های متواتره که از مطلع حب آن برادر مکرم طالع بمثل امطار ربیع پی در پی رسید حمد مقصود عالمیان را که آنجناب را تأیید فرمود قوت نظم بخشید قدرت نثر داد روح مناجات عطا فرمود کوثر ذکر نصیب نمود لله الحمد از کأس محبت نوشیدید و بکلمه مبارکه توحید فائز گشتید ذکرتان مابین اذکار واضح و نظم و نثرتان مابین کلمات هویدا هرچه هست از عنایت دوست یگا بوده و هست باری بعد از اطلاع و آگاهی قصد مقام مولی نموده بشرف اصفا فائز فرمودند
- 6 یا علی اکبر عالم عرفان محصور شده و مداین ذکر و عرفان ممنوع سراج عدل را اریاح ظلم احاطه نموده و طلعه انصاف را ذیاب اعتساف در کمین از حق بطلب افق عدل را از سحاب حفظ فرماید و کوثر بیان را از ایادی طغیان حراست نماید مشرکین موحدین را احاطه نموده اند جزاء اعمال باب آمال را مسدود نموده و امر مآل را بر هم زده نسبتل الله تعالی ان يؤید اهل التوحید و یحفظهم من مدافع المشرکین و سیوفهم و ضغينة الملحدین و رماحهم انه علی کثیء قدیر لا اله الا هو الفرد الواحد العلیم الحکیم انتهى
- 7 شب صبح شد چه که نور بیان از افقش طالع و اگر شب است بهترین ایام بوده و خواهد بود انظار مختلف است در نظر مقربین و مخلصین یتیکه در او ذکر الله مرتفع او سلطان بیوت و شبیکه نور ثناء مالک اسماء در او روشن او افضل از قرون و اعصار مشرکین شب میبینند

- vast is the difference! I beseech and implore the True One, exalted be His glory, to keep that honored brother preserved beneath the shadow of His grace and to increase his power of utterance at all times. The verses of that beloved one have arrived at every occasion. The Lord hath taken them with His blessed hand and recited them. A hundred thousand praises upon your poetry and your prose! God willing, may every deed of deeds, every mention of mentions, and every letter of letters that appeareth for God's sake become an adorning border on the preamble of the world's scrolls.

- 8 Fresh tidings and a new blessing and heavenly feast: the presence of the Beloved - may the spirit of one of the two Most Exalted Names, M.H., upon him be the peace of God and His grace, and the bounty of God and His mercy - praise be to God, they have arrived with his honor 'Ali, who chose journey over rest, hardship over ease, and the turbulence of the sea over stillness in the path of God, the Lord of the worlds. In truth, they were a mighty blessing, the dawning-place of joy and gladness, and the manifestation of delight and rapture. Exalted be God, the Manifestation of His grace and bounty, His generosity and munificence, His favors and glory and splendor. News of the departure of his honor Aqa 'Ali, upon him be the peace of God, had arrived, and in letters supplication was made to the True One, exalted be His glory, that He protect him and bring him to his destination. Praise be to God, before the letter was sent, the mentioned one arrived in perfect health and safety with what was with him. His reward and the rewards of those who preceded him rest with God, and we beseech Him, exalted be He, to ordain for them the good of the hereafter and this world. Verily, He is the Hearer, the Answerer, the Compassionate, the Forgiving, the Generous.

- 9 The exalted Branches - may my spirit and being be sacrificed for the dust of their footsteps - have conveyed greetings and praise, which this servant doth now present.

ولیکن موحدین بحر نور فرق بسیار است از حقّ
جلّ جلاله سائل و آمل که آن برادر مکرم را
در ظلّ عنایت خود محفوظ دارد و در هر حین
بر قوّت نطق بیفزاید اشعار آنجبوب هر هنگام
رسیده حضرت مولی بدست مبارک خود اخذ
فرموده و قرائت فرموده اند صد هزار آفرین بر نظم
شما و بر نثر شما انشاء الله هر عملی از اعمال و هر
ذکری از اذکار و هر حرفی از حروف که الله ظاهر
میشود طراز دیباج دفاتر عالم گردد

8 خبر تازه و نعمت جدید و مائده منزل حضور
حضرت محبوب روح یکی از اسمین اعلین مح
علیه سلام الله و عنایت و فضل الله و رحمته الحمد
لله وارد شدند مع جناب علی الذی اختار السفر
علی الحضر و الشدة علی الرخاء و اضطراب البحر
علی السکون فی سبیل الله رب العالمین فی الحقیقه
نعمتی بودند عظیم مطلع بهجت و سرور و مظهر
فرح و ابتهاج تعالی الله مظهر فضله و عنایت و
کرمه و وجوده و الطافه و عرّه و بهائت خبر حرکت
جناب آقا علی علیه سلام الله رسید و در نامه ها
از حقّ جلّ جلاله مسئلت شد که او را حفظ
فرماید و بمنزل رساند الحمد لله نامه ارسال نشده
مذکور بکمال صحت و سلامت مع ما معه وارد
گشتند اجره و اجور الذین سبقوه علی الله و نسله
تعالی ان یقدر لهم خیر الآخرة و الأولى انه هو
السّامع المجیب و المشفق الغفور الکریم

9 اغصان منیعہ روحی و ذاتی لتراب قدومهم الفداء
ابلاغ ذکر و ثنا فرمودند که این بعد معروض دارد

BH01308

To: Aqa Ghulam-Husayn, in Alexandria

Date: 1303-06-10 [1886-Mar-16]

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

2 Pure praise and glorification befit the believers, before whose might the limbs of the ungodly tremble. These are the hosts of whom He said "O hosts of God, mount ye!" Their might obliterated the might of the world, and their power transformed the highest palaces of kings into the abode of spiders and owls. The arch of Chosroes stands as witness. The signs of victory and triumph were manifest in all regions and directions. What became of that power, and where did that might go? Had these servants held fast to the divine law and the way of Muhammad (peace be upon Him) and moved according to God's command and His good-pleasure, surely the world would have been illumined and its people found rest. Every word of the divine utterances, nay every letter thereof, is influential and beneficial. Those souls who are illumined by the dawning lights of the Sun of Truth see in every letter a book, and every word is the dayspring of light and the dawning-place of knowledge. Where are the eyes to see and the ears to hear?

3 Glory be unto Thee, O God of Names and Creator of heaven! We confess our powerlessness, our shortcomings, our transgression of our bounds, and our misdeeds that have prevented us from drawing nigh unto Thee, and our sins that have come between us and the effulgences of the lights of the Sun of Thy grace and the manifestations of Thy favors. O Lord! We have fled from ourselves to the shadow of the canopies of Thy generosity. I beseech Thee by the Dawning-Places of Thy revelation, the Daysprings of Thy inspiration, the Recipients of Thy knowledge, the Manifestations of Thy Self, the Sources of Thy Cause, and by the Seal of Thy Prophets, to assist us in what hath escaped us, then illumine our hearts with the lights of Thy knowledge. O Lord! Protect Thy servants, Thy believers, and Thy sincere ones from the evil of every misbeliever, and strengthen them through Thy power, Thy sovereignty, Thy might, and Thy dominion. Thou art He Whom nothing can frustrate and no affair can prevent. Ordain, O my God, for the believers among Thy creation that which will exalt them and aid them, that they may remember Thee among Thy servants and Thy creation, in Thy habitations and Thy lands. There

1 هو الله تعالى شأنه العظمة والاقتدار

2 سازج حمد و ثنا موحّدين را لایق و سزااست که از سطوتشان فرائض مشرکین مرتعد ایشانند خلیکه فرمود یا خیل الله اربکوا سطوتشان سطوت عالم را محو نمود و قدرتشان اعلیٰ قصور سلاطین را محل عنکبوت و بوم فرمود طاق کسری شاهد و گواه علامات نصر و فتح در اقطار و اطراف ظاهر و مشهود آن قدرت چه شد و آن سطوت بجا رفت اگر این عباد بشریعه الهی و طریقه محمدی (ص) تمسک میجستیم و بامر الهی و رضایش حرکت مینمودیم هرآینه عالم منور و اهلش مسترجم مشاهده میشد هر کلمه‌ای از کلمات الهی بل هر حرفی از آن مؤثر و نافع است نفوسیکه از اشراقات انوار آفتاب حقیقت منورند هر حرفی را کلامی مشاهده مینمایند هر کلمه‌ای مطلع نور است و مشرق علم این الأبصار و این الآذان

3 سبحانک یا اله الأسماء و فاطر السماء انا نعترف بعجزنا و قصورنا و التجاوز عن حدودنا و جریراتنا التي منعنا عن التقرب اليك و خطيئاتنا التي حالت بيننا و بين اشراقات انوار شمس فضلك و ظهورات عنايتك ای رب هربنا من انفسنا الى ظل قباب کرمک استلک بمشارق و حیک و مطلع الهامک و مهابط علمک و مظاهر نفسک و مصادر امرک و بخاتم انبيائك بأن تؤيدنا علی ما فات عنا ثم نور قلوبنا بأنوار معرفتك ای رب احفظ عبادک و موحّديک و مخلصيک من شرّ کلّ مشرک و عزّزهم بقدرتک و سلطانک و عزّک و اقتدارک انت الذي لا يعجزک شيء و لا يمنعک امر قدريا الهی للوحّدين من خلقک ما يرفعهم و يمدّهم ليدکروک بين عبادک و خلقک و دیارک و بلادک لا اله الا انت الغفور الکریم و القوی القادر المقتدر العليم الحکیم

is no God but Thee, the Forgiving, the Generous, the Strong, the Powerful, the Almighty, the All-Knowing, the All-Wise.

- 4 And then the letter arrived, news arrived, glad tidings arrived, for it brought joyful news of that spiritual beloved's health and well-being. It was an auspicious messenger and a welcome herald that drove away sorrow with overwhelming power. With its coming, joy found opportunity and took sorrow's place. Praise be to God, the rain of grace is ever-showering and the lights of bounty are ever-shining and manifest in all times. Were it not for His grace, who would be capable of mention? His is the praise and glory, His the gratitude and bounty. One revelation from the revelations of the Sun of His grace brings forth a hundred thousand worlds, and one manifestation of His justice raises a hundred thousand lamentations. What can the Manifestations say of "He doeth whatsoever He willeth"? The Command is His Command, and the power is His power, and we are among the thankful ones.
- و بعد نامه رسید خبر رسید بشارت رسید چه که مردهء صحت و سلامتی آنحبيب روحانی را آورد نجسته پيکی بود و پسندیده قاصدی غم را بقوهء قاهره از میدان براند رفتن او فرح فرصت یافت و جای او گرفت الحمد لله امطار فضل فی کلّ حين هاطل و انوار عطا در جمیع احیان مشرق و لایح اگر فضلش نبود که قادر بر ذکر بود له الشکر و الثناء و له الحمد و العطاء یک تجلی از تجلیات آفتاب فضلش صد هزار عالم پدید آرد و یک ظهور از ظهورات عدلش صد هزار نوحه و ناله بلند نماید مظاهر افعال بالفعل ما یشاء چه بگویند و چه عرض نمایند امر امر اوست و قدرت قدرت او و نحن انشاء من الشاکرین
- 5 After hearing what the scribe uttered, it was presented before our Lord (may our spirits be sacrificed for Him), and He said: "Praise be to God, they have attained to that which most are deprived of. They are turned toward the highest horizon, holding fast to the cord of grace and clinging to the hem of bounty. We beseech God to manifest through them that which will cause the countenance of existence to smile, and to aid them in His remembrance, His praise, and the service of His Cause, even as He has aided them, and to enable them to act according to what has been revealed in His Book, even as He has enabled them. Verily, He is powerful over all things. There is no God but Him, the All-Knowing, the All-Informed."
- و بعد از استماع ما نطق به قاصد التدوین حضرت و عرضت لدى المولى ارواحنا فداه فرمودند الحمد لله فائز شدند بآنچه که اکثری از آن محرومند بافق اعلی متوجهند و بحبل عنایت متمسک و بذیل فضل متشبث نسل الله ان يظهر منهم ما یتبسّم به ثغر الوجود و يؤیّدهم علی ذکره و ثنائه و خدمة امره کما ایّدهم و یوفّقهم علی العمل بما نزل فی کتابه کما وقّفهم انه علی کلّشیء قدير لا اله الا هو العليم الخبير انتهى
- 6 Regarding what was written about the friends in the land of Qaf and Fa and the honored friend Aqa Ahmad (upon him and them be God's peace), it was presented and gained acceptance. God willing, We shall send him that which will gladden his heart and comfort his eyes. Likewise, We make mention of the friends of that land. Give glad tidings of Our greetings to Ahmad, and likewise to the others. We beseech God the Exalted to aid them and draw them near to Him, and to manifest through them that which shall adorn the pages of the world and be a remembrance for the nations. Verily, He is powerful over all things and worthy to answer.
- اینکه در بارهء دوستان ارض قاف و فا و حبیب مکرم جناب آقا احمد علیه و علیهم سلام الله مرقوم داشتند عرض شد و بشرف قبول فائز فرمودند انشاء الله نرسل الیه ما یفرح به قلبه و تقرّ به عینه و همچنین اولیاء آن ارض را ذکر مینمائیم شما بجناب احمد علیه سلامی بشارت بدهید و همچنین بسایرین نسل الله تعالی ان یوفّقهم و یقرّبهم الیه و یظهر منهم ما یکون زینة لدفاتر العالم و تذکرة للأمم انه علی کلّشیء قدير و بالاجابة جدیر انتهى
- 7 Praise be to God, they have been mentioned at this time and will be mentioned hereafter. Two glad tidings should be sent. As for their request for pilgrimage, it was accepted by proxy for that beloved one. We beseech God to accept the deeds, and surely they are accepted. All the Branches (may my spirit
- الحمد لله در این حین مذکور شدند و از بعد هم خواهند شد دو بشارت باید بفرستید اینکه استدعای زیارت نمودند بوکالت آنحبيب شد از حق میطلبیم اعمال را قبول فرماید و البته مقبولست جمیع اغصان روحی و ذاتی لتراب

and being be sacrificed for the dust of their footsteps), and likewise the people of the pavilion of infallibility, all send their greetings. Peace, remembrance, and praise be upon you and upon God's sincere servants, and praise be to God, the Lord of the worlds.

قدومهم الفداء و همچنین اهل سرادق عصمت
کل تکبیر میرسانند السّلام و الذّکر و الثّناء علیکم
و علی عباد الله المخلصین و الحمد لله ربّ العالمین

BLIB_Or15731.016

BH01356

To: Aqa Ali Asghar, in Alexandria

Date: 1303-06-10 [1886-Mar-16]

- 1 He is God, exalted is He in might and power
هو الله تعالى شأنه العظمة والاقتدار
- 2 Praise be unto the King of existence Who adorned the world of humanity with the ornament of utterance. The Guide, the Interpreter and the Manifestor, in His primary station, was the utterance of the All-Merciful. With one word from His Kingdom of utterance He created the world and showed the way. His path is clear and evident like the sun, and His proof is manifest and visible above that. Yet the blind ones of the world have ever rejected and continue to reject, regarding the oppressor as the oppressed and the corrupt as the upright. Distinction hath vanished. Glory be to God! It seems as though eyes and ears have become non-existent and have disappeared.
حمد سلطان وجود را لایق و سزااست که عالم
انسان را بطراز بیان مزین فرمود هادی و مبین و
مظهر در رتبه اولیه بیان رحمن بوده بیک کلمه
از ملکوت بیان خود عالم را خلق فرموده و
راه نموده سبیلش بمثل آفتاب روشن و واضح و
دلیلش فوق آن ظاهر و مشهود و لکن کوران عالم
لازال تکذیب نموده و مینمایند ظالم را مظلوم و
مفسد را مصلح دانسته و میدانند فرق از میان
برخاسته سبحان الله گویا ابصار و آذان معدوم
شده و مفقود گشته
- 3 The people of God brought forth a sapling; they planted it and it grew tall. Now its fruit must be observed. The station of the fruit is clear and known from the station of the tree. At one time this exalted word was revealed from the Divine Lote-Tree: "O servant in attendance, say to the heedless people: Fix your gaze upon the Tree and its fruits. Today the Tree of inner meanings with its wondrous, novel and subtle fruits of divine knowledge is visible. Is it permissible to abandon this and say its time has not come? O helpless one! What knowest thou of time? The Euphrates of mercy floweth from the right hand of the Throne, yet thou sayest 'where and when is it?' and 'it must flow at another hour.' Be fair, O people, and be not among the transgressors and the abased ones."
حزب الهی نخل آوردند کشتند بلند شد حال
باید ثمرش را مشاهده نمود مقام ثمر از مقام شجر
واضح و معلوم وقتی از اوقات اینکلمه علیا از
سدره منتهی ظاهر فرمودند یا عبد حاضر بقوم
غافل بگو به سدره و اثمارش ناظر باشید امروز
سدره معانی با اثمار جنبه بدیع لطیفه عرفان
مشهود آیا جایز است این را بگذاری و بگوئی
وقتش نرسیده ای بیچاره تو وقت چه میدانی
فرات رحمت از بین عرش جاری میگویی کو
و کجاست باید ساعت دیگر جاری شود انصفوا یا
قوم ولا تکنوا من المعتدین و الصاغرين انتهى
- 4 The servant and the people of God must, at all times, beseech the True One to guide all. And blessings and peace be upon the best of God's creation, the most excellent, the most ancient, the most knowing, the nearest and most articulate one,
باری خادم و حزب الله باید در لیالی و ایام
از حق مستثنت نمائیم تا کل را هدایت فرماید و
الصلوة و السّلام علی خیر خلق الله و افضلهم

through whom the rains of wisdom and knowledge were showered upon all in creation, and through whom every mention, every name and every station was exalted. With Him the Book of Creation began and with Him it ended. Every book of His Book was detailed, and God's decree was manifested through His arising and His utterance. And upon His family and companions who aided the Cause of God with true aid and strove in God with true striving, and profound peace be upon them.

- 5 Thereafter, the servant found the fragrance of remembrance and praise... I beseech God the Exalted to confirm thee and make thee among those who shall have no fear nor shall they grieve. After observing and becoming informed, he proceeded to the Presence and it was presented before His face. He said: "O Ali, God willing, mayest thou be successful through divine confirmations and be assisted by the confirmations of the All-Merciful in such wise that the signs of success and confirmation become manifest and evident in the world. Thou hast been and art mentioned before the Wronged One. We beseech God the Exalted to make all your deeds as one deed and all your remembrances as one remembrance." Deeds and remembrances that occur for God's good-pleasure are one deed and one remembrance. This station is the station of the oneness of deeds and remembrances. The pen hath no power to speak and the rider of the fingers no room to gallop. We beseech God the Exalted to send down upon you from the heaven of His grace that which will exalt you among His servants and draw you nigh unto Him. Verily He is the Munificent, the Generous. Praise be unto Him, for He is the Goal of the knowers and the God of all who are in the heavens and the earth.

- 6 Praise be to God! The rain of wisdom and utterance hath descended from the heaven of bounty. We were not, then we became; we were non-existent, then we existed; we were nothingness, then we became being. Whence came these bounties? They existed before our existence, and He bestowed before any request. His gift hath no end and no subsequent obligation. O God! How can we thank Thee? For whatever we say is not worthy of Thee nor befitting Thee. How can absolute nothingness describe the Ancient One? Whatever it says is worthy only of itself and from its own realm. The ant cannot equal the phoenix, and the dim-sighted hath no knowledge in this arena. When He permitted, we made mention; we received leave and hastened to the field of praise. O Generous One! The needy one, with complete need, hath clung to Thee and taken his place on the shore of the sea of bounty. Deprive not this gathering. Show unto all what is in their hearts, that they may know with clear certainty that this people know none but

و اقدمهم و اعرفهم و اقربهم و انطقهم الذى به هطلت امطار الحكمة و العرفان على من فى الامكان و به ارتفع كل ذكر و كل اسم و كل مقام به بدء كتاب التكوين و ختم به قد فصل كل كتاب من كتابه و ظهر حكم الله بقيامه و بيانه و على آله و اصحابه الذين نصرنا امر الله حق النصر و جاهدوا فى الله حق الجهاد و سلم تسليمًا كبيراً

5 و بعد قد وجد الخادم عرف الذكر و الثناء بما اسئل الله تعالى ان يؤيدك و يجعلك من الذين لا خوف عليهم و لا هم يحزنون و بعد از مشاهده و اطلاع قصد مقام نموده تلقاء وجه عرض شد فرمودند يا علي انشاء الله موفق باشى بتوفيقات صمدانى و مؤيد باشى بتأييدات رحمانى بشأنیکه آثار توفيق و تأييد در عالم ظاهر و هویدا شود نزد مظلوم مذکور بوده و هستى نسل الله تعالى ان يجعل اعمالکم کلها عملاً واحداً و اذکارکم ذکراً واحداً اعمال و اذکار که برضای حق واقع شد یک عمل و یک ذکر است این مقام مقام توحید اعمال و اذکار است قلم را مجال نطق نه و فارس بنان را مجال جولان نه نسل الله تعالى بأن ينزل علیکم من سماء فضله ما يرفعکم بین عباده و يقربکم الیه انه هو الجواد الکریم و الحمد له اذ هو مقصود العارفين و اله من فى السموات و الأرضین انتهى

6 لله الحمد امطار حکمت و بیان از سماء عنایت نازل نبودیم بود شدیم مفقود بودیم موجود شدیم عدم بودیم وجود شدیم این عنایتها از کجا بود قبل از وجود ما بود و قبل از طلب عطا نمود عطایش را زوال نه و منت از عقب نه الها چه شکر گوئیم ترا که هرچه گوئیم لایق تو نه و سزاوار تو نه عدم صرف قدم را چه وصف نماید هرچه گوید لایق خود اوست و از عالم او نملة با هما برابری نتواند و کلیل در این عرصه دانائی نداند چون اذن فرمود ذکر نمودیم رخصت یافتیم و در میدان ثنا شتافتیم ای کریم محتاج با احتیاج تمام بتو تمسک نموده و در شاطی بحر کرم محل اخذ کرده این جمع را محروم مفرما ما فى القلوبشان را بر کل بنما تا یقین مبین بدانند که اینغزب جز ترا شناسند و جز ترا نبینند و غیر ترا نخواهند مقصودی جز رضایت نه

Thee, see none but Thee, and desire none but Thee. They have no purpose save Thy good-pleasure and no beloved save Thee. If Thou dost enable them, they will arise to serve Thy servants; otherwise the matter is in Thy hands. Thou doest what Thou wilt and ordainest what Thou desirest. There is no God but Thee, the Powerful, the Mighty.

محبوبی جز تو نه اگر موفق فرمائی بر خدمت عباد
تو قیام نمائند و الا الامر بیدک تفعل ما تشاء و
تحکم ما تريد لا اله الا انت المقتدر القدير

BLIB_Or15731.020

BH02653

To: Ali son of Pir-i-Ruhani

Date: 1303-06-24 [1886-Mar-30]

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

1 بنام دانای یگا

2 O Ali! The traditions of vain imaginings have returned once again. That which the people of the Furqan (Muslims) did, the people of the Bayan now cling to. They have intended to build imaginary cities with the hands of idle fancies and to deprive helpless souls of the choice sealed wine and the outpourings of His Holiness the Self-Subsisting. For one thousand two hundred years they considered themselves, in their own estimation, the most learned and knowledgeable in the world, and at all times they were engaged in mentioning the Promised One. Yet when the Sun of Truth shed its radiance and the horizon of the world became illumined, they became like clouds that intervened and prevented its rays. Finally they issued the decree for His death, as you have all heard and seen. In the early years, not a single one of the divines showed acceptance or attained to the Cause of God. All arose in such obvious opposition as had never been heard of in creation. The divines and their followers, one and all, engaged in cursing and vilification, and committed that which no oppressor had ever done. Even now in all lands the fire of hatred is ablaze. Well is it with them that are endued with insight!

2 یا علی رجعت احادیث الاوهام مرّة اخرى
آنچه حزب فرقان عمل نمودند حزب بیان بهمان
متمسکند اراده نموده اند شهرهای موهوم بایادی
ظنون تعمیر نمایند و عباد بیچاره را از رحيق
مختوم و فیوضات حضرت قیوم محروم کنند
هزار و دوست سته باعتقاد خود خود را افقه و
اعلم عالم می شمردند و در لیالی و ایام بذكر موعود
ناطق و مشغول و چون آفتاب حقیقت اشراق
نمود و افق عالم منور گشت بمتابه سخاب حائل
شدند و انوارش را منع نمودند بالأخره فتوی بر
قتلش دادند چنانچه کل شنیده و دیده اید در
سنین اولیه یک نفر از علما اقبال ننمود و بامر الله
فائز نگشت کل بعنادی ظاهر شدند که شبه
آن در امکان شنیده نشد علما و تابعین طراً بسب
و لعن مشغول ارتکاب نمودند آنچه را که هیچ
ظالمی ننمود حالهم در جمیع بلاد نار بغضا مشتعل
طوبی للعارفین

3 The people of the Bayan are now freshly uttering those same words and committing those same deeds. At times they say the Bayan has been corrupted, and at times they say that which no idolator has ever said. Say: O people of God! Strive to protect people from the vain imaginings of these souls, that perchance they may soar with the wings of freedom in the luminous atmosphere of glory and attain unto true unity. These are the counsels of the True One, exalted be His glory, unto His loved

3 ملأ بیان هم تازه بهمان کلمات ناطق و بهمان
اعمال عامل گاهی میگویند بیان تحریف شده و
گاهی میگویند آنچه را که هیچ مشرکی نگفته
بگو یا حزب الله جهد نمائید ناس را از اوهام
این نفوس حفظ کنید شاید پیر آزادی در هوای
عزّ نورانی پرواز نمایند و بتوحید حقیقی فائز شوند
اینست وصایای حق جل جلاله اولیای خود را

ones. Blessed is he who hath heard and hath attained unto the most great steadfastness in this mighty Cause. Praise be to God, the Lord of the worlds. The Glory be upon thee and upon My loved ones who have not broken My covenant and My pledge, who have arisen and have said: "God is our Lord and the Lord of all who are in the heavens and on earth."

- 4 O Ha and Sin! Thou hast ever been mentioned in the presence of the Wronged One and art beneath the glance of His favor. Praise be to God that the effulgences of the sun of divine love are dawning and shining forth from the horizons of hearts, and thy remembrance hath been inscribed by the Pen of loving-kindness upon the crimson scroll. Give thanks unto thy Lord for this manifest grace.

- 5 We beseech God, exalted be He, to assist the white faith and the radiant Law and preserve it from the evil of the idolators who have cast behind them the Covenant of God and His Testament and have committed that which hath made the eyes of the righteous to weep. And we beseech Him to exalt the people of unity even as He exalted them before. Verily He is powerful over all things and worthy to answer prayer.

طوبى لمن سمع و فاز بالاستقامة الكبرى في هذا الأمر العظيم الحمد لله رب العالمين البهاء عليك و على اوليائى الذين ما نقضوا عهدي و ميثاقى قاموا و قالوا الله ربنا و رب من فى السموات و الارضين

4 يا حا و سين لا زال نزد مظلوم مذکور تحت لحاظ فضل بوده و هسنى الحمد لله اشراقات انوار آفتاب محبت الهى از آفاق قلوب مشرق و لائخ و ذكرت از قلم عنایت در صحیفه حمرا مسطور اشكر ربك بهذا الفضل المبين

5 نسل الله تعالى ان يؤيد الملة البيضاء و الشريعة الغراء و يحفظها من شر المشركين الذين نبذوا عهد الله و ميثاقه و ارتكبوا ما بكت به عين الصالحين و نسئله بأن يرفع اهل التوحيد كما رفعهم من قبل انه على كل شىء قدير و بالاجابة جدير

INBA44:015, BLIB_Or15712.272

BH02887

To: Muhammad son of Pir-i-Ruhani

Date: 1303-06-24 [1886-Mar-30]

- 1 In My Name, the Speaker in the Kingdom of Utterance
- 2 This is a Book which the All-Merciful hath sent down to him who hath turned towards the Most Sublime Horizon and hath voiced the praise of God, the Lord of Names and Creator of Heaven, that He may draw him nigh unto Him and aid him to promote His irrevocable, firm and mighty Cause.
- 3 O Muhammad! The Wronged One remembereth thee from the prison quarter and calleth thee with that which will make thee independent of the knowledge of those who have denied God's proof and evidence, who have disputed His verses and disbelieved in His sovereignty by following every heedless and remote one.

1 بسمى الناطق فى ملكوت البيان

2 كتاب انزله الرحمن لمن اقبل الى الأفق الأعلى و نطق بثناء الله مولى الأسماء و فاطر السماء ليقرّبه اليه و يؤيده على تبليغ امره المبرم المحكم المتين

3 يا محمد يذكرک المظلوم من شطر السجن و يدعوك بما يجعلک غنياً عن عرفان الخلق الذين انكروا حجة الله و برهانه و جادلوا بآياته و كفروا بسلطانه بما اتبعوا كل غافل بعيد

4 O thou who gazest upon the Countenance! Remember, then consider the people of the Furqan who denied the All-Merciful when He came unto them with manifest sovereignty. They would wait through nights and days, mentioning Him in mosques and gatherings, yet when the promise was fulfilled and the Light shone forth from the horizon of Manifestation, they denied Him and pronounced judgment against Him with such injustice as caused every person of insight to lament. Say: Where are your remembrances and that which ye uttered at the mention of the Qa'im? And where is the justice and fairness ye claimed when the Cause was preserved in the treasury of your Lord's protection, the Mighty, the Powerful? Consider the fruits of their deeds and words on the Day of Recompense. Thus doth He Who possesseth the perspicuous Book command thee.

4 يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ اذْكُرْ ثُمَّ انْظُرْ فِي مَلَأِ
الْفُرْقَانِ الَّذِينَ كَفَرُوا بِالرَّحْمَنِ إِذْ أَتَيْهِمْ بِسُلْطَانٍ
مُبِينٍ كَانُوا أَنْ يَنْتَظِرُوا فِي اللَّيَالِي وَالْأَيَّامِ وَ
يَذْكُرُونَهُ فِي الْمَسَاجِدِ وَالْمَجَالِسِ فَلَمَّا أَتَى الْوَعْدَ وَ
أَشْرَقَ النُّورُ مِنْ أَفْقِ الظُّهُورِ أَنْكَرُوهُ وَافْتَوَا عَلَيْهِ
بِظُلْمٍ نَاحٍ بِهِ كُلٌّ عَارِفٌ بِصِيرِ قُلُوبِ الْإِنْسَانِ إِذْ كَارَكُمُ وَمَا
نَطَقْتُمْ بِهِ عِنْدَ ذِكْرِ الْقَائِمِ وَإِنَّ الْعَدْلَ وَالْإِنصَافَ
وَمَا أَدْعَيْتُمْ إِذْ كَانَ الْأَمْرُ فِي كَنْزِ عَصْمَةِ رَبِّكُمْ
الْمُقْتَدِرِ الْقَدِيرِ انْظُرْ فِي ثَمَرَاتِ أَعْمَالِهِمْ وَأَقْوَالِهِمْ
يَوْمَ الْجَزَاءِ كَذَلِكَ يَأْمُرُكَ مِنْ عِنْدِهِ كِتَابٌ مُبِينٌ

5 Verily, We behold the people of the Bayan who have turned away from the All-Merciful to be in greater loss than they on God's Day, the Mighty, the Praiseworthy. We have sent down from the heaven of bounty and generosity that which the books of the world cannot equal, yet most of the people are heedless. They have cast aside the Lord and seized upon their desires. Thus have their souls enticed them, and today they are among the dead.

5 أَنَا نَرَى مَلَأَ الْبَيَانَ الَّذِينَ أَعْرَضُوا عَنِ الرَّحْمَنِ
أَخْسَرُ مِنْهُمْ فِي يَوْمِ اللَّهِ الْعَزِيزِ الْحَمِيدِ قَدْ أَنْزَلْنَا مِنْ
سَّمَاءِ الْفَضْلِ وَالْعَطَاءِ مَا لَا تَعَادِلُهُ كُتُبُ الْعَالَمِ
وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ مِنَ الْغَافِلِينَ نَبَذُوا الْمَوْلَى وَ
أَخَذُوا الْهَوَى كَذَلِكَ سَوَّلَتْ لَهُمْ أَنْفُسُهُمْ وَهُمْ
الْيَوْمَ مِنَ الْمَيِّتِينَ

6 Arise to serve the Cause with such steadfastness as cannot be prevented by the doubts of the divines who have turned away from God, who have changed His favor and caused their people to enter the fire. Thus did the Tongue of Grandeur speak before and at this time. Be thou a speaker of My Name, turn with thy heart to My horizon, and stand firm in service to My wondrous Cause. Convey My remembrance to My loved ones and give them the glad tidings of My tender mercy and loving-kindness which have preceded all in the heavens and the earth.

6 قُمْ عَلَى خِدْمَةِ الْأَمْرِ بِاسْتِقَامَةٍ لَا تَمْنَعُهَا شُبُهَاتُ
الْعُلَمَاءِ الَّذِينَ أَعْرَضُوا عَنِ اللَّهِ وَبَدَّلُوا نِعْمَتَهُ وَ
أَحْلَوْا قَوْمَهُمْ فِي السَّعِيرِ كَذَلِكَ نَطَقَ لِسَانُ الْعِظَمَةِ
مِنْ قَبْلُ وَفِي هَذَا الْحَيْنِ كُنْ نَاطِقًا بِاسْمِي وَمُقْبَلًا
بِقُلُوبِكُمْ إِلَى أَفْقِي وَقَائِمًا عَلَى خِدْمَةِ أَمْرِي الْبَدِيعِ
ذَكَرْتُ أَحِبَّائِي مِنْ قَبْلِي وَبَشَّرْتُهُمْ بِعَنَابِي وَرَحْمَتِي الَّتِي
سَبَقَتْ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ

7 The glory shining from the horizon of the heaven of My bounty be upon thee, upon those with thee, and upon My party who have not been hindered by the doubts of the servants and the gestures of every remote misbeliever. Praise be to God, the Lord of the seen and the unseen, the Lord of the mighty throne.

7 الْبَهَاءُ الْمُشْرِقُ مِنْ أَفْقِ سَّمَاءِ فَضْلِي عَلَيْكَ وَ عَلَى
مَنْ مَعَكَ وَ عَلَى حَزْبِي الَّذِينَ مَا مَنَعْتُهُمْ شُبُهَاتُ
الْعِبَادِ وَأَشَارَاتُ كُلِّ مُشْرِكٍ بَعِيدِ الْحَمْدُ لِلَّهِ رَبِّ
مَا يَرَى وَمَا لَا يَرَى رَبِّ الْعَرْشِ الْعَظِيمِ

BLIB_Or15712.270

BH03306

To: *Ustad Ali Akbar Banna Yazdi*

Date: 1303-06-24 [1886-Mar-30]

1 He is the All-Commanding, the All-Wise!

1 هو الأمر الحكيم

2 Go forth by God's command and His wisdom to the lands and remind them of that which was uttered before thy face, and I am the All-Knowing Rememberer. Pass through the lands with joy and fragrance, then make mention unto them of that which will draw them nigh unto God, the Mighty, the Praiseworthy.

2 اذهب بأمر الله وحكمه الى الديار وذكّرهم بما نطق امام وجهك وانا الذّاكر العليم مرّ على البلاد بالروح والريحان ثم اذكر لهم ما يقربهم الى الله العزيز الحميد

3 Say: O people! By God, the Most Great Treasure of God hath appeared and He Who was mentioned in the hearts of the Prophets and inscribed by the Most Exalted Pen hath come. Fear ye God and be not of the wrongdoers. Turn ye to the horizon of the Cause, then remember Him by night and by day, and be not of the silent ones. This is the Day of Remembrance, were ye of them that know, and this is the Day of Utterance, were ye of them that are certain. This is the Day wherein the Tongue of Grandeur hath spoken before all faces: Fear ye God and be not of the heedless ones. Behold ye the waves of the ocean and the lights of the sun of meanings and utterance, that your eyes may be solaced on this wondrous Day.

3 قل يا قوم تالله قد ظهر كنز الله الأعظم واتى من كان مذكوراً في أفئدة الأنبياء ومسطوراً من القلم الأعلى خافوا الله ولا تكونوا من الظالمين اقبلوا الى افق الأمر ثم اذكروه بالليالي والأيام ولا تكونوا من الصّامتين هذا يوم الذّكر لو انتم من العارفين وهذا يوم البيان لو انتم من الموقنين هذا يوم فيه نطق امام الوجوه لسان العظمة اتقوا الله ولا تكونوا من الغافلين انظروا امواج البحر وانوار شمس المعاني والبيان لتقرّ عيونكم في هذا اليوم البديع

4 O Ali-Qabli-Akbar! Thou hast attained unto Our presence and witnessed and heard that which was inscribed in the Books of the Messengers. We beseech God to assist thee and confirm thee in aiding His Cause through remembrance and utterance. Verily He is the Almighty, the Powerful. Convey My greetings unto the faces of My loved ones and give them the glad-tidings of My remembrance and My favor which hath preceded every small and great one.

4 يا على قبل اكبر قد حضرت ورأيت وسمعت ما كان مسطوراً في كتب المرسلين نسل الله ان يوفّقك ويؤيّدك على نصرة امره بالذّكر والبيان انه هو المقتدر القدير كبر من قبلي على وجوه اوليائي وبشرهم بذكري وعنايتي التي سبقت كل صغير وكبير

5 Say: O party of God! The Light of Proof hath dawned and that which was hidden in God's knowledge, the Mighty, the Praiseworthy, hath appeared. Beware lest anything whatsoever prevent you from turning toward the Most Exalted Horizon or the veils of the transgressors conceal you.

5 قل يا حزب الله قد لاح نير البرهان وظهر ما كان مكنوناً في علم الله العزيز الحميد ايّاكم ان يمنعكم شيء من الأشياء عن التوجّه الى الأفق الأعلى او تحجبكم حجاب المعتدين

6 O Ali-Qabli-Akbar! Be thou a bird in My atmosphere, speaking My praise, turning toward My horizon, holding fast to My cord, preserving what We have bestowed upon thee through My grace, and clinging to My luminous robe. Thus hath the scroll of inner meanings been adorned by the Pen of God, the Lord of all worlds. The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon My loved

6 يا على قبل اكبر كن طائراً في هوائى وناطقاً بثنائى ومقبلاً الى افقى وتمسكاً بحبلى وحافظاً ما اعطيناك بفضلى ومتشبّثاً بذيلي المنير كذلك زين دفتر المعاني من قلم الله رب العالمين البهاء المشرق من افق سماء رحمتى عليك وعلى اوليائي

ones who were not prevented by the doubts of the divines from God, the Lord of this wondrous Day.

الَّذِينَ مَا مَنَعَهُمْ شَبَهِاتِ الْعُلَمَاءِ عَنْ اللَّهِ مَالِكُ
هَذَا الْيَوْمِ الْبَدِيعِ

BLIB_Or15712.256

BH03670

To: Haji Ghulam-Ali who has attained

Date: 1303-06-24 [1886-Mar-30]

1 In the name of the one true God!

1 بنام خداوند یگنا

2 Thou didst journey and emigrate until thou didst attain to a station that hath been recorded and inscribed by the Supreme Pen in all the divine Books. We beseech God to aid thee to preserve that which He hath bestowed. Convey My greetings to the friends of God, glorified be His majesty, and command them on behalf of the Wronged One to the Most Great Steadfastness, that all may attain to that which is acceptable and beloved in the sight of God. The dust of irreligion hath seized the world and the clouds of idle fancies have obscured the Sun of Justice. Say: O friends! Hold fast unto God and fix your gaze upon Him. Today steadfastness is accounted as the greatest of all deeds in the sight of the Self-Sufficing, the Most High. Hold fast unto it and be free and detached from all else but God.

2 سفر نمودی و هجرت کردی تا آنکه فائز شدی بمقامیکه در جمیع کتب الهی از قلم اعلیٰ مذکور و مسطور از حقّ میطلبیم ترا تأیید فرماید بر حفظ آنچه عطا فرموده دوستان حقّ جلّ جلاله را تکبیر برسان و به استقامت کبری از جانب مظلوم امر نما شاید کلّ فائز شوند بآنچه که لدی الحقّ مقبول و محبوبست عالم را غبار الحاد اخذ نموده و آفتاب عدل را بحجاب اوهام بگو ای دوستان بحقّ متمسک باشید و یابو ناظر امروز استقامت از اعظم اعمال نزد غنی متعال مذکور باو تمسک نمائید و از ما سوی الله فارغ و آزاد باشید

3 This is truly the Day of Divine Unity - deprive not yourselves thereof. Reflect upon the people of a former religion: after lamentation, weeping and expectation, they martyred the Lord of all beings, yet to this day they remain unaware of what they have wrought. Heedlessness and pride have so seized those souls that their condition surpasseth description by pen and ink. We beseech God to guide all and deprive them not of the splendors of the Sun of Truth.

3 امروز روز توحید حقیقی است خود را محروم نممائید در حزب قبل تفکر نمائید کلّ بعد از نوحه و ندبه و انتظار سید عالم را شهید نمودند و الی حین بر عمل خود آگاه نشدند غفلت و غرور بشأنی آن نفوس را اخذ نموده که ذکرش از قلم و مداد خارجست از حقّ میطلبیم کلّ را هدایت فرماید و از اشراقات انوار آفتاب حقیقت محروم نسازد

4 Convey greetings to all the people of the villages and say: "The mention of each one hath flowed from the tongue of the Wronged One and been recorded by the Supreme Pen." Strive that ye may attain unto that from which the fragrance of eternity can be inhaled. We likewise make mention of the steadfast handmaidens and counsel them to celebrate the praise and glory of God and that which He hath revealed in His Perspicuous Book. The glory shining from the horizon of the heaven

4 اهل قری طراً را تکبیر برسان بگو ذکر هریک از لسان مظلوم جاری و از قلم اعلیٰ مسطور جهد نمائید شاید فائز شوید بآنچه که عرف بقا از او استشمام شود و همچنین اماء قانات را ذکر مینمائیم و وصیت میکنیم بذکر و ثنای حقّ و ما انزلہ فی کتابہ المبین البهاء المشرق من افق سماء

of My mercy be upon thee and upon those who have turned with illumined hearts and upon those women who have turned unto God, the Peerless, the All-Informed.

رحمتی علیک و علی الذین اقبلوا بقلوب نوراء و
علی اللائی اقبلن الی الله الفرد الخبیر

BLIB_Or15712.335

BH04121

To: Muhammad who emigrated and attained, in Khusif

Date: 1303-06-24 [1886-Mar-30]

1 In the Name of the One True God

1 بنام خداوند یگنا

2 O Muhammad! The Most Exalted Pen speaks in praise and glorification of the Lord of Names, for His bounty is manifest and His mighty hand is the Savior and Deliverer. He bestowed favor and showed generosity by bringing you from the land of Ta to the Prison-land that you might hear what is recorded in the divine Books and witness what has flowed from the Most Exalted Pen. The Wronged One testifies that you have turned from your homeland to God, the Lord of the worlds, and attained the blessing of visiting His house and acted according to what was commanded in a clear Tablet. We beseech Him, exalted be He, to aid you in remembrance and praise, for He is the Protector of those who remember Him.

2 یا محمد قلم اعلی بحمد و ثنای مالک اسماء ناطق
چہ کہ فضلش ظاہر و ید اقتدارش منقذ و
منجی عنایت نمود و کرم فرمود و شما را از اراض
طاء بارض سین آورد تا بشنوی آنچه در کتب
الہی مذکور است و مشاہدہ نمائی آنچه را کہ از
قلم اعلی مسطور یشہد المظلوم بآنک اقبلت من
وطنک الی الله رب العالمین و فزت بزیارۃ بیتہ
و عملت ما امرت بہ فی لوح مبین نسئلہ تعالی ان
یؤیدک علی الذکر و الثناء انہ ولی الذاکرین

3 Convey greetings to the loved ones of God wherever you find them, and give them the glad tidings of the splendors of the Sun of Providence. All are mentioned in His presence and are sustained by the Kawthar of His grace. Ask God to assist them to preserve what He has bestowed. Verily He has power over all things.

3 اولیای حق را در ہر محل و دیار مشاہدہ نمائی
تکبیر برسان و باشرافات انوار آفتاب عنایت
بشارت دہ کل لدی الوجہ مذکورند و از کوثر
فضل مرزوق از حق بطلب ایشانرا مؤید فرماید
بر حفظ آنچه عطا فرمودہ انہ علی کلشیء قدير

4 O Muhammad! Place your trust in God in all matters. Verily He is with you in all conditions. He is verily with His trusting servants. You should proceed to different lands with the utmost joy and fragrance, like the breezes of the divine spring-time of mercy, that perchance souls may be revived and arise to mention and praise God.

4 یا محمد توکل علی الله فیکل الامور انہ معک فیکل
الأحوال انہ مع عبادہ المتوکلین باید بکمال روح و
ریحان بمثابۃ نسائم ربیع رحمت رحمانی ببلاذ توجہ
نمائى شاید تازہ شوند و بذکر و ثنای حق ناطق
گردند

5 Say: O people of God! The world is passing away and its evanescence is fully apparent. Deprive not yourselves of the immortal Kingdom through attachment to that which is transient. The atheists and hypocrites lie in wait - protect yourselves through God's name and occupy yourselves with the Peerless Friend. The glory from Us be upon you and upon

5 بگو یا حزب الله دنیا در مرور است و فنایش در
کمال ظهور بقانی خود را از ملکوت باقی محروم
نمائید ملحدین و منافقین مترصدند خود را باسم
حق حفظ نمایند و بدوست یگنا مشغول شوید

those who have heard and responded to their Lord, the Speaker, the All-Knowing, the All-Wise.

الْبَهَاءُ مِنْ لَدُنَّا عَلَيْكَ وَعَلَى الَّذِينَ سَمِعُوا وَاجَابُوا
رَبِّهِمُ النَّاطِقُ الْعَلِيمُ الْحَكِيمُ

BLIB_Or15712.324

BH05233

To: Muhammad Rida Isfahani Arbab, in Ishqabad

Date: 1303-06-24 [1886-Mar-30]

- 1 In the Name of Him Who is the Ruler over all names! O concourse of men! The call hath been raised from the Most Great Scene, and before it in the land of Ta, and after it in Zawra, then in the Land of Mystery, and in this Great Prison. God hath made this castle His Most Great Scene which We have mentioned and adorned with the dawning splendors of the countenance of God, the Mighty, the Praiseworthy.

بِسْمِ الْمَهِيْمِنِ عَلَى الْأَسْمَاءِ يَا مَعْشَرَ الْبَشَرِ قَدْ اِرْتَفَعَ
النَّدَاءُ مِنَ الْمَنْظَرِ الْأَكْبَرِ وَمِنْ قَبْلِهِ فِي اَرْضِ الطَّاءِ
وَمِنْ بَعْدِهَا فِي الزُّوْرَاءِ ثُمَّ فِي اَرْضِ السَّرِّ وَفِي هَذَا
السَّجْنِ الْعَظِيمِ قَدْ جَعَلَ اللهُ هَذَا الْقَصْرَ مَنْظَرَهُ
الْأَكْبَرِ الَّذِي ذَكَرْنَاهُ وَزَيَّنَاهُ بِتَجَلِّيَّاتِ اَنْوَارِ وَجْهِ
اللهِ الْعَزِيزِ الْخَمِيدِ
- 2 O son of Kazim! Upon thee and upon him be My glory and My loving-kindness. We have mentioned thee and him, both before and after, through verses that draw nigh unto them the hearts of those who have drawn near. Give thanks unto God for this most great favor and say: Praise be unto Thee, O Thou in Whose grasp lie the reins of all who are in the heavens and on earth, for having taught me and made me know and guided me unto Thy straight and manifest path. I testify that whosoever hath attained unto it hath attained unto that which was sent down in the Book, both before and after. He Who possesseth the Luminous Tablet beareth witness unto this.

يَا ابْنَ كَازِمٍ عَلَيْكَ وَعَلَيْهِ بَهَائِي وَعَنَابِي اَنَا
ذَكَرْنَاكَ وَآيَاهُ مِنْ قَبْلِ وَمِنْ بَعْدِ بَيِّنَاتٍ تَجْذِبُ
بِهَا افْتِدَاءَ الْمُقَرَّبِينَ اَحْمَدُ اللهُ عَلَى هَذَا الْفَضْلِ
الْأَعْظَمِ وَقُلْ لَكَ الْحَمْدُ يَا مَنْ فِي قِبْضَتِكَ زَمَامُ
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ بِمَا عَلَّمْتَنِي وَعَرَّفْتَنِي
وَهَدَيْتَنِي إِلَى صِرَاطِكَ الْوَاضِحِ الْمُبِينِ اَشْهَدُ اَنْ
مَنْ فَازَ بِهِ اَنَّهُ فَازَ بِمَا نَزَلَ فِي الْكِتَابِ مِنْ قَبْلِ وَمِنْ
بَعْدِ يَشْهَدُ بِذَلِكَ مَنْ عِنْدَهُ لَوْحٌ مُنِيرٌ وَ
- 3 We make mention of His loved ones and give them the glad-tidings of My loving-kindness and My mercy, and We remind them of My verses. I am, verily, the All-Powerful, the Almighty. We counsel all to manifest the most great steadfastness, and chastity, and trustworthiness, and faithfulness, and that kindliness which We have enjoined upon all in My Most Great Book.

ذَكَرْنا اَوْلِيَاءَهُ وَنَبَشَّرْهُمْ بِعَنَابِي وَرَحْمَتِي وَنَذَكَّرْهُمْ
بِآيَاتِي وَاَنَا الْمُقْتَدِرُ الْقَدِيرُ نَوْصِي الْكُلَّ بِالْاِسْتِقَامَةِ
الْكُبْرَى وَبِالْعِفَّةِ وَالْاَمَانَةِ وَالْوَفَاءِ وَبِالشَّفَقَةِ الَّتِي
اَمَرْنَا الْكُلَّ بِهَا فِي كِتَابِي الْعَظِيمِ
- 4 Blessed art thou for having heard and turned towards Him. We beseech God to aid thee to preserve that wherewith He hath honored thee. He, verily, is the All-Bountiful, the Responsive. The glory shining forth from the horizon of the heaven of My loving-kindness be upon thee and upon everyone who is steadfast and firm.

طَوْبِي لَكَ بِمَا سَمِعْتَ وَاقْبَلْتَ نَسْئَلَ اللهِ اَنْ
يُوَيِّدَكَ عَلَى حِفْظِ مَا اَكْرَمَكَ اللهُ هُوَ الْفَضَّلُ
الْمَجِيبُ الْبَهَاءُ الْمَشْرِقُ مِنْ افْقِ سَمَاءِ عَنَابِي عَلَيْكَ
وَعَلَى كُلِّ ثَابِتٍ مُسْتَقِيمٍ

BLIB_Or15712.257

BH05040

To: *Haji Muhammad Ali son of Ammih from Kashan*

Date: 1303-06-24 [1886-Mar-30]

- 1 He is the One manifest from His most exalted horizon. 1 هو الظاهر من افقه الأعلى
- 2 A mention from Us to him who hath turned unto God, the Lord of the worlds, and attained His presence, and heard His call, and beheld the waves of the ocean of His utterance and whatsoever hath appeared from Him in His mighty prison. 2 ذكر من لدنا لمن اقبل الى الله رب العالمين و فاز بلقائه و سمع ندائه و رأى امواج بحر بيانه و ما ظهر من عنده فى سجنه العظيم
- 3 Hearken unto the call of the Wronged One - verily He guideth thee unto the straight path of God. Beware lest the dawning-places of idle fancies withhold thee from the remembrance of thy Lord, the Master of all beings. 3 اسمع نداء المظلوم انه يهديك الى صراط الله المستقيم اياك ان تمنعك مطالع الأوهام عن ذكر ربك مولى الأنام
- 4 Say: My God, my God! I have turned unto Thee and have laid hold on the cord of Thy grace and favor. I beseech Thee, by the splendors of the lights of the Sun of Thy unity and the waves of the ocean of Thy bounty, to ordain for me from Thy Most Exalted Pen that which will draw me nigh unto Thee in all conditions. O my Lord! Thou seest me clinging unto Thee and unto the cord of Thy generosity. Disappoint me not of that which is with Thee. Ordain for me the good of the world to come and of this world. Verily Thou art the Lord of the throne on high and of the dust below. There is none other God but Thee, the Almighty, the Powerful. 4 قل الهى الهى قد اقبلت اليك و تمسكت بحبل فضلك و عنايتك اسئلك باشرافات انوار شمس توحيدك و امواج بحر عطائك بأن تقدر لى من قلبك الأعلى ما يقربنى اليك فى كل الأحوال اى رب ترانى متمسكاً بك و بحبل جودك لا تخيبنى عما عندك قدر لى خير الآخرة و الأولى انك مولى العرش و الترى لا اله الا انت المقتدر القدير
- 5 Through Thy Name the standards were raised aloft, and by Thy command the banners were unfurled. The conditions of created things cannot frustrate Thee. Thou doest what Thou pleasest and ordainest what Thou willest. Verily Thou are the Mighty, the Praised One. 5 باسمك رفعت الأعلام و بأمرك نصبت الرايات لا تعجزك شؤونات الخلق تفعل ما تشاء و تحكم ما تريد انك انت العزيز الحميد
- 6 I beseech Thee, O God of Names and Creator of heaven, by Thy Most Great Name, the Most Glorious, to make me a servant of Thy Cause, and one who speaketh Thy praise, and one who gazeth upon Thy countenance. Then enable me to perform such deeds from which the fragrance of Thy good-pleasure may be wafted, throughout the everlasting days of Thy kingdom and dominion. Verily Thou art the Single One, the One, the Hearing, the Answering. 6 اسئلك يا اله الأسماء و فاطر السمآء باسمك الأعظم الأبهى بأن تجعلنى خادماً لأمرك و ناطقاً بشنائك و ناظراً الى وجهك ثم وقفنى على عمل يتضوع منه عرف رضائك بدوام ملكك و ملكوتك انك انت الفرد الواحد السامع المجيب

INBA15:317, INBA26:320, BLIB_Or15712.333

BH05519*To: Sahibih Ammih Khanum**Date: 1303-06-24 [1886-Mar-30]*

In the Name of God, the Everlasting, the All-Merciful

Praise be to God, thou hast attained unto the Most Great Favor and hast drunk from the cup of bounty the Salsabil of the presence of the Lord of Names. The True One, exalted be His glory, hath come for the guidance and refinement of souls, and hath commanded all to be sanctified, detached and righteous, that all who dwell on earth may attain unto the ornament of unity and concord and act in accordance with that which besemeth man. Convey My greetings to the handmaidens of God in that land on behalf of the Wronged One, and give them the glad-tidings of His favors. Say: Thieves have been and are lying in wait; preserve the pearls of divine love through His Name. Especially convey My greetings to Khadijih, upon her be My glory. Say: By the life of God, thy grief hath caused Me to grieve. We beseech Him, exalted be He, to send down for thee that which will gladden thee and ordain for thee good in all His worlds. Verily, He is potent over all things. Likewise convey greetings from the Wronged One to she who hath attained and to her daughters. We beseech God to aid them all and enable them to do that which He loveth and is pleased with. The glory shining from the horizon of the heaven of My grace be upon thee and upon My handmaidens there who have turned unto Him and have hearkened unto the call of God, the Lord of the worlds.

بنام خداوند پاینده مهربان

لله الحمد بعنايت كبرى فائز گشتی و سلسبیل
لقای مالک اسماء را از قدح فضل نوشیدی حق
جلّ جلاله از برای هدایت و تهذیب نفوس آمده
و کل را بتقدیس و تنزیه و معروف امر فرموده
تا جمیع من علی الأرض بطراز اتحاد و اتفاق فائز
گردند و به ما ینبغی للانسان عامل شوند

امّا الله آن ارض را از قبل مظلوم تکبیر برسان
و بعنايتش بشارت ده بگو دزدان در کمین بوده
و هستند لآلی محبت رحمانی را باشمش حفظ
نمائید مخصوص خدیجه علیها بهائی را تکبیر برسان
بگو لعمر الله احزنی حزینک نسأله تعالی ان ینزل
لک ما یسرک و یقدر لک الخیر فی کلّ عالم من
عوالمه انه علی کلّ شیء قدير و همچنین صاحب
التي فازت و بنات او را از قبل مظلوم تکبیر
برسان از حق میطلبیم کل را مؤید فرماید و به
ما یحب و یرضی موفق دارد البهآء المشرق من
افق سماء فضلی علیک و علی امائی هناك اللآئ
اقبلن و سمعن نداء الله رب العالمین

INBA23:078b, BLIB_Or15712.332

BH05745*To: Aqa Siyyid Nasrullah, in Kashan**Date: 1303-06-24 [1886-Mar-30]*

¹ He is the One Who speaketh at the heart of the world.

¹ هو الناطق فی قطب العالم

² A remembrance from Us to him who hath attained the presence and won that which was inscribed in the Books of God, the Lord of all worlds.

² ذکر من لدنا لمن حضر و فاز بما کان مسطوراً فی
کتاب الله رب العالمین

- 3 He left his home, turning toward the Most Exalted Horizon, until he attained the presence and won that which was recorded by the Most Glorious Pen in the Crimson Tablet. He is assuredly among the triumphant ones. He entered the Prison, heard the call of the Wronged One, and beheld the countenance of God, the Most High, the Most Great. We bear witness that he responded when the Call was raised, and turned when the Most Exalted Horizon appeared, and drank the choice wine of utterance when its seal was broken by the finger of the power of his Lord, the Mighty, the Powerful.
- 4 When thou arrivest in the land of Kaf, gladden My loved ones with My remembrance and remind them of My verses. Say: Blessed is he who hath attained unto steadfastness in this Most Great Cause and this Mighty Announcement. We counsel all to manifest the greater steadfastness, for the clamor hath been raised in all regions, as attesteth the Tongue of Grandeur in this luminous station.
- 5 Remember My people on My behalf, and give glad tidings to My handmaidens of My remembrance and My loving-kindness which have preceded all who are in the heavens and on earth. The splendor shining from the horizon of My Kingdom be upon thee and upon those who have believed in God, the Mighty, the Beautiful, and upon every people that hath believed in the One, the All-Informed. Praise be to God, the Almighty, the Powerful.
- 3 خرج عن مقامه مقبلاً الى الأفق الأعلى الى ان حضر و فاز بما رقم من القلم الأبهى في الصحيفة الحمراء الا انه من الفائزين ورد السجن و سمع نداء المظلوم و رأى منظر الله العلي العظيم نشهد انه اجاب اذ ارتفع النداء و اقبل اذ ظهر الأفق الأعلى و شرب رحيق البيان اذ فتح ختمه باصبع قدرة ربه القوى القدير
- 4 اذا وردت ارض الكاف بشر اوليائي بذكرى و ذكرهم بأياتي قل طوبى لمن فاز بالاستقامة في هذا الأمر الأعظم و هذا النبأ العظيم انا نوصي الكل بالاستقامة الكبرى لأن النعيق ارتفع في الجهات يشهد بذلك لسان العظمة في هذا المقام المنير
- 5 ذكر اهلك من قبل و بشر امائي بذكرى و عنابي التي سبقت من في السموات و الأرضين البهاء المشرق من افق ملكوتي عليك و على الذين آمنوا بالله العزيز الجميل و على كل امة آمنت بالفرد الخبير الحمد لله المقتدر القدير

BLIB_Or15712.334

BH05879

*To: Badayyih wife of Khi Alif**Date: 1303-06-24 [1886-Mar-30]*

- 1 He is the Hearer from the Horizon of Revelation
- 2 A Book hath been revealed, a manifest path made known. The Sun of Truth is manifest, risen and evident, yet the people are seen to be heedless and dejected, nay rather dead. Those leaves who today have attained unto the recognition of God, exalted be His glory - they are mentioned and recorded by the Pen of the Self-Sufficient as being among the men. Blessed are those handmaidens who are illumined by the lights of the
- 1 هو السامع من افق الظهور
- 2 كتاب نازل راه مشهود آفتاب حقيقت ظاهر و مشرق و هويدا ولكن ناس يخبر و افسرده بلي مرده مشاهده ميشوند ورقايتكه اليوم بعرفان حق جل جلاله فائز گشتند ايشان از رجال از قلم غني متعال مذكور و مسطور طوبى از برای امائيكه بانوار آفتاب حقيقت منورند و ويل از برای رجاليكه محروم و ممنوعند

Sun of Truth, and woe unto those men who are deprived and forbidden.

- 3 Say: My God, my God! I am a handmaiden among Thy handmaidens and a leaf among Thy leaves. I have turned with my heart unto Thee and raised the hands of hope toward the heaven of Thy grace and bounty. I beseech Thee by the outpourings of Thy days and the breathings of Thy Revelation to ordain for me that which shall be a lamp before my face in all the worlds of Thy worlds. O Lord! Thou seest me placing my trust in Thee and holding fast unto Thee. Disappoint me not of the pearls of the ocean of Thy grace and the splendors of the lights of the sun of Thy generosity.

3 قولى الهى الهى انا امة من امائك و ورقة من اوراقتك قد اقبلت بقلبي اليك و رفعت ايدى الرجاء الى سماء فضلك و عطائك استلک بفيوضات ايامك و نفحات وحيك بأن تقدر لى ما يكون سراجاً امام وجهي في كل عالم من عوالمک اي رب تراني متوكلاً عليك و متمسكاً بك لا تخيبنى عن لآئى بحر فضلك و اشراقات انوار شمس جودک

- 4 Thou seest Thy handmaiden turning unto Thee and hoping for the wonders of Thy grace. Ordain for her through Thy mercy which hath preceded all created things and Thy generosity which hath encompassed all contingent beings the good of the hereafter and of the former time. Verily Thou art the Lord of the Throne and the dust. There is none other God but Thee, the Mighty, the Powerful.

4 ترى امتك مقبلة اليك و راجية بدائع فضلك قدّر لها برحمتك التى سبقت الكائنات و كرمك الذى [احاطت] بالممكّات خير الآخرة و الأولى أنّك انت ربّ العرش و الثرى لا اله الا انت القوى القدير

AQA5#122 p.159

BH06002

To: Khadijih Sultan daughter of Ammih

Date: 1303-06-24 [1886-Mar-30]

- 1 He speaketh forth in truth
- 2 O My leaf! Upon thee be My glory! Thy remembrance hath been and will continue to be before the Wronged One. Thy grief hath caused sorrow to the Lord of Eternity. Thy lamentation was heard and thy devotion and orientation were witnessed. Place thy trust in all things in God, thy Lord, and commit them to Him. Verily He is nearer to thee than thyself. He heareth and seeth, and He is the All-Hearing, the All-Seeing. We have beheld thy tears and heard thy sighs. By God's life! There hath been ordained for thee that which will gladden hearts and bring solace to eyes. Whatever the requirements of God's consummate wisdom may be will assuredly come to pass.
- 3 Praise be to God, thou hast attained unto that which most of mankind are deprived of, and hast been enabled in such wise

1 هو الناطق بالحقّ

2 يا ورقتي عليك بهائى ذكرت نزد مظلوم بوده و خواهد بود حزنت سبب حزن مالک قدم گشته ناله و حنينت اصغاشد و اقبال و توجهت مشاهده گشت توکلي في كل الامور على الله ربك و فوضها اليه انه اقرب منك بك يسمع ويرى و هو السميع البصير قد رأينا عبراتك و سمعنا زفرااتك لعمر الله قد قدر لك ما تفرح به القلوب و تقرّ به العيون آنچه مقتضيات حكمت بالغه الهى است البته ظاهر ميشود

3 لله الحمد فائز شدى بآنچه كه اكثر خلق از آن محرومند و مؤيد گشتى بشأنيكه مالک قدم در

that the Lord of Eternity hath made mention of thee in the Most Great Prison. Rejoice thou in this manifest grace. Convey My greetings to all the handmaidens in that land. We counsel all to manifest praiseworthy character, goodly deeds, love, fellowship and unity. The Most Exalted Pen hath, both formerly and recently, counseled all concerning that which is the source and origin of the appearance of the pearls of wisdom and utterance from the mine of man. Glory be from Us upon thee and upon those women who have believed in the All-Informed One.

ببین اعظم ترا ذکر نموده افرحی بهذا الفضل المبين
جميع اماء آن ارض را تكبير برسان كل را وصيت
مينمائيم باخلاق مرضيه واعمال طيبه ومحبت و
مودت واتحاد از قبل وبعد قلم اعلى كل را
نصيحت فرموده بآنچه كه سبب و علت ظهور
لآلى حكمت و بيانست از معدن انسانى البهاء من
لدنا عليك وعلى اللائى آمن بالفرد الخبير

INBA23:080a, BLIB_Or15712.284

BH05754

To: Muhammad Vaz

Date: 1303-06-24 [1886-Mar-30]

1 In His Name Who warbleth upon the branches!

1 بِسْمِهِ الْمَغْرَدُ عَلَى الْأَغْصَانِ

2 The path hath become manifest, and the Cause evident, and the banner "Verily there is none other God but Him" hath been hoisted upon the most exalted station, and the pavilion of utterance hath been raised upon the shores of the ocean of knowledge. Yet the people of the world remain deprived and veiled. Reflect upon the exaltation of the Word of God - how it hath shone forth, risen and appeared from the horizon of the kingdom of the knowledge of thy Lord, the Compassionate, the Bountiful. Likewise reflect upon the baseness of the people of the world - they are occupied with that which they themselves acknowledge to be perishable, and are debarred from the life everlasting. Harken unto the call of the Wronged One, then turn with thy heart toward the Most Exalted Horizon. Soon shall the world and whatsoever is seen therein perish, and there shall endure for thee that which hath been enjoined upon thee in this wondrous Tablet.

2 راه پیدا و امر هویدا و رایت آنه لا اله الا هو
بر اعلی المقام منصوب و خبایا بیان بر شاطی بحر
عرفان مرتفع ولكن اهل عالم محروم و محبوب
در علو کلمه الهی تفکر نما آنها سطعت و اشرفت و
لاحت من افق ملکوت علم ربک المشفق الکریم
و همچنین در پستی اهل عالم تفکر نما مشغولند بآنچه
خود بر فنای آن مقرر و معترفند و از حیات باقیه
ممنوع اسمع نداء المظلوم ثم اقبل بقلبك الى الأفق
الأعلى سوف تنفى الدنيا و ما یرى فيها و یتقی
لك ما امرت به فى هذا اللوح البديع

3 Say: My God, my God! I have perceived the fragrance of Thy Revelation and the gentle breezes of Thy inspiration, yet know not which spot hath been honored by the footsteps of the Dawning-Place of Thy knowledge and the Recipient of Thy Revelation. I beseech Thee by the waves of the ocean of Thy knowledge and the stars of the heaven of Thy utterance to aid me in Thy remembrance and praise in such wise that neither the might of the world nor the tumult of the nations shall deter

3 قل الهی الهی وجدت عرف ظهورک و نفحات
وحیک و لم ادر ای مقرر فاز بقدم مشرق
علمک و مہبط وحیک اسئلک بأمواج بحر
علمک و انجم سماء بیانک بأن تؤیدنى على
ذکرک و ثنائک على شأن لا تخوفنى سطوة العالم
و لا تمنعنى وضوء الأمم ثم اكتب لى خير

me. Then ordain for me the good of this world and the world to come. There is none other God but Thee, the Almighty, the All-Conquering, the Bountiful, the Ever-Forgiving, the All-Generous.

الآخرة والأولى لا اله الا انت المقتدر الغالب
البازل الغفور الكريم

BLIB_Or15712.323

BH06207

To: Aqa Mihdi son of Ammih Muhtadi

Date: 1303-06-24 [1886-Mar-30]

- 1 In the Name of Him Who speaks from the Most Exalted Horizon
- 2 God testifies that there is none other God but Him and that He Who has come with the truth is indeed the One promised in My Books and mentioned in the hearts of My Prophets. He is the One through Whom the luminary of His Most Great Name has shone forth from the horizon of the world, through Whom the river of wisdom has flowed and the ocean of knowledge has surged, and through Whom the Dove of Utterance has warbled upon the branch of possibility: "There is none other God but Me, the Single, the All-Wise."
- 3 Your name was mentioned before the Wronged One. He has revealed for you that from which those near unto God inhale the fragrance of God, the Mighty, the Praiseworthy. And before this, he whom We named the Trusted One in My perspicuous Book mentioned you and spoke of what you had accomplished in the path of God. We beseech Him, exalted be He, to strengthen you and aid you from His presence, and to ordain for you the good of the hereafter and of this world. Verily, He is the Lord of humanity and the Lord of the throne on high and of the dust beneath.
- 4 Blessed is the tongue that has spoken His praise, and the heart that has turned toward Him, and the eye that has beheld what hath appeared from Him, and those whom neither the doubts of the transgressors nor the signs of the deniers have kept back from God, the True, the Certain. And praise be unto Him, for He is the Beloved of the mystics and the Goal of all seekers.

1 بِسْمِ النَّاطِقِ مِنَ الْأَفْقِ الْأَعْلَى

2 شهد الله أنه لا اله الا هو والذي اتى بالحق أنه هو الموعود في كتبي والمذكور في قلوب انبيائي و هو الذي به اشرق من افق العالم نير اسمه الأعظم و جرى فرات الحكمة و ماج بحر العلم و هدرت حمامة البيان على غصن الامكان أنه لا اله الا انا الفرد الحكيم

3 قد ذكر اسمك لدى المظلوم نزل لك ما يجد منه المقربون عرف الله العزيز الحميد وذكرك من قبل الذي سميناه بالأمين في كتابي المبين وذكر ما عملته في سبيل الله نستله تعالى ان يؤيدك ويمدك من عنده ويقدر لك خير الآخرة والأولى أنه هو مولى الورى و رب العرش و الثرى

4 طوبى للسان نطق بذكره و لقلب اقبل اليه و لعين رأت ما ظهر من عنده و للذين ما منعهم شبهات المعتدين و اشارات المعرضين عن الله الحق اليقين و الحمد له اذ هو محبوب العارفين و مقصود القاصدين

BLIB_Or15712.285a

BH06668

To: *Haji Aziz Khan, in Qazvin*

Date: 1303-06-24 [1886-Mar-30]

- 1 In My Name which shineth forth from the horizon of heaven! 1
 2 Every name that was in thy letter hath attained unto mention by thy Lord, the All-Knowing, the All-Informed. Give thanks unto God for having confirmed thee in turning unto Him, and for having caused thee to leave thy dwelling-place, and aided thee with the hosts of the seen and the unseen, until He brought thee into a spot wherein was heard the rustling of the Divine Lote-Tree, and caused thee to hear and behold that which ears were forbidden to hear and eyes to witness. Say: 2
 3 My God, my God! Thy knowledge led me unto Thee until I left my home, turning my face toward Thy Sacred House, and traversed land and sea until I entered a valley wherein was raised the call of Thy Prophets and Thy Messengers. Praise be unto Thee, O my God, for having made me to know and taught me and guided me unto Thy straight path and Thy mighty station. I beseech Thee by the heaven of Thy knowledge and its stars, and by the sun of Thy utterance and its splendors, to ordain for me from Thy Most Exalted Pen that which shall profit me in the world to come and in this world. Thou knowest what is within my soul while I know not what is within Thine. Verily Thou art the All-Knowing, the All-Informed. 3

AQA5#065 p.081, AQMJ2.027ax

BH06869

To: *Ustad Muhammad Ali Banna*

Date: 1303-06-24 [1886-Mar-30]

- 1 In My Name which is manifest from the most exalted horizon 1
 2 O Muhammad-'Ali! Today the people of God must hold fast to unity and harmony, that all horizons may be illumined by the splendors of the light of the will of the Lord of the Covenant. Every word that causes harmony and is the source of unity is loved and acceptable, and without it nothing is acceptable. From the beginning, this Wronged One has summoned all on 2

earth to the straight path of God. All are witnesses that He did not conceal or hide Himself for a moment. But when the Sun of Truth shed its radiance to some degree, the people of the Bayan arose in opposition and committed that which none had ever perpetrated from the beginning of the world until now.

- 3 Harken to the call of the Wronged One and arise with great resolve, that perchance thou mayest succeed in serving the Cause and stand firm in it in such wise that none of the peoples of the world can prevent thee. Verily We have heard thy mention and have remembered thee in this mighty Book, that thou mayest thank thy Lord Who hath sent down for thee that from which the near ones perceive the fragrance of the bounty of their generous Lord.

الأرض را بصراط مستقیم الهی دعوت نموده کل شاهد و گواهند در آتی خود را حفظ نمود و مستور نداشت و چون آفتاب حقیقت اشراقش فی الجمله ظاهر اهل بیان بمعارضه برخاستند و عمل نمودند آنچه را که اول دنیا تا حین احدی ارتکاب نمود

3 بشنو ندای مظلومرا و همت را بلند نما شاید بخدمت امر فائز شوی و بر امر بایستی بشأنی که احدی از اهل عالم قادر بر منع نباشد انا سمعنا ذکرک ذکرناک بهذا الکتاب العزیز لتشکر ربک الذی انزل لک ما یجد منه المقربین عرف عناية ربهم الکرم

BLIB_Or15712.258

BH06675

To: *Mirza Mihdi*

Date: 1303-06-24 [1886-Mar-30]

- 1 He is the All-Knowing Witness.
- 2 The Tongue of Grandeur hath spoken: There is none other God but Me, the Single, the All-Informed. The Promise hath come to pass, and the Promised One calleth from the prison quarter, summoning all to the All-Forgiving, the Most Generous. O people of God! Beware lest the clamor of the heedless debar you from God, the Lord of all worlds. Arise to promote the Cause with a power from Us and a might from Our presence, and I am the All-Knowing Commander. Say: O peoples of the earth! Fear the All-Merciful and deny not God when He hath come with manifest sovereignty. Turn with radiant faces toward the Dayspring of Names, then harken unto that which hath been raised from the rustling of the Divine Lote-Tree, and be not among the heedless ones.
- 3 By God! The Hidden hath appeared with the signs of God, the King, the Truth, the Manifest, and the Treasured One hath come with His Name, the One Who overshadoweth all who are in the heavens and on earth. Thus hath the Tongue spoken when the All-Merciful was seated upon His mighty throne. We have heard thy call, We have turned toward thee and made

1 هو الشاهد العليم

2 قد نطق لسان العظمة انه لا اله الا انا الفرد الخبير قد اتى الوعد والموعود ينادى من شطر السجن ويدع الكل الى الغفور الكريم يا حزب الله اياكم ان تمنعكم ضوضاء الغافلين عن الله رب العالمين قوموا على الأمر بقوة من عندنا وقدره من لدنا وانا الأمر العليم قولوا يا ملأ الأرض اتقوا الرحمن ولا تكفروا بالله اذ اتى بسلطان عظيم اقبلوا بوجوه نوراء الى مشرق الأسماء ثم استمعوا ما ارتفع من حفيف سدره المنتهى ولا تكونوا من الغافلين

3 تالله قد ظهر المكنون بآيات الله الملك الحق المبين واتى المخزون باسمه المهيمن على من فى السموات والأرضين كذلك نطق اللسان اذ كان الرحمن مستوياً على عرشه العظيم سمعنا نداءك اقبلنا اليك و ذكرناك فهذا السجن

mention of thee in this manifest Prison. The splendor shining from the horizon of My Most Exalted Pen be upon those who have laid hold on My Most Great Cord and clung to My luminous Hem.

المبین البهاء المشرق من افق قلبی الاعلی علی من
تمسک بحبلی الأعظم و تشبث بذیلی المنیر

BLIB_Or15712.259

BH07435

To: Baygum Sultan daughter of Ammih

Date: 1303-06-24 [1886-Mar-30]

1 He is the Hearer and the Answerer

1 هو السامع المجیب

2 O Leaf! Thou hast been favored with divine grace, for He hath confirmed thee in turning to and recognizing the Dawning-Place of knowledge, the Repository of verses, and the Dayspring of His revelation. How many of the divines, theologians and men of learning are seen to be deprived on this day, while thou, through His infinite bounty, hast quaffed the choice wine of recognition from the cup of His bestowal and turned thy face toward the horizon of His manifestation. Know thou the station of this most great favor and preserve it through the Name of God.

2 یا ورقه بعنایت حقّ فائز شدی چه که ترا تأیید فرمود بر اقبال و عرفان مطلع علم و منزل آیات و مشرق وحیش چه مقدار از علما و فقها و رجال ارض امروز محروم مشاهده میشوند و تواز فضل بیهتایش رحیق عرفان را از کاس عطا نوشیدی و بافق ظهور توجه نمودی مقام این فضل اعظم را بدان و باسم حقّ حفظش نما

3 We send greetings to the leaves in that land and summon them unto God, exalted be His glory. God willing, may all attain to that which beseemeth the Day of God.

3 ورفات آن ارض را تکبیر میرسانیم و بحقّ جلّ جلاله دعوت مینمائیم انشاءالله کلّ فائز شوند بآنچه که سزاوار یوم الله است

4 Mighty is the Cause and mighty the Day. This is that Cause which was mentioned and recorded in the former Books. This is that Treasure which hath ever been preserved and safeguarded in the treasury of God's protection. Blessed is the soul that hath recognized it and held fast unto it. Woe unto those who remain heedless, be they men or women.

4 امر عظیم و یوم عظیم اینست آن امریکه در کتب قبل مذکور و مسطور است اینست آن کنزیکه لازال در خزانه عصمت حقّ محفوظ و مصون بوده طوبی از برای نفسیکه او را شناخت و باو تمسک جست ویل للغافلین و الغافلات

BLIB_Or15712.322

BH07045

To: *Shahrbanu wife of Khi Alif*

Date: 1303-06-24 [1886-Mar-30]

In the name of God, the Almighty.

At all times and seasons the shrill voice of the Most Exalted Pen and the rustling of the Lote-Tree of the utmost boundary are raised up, yet the people of the mortal realm are deprived of hearing, for they have followed those who have ever been the dawning-places of idle fancies and vain imaginings. Many are the learned ones who are barred from true knowledge, while thou, through God's grace and loving-kindness, glory be to Him, hast attained unto it. Men of might and valor remain unaware of the cause of their own creation, for had they become conscious of it, they would not have deprived themselves of the dawning of the divine light. O Leaf! Thy mention hath been made in the presence of the Wronged One, and this most holy, most exalted Tablet hath been revealed especially for thee, that through it thou mayest inhale the fragrance of the loving-kindness of the Beloved of the worlds and become occupied with His praise and thanksgiving. The glory shining forth from the horizon of the heaven of utterance be upon thee, upon him who mentioned thee before the Throne, and upon those women who have heard, turned unto God and believed in God, the One, the All-Informed.

بنام خداوند توانا

در جمیع احیان و اوان صریر قلم اعلی و حفیف
سدرهٔ متمی مرتفع ولکن اهل ناسوت انشاء از
اصغا محروم چه که متابعت نفوسی نموده اند که
لازال مطالع ظنون و اوهام بوده اند بسا علما که
از عرفان معلوم ممنوعند و تواز فضل و عنایت
حق جلّ جلاله بآن فائز

رجال و ابطال از علّت خلق وجود خود پیخبر
چه اگر با گاهی فائز میشدند از طلوع نور الهی
محروم نمیگشتند یا ورقه ذکر لدی المظلوم
مذکور و این لوح اقدس مخصوصت نازل تا
از او عرف عنایت محبوب عالمیازا بیابی و بشکر
و ثنایش مشغول گردی البهّاء المشرق من افق
ملکوت البیان علیک و علی الذی ذکرک تلقّاء
العرش و علی اللّائی سمعن و اقبلن و آمّن بالله
الفرد الخبیر

AQA5#071 p.087b

BH08501

To: *Amanullah*

Date: 1303-06-24 [1886-Mar-30]

- 1 He is the Witness from His most exalted horizon.
- 2 O Amanullah! Blessed art thou, and blessed is he who reared thee, and blessed is he whom God hath aided to show kindness unto thee. We beseech God to assist thee and the dear one to that which He loveth and is pleased with. Verily He is the All-Powerful, the Almighty. Harken in the Persian tongue: Give thanks unto the Purpose of the world and the Sovereign of nations Who hath confirmed thee and guided thee. Thou didst

1 هو الشّاهد من افقه الأعلی

2 یا امان الله طوبی لک و لمن ربّاک و لمن آیدہ الله
بالمعروف فی حقّک نسئل الله ان یوفّقک و العزیز
علی ما یحبّ و یرضی أنّه هو المقتدر القدر بلسان
پارسی بشنو شکر کن مقصود عالم و مالک امم را
ترا تأیید فرمود و راه نمود ذکرش را اصغا نمودی
و بعرفانش فائز گشتی قدر این نعمت بزرگ را

hearken unto His mention and attained unto His recognition. Know thou the value of this great bounty and recognize the station of thy teacher. Verily He hath made mention of thee in this Tablet that thou mayest render thanks unto Him at eventide and at dawn. Know thou the worth of God's favor and speak forth His praise. Verily He created thee and revealed thee and guided thee. Verily He is the Compassionate, the Generous. The Glory be upon thee and upon him who reared thee from the presence of One Who is Powerful, Mighty.

بدان و مقام مرتبی را بشناس آنه ذکرک فی هذا
اللوّح لتشکره فی العشیّ و الاشرار قدر عنایت
حق را بدان و بجدش ناطق باش آنه خلقک و
اظهرک و ارشدک آنه هو المشفق الکریم البهاء
علیک و علی من ربّاک من لدن قویّ قدیر

AQA5#129 p.165b

BH10734

To: Nur son of Nurullah, in Qaf

Date: 1303-06-24 [1886-Mar-30]

- 1 In His Name that overshadoweth all names
- 2 O Nuru'llah! The Wronged One of the horizons remembers thee from the prison-precincts and summons thee to God, the Lord of lords. He who emigrated in My path hath appeared and mentioned thy name. We make mention of thee through verses whose fragrance shall never cease to endure throughout the eternity of the names of God, thy Lord, the Goal of all desire. Give thanks unto God for this most great favor and say: Praise be unto Thee, O Master of all necks, and laudation be unto Thee, O Dawning-Place of verses.

1 بسمه المهیمن علی الأسماء

2 یا نورالله یدکرک مظلوم الآفاق من شطر السّجن
و یدعوک الی الله ربّ الأرباب قد حضر من
هاجر فی سبیلی و ذکر اسمک ذکرناک بآیات
لا یقطع عرفها بدوام اسماء الله ربّک مالک
المآب اشکر الله بهذا الفضل الأعظم و قل لک
الحمد یا مالک الرّقاب و لک الثناء یا مطلع
الآیات

AQA5#048 p.065a

BH11171

To: Ali Akbar Zargar, in Qaf

Date: 1303-06-24 [1886-Mar-30]

- 1 He is the All-Hearing
- 2 O 'Ali-Akbar! You have attained the lights of the Kingdom when you turned to the Most Exalted Horizon on a Day wherein the hearts of the learned were troubled and the feet of

1 هو السّامع

2 یا علی اکبر قد فزت بأنوار الملکوت اذ اقبلت الی
الأفق الأعلى فی يوم فيه اضطربت افئدة العلماء

the mystics did slip. Rejoice in this Most Great Remembrance which hath been inscribed by the Pen of God, the Mighty, the Praised One.

و زلت اقدام العارفين افرح بهذا الذكر الأعظم
الذي رقم من قلم الله العزيز الحميد

AQA5#117 p.150a

BH00763

To: *Haji Muhammad Husayn Yazdi, in Alexandria*

Date: 1303-06-25 [1886-Mar-31]

- 1 He is God, exalted be His glory in majesty and power! 1 هو الله تعالى شأنه العظمة والافتدار
- 2 Praise be unto Him Who hath adorned the world with the ornament of knowledge, and through it made clear the path of deeds, and revealed that whereby man's station is exalted in the contingent world, and taught them the way of guidance in both beginning and end. He is the One Who cannot be described by firstness or lastness, by outwardness or inwardness, for all these were created in His court of might and brought into being by a word from His presence. He is the One Who hath taken unto Himself no likeness, no partner, no peer, no similitude, and no offspring. Verily, He is God; there is no God but Him. He hath ever been, and there was naught else beside Him. He is the Single One, the One, the All-Knowing, the All-Wise. 2 الحمد لمن زين العالم بطراز العلم وبه اوضح صراط العمل و اظهر ما يرتفع به مقام الانسان في الامكان و علمهم سبيل الرشاد في المبدء و المعاد هو الذي لا يذكر بالاولية و لا بالآخية و لا بالظاهر و لا بالباطنية لأن كل ذلك خلق في ساحة عزه و خلقوا بكلمة من عنده هو الذي ما اتخذ لنفسه شبيها و لا شريكا و لا نظيرا و لا مثالا و لا ولدا انه هو الله لا اله الا هو لم يزل كان و لم يكن معه من شيء و هو الفرد الواحد العليم الحكيم
- 3 And blessings and peace be upon Him through Whom was opened the door of all knowledge and wisdom, and through Whom the breezes of the All-Merciful wafted over all lands and the fragrance of the garment was diffused among all religions. Exalted be He Whom God hath made the Dawning-Place of His signs, the Dayspring of His power, the Source of His commandments, and the Manifestation of His laws. Through Him all created things were moved and all existing things were quickened. Through Him the sea revealed its waves, the Books their mysteries, and the earth its treasures. Through Him all things began with the name of God, and every tongue was moved to His wondrous and glorious remembrance. And upon His family and companions, whom God hath made the stars of the heaven of His grace, the waves of the ocean of His knowledge, the rain from the clouds of His mercy, and the effulgences of the lights of the sun of His wisdom, be abundant peace that cannot be bounded by limits, nor indicated by signs, nor ended by words 3 و الصلوة و السلام على الذي به فتح باب كل علم و كل حكمة و به مرت نسائم الرحمن على البلدان و تضوعت رائحة القميص بين الأديان تعالى الذي جعله الله مطلعاً لآياته و مشرقاً لاقتداره و مصدراً لأوامره و مظهراً لأحكامه به تحركت الكائنات و ذوتت الموجودات و به اظهر البحر امواجه و الكتب اسرارها و الأرض خزائنها و به ابتداء كل شيء بسم الله و تحرك كل لسان بذكره العزيز البديع و على آله و اصحابه الذين جعلهم الله انجم سماء فضله و امواج بحر علمه و امطار سخاب رحمته و اشراقات انوار شمس حكيمته و سلم تسليماً كثيراً لا يحد بحد و لا يشير باشارة و لا ينتهي بكلمة عجز الواصفون عن وصفه و تحديده و ثنائه و تقييده و

- peace whose description, definition, praise and glorification leave those who would attempt it in utter helplessness.

4 Thereafter, the letter of that beloved one arrived and brought illumination. In truth it was a spiritual sign and a sweet tidings, for it brought glad news of thy well-being, adorned as thou art with the ornament of love for the Sovereign of existence and illumined by the splendors of the Sun of Truth. The food of the friends of God hath ever been news of well-being, for it is the source of joy and the wellspring of delight. After expressing gladness and joy, proceeding to the main point, all that was written was presented before His presence. The Master - may our souls be a sacrifice for Him - hath said:

5 O Husayn! Upon thee rest My salutations through the centuries and ages! Through the grace and favor of the Chosen One, these places and regions were adorned with the traces of the blessed word "all things are captive in the grasp of His might." The darkened, barren lands were illumined by the lights of the Sun of Batha and made fruitful. No volume among the volumes of the world contained aught but mention of the ascendancy and dominion of the people of unity, and the verses of creation were adorned with His name, and the banners of glory and power were raised by His command. In every moment, God's favor would arrive and victory would be granted, until hearts changed and grew dark. Gradually justice became veiled and tyranny appeared and became established in its place. Fairness was concealed behind clouds and oppression became manifest and evident in its stead. These matters became the cause and reason for the supreme abasement, as was and is witnessed: "The banners of misbelief flutter above the banners of unity."

6 In brief, the glory of the favored community was transformed into abasement. We must beseech God, exalted be His glory, to grant awareness and bestow knowledge that we may discover the cause and reason for this transformation and arise to make amends for what was lost. Yet due to the evil of error, all are asleep and heedless of the cause and reason. I swear by the Sun of utterance of the All-Merciful that if time continues in this manner, soon the lamp of guidance will be extinguished and the torch of error will be raised and visible in every place.

7 Say: O my God, my Adored One, my Object of worship! Thy Cause is a light that the hands of the world's oppression are powerless to extinguish, and Thy love is a fire that the oceans of the world cannot cool or quench. By Thy will the ocean of knowledge surgeth and the ships of Thy wisdom sail upon it. Thou art the King of bounty and the Lord of the Day of

4 بعد ورقهء آنجوب رسید و رونق بخشید
فی الحقیقه آیتی بود روحانی و بشراتی بود ریحانی
چه که مردهء سلامتی وجود ترا آورد که بطراز
محبت سلطان وجود مزین و باشرافات انوار
آفتاب حقیقت منور ماندهء دوستان الهی اخبار
سلامتی بوده و هست چه که مطلع فرح و
مصدر سرور است بعد از مسرت و ابتهاج قصد
مقام نموده آنچه مسطور لدی الوجه معروض
قال المولی ارواحنا فداه

5 یا حسین علیک سلامی در قرون و اعصار از
فضل و عنایت حضرت مختار این اماکن و دیار
بآثار کلمهء مبارکهء کنشیء فی قبضة قدرته اسیر
مزین اراضی مظلمهء جرز بانوار شمس بطحا
منور و با ثمر دقتی از دفاتر عالم جز ذکر غلبه
و سطوت اهل توحید نبود و آیات ابداع باشمش
مزین و اعلام عزت و اقتدار بامر منسوب
در هر آن عنایت حق میرسید و نصرت میفرمود
تا آنکه قلوب تغییر نمود و تاریک شد رفته رفته
عدل در حجاب رفت و ظلم بر مقامش ظاهر و
رایخ انصاف خلف غمام مستور و اعتساف در
محلتش موجود و مشهود و این امور سبب و علت
ذلت گیری گشت چنانچه مشاهده شد و میشود
اعلام الشریک تخفیف فوق اعلام التوحید

6 باری عزت امت مرحومه بذلت تبدیل شد باید
از حق جل جلاله مسئلت نمائیم تا آگاهی بخشد و
دانائی عطا فرماید که بر سبب و علت این تبدیل
پنیریم و بر تدارک مافات قیام نمائیم و لکن از
سوء خطا کل نائم و از سبب و علت غافل قسم
بآفتاب بیان حضرت رحمن که اگر روزگار بر
این منوال حرکت نماید عنقریب سراج هدایت
خاموش و مشعل ضلالت در هر مکان مرتفع و
مشهود

7 قل الها معبودا مسجودا امر تو نورست ایادی ظلم
عالم از اطفائش عاجز و قاصر و حبت نارست از
دریاهای عالم نیفسرد و خاموشی نپذیرد بارادهات
بجر علم موج و سفائن حکمت بر او ساری
و جاری توئی سلطان عطا و مالک یوم جزا

Recompense. Deprive not Thy servants of the waves of the ocean of Thy gifts, and grant them victory through the hosts of Thy power and might. O Forgiver! Thou art He Whose generosity the sins of His servants could not obstruct or withhold, and Thou art He Who hath ever concealed and desired not the shame of Thy servants. Today the world is seen to be heedless. Grant awareness to all existence of the wonders of Thy generosity and guide them, that all who are on earth may turn to Thy straight path and receive their portion from the ocean of Thy knowledge. The tears of those near unto Thee flow in separation from Thee, and the sighs of the sincere ones rise in their remoteness from Thee. Bounty is Thine alone and generosity befitteeth Thee. Remove the veil that eyes may be illumined and brightened by the lights of Thy most exalted horizon. Open the gate of grace with the hands of power, that all may enter Thy holy court and receive their share from the knowledge of Thy most holy and most exalted Being. Vision is from Thee and the power of hearing lieth within the grasp of Thy will. Be generous, that eyes may not be deprived of beholding the signs of Thy craftsmanship and ears may not be bereft of hearkening to Thy sweetest call. Through Thy name the ocean of generosity surgeth and the sun of bounty shineth and existeth. Thy servants are poor and needy, while Thou art the Lord of bounty and generosity and bestowal. There is none other God but Thee, the Mighty, the All-Conquering, the Powerful.

- 8 Unto Him be praise, thanksgiving and glory! The ocean of bounty hath surged, and the station of remembrance and utterance hath reached its zenith. The fragrances of loving-kindness waft from every word, and the sea of mercy billoweth in every letter. Were the people of the world to turn, even to the extent of a needle's eye, all would attain unto everlasting glory and drink from the eternal chalice. Blessed are they that attain, and blessed are the sincere ones.

- 9 This evanescent servant, throughout all days and nights, be-seecheth from God, exalted be His glory, confirmation and success, especially for that beloved one who hath ever been and remaineth before mine eyes. A hundred thousand praises be unto the Beloved Lord, Who hath from all directions confirmed and guided that beloved one, and enabled him to remember, praise, and serve His Cause. He is the Omnipotent One, Whose will no impediment can obstruct and Whose influence nothing can cut short. Through His name, the banner of "He doeth what He willeth" hath been raised aloft, and through His sovereignty, the standard of "He ordaineth what He pleaseth" hath been made manifest. This banner shall not

عبادت را از امواج بحر عطایت محروم منما و بافواج قدرت و غلبهات نصرت فرما ای غفار توئی آن کریمیکه عصیان عباد رحمت را سد ننمود و بخششت را باز نداشت و توئی آن ستاریکه لازال ستر فرمودی و نجلت عبادت را نخواستی امروز عالم غافل مشاهده میشود از بدایع جود کل وجود را آگاهی عطا فرما و راه نما تا جمیع من علی الأرض بصراط مستقیمت توجه نمایند و از دریای عرفات قسمت برند عبرات مقریین در هجرت جاری و زفراست مخلصین در فراق متصاعد بخشش مخصوص تو است و کرم سزاوار تو پرده بردار تا ابصار از انوار افق اعلایت روشن و منور گردد باب فضل را بایادی اقتدار بگشا تا کل بعرضه مقدست وارد شوند و از عرفان ذات امع اقدست قسمت برند بینائی از تو و قوه اصغا در قبضه اراده تو کرم فرما تا ابصار از مشاهده آثار صنعت محروم نمانند و آذان از اصغاء ندای احلایت بی نصیب نگردند باست بحر کرم موج و آفتاب جود مشرق و موجود عبادت فقیر و محتاج و تو مالک جود و کرم و عطا لا اله الا انت القوی الغالب القدیر انتی

- 8 له الحمد و الشکر و الثناء بحر فضل موج زد و مقام ذکر و بیان اوج گرفت نفحات عنایت از هر حرفی متضوع و دریای رحمت در هر کلمهئی موج اگر اهل عالم علی قدر سم ابره توجه نمایند کل بطراز ابدی فائز شوند و از کأس سرمدی یاشامند طوبی للفائزین و طوبی للمخلصین

- 9 این خادم فانی در آیام و لیالی از حق جلّ جلاله تأیید و توفیق میطلبد مخصوص آنحبيب لازال در نظر بوده و هستند صدهزار حمد حضرت محبوب را که من جمیع الجهات آنحبيب را تأیید فرمود و راه نمود و به ذکر و ثنا و خدمت امرش موفق داشت اوست مقتدریکه اراده اش را مانعی نه و نفوذش را قاطعی نه علم یفعل ما یشاء باسمش برپا و رایة بحکم ما یرید بسلطاننش ظاهر و هویدا این علم را نکس اخذ ننماید و از باد حرکت نکند و لکن هر بصری لایق دیدار نه و قابل مشاهده نه

be seized, nor shall it be moved by any wind, yet not every eye is worthy to behold it or capable of perceiving it.

- 10 Again, a hundred thousand praises be unto the Goal of the world's desires, Who guided that beloved one, bestowed awareness upon him, and confirmed him in all conditions. Unto Him be praise in all circumstances; verily, He is the Self-Sufficient, the Most Exalted.
- 11 I convey greetings to all the kindred, and I beseech God, exalted be His glory, for confirmation, success and protection. Likewise do I implore for the friends that which endureth and lasteth forever, and which remaineth preserved from the vicissitudes of the world. Peace and praise be upon you, and the mercy of God and His blessings.
- 12 That beloved one's missive arrived and was accepted. We beseech the Most High to assist you with the means of the seen and the unseen, to make you a champion of His Cause and steadfast in His service. We beseech Him to make your deeds and your remembrance as enduring as the kingdom of earth and heaven. I give you glad tidings at the end of this letter of that which hath shone forth from the horizon of grace as the luminary of permission. Whenever wisdom requireth, turn ye towards it. This servant asketh his Lord for that success which hath no likeness in all the world. Verily our Lord, the Most Merciful, is the Hearer, the Answerer.
- 10 مکرر صد هزار حمد مقصود عالمیازا که آنجوب را راه نمود و آگاهی بخشود و در جمیع احوال تأیید فرمود له الحمد فیکل الأحوال انه هو الغنی المتعال
- 11 منتسبین کل را سلام میرسانم و از حق جلّ جلاله تأیید و توفیق و حفظ میطلبم و همچنین از برای دوستان میطلبم آنچه را که باقی و دائمست و از حوادث عالم محفوظ و مصون السلام و الثناء علیکم و رحمة الله و برکاته
- 12 مرسله آنجوب رسید و بطراز قبول فائز نسله تعالی ان یمدکم بأسباب الغیب والشهادة و یجعلکم ناصراً لأمره و قائماً علی خدمته و نسله بأن یجعل اعمالکم و ذکرکم باقیاً ببقاء الملك و الملکوت و ابشركم فی آخر الکتاب بما اشرق نیر الاذن من افق الفضل هر هنگام حکمت اقتضا نماید توجه فرمائید یسئل الخادم ربّه التوفیق الذی لیس له شبه فی العالم ان ربنا الرحمن هو السامع المجیب

BLIB_Or15731.040, AVK4.468x

BH00971

To: Mulla Muhammad Shafi Nayrizi son of Mulla Ali Naqi, in Fars

Date: 1303-06-25 [1886-Mar-31]

- 1 He is the Dawning-Place from the horizon of utterance.
- 2 This is a Book sent down by the All-Merciful to him who hath drunk the choice wine of revelation and acknowledged that which the Tongue of Grandeur hath spoken: that there is none other God but Me, the All-Knowing, the All-Wise, that the utterance of his Lord may draw him to the highest pinnacle of knowledge and bring him near unto Him on this Day whereon all things proclaim: "The Kingdom belongeth to God, the Lord of the worlds!"
- 1 هو المشرق من افق البیان
- 2 کتاب انزله الرحمن لمن شرب رحيق الوحي و اعترف بما نطق به لسان العظمة انه لا اله الا انا العليم الحكيم لیجذبه بیان ربّه الى اعلى ذروة العرفان و یقرّبه الیه فی هذا اليوم الذی فیهِ نادت الأشياء الملك لله رب العالمین

- 3 O Shafi'! Hearken unto that which My Most Exalted Pen hath voiced in this Most Holy, Most Glorious, Most Exalted Station, which God hath made the point round which circle them that are in the heavens and on earth. Thou hast been mentioned before the Throne, and there hath been sent down for thee that whose fragrance shall never cease to endure throughout the eternity of My most excellent names. Verily thy Lord is the All-Witnessing, the All-Informed.
- 3 ان يا شفيع ان استمع ما نطق قلبى الأعلى فى هذا المقام الأعزّ الأقدس الأبهى الذى جعله الله مطاف من فى السموات و الأرضين قد كنت مذكوراً لدى العرش و نزل لك ما لا ينقطع عرفه بدوام اسمائى الحسنى ان ربك هو الشاهد الخبير
- 4 Beware lest the gestures of the people sadden thee from My Self-Subsisting Name, through which My sealed wine was unsealed and all things proclaimed: "The Possessor of all hath come and sovereignty belongeth unto God, the Mighty, the All-Praised."
- 4 أياك ان تحزنك اشارات القوم عن اسمى القيوم الذى به فكّ رحيقى المختوم و نادى الأشياء قد اتى المالك و الملك لله العزيز الحميد
- 5 O Shafi'! He hath come Who was mentioned in the hearts of the Prophets and inscribed by the Most Exalted Pen in the Books of God. Blessed is he who hath recognized Him and said: "Praise be unto Thee, O God of the worlds!" Say: He hath appeared and made manifest that which was hidden in knowledge, and hath spoken before the faces of the world in such wise that neither the veils of the wrongdoers nor the gestures of the heedless have hindered Him.
- 5 يا شفيع قد اتى من كان مذكوراً فى افئدة الأنبياء و مسطوراً من القلم الأعلى فى كتب الله طوبى لمن عرف و قال لك الحمد يا اله العالمين قل انه ظهر و اظهر ما كان مكنوناً فى العلم و نطق امام وجه العالم على شأن ما منعه سبحات الظالمين و اشارات الغافلين
- 6 Among the people are those who turned towards Him and drank the choice wine of revelation, and among them are those who turned away in such manner as caused My Herald in the Most Exalted Paradise and Muhammad the Apostle of God in the All-Highest Paradise to lament. However, most of the people are heedless. They have cast the Cause of God behind their backs, clinging to their vain imaginings and idle fancies.
- 6 من الناس من اقبل و شرب رحيق الوحي و منهم من اعرض على شأن ناح به مبشّرى فى الجنة العليا و محمد رسول الله فى الفردوس الأعلى ولكنّ القوم اكثرهم من الغافلين قد نبذوا امر الله ورائهم متمسكين بما عندهم من الظنون و التماثيل
- 7 Say: Fear God, and deny not His favor, dispute not His verses, and reject not His grace which hath encompassed all things both small and great. Behold, then mention those who denied the All-Merciful when He came with proof and evidence, and spoke that which none before had spoken. Thus did their souls prompt them to a matter, and today they are amongst the dead.
- 7 قل خافوا الله و لا تكفروا بنعمته و لا تجادلوا بآياته و لا تنكروا فضله الذى احاط كل صغير و كبير انظر ثم اذكر الذين كفروا بالرحمن اذ اتى بالحقّة و البرهان و قالوا ما لا قاله احد من قبل كذلك سولت لهم انفسهم امراً و هم اليوم من الميتين
- 8 Arise to serve the Cause by God's leave and His sovereignty in such wise as to cause the hearts of the people of the Bayan to tremble - they who have broken the Covenant and turned away from Him in Whom they had formerly believed. They are assuredly among the wrongdoers in God's mighty and glorious Book. Thus have We expounded the verses and sent them unto thee that thou mayest rejoice and be of them that are thankful. When thou art blessed by them and findest the fragrance of thy Lord's utterance, the All-Merciful, arise and say: "Praise be unto Thee, O God of the world and the Manifest One through
- 8 قم على خدمة الأمر باذن الله و سلطانه على شأن تضطرب به افئدة اهل البيان الذين نقضوا الميثاق و اعرضوا عن الذى آمنوا به من قبل الا انهم من الظالمين فى كتاب الله العزيز العظيم كذلك صرّفنا الآيات و ارسلناها اليك لتفرح و تكون من الشاكرين انك اذا فزت بها و وجدت عرف بيان ربك الرحمن قم و قل لك الحمد يا اله العالم و الظاهر بالاسم الأعظم بما عرفتني نفسك

the Most Great Name, for having made Thyself known unto me, shown forth Thy proof unto me, and sent down Thy verses unto me. I testify that Thou art the One with power over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the Wise."

و اظهرت لی برهانک و انزلت لی آیاتک اشد
آنک انت المقتدر علی ما تشاء لا اله الا انت
العزیز الحکیم

- 9 In the Persian tongue We make mention, that all the people of that land may comprehend the Will of God and stand firm and steadfast in His Cause. This is the Day of steadfastness and the Day of assistance through goodly deeds and pleasing conduct.
- 9 بلسان پارسی ذکر میشود تا جمیع اهل آن ارض
مراد الله را ادراک نمایند و بر امر ثابت و
مستقیم باشند امروز روز استقامت و روز
نصرتست باعمال طیبه و اخلاق مرضیه
- 10 O Shafi', the people of the Bayan, like unto the people of the Furqan, have clung to vain imaginings and idle fancies, and are diligently engaged in leading the servants astray. Not for a moment have they pondered what the fruits of the deeds, words and beliefs of the Shi'ih party have been. By God! They are in manifest delusion.
- 10 یا شفیع اهل بیان بمثابه اهل فرقان بظنون و
اوهام تمسک نموده اند و در اضلال عباد جاهل
و ساعید در آئی تفکر ننموده اند که ثمره اعمال
و اقوال و عقاید حزب شیعه چه بوده لعمر الله
انهم فی وهم مبین
- 11 For twelve hundred years and more they nurtured the helpless masses on vain imaginings and idle fancies, and the result was that they martyred the Purpose of all worlds with hands of hatred. All the ignorant ones of the earth - that is, the lands of Persia - pronounced their verdict to shed the blood of the Sovereign of existence, the Lord of the seen and unseen. And by the ignorant ones are meant the divines of that realm who have been and continue to be the cause of the peoples' rejection and opposition.
- 11 هزار و دویست سنه و ازید خلق بیچاره را
باوهام و ظنون تربیت نمودند و ثمر آنکه مقصود
عالمیازا بایادی بغضا شهید نمودند جمیع جهلای
ارض یعنی اراضی ایران فتوی دادند بر سفک
دم سلطان وجود و مالک غیب و شهود و
مقصود از جهلا علمای آن دیارند که سبب و
علت اعراض و اعتراض من فی البلاد بوده و
هستند
- 12 And now the people of the Bayan are seen to be even more lost, more astray and more remote. They have cast aside certitude and taken fancy as their lord instead of God. They are assuredly among the wrongdoers in God's Book, the Lord of all worlds.
- 12 و حال اهل بیان اخسر و اضلّ و ابعد مشاهده
میشوند قد نذوا یقین و اخذوا الوهم ربّاً من
دون الله الا انهم من الظالمین فی کتاب الله ربّ
العالمین
- 13 The Sovereign of existence Who from the beginning of the Cause stood before the faces of all nations and spoke forth in praise and glorification, Who brought that which all the books of the past cannot equal - Him have they denied, imagining themselves to be among the people of truth, even as the Shi'ih party, despite their utter wretchedness, considered themselves more exalted, more elevated and more learned than anyone else on earth. Yet when the test came, they were found to be the basest of scholars and most tyrannical of peoples, for they martyred the Truth and His loved ones throughout all lands. Fie upon them and upon those who followed them without clear proof from God, the All-Knowing, the All-Informed.
- 13 سلطان وجودیکه از اول امر امام وجوه امم قائم
و بذکر و ثنا ناطق الذی اتی بما لا تعادله کتب
القبل کلّها او را انکار نموده اند و بگمان خود از
اهل حقّند چنانچه حزب شیعه با کمال شقاوت
خود را اعزّ و اعلی و اعلم از من علی الأرض
میدانستند و چون امتحان بمیان آمد پست ترین
عالم و ظالمترین امم مشاهده گشتند چه که حق
و اولیای او را در جمیع اراضی شهید نمودند اَفّ
لهم و للذین اتبعوهم من دون بیّنة من الله العليم
الخبر
- 14 O Shafi', protect the party of God and His sheep from the wolves of self and passion belonging to the people of the Bayan, that perchance vain imaginings and idle fancies may not this
- 14 یا شفیع حزب الله و اغنام الله را از ذیاب نفس
و هوای اهل بیان حفظ نما که شاید اوهام و

time seize the servants, that all may be illumined with the light of certitude and assurance and fix their gaze upon the horizon of God alone. Say: This is the Day of God, wherein none but He is mentioned, if ye be of them that know.

ظنون در این کره عباد را اخذ نمایند تا کل بنور اطمینان و ایقان منور گردند و باقی الله وحده ناظر باشند قل هذا يوم الله لا يذكر فيه الا هو انتم من العارفين

- 15 O Shafi', until now the wayward people of the Bayan have failed to comprehend the Day of God and with the utmost cunning and deceit have striven and continue to strive to lead astray the party of God. They have gathered together whatsoever hath been revealed from the Supreme Pen. The purpose of those heedless and wayward souls is clear and evident. With thy Lord is the knowledge of all things preserved in a mighty Book. Through the power of the Most Great Name, take hold of the reins of souls and adorn all with the ornament of steadfastness in the name of Truth, that the satans and the wayward may witness the lights of steadfastness shining from the brow of each one of the party of God. The cawing of the crows hath been raised from the land of Kaf and Ra, and this is that news which was specifically revealed from the Supreme Pen in Iraq and in the Land of Mystery in the Most Holy Book. Blessed are they that know. Blessed are they that are firmly rooted. Blessed are they that are steadfast. Blessed are they that are firm.

15 يا شفيع الى حين معرضين اهل بيان يوم الله را ادراك ننمودند و بکمال حيله و مکر در اضلال حزب الهی کوشیده و میکوشند آنچه از قلم اعلی نازل شده جمع نموده اند مقصود آن نفوس غافله معرضه معلوم و واضحست عند ربک علم کل شیء فی لوح عظیم بقوت اسم اعظم زمام نفوس را اخذ نما و کل را بطراز استقامت باسم حق مزین دار تا شیاطین و معرضین انوار استقامت را از جبین هریک از حزب الهی مشاهده نمایند نعيق ناعقین از ارض کاف و را مرتفع و این آن خبریست که در عراق و در ارض سر مخصوص در کتاب اقدس از قلم اعلی جاری و نازل گشته طوبی للعارفين طوبی للراستخين طوبی للثابتين طوبی للمستقيمين

- 16 Gather together the loved ones of God and impart unto them the Divine Tablet, that all may discover from the fragrance of its utterance that which the tongue is powerless to mention and the pen faileth to describe. The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon them and upon those whom the signs of the divines have not kept back from God, the Lord of all worlds.

16 اولیای حق را جمع نما و لوح الهی را بر ایشان القا کن تا کل از عرف بیان بیابند آنچه را که لسان از ذکرش عاجز و قلم از وصفش قاصر است البهاء المشرق من افق سماء رحمتی علیک و علیهم و علی الذین ما منعهم اشارات العلماء عن الله رب العالمین

NYR#129

BLIB_Or15712.297, AVK4.429ax,
LHKM1.165, LMA2.016

BH03293

To: Ja'far Nayrizi known as Jalal, in Fars

Date: 1303-06-25 [1886-Mar-31]

In the name of the one Expounder

بنام مبین یگا

O Jalal, upon thee be the Glory of God! Thy letter hath arrived repeatedly and the servant made mention thereof in the presence. Praise be to God that the veils of idle fancies

یا جلال علیک بهاء الله مالک المبدء و المال نامهات مکرر رسید و عبد حاضر تلقاء وجه ذکر نمود لله الحمد حجاب اوهام خرق شد و سبجات

have been rent asunder and the clouds of vain imaginings have been lifted. Thou didst turn and direct thyself to the Most Exalted Horizon until, through the grace of God, exalted be His glory, thou didst attain unto the presence and hearken unto the divine call and drink from the Kawthar of reunion. All this is from God's grace and mercy upon thee - know thou this and be of the thankful ones.

O Jalal! We counsel thee and all the friends to unity and harmony. Should any ill-feeling arise between you, arise at once to dispel it, for discord causeth the Word to be arrested while harmony promoteth its exaltation. Convey my greetings to the friends and say: Ye have witnessed the vain imaginings of the people of the Furqan (Muslims). Now the people of the Bayan cling to those same imaginings. Guard yourselves and take refuge in God. For twelve hundred years they made claims to knowledge and wisdom, yet the final outcome of the acts and words of the Shi'ih party was the decree to slay the Lord of the world. Now with utmost cunning the people of the Bayan have risen against the souls who have believed and are assured. God protect us and you from the evil of these people who, in both word and deed, are like unto the former party.

This is the Day of true unity wherein naught is mentioned save God, exalted be His glory. At all times be occupied with the triumph of the Cause of God, that is, guiding souls unto God, the Lord of creation. You must be so enkindled with the love of God that the heedless, upon witnessing it and its heat, will turn toward the Friend and drink from the cup of understanding. The relatives through mother, wife, mothers and sisters - all are remembered in the Most Holy and Most Exalted Court and mentioned by the Supreme Pen. The Glory be upon thee and upon them and upon thy two daughters and upon every maidservant who hath believed in God, the Lord of lords.

ظنون مرتفع گشت اقبال نمودی و بافق اعلی
توجه کردی تا آنکه بعنایت حق جلّ جلاله بلقا
فائز شدی نداء الهی را اصفا نمودی و از کوثر
وصال نوشیدی کلّ ذلک من فضل الله و رحمته
علیک اعرف و کن من الشاکرین

یا جلال شما و دوستان طراً را باتحاد و اتفاق
وصیت مینمائیم اگر مابین کدورتی واقع شود
فوراً باصلاح آن قیام نمائید چه که اختلاف
سبب توقف کلمه است و اتفاق علت ارتفاع
آن دوستانرا از قبل مظلوم تکبیر برسان بگو
اوهامات اهل فرقان را دیدید حال اهل بیان
بهمان اوهامات تمسک جسته‌اند خود را حفظ
نمائید و بحق پناه برید هزار و دویست سنه
ادعای علم و عرفان نمودند حاصل اعمال و
اقوال حزب شیعه بالأخره فتوای بر قتل سید
عالم بود حال بکمال حیله اهل بیان در صدد
نفوس مقبله موقته افتاده‌اند اعاذنا الله و ایاکم
من شرّ هؤلاء بمثابه حزب قبل قولاً و عملاً
مشاهده میشوند

امروز روز توحید حقیقی است لا یذکر فیہ الا
الحق جلّ جلاله در جمیع احوال بنصرت حق
مشغول باشید یعنی هدایت عباد الی الله مالک
الایجاد بشأنی در محبت الله باید مشتعل باشید
که غافلین از مشاهده آن و حرارت آن بشطر
دوست توجه نمایند و از کأس عرفان بیاشامند
منتسبین از امّ و ضلع و امّها و اختها کلّ در
ساحت امنع اقدس مذکور و از قلم اعلی مسطور
البهآء علیک و علیهنّ و علی بنتیک و علیکلّ امة
آمنت بالله ربّ الأرباب

LHKM1.171, LMA2.212 (427)

BH04529

To: Mulla Ahmad Ali Nayrizi, in Fars

Date: 1303-06-25 [1886-Mar-31]

- 1 He is the Hearing, the Answering One! 1 هو السامع المجيب
- 2 By the life of God! All have been created for the knowledge of God, exalted be His glory, and the exaltation of His Word, and likewise have they been brought from nothingness into being for the reformation of the world and the education of its peoples. The cause of exaltation and the means of advancement has been and ever will be the unity and concord of the servants. Say: O people of God! Strive that perchance the dust of discord may be cleansed from the world and all may be adorned and illumined with the light of harmony. 2 لعمر الله كلّ از برای عرفان حقّ جلّ جلاله و اعلاء كلمه خلق شده‌اند و همچنین از برای اصلاح عالم و تهذيب امم از عدم بوجود آمده‌اند و سبب اعلا و علّت ارتقا اتّحاد و اتّفاق عباد بوده و خواهد بود بگويا حزب الله جهد نمائيد شايد غبار نفاق از عالم محو شود و كلّ بنور اتّفاق مزین و منور گردند
- 3 The Most Exalted Pen is occupied night and day with counsels and teachings. Blessed is the soul that has rent asunder the veils of doubts and idle fancies through the Name of the Lord of Days and has turned to the dawning-place of the lights of certitude. 3 قلم اعلى در ليالى و ايام بنصايح و تعليم مشغول طوبى از برای نفسيكه صفوف ظنون و اوهام را باسم مالك ايام دريد و باشراقات انوار آفتاب يقين توجه نمود
- 4 O friends! The days are fleeting. By My life! Nothing among all things, no name among all names, and no mention among all mentions shall profit you except through this Name, at Whose appearance the limbs of the world trembled and the pillars of the nations were shaken - they who violated God's Covenant and His Testament and uttered what none of the former generations had uttered. 4 اى دوستان ايام فانست لعمرى لا ينفعكم شىء من الاشياء ولا اسم من الاسماء ولا ذكر من الاذكار الا بهذا الاسم الذى اذا ظهر ارتعدت فرائص العالم و تزعزعت ارکان الأمم الذين نقضوا ميثاق الله و عهده و قالوا ما لا قاله الاولون
- 5 Arise to serve the Cause. Whenever dust is stirred up, settle it. The grace of God has reached and continues to reach you, and the hidden means provide assistance. Verily your Lord, the All-Merciful, is the Hearing, the All-Seeing. 5 بايستيد بر خدمت امر در هر حين غبارى مرتفع شود او را ساكن نمائيد عنايت حقّ رسیده و ميرسد و اسباب غيبى مدد مي‌فرمايد ان ربكم الرحمن هو السميع البصير
- 6 Glory be upon you and upon those with you who have turned and said: "We have set our faces toward Him Who hath created the heavens and earth, and we are of those who are assured." Praise be to God, the Lord of the worlds. 6 البهاء عليك و على من معك من الذين اقبلوا و قالوا وجهنا وجوهنا للذى فطر السموات و الأرض و نحن من الموقنين الحمد لله رب العالمين

LHKM1.164

BH06876*To: Mulla Qanbar, in Nayriz**Date: 1303-06-25 [1886-Mar-31]*

In My Name, Who lamenteth and speaketh

O people of the Bayan! Fear ye the All-Merciful, and be not of the wrongdoers. The horizons have been filled with the signs of your Lord. Be fair-minded, and be not of the abased ones. The Euphrates hath flowed from the Pen of Him Who revealeth the verses, and the Most Great Ocean hath surged before the faces of the world. Fear ye God, and be not of the transgressors. We have heard thy call and have answered thee, that thou mayest rejoice and be of the thankful ones. When thou hast attained unto the Tablet of God and its effect, arise and say:

Praise be unto Thee, O Lord of the worlds, and glory be unto Thee, O Glory of the worlds! I testify that Thou hast appeared and hast manifested that which was inscribed by the Supreme Pen in the Books of God, the Mighty, the Beautiful. Through Thee was set up the Bridge, and established the Balance, and the mountains were made to pass away, yet the people are in evident doubt. Thou art He the meeting with Whom was the hope of the chosen ones, then of the pure ones, and of those who circled round Thy mighty Throne. Give thanks unto God for having revealed unto thee in His Most Great Prison that whereby thy mention shall endure throughout the eternity of His Abiding Name. Verily thy Lord is the Forgiving, the Merciful.

بِسْمِ الَّذِي يَنْوَحُ وَيَقُولُ

يَا مَلَأَ الْبَيَانَ اتَّقُوا الرَّحْمَنَ وَلَا تَكُونُوا مِنَ الظَّالِمِينَ
قَدْ مَلَأَتْ الْآفَاقُ مِنْ آيَاتِ رَبِّكُمْ أَنْصَفُوا وَلَا
تَكُونُوا مِنَ الصَّاغِرِينَ قَدْ جَرَى الْفَرَاتُ مِنْ قَلَمِ
مَنْزِلِ الْآيَاتِ وَمَا جِئَ الْبَحْرُ الْأَعْظَمُ إِمَامَ وَجْهِ
الْعَالَمِ اتَّقُوا وَلَا تَكُونُوا مِنَ الْمُعْتَدِينَ أَنَا سَمِعْنَا
نِدَائَكَ أَجْبَنَّاكَ لِتَفْرَحَ وَتَكُونَ مِنَ الشَّاكِرِينَ
إِذَا فُزْتَ بِلَوْحِ اللَّهِ وَآثَرُهُ قَمِ وَقُلْ

لَكَ الْحَمْدُ يَا مَوْلَى الْعَالَمِ وَلَكَ الثَّنَاءُ يَا بَهَاءَ
الْعَالَمِينَ أَشْهَدُ أَنَّكَ ظَهَرْتَ وَظَهَرَتْ مَا كَانَ
مَسْطُورًا مِنَ الْقَلَمِ الْأَعْلَى فِي كُتُبِ اللَّهِ الْعَزِيزِ الْجَمِيلِ
بِكَ نَصَبَ الصِّرَاطِ وَوَضَعَ الْمِيزَانَ وَمَرَّتِ الْجِبَالُ
وَلَكِنَّ الْقَوْمَ فِي رَيْبٍ مَبِينٍ أَنْتَ الَّذِي كَانَ لِقَائَكَ
أَمَلُ الْأَوَّلِيَاءِ

ثُمَّ الْأَصْفِيَاءَ وَالَّذِينَ طَافُوا حَوْلَ عَرْشِكَ الْعَظِيمِ
أَشْكُرُ اللَّهَ بِمَا أَنْزَلَ لَكَ فِي سِجْنِهِ الْأَعْظَمِ مَا يَبْقَى
بِهِ ذِكْرُكَ بِدَوَامِ اسْمِهِ الْبَاقِي إِنَّ رَبَّكَ هُوَ الْغَفُورُ
الرَّحِيمُ

INBA28:225b

BH01324*To: Haji Mirza Musa Isfahani Sayyah, in Egypt**Date: 1303-06-26 [1886-Apr-1]*

1 He is God, exalted be His station, His greatness and His power!

1 هو الله تعالى شأنه العظمة والاقترار

2 Praise be unto Him by Whose name the valley flowed and by Whose light the Hijaz was illumined. Through His remembrance the sincere ones have proclaimed: "The Kingdom is God's, the Protector, the Self-Subsisting," and those near unto

2 الحمد لمن سالت البطحاء باسمه و تنورت الحجاز
بنوره بذكره نطق المخلصون الملك لله المهيمن
القيوم والمقربون لا اله الا هو المقتدر على ما
كان وما يكون طوبى لمن فاز بظهوره و تنور

Him have declared: "There is none other God but He, the Omnipotent over what was and what shall be." Blessed is he who hath attained unto His Revelation, been illumined by His lights, drawn knowledge from the ocean of His wisdom, been enlightened by the Sun of His utterance and been raised up by His exaltation. He, verily, is the Dawning-Place of God's signs and His proof, and the Day-Spring of His evidences and His favors. Through Him the path of God was made manifest in the world and His judgment established amongst the peoples. Upon Him rest God's blessings, His peace, His light, His glory, His honor, His power, and upon His family and companions through whom the rains of justice poured forth from the clouds of grace and the dove of the Cause warbled upon the branches: "The Kingdom is God's, the One, the Mighty, the Bountiful!"

- 3 Thereafter, the servant received your letter and became acquainted with what was inscribed by the pen of your love. When I found therein the fragrance of your turning unto God, I approached the Lord and presented before His presence that which your tongue had uttered in remembrance. He - may my spirit be sacrificed for Him - said:

- 4 He is the All-Knowing Witness!

- 5 Today is the day of lowliness, supplication and return, for the armies of misbelief have encompassed the world of unity, as hath been and is now witnessed. Each day the fire of hatred is kindled. By the life of God, the clash of arms shall not be silenced except through turning unto God. The people of unity must all, at all times, beseech abundance from the Self-Sufficient and implore victory, that perchance the people of unity and the inhabited cities and regions may be preserved from the flames of the blazing fire. The world was not and is not worthy of mention. Blessed is the soul whom the veils and clouds of the world and all therein have not debarred from the Dayspring of the names and attributes of God, exalted be His glory. Soon shall all that is visible vanish, and sovereignty, might and power shall remain with God, the One, the Unconstrained.

- 6 And as to that whereof thou didst enquire concerning deeds, know thou, with the knowledge of certainty and the truth of certainty, that He hath enjoined upon all, in His Books, His Scriptures, and His Tablets, trustworthiness and piety, chastity and fidelity, and whatsoever will exalt the station of man within the realm of being. By the Sun of the horizon of utterance, which hath arisen and shone forth from the direction of the Prison, this Wronged One, by night and by day, beseecheth

بأنواره و استعلم من بحر علمه و استضاء من شمس بيانه و استرفع بعلوه أنه هو مطلع آيات الله و برهانه و مشرق حججه و الطافه به ظهر صراط الله في العالم و حكمه بين الأمم عليه صلوة الله و سلامه و نوره و عزه و شرفه و اقتداره و على آله و اصحابه الذين بهم هطلت من سحاب الفضل امطار العدل و تغرّدت حمامة الأمر على الأغصان الملك لله الواحد العزيز المتّان

- 3 و بعد قد بلغ الخادم كتابكم و اطلع بما كان مسطوراً من قلم حبكم فلما وجدت منه عرف اقبالكم قصدت المولى و عرضت تلقاء الوجه ما نطق به لسان ذكركم قال روى فداه

- 4 هو الشاهد العليم

- 5 امروز روز عجز و ابتهاال و رجوع است چه که عالم توحید را عساکر شرک احاطه نموده چنانچه مشاهده شده و میشود هر یوم نار بغضا مشتعل لعمر الله صلصله سلاح مخمود نشود مگر بتوجه الى الله باید اهل توحید کل در لیالی و ایام از غنی متعال فرج طلب نمایند و نصرت مستل کنند شاید اهل توحید و مدن و دیار مسکونه از شعله نار ملتبه محفوظ ماند دنیا قابل ذکر نبوده و نیست طوبی از برای نفسیکه حجابات و سیحات عالم و من فیه او را از مشرق اسماء و صفات حق جلّ جلاله محروم ننماید عنقریب آنچه مشهود مفقود و ببقی الملك و العزة و الاقتدار لله الواحد المختار

- 6 و ما سئلت من الأعمال فاعلم بالعلم اليقين و الحق اليقين أنه امر الكل في كتبه و زبره و الواحه بالأمانة و الديانة و العفة و الوفاء و بما يرتفع به مقام الانسان في الامكان قسم بآفتاب افق بيان که از شطر سخن طالع و مشرق است اينظلوم در لیالی و ایام از مالک انام حفظ ملت بيضا و شريعت غرّاً را مسئلت مينمايد که شايد اثمار

the Lord of mankind to preserve the Bright Community and the resplendent Law, that perchance the fruits of the Tree of deeds may be guarded from the blowing of tempestuous and devastating winds.

- 7 Goodly works and seemly, well-pleasing virtues have ever been, and shall ever remain, acceptable in the sight of the incorruptible Purpose. Blessed is he who cleaveth unto them, and acteth according to that which hath been sent down in the Book of God, the Lord of the worlds. Corruption, strife, and contention have never been, nor are they now, befitting of man.

- 8 Say: My God, my God! I am Thy servant and the son of Thy servant. I have desired the wonders of Thy bounty and the manifestations of Thy grace. I beseech Thee by the lights of Thy Kingdom and Dominion, by Thy Prophets and Thy chosen ones and Thy Messengers, and by the tears of the sincere ones and the sighs of them that are nigh unto Thee, to assist me in Thy remembrance and Thy praise and in acting according to that which Thou hast commanded me in Thy Book. This lost one beareth witness to Thy existence, this poor one to Thy wealth, this ignorant one to the ocean of Thy knowledge, and this weak one to Thy power. His tongue, both outward and inward, testifieth to Thy oneness and Thy singleness, and that Thou art God and there is none other God but Thee. Thou hast ever been the Goal and Object of the world's worship and will continue to be what Thou hast been from time immemorial. There is none other God but Thee, the Self-Sufficient, the Most Exalted. O Lord! I beseech Thee by the Dawning-Places of Thy Revelation and the Day-Springs of Thy Command and the Manifestations of Thy Self and the Repositories of Thy knowledge, to ordain for me the good of what Thou hast revealed in Thy Book. Thou, verily, art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

- 9 Praise be to God! His light is resplendent, His Cause manifest, His decree [evident, His path clear, and His proof luminous. Blessed is the soul that hath clung to the cord of His bounty and hath acted in accordance with the] precepts revealed in His Book. Deeds bear witness to words and aid those who turn to Him. I beseech Him, exalted be His glory, to aid that honoured person to do that which He loveth and which pleaseth Him. I likewise implore Him to grant all a portion and share from the ocean of His good-pleasure and not to deprive them thereof. He is the Giver, He is the All-Bountiful, and He is the Self-Sufficient, the Most Exalted. Peace be upon you and upon God's sincere, righteous, active and successful servants. Praise be to God, the Lord of the worlds.

سدره اعمال از هبوب ارياح عاصفه قاصفه محفوظ ماند

7 اعمال پسندیده و اخلاق راضیه مرضیه لازال نزد مقصود یزوال مقبول بوده و خواهد بود طوبی لمن تمسک بها و عمل بما نزل فی کتاب الله رب العالمین فساد و نزاع و جدال شأن انسان نبوده و نیست

8 قل الهی الهی انا عبدک و ابن عبدک و اردت بدائع جودک و ظهورات فضلک اسئلك بأنوار جبروتک و ملکوتک و بأنبیائک و اصفیائک و رسلک و بعبرات المخلصین و زفرات المقربین بأن تؤیدنی علی ذکرک و ثنائک و العمل بما امرتني به فی کتابک یشهد هذا المفقود بوجودک و هذا الفقیر بغنائک و هذا الجاهل بجمک و هذا الضعیف باقتدارک و یشهد لسان ظاهره و باطنه یوحداً بینک و فردائینک و بأنک انت الله لا اله الا انت لم تزل کنت مقصود العالم و معبوده و لا تزال تكون بمثل ما قد کنت فی ازل الازال لا اله الا انت الغنی المتعال ای رب اسئلك بمشارق وحیک و مطالع امرک و مظاهر نفسک و مهابط علمک بأن تقدر لی خیر ما انزلته فی کتابک انک انت المقدر علی ما تشاء لا اله الا انت الغفور الکریم انتهى

9 الحمد لله نورش مشرق و امرش ساطع و حکمش [ظاهر و سیلش واضح و دلیلش باهر طوبی از برای نفسیکه بعروۀ عنایتش تمسک نمود و باعمال] منزله در کتابش عامل شد اعمال شاهد اقوال است و معین اهل اقبال از حق تعالی شأنه سائل و آمل که آنجناب را تأیید فرماید علی ما یحب و یرضی و همچنین میطلب کل را از بحر رضایش محروم نماید و قسمت و نصیب عطا نماید اوست معطی و اوست فضال و هو الغنی المتعال السلام علیکم و علی عباد الله

المخلصين الصالحين العاملين الفائزين و الحمد لله
رب العالمين

10 The servant 26th of Jumada II, 1303

10 خادماً في ٢٦ شهر جمادى الثانية سنة ١٣٠٣

BLIB_Or15731.056

BH01370

To: *Haji Lutf-Ali Namazi, in Egypt*

Date: 1303-06-26 [1886-Apr-1]

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

1 هو الله تعالى شأنه العظمة والافتادار

2 Praise be to our Lord, the All-Merciful, Who created man and taught him utterance, and deposited within him a sign from among His greatest signs, and made known to him the path that leadeth unto Him and the way to turn toward the lights shining from the horizon of His bounty. And blessings and peace be upon the best of His creation, and His mystery, and the mystery of His mystery, and the concealer of His mystery, and the one invested with His mystery, through whom the door of divine knowledge was opened to all who dwell in the realm of possibility, and the fragrance of the All-Merciful was diffused among all religions, and upon His family and His companions, whom no blame of any blamer, nor the assault of any oppressor, nor the doubts of any learned one could deter from God. They stood with supreme steadfastness among all peoples and declared: "God is our Lord, and the Lord of the throne and the earth, and the Master of the hereafter and this world." These are servants who aided the Cause of God with true aid, in such wise that neither armies nor ranks could hold them back, until the light of unity encompassed all and that which God, the Mighty, the Praiseworthy, had purposed was made manifest.

2 الحمد لربنا الرحمن الذي خلق الانسان و علمه البيان و اودع فيه آية من آياته الكبرى و عرفه سبيل الوصول اليه و التوجه الى الانوار المشرقة من افق عنايته و الصلوة و السلام على خير خلقه و سره و سر سره و المقنع لسره و المجلل بسره الذي به فتح باب العرفان على من في الامكان و تضيوع عرف الرحمن بين الأديان و على آله و اصحابه الذين ما منعهم في الله لومة لائم و لا سطوة ظالم و لا شبهات عالم قاموا بالاستقامة الكبرى بين الوري و قالوا الله ربنا و رب العرش و الثرى و مالكي الآخرة و الأولى اولئك عباد نصرنا امر الله حق النصر على شأن ما منعهم الجنود و الصفوف الى ان احاط نور التوحيد و ظهر ما اراد الله العزيز الحميد

3 Thereafter, the letter of your honor was received and the fragrance of sincerity and devotion was detected therefrom. When I found it and read it and understood it, I approached the Presence and presented it before the Lord. He—may my spirit be offered up for His sake—said: "O Lutf-'Ali! Upon thee be My peace! The Wronged One hath heard thy call and hath answered thee with that which will draw thee nigh unto God, the Lord of the worlds. Say:

3 و بعد نامه آجناب رسيد و عرف خلوص و اقبال از او متضوع فلما وجدت و قرأت و عرفت قصدت المقام و عرضت لدى المولى قال روحى فداه يا لطفعلى عليك سلامى قد سمع المظلوم ندائك و اجابك بما يقربك الى الله رب العالمين

4 "O my God, my Lord, my Support, my Purpose, my Object of worship and my Hope! I testify to that which Thy Prophets

4 قل الهى و سيدى و سندی و مقصودى و معبودى و رجائى اشهد بما شهد به انبيائك

and Messengers have testified, that Thou art God, there is no God but Thee. Thou hast ever been sanctified beyond the mention of aught else but Thee, and exalted above the description of aught besides Thee. Every possessor of hearing and sight hath testified to Thy oneness and singleness, and to that which the tongue of Thy grandeur testified before the creation of Thy earth and heaven. O Lord! Thou beholdest me turning unto Thee, directing myself toward the lights of Thy manifestation, clinging to the cord of Thy bounty, and holding fast to the hem of the robe of Thy generosity and favor. O Lord! This is one of Thy servants who hath desired to drink, from the hands of Thy bounty, the Kawthar of Thy knowledge, and to draw near, through Thy generosity, to the Dayspring of Thy signs and the Dawning-Place of Thy clear tokens. O Lord! Deprive him not of Thy outpourings and gifts, then send down upon him from the heaven of Thy mercy that which will purify him from the mention of any save Thee and strengthen him to make mention of Thee and to praise Thee.

- 5 "O Lord! Thou seest me turning away from all else but Thee and advancing toward the gate of Thy grace, hoping for that which Thy Most Exalted Pen hath ordained for such of Thy servants as are detached and such of Thy creation as are sincere, whom nothing whatsoever hath deterred from turning toward Thy horizon and drawing nigh unto the tabernacle of Thy glory. I beseech Thee, O Sovereign of existence and King of the seen and unseen, by Thy Name through which Thou hast guided Thy servants to the shore of the ocean of Thy nearness and hast manifested that which lay hidden in Thy knowledge, to number me among such as are in Thy Cause, upon whom no fear shall come, nor shall they grieve. O Lord! Adorn my head with the crown of Thy favor, my heart with the light of Thy knowledge, my tongue with Thy remembrance, and my ear with the hearing of Thy verses. O Lord! Forgive my transgressions which have prevented me from turning toward Thee, and my sins which have kept me far from the station of Thy nearness. Verily Thou art He Who hath ever been praised in His deeds, obeyed in His command, and sovereign in His will. I beseech Thee, O Lord of the world and Educator of the nations, by Thy Most Great Name, to assist me to perform such deeds as will cause the fragrance of Thy good-pleasure to be diffused, and that which Thou hast revealed in Thy Book. There is no God but Thee, the One, the Single, the Powerful, the All-Knowing, the All-Wise."

- 6 This evanescent servant beseecheth and imploreth the Ever-Abiding Truth to strengthen your honor to drink from the hidden seas contained within the manifest, shining words, and to be illumined by their lights. The world hath been deprived of

و رسلک بآنک انت الله لا اله الا انت لم
تزل کنت مقدساً عن ذکر دونک و منزهاً
عن وصف ما سواک قد شهد کل ذی سمع
و بصر بوحدايتک و فردايتک و بما شهد به
لسان عظمتک قبل خلق ارضک و سماءک
ای رب ترانی مقبلاً اليک و متوجهاً الى انوار
ظهورک و متمسکاً بجبل عطائک و متشبثاً
بأذیال رداء جودک و کرمک ای رب هذا
عبد من عبادک قد اراد ان يشرب من ایدی
عنایتک کوثر عرفانک و يتقرب بچودک الى
مشرق آیاتک و مطلع بیناتک ای رب لا تحرمه
عن فیوضاتک و مواهبک ثم انزل علیه من سماء
رحمتک ما يطهره عن ذکر دونک و يؤيده علی
ذکرک و ثنائک

5 ای رب ترانی معرضاً عن دونک و مقبلاً الى
باب فضلک راجياً ما کتبه من قلبک الأعلی
للینقطعین من عبادک و المخلصین من خلقتک
الذین ما منعهم شیء من الأشياء عن التوجه الى
افتک و التقرب الى خباء مجدک استلک یا
سلطان الوجود و مالک الغیب و الشهود باسمک
الذی به هدیت عبادک الى شاطئ بحر قربک و
اظهرت ما کان مکنوناً فی علمک بأن تجعلنی فی
امرک من الذین لا خوف علیهم و لا هم یحزنون
ای رب زین رأسی باکلیل عنایتک و قلبی بنور
معرفتک و لسانی بذکرک و اذنی باصغاء آیاتک
ای رب اغفر جریاتی الی منعتنی عن التوجه
اليک و خطیئاتی الی ابعدتنی عن مقام قربک
آنک انت الذی لم تزل کنت محموداً فی فعلک و
مطاعاً فی امرک و مختاراً فی ارادتک استلک یا
مولی العالم و مربی الأمم باسمک الأعظم بأن
تؤیدنی علی عمل يتضوع به عرف رضائک و
ما انزلته فی کتابک لا اله الا انت الواحد الفرد
المقتدر العليم الحکیم انتهى

6 این خادم فانی از حق باقی سائل و آمل که
آنجانب را مؤید فرماید تا از بحور مستوره در
کلمات مشرقه لائحہ پیاشامند و از انوارش منور

the lights of the Orb of Certitude by vain imaginings. They speak but comprehend not; they talk but perceive not. In these days the blessed verse "they have eyes wherewith they see not" hath been and is manifested. However, this servant beseecheth and imploreth the Truth not to withhold from your honor the rain of His mercy, and to grant a portion from the ocean of His grace. He is the Lord of the kingdom of bounty and generosity, and He is the All-Bountiful One Whom the world and all that is therein cannot prevent from His grace and favor. His mercy hath ever preceded, and His bounty hath ever taken precedence. His is the praise in all conditions. Verily, He is the Self-Sufficient, the Most Exalted. Peace be upon you and upon God's sincere servants, and praise be to God, the Lord of the worlds.

گردند عالم را اوهام از انوار نیر ایقان محروم
ساخته یقولون و لا یفقهون یتکلمون و لا یشعرون
این ایام مظهر این آیه مبارکه و لهم اعین لا
یبصرون بها بوده و هست ولکن این خادم از
حق سائل و آمل آنجناب را از امطار رحمت
خود محروم نفرماید و از دریای فضل قسمت
عنایت نماید اوست مالک ملکوت جود و کرم
و اوست فضالیکه عالم و شئون آن او را از فضل
و عنایتش منع نماید لازال رحمتش سبقت داشته
و کرمش پیشی گرفته له الحمد فی کل الأحوال انه
هو الغنی المتعال السلام علیکم و علی عباد الله
المخلصین و الحمد لله رب العالمین

BLIB_Or15731.046

BH01433

To: Muhammad Salih Kirmani, in Egypt

Date: 1303-06-26 [1886-Apr-1]

- 1 He is God, exalted be His glory, the Grandeur and the Power! 1 هو الله تعالى شأنه العظمة والاقدار
- 2 Praise be befitting and worthy of the Lord of eternity Who illumined the world through the lights of His Most Great Name. His proof hath ever been conclusive and the light of His evidence resplendent. His verses have brought the world of existence into being, and His clear tokens have encompassed both the unseen and the visible. His is the grace and the bounty, and His is the grandeur and the majesty. 2 حمد مالک قدم را لایق و سزاست که از انوار اسم اعظم عالم را منور فرمود حجتش لازال بالغ بوده و نور برهانش ساطع آیاتش عالم وجود را موجود نموده و بیناتش غیب و شهود را احاطه کرده له الفضل و العطاء وله العظمة والكبرياء
- 3 The essence of blessing and peace be upon the Point of existence and the Mirror of the unseen and the visible, namely the Beloved of the Prophets and the King of the chosen ones, through Whom the fragrances of revelation were diffused throughout the world and the luminary of divine unity shone forth amidst all peoples, and upon His family and companions - those who sacrificed their lives and possessions in the path of God and strove with the utmost diligence to aid His Cause, and who arose to manifest the truth with such arising that the peoples of the world were powerless to prevent it, until in all directions the banner of "Verily He is God" was raised and the lights of His verses became manifest and evident. They are the ones whom God hath described in His Books, both 3 جوهر صلوة و سلام بر نقطه وجود و مرآت غیب و شهود اعنی محبوب انبیاء و سلطان اصفیاء الذی به تضوعت نفحات الوحی فی العالم و اشرق نیر التوحید بین الأمم و برآل و اصحاب او یعنی آنانکه در سبیل الهی جان و مال انفاق نمودند و بکمال جد و اجتهاد در نصرت امر کوشیدند و بر اظهار حق قیام کردند قیامیکه اهل عالم قادر بر منع نه تا آنکه در جمیع جهات علم انه هو الله مرتفع و انوار آیات مشرق و لائح هم الذین و صنفهم الله فی کتبه من قبل و من بعد نسل الله

before and after. We beseech God through them to assist us in manifesting the truth among His creatures with wisdom and utterance. Verily, He is the Hearer, the Answerer.

بهم بأن يؤيدنا على اظهار الحق بين الخلق بالحكمة
والبیان انه هو السامع المجیب

- 4 Thereafter, your letter brought joy and bestowed gladness, for the fragrance of acceptance and love was wafted from it. In all conditions we must be engaged in thanksgiving and praise, for He doth not deprive His servants. His bounty opened the door and His favor summoned all. Blessed are they who attain, and blessed are they who achieve.

4 و بعد نامه آنجناب فرح آورد و سرور بخشید
چه که عرف اقبال و محبت از او متضوع بود
در جمیع احوال باید به شکر و حمد مشغول باشیم
که عباد خود را محروم نمیفرماید فضلش باب
را مفتوح نمود و عنایتش کل را دعوت فرمود
طوبی للواردین و طوبی للفائزین

- 5 After perusal, with wings of longing you sought the supreme horizon and were mentioned before His presence. The Lord saith: O Salih! Purify thy heart with the water of turning unto God and sanctify and cleanse it from the mention of all else save Him, and say:

5 و بعد از اطلاع باجنه اشتیاق قصد ذروه علیا
نموده تلقاء وجه عرض شد قال المولی یا صالح
قلب را بماء توجه مطهر نما و از ذکر ما سوى الله
مقدس و منزّه دار و بگو

- 6 "My God, my God! I am Thy servant and the son of Thy servant. I have sought the ultimate goal and the highest aim - the station wherein Thy signs and clear tokens have appeared. O my Lord! Thou seest me turning toward Thee and directing myself to Thy court, and I desire to drink the Kawthar of Thy knowledge from the hand of Thy bounty. I beseech Thee not to disappoint me of what lieth with Thee, nor to deprive me of what Thou hast ordained for those near unto Thee among Thy servants and the sincere ones among Thy creation. I ask Thee, O Creator of the heavens and King of the Kingdom of Names, by the hidden and treasured mysteries in Thy knowledge and by the verses that hold sway over Thy earth and heaven, to make me one of those who have attained unto the breezes of Thy revelation and inspiration, and who have arisen to serve Thy Cause in such wise that neither the doubts of the divines nor the power of rulers prevented them. They turned with their hearts to Thy most exalted horizon and answered Thy sweetest call.

6 الهی انا عبدک و ابن عبدک قد قصدت
المقصد الأقصى و الغایة القصوى المقام الذی
فیه ظهرت آیاتک و بیناتک ای ربّ ترانی
مقبلاً الیک و متوجّهاً الی ساحتک و اردت
ان اشرب کوثر عرفانک من ید عطائک
اسئلك ان لا تخیبنی عمّا عندک و لا تجعلنی
محروماً عمّا قدرته للمقرّبین من عبادک و المخلصین
من خلقتک اسئلك یا فاطر السماء و مالک
ملکوت الاسماء بالأسرار المخزونة المكنونة فی
علبک و بالآیات المهيمنة علی ارضک و سمائك
بأن تجعلنی من الذین فازوا بنفحات وحیک و
الهامک و قاموا علی خدمة امرک علی شأن
ما منعهم شبهات العلماء و لا سطوة الأمراء
اقبلوا بالقلوب الی افقک الأعلى و اجابوا ندائک
الأحلی

- 7 "O my Lord! Thou seest me clinging to the cord of Thy bounty and hastening to the Kaaba of Thy good-pleasure. I beseech Thee to ordain for me that which shall profit me in all the worlds of Thy worlds, then grant me the heavenly table of knowledge which Thou hast sent down from the heaven of Thy bounty. Verily, Thou art the Powerful One Whom the might of the world weakeneth not, nor doth the clamor of the nations frustrate. Thou doest what Thou wilt by Thy command, and decreest what Thou pleaseth through Thy power, might and sovereignty. There is none other God but Thee, the Strong, the Dominant, the Powerful."

7 ای ربّ ترانی متمسکاً بحبل جودک و مسرعاً الی
کعبة رضائک اسئلك بأن تقدّر لی ما ینفعنی
فیکلّ عالم من عوالمک ثمّ ارزقنی مائدة العرفان
الّتی انزلتها من سماء جودک انک انت المقتدر
الذی لا تضعفک قوّة العالم و لا تعجزک ضوضاء
الأمم تفعل ما تشاء امرأ من عندک و تحکم ما
ترید بقدرتک و قوتک و سلطانک لا اله الا
انت القوى الغالب القدير

- 8 Praise be to God, the door of bounty is open and the sun of favor is shining and the river of mercy is flowing. And that which is now necessary is to seek from God, exalted be His glory, that which hath been and is success. Through His assistance the tongue speaketh, the ink floweth, the pen moveth, hearts are attracted, faces are turned, and eyes are directed. Should He withdraw His aid for but a moment, existence would return to nothingness. This evanescent servant beseecheth and imploreth God, exalted be His glory, to assist His loved ones in that which is pleasing to Him, and not to deprive man of His eternal gifts through these fleeting days. He is the All-Knowing, the All-Powerful. There is none other God but Him, the Mighty, the Glorious, the Great.
- 9 When the letters arrived, the time had passed and this servant had no opportunity, therefore he wrote with utmost haste that it might cause joy or create renewed love. Verily our Lord, the All-Merciful, is powerful over whatsoever He willeth through His word "Be" and it is. Peace be upon you and upon God's sincere servants.

8 انتهى لله الحمد باب فضل مفتوح و نیر عنایت مشرق و فرات رحمت جاری و آنچه حال لازم است از حق جلّ جلاله بطلبیم او توفیق بوده و هست از مدد او لسان ناطق و مداد جاری و قلم متحرک و قلوب مقبل و وجوه متوجه و ابصار ناظر اگر آتی مدد را اخذ فرماید وجود بعدم راجع شود این خادم فانی از حق جلّ جلاله سائل و آمل دوستان خود را موفق فرماید بر آنچه رضای او در اوست و بین آیام فانیه انسان را از نعمتهای باقیه محروم نفرماید اوست دانا و توانا لا اله الا هو المقتدر العزیز العظیم

9 وقتی نامه‌ها رسید که وقت گذشته بود و خادم فرصت نیافت لذا بکمال تعجیل بتحریر پرداخت که شاید سبب فرح گردد و یا محبت جدیده احداث نماید انّ ربنا الرحمن هو المقتدر علی ما یشاء بقوله کن فیکون السلام علیکم و علی عباد الله المخلصین

BLIB_Or15731.049

BH01621

To: Haji Abdul-Karim Tihrani, in Egypt

Date: 1303-06-26 [1886-Apr-1]

- 1 He is God, exalted be His station, the Grandeur and the Power
- 2 Your letter arrived at a time when opportunity was as rare as the phoenix. As Aqa Siyyid Taqi, upon him be God's peace, intended to return, and now that three hours have passed in the night, this servant engaged in writing multiple letters, that perchance they might spread forth the carpet of joy. Then, turning toward the Presence, they were submitted before His face and He graciously heard all the letters. We beseech God, exalted be His glory, to make each one a sign in His kingdom - that is, to appear manifest and evident like banners in support of the Cause. Then, turning to you, He said: "O 'Abdu'l-Karim! Upon you be My peace. The doubts of Iran's divines have debarred the world from the Goal of all existence. They cling to vain imaginings while considering themselves people of certitude. After more than twelve hundred years, the fruit

1 هو الله تعالى شأنه العظمة والاقدار

2 نامه آنخوب رسید و تئیکه فرصت بمثابه عنقا غیر موجود جناب آقا سید تقی علیه سلام الله اراده رجوع نموده لذا حال که سه ساعت از شب گذشته اینعبد بتحریر نامه‌های متعدده پرداخت که شاید بساط انبساط بگستراند و بعد بمقام توجه نموده تلقاء وجه عرض شد و تمام نامه‌ها باصفا فائز فرمودند از حق جلّ جلاله میطلبیم هر یک را آتی فرماید در ملک خود یعنی بمثابه اعلام در نصرت امر ظاهر و باهر و هویدا باشند و بعد بآنجناب توجه نموده فرمودند یا عبدالکریم علیک سلامی عالم را شبهات علمای ایران از مقصود عالمیان ممنوع نموده باوهم

of their deeds was what you heard - they all issued verdicts to shed the most pure blood.

متمسکند و خود را اهل یقین میدانند بعد از هزار و دویست سنه و ازید ثمره اعمالشان آن بود که شنیدید کل فتوی بر سفک دم اطهر دادند

- 3 Give thanks to the peerless Beloved that He confirmed you, showed you the way, and guided you to the straight path. Praise be to God, you have drunk from the cup of recognition and attained to the remembrance and praise of the Goal of the world. What is now required is wisdom, for people are immersed in the sea of heedlessness. If they gain even slight awareness, they will arise in opposition. Until now, the purpose of this Wronged One remains unknown, for had they discovered it, all would have sought to attain His presence and, cleansing themselves with the water of return unto God from doubts, allusions and sins, would have undertaken pilgrimage. Beseech God not to deprive the peoples of the world from the Kawthar of nearness and debar them from the ocean of knowledge. He is the Powerful, the Mighty, the All-Knowing, the All-Capable.

3 شکر کن محبوب یگانه را که تأیید فرمود و راه نمود و بصراط مستقیم هدایت کرد لله الحمد از کأس عرفان آشامیدی و بذکر و ثنای مقصود عالم فائز گشتی آنچه حال لازم است حکمت چه که ناس در بحر غفلت مستغرقند اگر فی الجمله آگاهی یابند بر اعراض قیام نمایند الی حین مقصود اینظلول معلوم نه چه اگر اطلاع مییافتند کل قصد مقام مینمودند و از شبهات و اشارات و خطیئات خود را بآب رجوع الی الله طاهر نموده قصد طواف میکردند از حق بطلبید اهل عالم را از کوثر قرب محروم نفرماید و از بحر علم منع ننماید اوست قادر و اوست مقتدر و اوست دانا و اوست توانا

- 4 You intended to journey to this land - consult together. If it truly accords with wisdom, there is no harm in coming; otherwise patience is preferable until We send you another command. This is quite clear and evident. The gaze of favor has been and remains fixed upon you. We beseech God, exalted be His glory, to ordain through His complete power the means of nearness. Verily He is powerful over what He willeth and He is the Strong, the Mighty."

4 قصد توجه باین شطر نمودی مشورت نمائید اگر فی الحقیقه بحکمت موافق است در توجه بآسی نه والا الصبر اولی الی ان نأتیك بأمر آخر این بسی واضح و معلوم است لحاظ عنایت بآنجناب متوجه بوده و هست از حق جل جلاله میطلبیم اسباب قرب را بقدرت کامله مقدر فرماید انه هو المقتدر علی ما یشاء و هو القوی القدر انتهى

- 5 Praise be to God that you have attained to the true feast and drunk from the cup of recognition. This bounty has had and has no like or equal. As commanded, you must hold fast to wisdom lest the clamor of the heedless be raised. The souls who have accepted should not outwardly change, for some, out of love for Satan, wait to seize upon something and arise according to what their desires command them. Such is the state of the heedless people. Otherwise those possessed of insight know with clear certainty that there has been and is no purpose save the refinement of souls and the manifestation of true divine unity. We beseech and implore God, exalted be His glory, to guide all and lead them to the straight path.

5 الحمد لله آنچه بآنچه بمائده حقیقی فائز شدند و از کأس عرفان آشامیدند این نعمت را مثل و نظیر نبوده و نیست حسب الأمر باید آنچه بآنچه بحکمت تمسک نمایند لئلا ترتفع ضوضاء الغافلين نفوس مقبله در ظاهر تغییر ندهند چه که بعضی حباً للشیطان منتظرند بامری تثبث جویند و به ما یأمرهم به اهوائهم قیام کنند اینست شأن خلق غافل والا صاحبان بصریقین مبین میدانند که جز تهذیب نفوس و اظهار کلمه توحید حقیقی مقصودی نبوده و نیست از حق جل جلاله سائل و آمل که کل را هدایت فرماید و بصراط مستقیم کشاند

- 6 As for your journey, the command is clear and in effect. God willing, it shall be acted upon. Verily He has guided us to the right path of utterance. To those gentlemen who have drunk from the wine of love for the All-Merciful and who gaze toward the Most Exalted Horizon, I convey greetings and praise, and

6 اما در باره توجه آنچه بآنچه بحکم ظاهر و جاری انشاء الله بآن عمل شود انه ارشدنا الی سواء البیان خدمت آقایان که از ریح حب حضرت رحمن آشامیده اند و بافی اعلی ناظرند سلام میرسانم و ثنا

I beseech God, exalted be His station, to confirm them all in what He loves and is pleased with. Two petitions arrived and after being submitted to His presence, two prayers were graciously bestowed. Let them recite these and drink of the wine of certitude concealed therein. Verily our Lord, the All-Merciful, is the All-Bountiful, the Generous. There is no God but He, the Mighty, the Great. Peace, praise and mercy be upon you and upon those who love you and upon God's near servants. Praise be to God, Lord of the Day of Judgment.

میگویم و از حقّ تعالی شأنه میطلبم کلّ را مؤید
فرماید علی ما یحبّ و یرضی دو عریضه رسید
و بعد از عرض حضور دو مناجات عنایت شد
تلاوت نمایند و از ریحیق ایقان که در او مستور
است بیاشامند ان ربنا الرحمن هو الفضال الکریم
لا اله الا هو العزیز العظیم السلام و الثناء و الرحمة
علیکم و علی من یحبکم و علی عباد الله المقربین و
الحمد لله مالک يوم الدين

7 The servant 26 Jamadiyu'th-Thani 1303

7 خادام فی ۲۶ جمادی الثانیة سنة ۱۳۰۳

BLIB_Or15731.053, AY12.093x

BH02368

To: Muhammad Mustafa Baghdadi, in Beirut

Date: 1303-06-29 [1886-Apr-4]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 Praise be to God Who created what was and what will be, and Who was sanctified from them both. He sent forth the Messengers and made manifest the paths as a bounty from His presence, that He might draw His servants nigh unto the supreme horizon - the station wherein naught is seen save the effulgences of His Most Beautiful Names and His Most Exalted Attributes. And blessings and peace be upon the Lord of both worlds and the Cause of the manifestation of the two weighty things, through whom every person of insight hath acknowledged the oneness of God, His singleness, His power, His might and His sovereignty. And upon His family and companions whom God made the rain-showers of the heaven of His mercy among His servants and the lights of His knowledge throughout His lands. They are the trees of unity that have borne the fruits of detachment. Blessed is he who draweth nigh unto them, and woe unto the heedless.
- 3 Thereafter, O beloved of my heart, the servant hath attained unto your letter and through it the gate of joy and gladness was opened before his face. We beseech God, exalted be He, to ordain for your honor that which He ordained for His loved ones through whom the banner of knowledge was raised up in the realm of possibility. Exalted is the All-Merciful Who hath

1 هو الله تعالى شأنه العظمة والافتقار

2 الحمد لله الذي خلق ما كان و ما يكون و كان
مقدساً منهما و ارسل الرّسل و اظهر السّبل فضلاً
من عنده ليقرب عباده الى الذّروة العليا المقام
الذي لا يرى فيه الا تجليات اسمائه الحسنى و
صفاته العليا و الصّلوّة و السلام على سيّد الكونين
و علّة ظهور الثّقالين الذي به اعترف كلّ ذی
دراية بوحداية الله و فردانيته و قدرته و عزّته و
سلطانه و على آله و اصحابه الذين جعلهم الله امطار
سحاب سماء رحمته بين عباده و انوار عرفانه في
بلادهم انهم سدرات التّوحيد قد اثمرت بفواكه
التّجريد طوبى لمن تقرب بها و ويل للغافلين

3 و بعد يا محبوب فؤادی قد فاز الخادم بکابکم و
به فتح علی وجهه باب الفرح و السّرور نسئل الله
تعالی ان یکتب لحضرتکم ما کتبه لأولیائه الذين
بهم ارتفعت رایة العرفان فی الامکان تعالی الرحمن

manifested whatsoever He willed through His sovereignty that dominateth what will be and what hath been.

- 4 It was presented before the Countenance and its contents were made known. The Master (may our spirits be a sacrifice for Him) said: "Blessed art thou, O Mustafa, in that God hath chosen thee for the mention of the word of unity, and hath caused thee to know His path, and drawn thee nigh unto Him, and enabled thee to remember and praise Him, and aided thee to acknowledge that which His Prophets and His chosen ones have acknowledged. We beseech Him, exalted be He, to ordain for thee the good of the hereafter and of this world. This is what We asked for thee aforetime. Verily, He is the Hearer, the Answerer."

- 5 We praise God, exalted be He, and We beseech from Him well-being, health, loftiness, exaltation, joy and gladness for your honor and for those who are with you and those who love you for the sake of God. And as for what you desired regarding the journey of the apple of the eye Husayn Effendi and his mother and younger brother (upon them be the peace of God), it was presented before the Master and the sun of permission shone forth for them to proceed to the Most Great Prison. We beseech God to assist them through the means of the unseen and the visible, to draw them nigh unto Him and to aid them to remember and praise Him. Verily, He is powerful over all things and worthy to answer.

- 6 We convey God's bounty, care and mercy to the honored Afnan who have attained unto that which He hath sent down in His Book, and upon His loved ones and friends there. The servant asketh for each one of them that which will draw him nigh unto Him in all conditions. Verily, He is the Self-Sufficient, the Most High. Peace and praise be upon your honor and upon those who are with you and upon God's sincere servants.

- 7 The servant 29 Jumada II 1303

الَّذِي أَظْهَرَ مَا أَرَادَ بِسُلْطَانِهِ الْمُهَيْمِنِ عَلَى مَا يَكُونُ
وَمَا قَدْ كَانَ

4 حضرت لدى الوجه و عرضت ما فيه قال
المولى ارواحنا فداه طوبى لك يا مصطفى بما
اصطفاك الله لذكر كلمة التوحيد و عرفك
سبيله و قربك اليه و وفقك على ذكره و ثنائه
و ايدك على الاعتراف بما اعترف به انبيائه و
اصفيائه نسئله تعالى ان يقدر لك خير الآخرة
و الأولى هذا ما سئلناه من قبل انه هو السامع
المجيب انتهى

5 نحمد الله تعالى و نسل منه العافية و الصحة و
العلو و السمو و البهجة و السرور لحضرتكم و لمن
معكم و لمن يحبكم لوجه الله و اما ما اردتم توجه قرّة
العين جناب حسين افندى و الورقة والدته و اخيه
الصغير عليهم سلام الله عرضت لدى المولى و
اشرفت شمس الاذن لهم ان يتوجهوا الى السجن
الأعظم و نسل الله ان يمدّهم باسباب الغيب و
الشهادة و يقربهم اليه و يؤيدهم على ذكره و ثنائه
انه على كلشيء قدير و بالاجابة جدير

6 و نهدي فضل الله و عنايته و رحمته الى حضرة
الأفنان الذين فازوا بما انزله في كتابه و على اوليائه
و احبائه هناك يسئل الخادم لكل واحد منهم ما
يقربه اليه في كل الأحوال انه هو الغنى المتعال
السلام و الثناء على حضرتكم و على من معكم و
على عباد الله المخلصين

7 خادم في ٢٩ شهر جمادى الثانية سنة ١٣٠٣

BLIB_Or15731.067

BH00727

To: Haji Mirza Muhammad Ali Afnan, in China

Date: 1303-07 [1886-Apr]

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

2 Praise and thanksgiving besem the Afnan of the divine Lote-Tree, who were not deterred by the hosts of idle fancies and the ranks of vain imaginings from the Most Great Announcement and the Straight Path. Through God's grace, they drank from the Kawthar of "He doeth whatsoever He willeth" and partook of the Tasnim of "He ordaineth whatsoever He pleaseth." Neither the might of tyrannical Pharaohs nor the power of oppressive despots could deprive them of the dawning-place of loving-kindness and favor. With the finger of trust they rent asunder the veils, and with the arm of reliance they cast down the idols. Their eyes were fixed upon the Most Exalted Horizon and their faces were turned toward the light of His countenance. The diverse winds of the world could not shake their tranquility and steadfastness, nor could the perturbation and agitation of the nations find their way into their hearts. Glorified be He Who created them, caused them to know Him, drew them nigh unto Him, and exalted be He Who raised them up, preferred them, gave them utterance, showed them, and caused them to hear.

3 Glory be unto Thee, O my God, my Goal, my Beloved, the Beloved of the world, my Adored One and the Adored One of the nations! I beseech Thee by Thy Name through which the Hour and its signs were made manifest, and the Resurrection and its tokens appeared, to send down from the heaven of Thy bounty upon Thy Afnan that which befiteth Thy glory, Thy might, Thy generosity, Thy grace and Thy power. O Lord! Thou seest him in all conditions standing ready to serve Thy Cause and voicing Thy praise. He it is who turned to Thee on a day wherein they that dwell upon Thine earth turned away from Thee and they that inhabit Thy lands rose up against Thee. He spent that which he possessed for the exaltation of Thy Word, the triumph of Thy Cause, and the spread of Thy verses. By Thy glory, O my God! Were this servant to attempt to mention that which hath proceeded from him in Thy days, his pen would prove powerless and his tongue would fall short. I beseech Thee, O Thou Who art the Goal of the hearts of them that are nigh unto Thee and the Beloved of the hearts of the sincere ones, by Thy Most Great Signs and by

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد و ثنا افنان سدرهء الهیه را لایق و سزااست که جنود ظنون و صفوف اوهام ایشانرا از نبأ عظیم و صراط مستقیم منع ننمود بفضل الله از کوثر یفعل ما یشاء آشامیدند و از تسنیم بحکم ما یرید نوشیدند سطوة فراعنهء ظلم و شوکت جبارہء اعتساف ایشان را از مطلع عنایت و الطاف محروم نساخت باصبع توکل حجاب را دریدند و بعضد توسل اصنام را فرو ریختند ابصارشان بافق اعلی ناظر و وجوهشان بانوار وجه متوجہ اریاح مختلفہء عالم ایشان را از سکون و اطمینان بازداشت و اضطراب و تزلزل امم را در قلوبشان راه نه جل من خلقهم و عرفهم و قربهم و عز من رفعم و فضلهم و انطلقهم و اراهم و اسمعهم

3 سبحانک اللّٰهم یا الهی و مقصودی و محبوبی و محبوب العالم و معبودی و معبود الأمم اسئلك باسمک الذی به ظهرت السّاعة و اشراطها و القيامة و ظهوراتها بأن تنزل من سماء عنايتک علی افنانک ما ینبغی لعزّک و قوتک و جودک و کرمک و اقتدارک ای رب تراه فی کلّ الأحوال قائماً علی خدمة امرک و ناطقاً بشائک هو الذی اقبل الیک فی يوم فيه اعرض عنک من فی ارضک و اعترض علیک من فی بلادک و انفق ما عنده لاعلاء کلمتک و اظهار امرک و انتشار آیاتک و عزّتک یا الهی لو یرید الخادم ان یدکر ما ظهر منه فی ایامک لیری قلبه عاجزاً و لسانه قاصراً اسئلك یا مقصود افئدة المقربین و محبوب قلوب المخلصین بآیاتک الکبری و نفسک العلیّ الأبّهی بأن تظهر من افق العناية و الألفاف اعماله فی ایامک لیری کلّ ظهورها و انوارها کما یرون الشمس و اشراقها و انوارها استغفرک یا

Thy Most Exalted and Most Glorious Self, to cause his deeds in Thy days to appear from the horizon of bounty and favors, that all may witness their manifestation and their light even as they behold the sun and its effulgence and its radiance. I seek Thy forgiveness, O my God, for making mention of this station which Thou hast made to be above my station. I beseech Thee by the light of Thy oneness, from which Thy servants have been debarred, to aid him at all times to do that which Thou lovest. Verily, Thou art the Almighty, the Help in Peril. There is none other God but Thee, the All-Knowing, the All-Wise.

- 4 My spirit, my soul and all that I possess be a sacrifice for your love and for your steadfastness! This servant was sitting silent, contemplating the verses of God and the manifestations of His greatness, His might, His power and His sovereignty, when the Afan—upon him be the Glory of God, the Most Glorious—arrived with your letter. I took it and opened it, and from each of its letters I seemed to discover the fragrance of the love of God, our Goal and your Goal and the Goal of all who are in the heavens and on earth. When I had read and understood it, the ecstasy of your love so overtook me that I soared on the wings of longing until I attained the presence of God, the Lord of the Day of Meeting, and I presented what was in the letter. And this is what the Tongue of Grandeur spoke in reply—exalted be His utterance and sublime His proof:

- 5 He is the Hearing, the Answering

- 6 O Afan! Upon thee be My glory, My loving-kindness and My mercy which have preceded all who are in the heavens and on earth. The servant who was present came before Us and read that which thy tongue had uttered in praise and glorification of God, His might, His power, His sovereignty, His strength, His grandeur and His dominion. Blessed be thy tongue for having spoken the truth, and thy pen for having flowed with that wherefrom every person of understanding perceiveth the fragrance of submissiveness, humility and detachment in the love of God, the Lord of creation. My Most Exalted Pen beareth witness that thou hast been illumined with the light of unity and hast drunk from the chalice of detachment while the people were in manifest error. By My life! None hath attained unto the Day of God and what hath been manifested therein save those who have cast away the world and clung to the Most Great Name, whereby the feet of the learned have slipped, the mountains of knowledge have been scattered, the limbs of the mystics have trembled, the hearts of the wise have been perturbed, and every oppressor remote from God hath lamented.

الهي من ذكرى هذا المقام الذي جعلته فوق مقامى
استلک بنور توحیدک الذي منع عنه عبادک
بأن تؤيده في كل الأحيان على ما كان انک
انت المقتدر المستعان لا اله الا انت العليم الحكيم

4 روحى ونفسى وما عندى لحبكم الفداء و لقيامكم
الفداء قد كان الخادم قاعداً صامتاً متفكراً في آيات
الله و ظهورات عظمتة و قدرته و سلطانه اذا
ورد الأفنان عليه بهاء الله الأبهى بكاتب حضرتكم
اخذت و فتحت كأني وجدت من كل حرف
من حروفاته عرف محبة الله مقصودنا و مقصودكم
و مقصود من في السموات و الأرض فلما قرأت
و عرفت اخذني اهتزاز حبكم على شأن طرت
بأجنحة الاشتيق الى ان حضرت امام وجه الله
مالك يوم التلاق و عرضت ما في الكتاب و هذا
ما نطق به لسان العظمة في الجواب قوله عز بيانه
و جل برهانه

5 هو السامع المجيب

6 يا افنانى عليك بهائى و عنايتى و رحمتى التي
سبقت من في السموات و الأرضين قد حضر
العبد الحاضر و قرء ما نطق به لسانك في ذكر
الله و ثنائه و قوته و قدرته و اقتداره و عزه و
عظمتة و سلطانه طوبى للسانك بما نطق بالحق
و لقلبك بما جرى منه ما يجد كل ذى دراية
عرف الخضوع و الخشوع و الانقطاع في حب
الله مالك الابداع يشهد قلبي الأعلى بأنك
تتورت بنور التوحيد و شربت من قدح التجريد
اذ كان الناس في شرك مبین لعمرى ما فاز احد
بيوم الله و ما ظهر فيه الا من نبذ العالم و تمسك
بالاسم الأعظم الذي به زلت اقدام العلماء و
نسفت جبال العلوم و ارتعدت فرائص الأسماء
و اضطربت افئدة العرفاء و ناح كل ظالم بعيد

- 7 O Afnan! I complain unto thee of those who have turned away from Him Who came unto them with verses that all the books of the world cannot equal. Were it not for Him, that which lay hidden in God's knowledge, the Lord of all worlds, would not have been revealed. Until this time they have not comprehended the Day of God, nor have they attained unto a drop from the ocean of the blessed word "He doeth whatsoever He willeth." For in truth, had they been illumined by the light of this exalted word, they would have closed the door of objections and turned with their whole being toward the Beloved of all creation. By God's life! The ears that exist in the world were not and are not worthy to hear this call, nor are the eyes capable of beholding the Supreme Horizon. This Day is a mighty Day and this Cause is greater than every great thing.
- 8 Praise be to God! Thou hast attained repeatedly and hast drunk from the ocean of the Merciful's utterance. Thou hast preceded others in serving God and championing His Cause, as attested by Him with Whom is the Mother Book. We beseech God - exalted be His glory - to protect His servants from the vain imaginings of the heedless, oppressive, and deceitful souls. Ye must exert the utmost effort in this matter and seek protection for all from God. Verily, He is with thee and heareth what thou hast desired of the wonders of His grace and favors. He is the Hearing, the Responding One.
- 9 Under all conditions, the servants must be reminded that perchance they may drink from the ocean of awareness and attain unto the splendors of the lights of wisdom. If it accordeth with wisdom, convey on behalf of this Wronged One greetings to the loved ones of God and bid them to that whereby God's Cause may be exalted, that perishable things may not deprive them of God's everlasting bounties. All the Afnans of the Sacred Tree are mentioned in the presence of this Face and are the recipients of special favors. Convey greetings to the Leaves and give them the glad-tidings of God's loving-kindness. The glory shining forth from the horizon of the heaven of My grace and mercy be upon thee and upon those who are with thee and who love thee and hearken unto thy word concerning this momentous News.
- 10 Praise be to God that the waves of the ocean of loving-kindness are manifest and the lights of the Sun of compassion are evident! When this evanescent servant attained the presence of His Holiness and presented his letter, the Sun of grace shone forth and appeared in such wise that this servant and his like are powerless and incapable to describe it. During the time of offering prayers, repeatedly this most exalted Word issued from the tongue of the Master of all beings: "How excellent
- یا افنانی اشکو الیک من الذین اعرضوا عن الذی انیم بآیات لا تعادلها کتب العالم لولاه ما ظهر ما کان مکنوناً فی علم الله رب العالمین الی حین یوم الله را ادراک نموده اند و بقطره‌ئی از بحر کلمه مبارکه فعل ما یشاء فائز نگشته اند چه اگر فی الحقیقه نور اینکلمه علیا فائز میشدند باب اعتراضات را مسدود مینمودند و بجان بشر محبوس امکان توجه میکردند لعمر الله آذان موجوده در عالم لایق اصغاء این ندا نبوده و نیست و همچنین ابصار قابل مشاهده افق اعلی نه این یوم یومیست عظیم و این امر اعظم من کل عظیم
- 8 لله الحمد آنجناب مکرر فائز گشتند و از بحر بیان رحمن آشامیدند قد سبقت ما دونک فی خدمه الله و نصره امره یشهد بذلک من عنده ام الکتاب از حق جل جلاله میطلبیم عباد خود را حفظ فرماید از اوهامات نفوس غافله ظالمه محیله باید کمال جهد را در اینفقره مبذول دارید و از حق از برای کل حفظ طلب نمائید انه معک و یسمع ما اردت من بدایع فضله و الطافه انه هو السامع المجیب
- 9 در جمیع احوال باید عباد را متذکر نمود که شاید از بحر آگاهی بیاشامند و باشرافات انوار دانائی فائز شوند اگر موافق حکمت باشد از قبل مظلوم اولیاء حق را تکبیر برسانید و به ما یرتفع به امر الله امر نمائید شاید اشیاء فانیه ایشانرا از نعماء باقیه الهی محروم نسازد افنان سدره کل لدی الوجه مذکورند و بعنایات مخصوصه فائز اوراق را تکبیر برسانید و بعنایت حق بشارت دهید البهاء المشرق من افق سماء فضلی و رحمتی علیک و علی من معک و یحبک و یسمع قولک فی هذا النبأ العظیم انتهى
- 10 لله الحمد امواج بحر عنایت ظاهر و انوار شمس شفقت مشهود حینیکه این خادم فانی تلقاء وجه حاضر و دستخط آنحضرت را عرض نمود آفتاب فضل بشأنی مشرق و لائح که اینعبد و امثال او از ذکرش عاجز و قاصر و در احیان عرض مناجات مکرر اینکلمه علیا از لسان مولی الوری ظاهر نعم ما نطق به الأفنان فی یوم

is that which the Afnan hath spoken on this Day of God, the Lord of Religions!" The revealed verses themselves bear witness and testimony; no other proof hath been or is needed. By God's grace, His Holiness is adorned with that which becometh the Day of God. The honored Afnan, Aqa Siyyid 'Ali, upon him be the Glory of God, the Most Glorious, arrived and mentioned that which His Holiness had uttered, and it was granted the honor of being heard at the Divine Throne. Likewise, all the passages mentioned in the letter were, praise be to God, granted the honor of being heard and were adorned and illumined by the lights of acceptance.

الله مالک الأديان آيات منزله خود شاهد و گواهست احتياج بدو نش نبوده و نيست بفضل الله آنحضرت مزينند بآنچه كه سزاوار يوم الله است جناب افنان آقا سيد علي عليه بهاء الله الاهي تشریف آوردند و آنچه آنحضرت فرمودند ذكر نمودند و تلقاء عرش بشرف اصفا فائز و همچنين فقرات مذكوره در دستخط الله الحمد كل يشرف اصفا فائز و بانوار افتاب قبول مزین و منور

- 11 This evanescent servant offereth greetings and praise to the honored Afnan, upon them be the Glory of God, the Most Glorious—and from every light the most luminous, and from every beauty the most beautiful, and from every bounty the most glorious, and from every joy the most evident, and from every blessing the most abundant, and from every feast the most complete. He beseecheth God—exalted be His glory—and imploreth Him to assist His servants and grant them success in that which is befitting, that all may turn towards the ultimate goal and the most exalted horizon, and may not remain deprived of the outpourings of these days. Verily, He is powerful over all things. Praise and glory and remembrance and magnification and peace be upon you and upon those with you, and upon those who have attained to your service and your love, and upon every one steadfast and firm, and every one established and well-informed.

11 اين خادم فاني خدمت حضرات افنان عليهم بهاء الله الاهي و من كل نور انوره و من كل جمال اجمله و من كل عناية انفرها و من كل بهجة اظهرها و من كل نعمة اسبغها و من كل مائدة اتمها عرض سلام و ثنا معروض ميدارد از حق تعالى شأنه سائل و آمل كه عباد خود را مؤيد فرمايد و بما ينبغي موفق دارد تا كل قصد مقصد اقصى وافق اعلى ثمايند و از فيوضات ايام محروم نمانند انه على كلشي قدير الثناء و البهاء و الذكر و التكبير و السلام على حضرتكم و على من معكم و فاز بخدمتكم و حبكم و على كل ثابت مستقيم و كل راسخ موقن خبير

- 12 The servant, in the month of Rajab, 1303

12 خادم في شهر رجب سنة ١٣٠٣

AQA7#381 p.071

BH02229

To: Muhammad Ali Khan

Date: 1303-07-05 [1886-Apr-9]

- 1 He is God - exalted be His glory in wisdom and utterance!
- 2 A Book inscribed by a Pen - the Pen of God, the All-Subduing, the Self-Subsisting! What a Tablet traced by what a Reed - the Reed of God, Lord of what was and what shall be! This is a Tablet from whose horizon hath shone forth the Day-Star of thy Lord's favor, the Lord of all existence. We have mentioned

1 هو الله تعالى شأنه الحكمة و البيان

2 كتاب مرقوم من اي قلم من قلم الله المهيمن القيوم و لوح مسطور من اي يراعة من يراعة الله رب ما كان و ما يكون هذا لوح لاح من افقه نير عناية ربك مالک الوجود انا ذكرناك من قبل

thee before with such remembrance as cannot be equaled by all the treasures of the world nor by that which the nations possess. He Who possesseth the Hidden Book beareth witness to this. How many a learned one have We left to himself, and how many an unlettered one have We rescued through My favor that dominateth every witness and witnessed thing!

بذكر لا تعادله كنوز العالم ولا ما عند الأمم يشهد
بذلك من عنده كتاب مكنون كم من عالم تركاه
بنفسه و كم من أمي انقذناه بفضل المهيمن على
كل شاهد و مشهود

- 3 This is a Day wherein the heaven hath spoken, the sun hath testified, the moon hath proclaimed, and the Divine Lote-Tree hath cried out, yet the people understand not. The world hath been illumined by the Most Great Name, the Mount by its Interlocutor, the Throne by its Lord, the Light by its Dawning-Place, and the signs by their Source, yet most of the people know not. They hearken unto the manifestations of fancy and idle imagination that which keepeth them back from the Most Great Vision and draweth them nigh unto the fire. He Who speaketh in every condition beareth witness that there is none other God but Me, the All-Subduing, the Self-Subsisting.

3 هذا يوم فيه نطقت السماء و شهدت الشمس
و نادى القمر و صاحت السدرة ولكن القوم
لا يفقهون قد فاز العالم بالاسم الأعظم و الطور
بمكلمه و العرش بمالكه و النور بمطلعه و الآيات
بمشرقها و القوم اكثرهم لا يعلمون يسمعون من
مظاهر الأوهام و الظنون ما يبعدهم عن المنظر
الأكبر و يقرّبهم الى السقر يشهد بذلك من ينطق
فيكل شأن انه لا اله الا انا المهيمن القيوم

- 4 Say: O people! By God, the rustling of the Divine Lote-Tree hath been raised up, and the Caller hath called from the right side of the blessed Spot, saying: Fear God and follow not your desires. Follow Him Who hath come to you with a manifest sovereignty. Thus hath the Most Great Ocean revealed the pearls of knowledge and wisdom, and the Sun its effulgence and its lights.

4 قل يا قوم تالله ارتفع حفيف السدرة و نادى
المناد عن يمين البقعة المباركة اتقوا الله و لا تتبعوا
اهوائكم اتبعوا من اتاكم بسلطان مشهود كذلك
اظهر البحر الأعظم لآلئ العلم و الحكمة و الشمس
اشراقها و انوارها

- 5 When thou hast attained, arise and say: Praise be to Thee, O Lord of the seen and unseen! Behold, then mention what the people of the Bayan have committed, who turned away from the All-Merciful and opposed Him with such tyranny as caused the denizens of the Kingdom to lament. They cast the Most Great Ocean behind their backs, hastening toward the pond. Verily, they perceive not. We have observed thy devotion and have turned to thee once again, mentioning thee with that which gladdeneth the eyes and rejoiceth the hearts.

5 انك اذا فزت قم و قل لك الحمد يا مالک
الغيب و الشهود انظر ثم اذكر ما ارتكبه ملاء البيان
الذين اعرضوا عن الرحمن و اعترضوا عليه بظلم
ناح به اهل الملكوت نذبوا بحر الأعظم ورائهم
مسرعين الى الغدير الا انهم لا يشعرون قد رأينا
اقبالك اقبلنا اليك مرة اخرى و ذكرناك بما تقرّر
به العيون و تفرح به القلوب

- 6 When thou hast attained unto My Tablet and drunk the choice wine sealed with My Self-Subsisting Name, say: My God, my God! I perceive the fragrance of Thy Revelation and the sweet-scented breezes of Thy appearance. Hast Thou ordained for me to stand before Thy gate and attain the presence of Thy countenance? Blessed is the station that hath been illumined by the lights of Thy beauty, the land honored by Thy footsteps, and the atmosphere wherein Thy call was raised. I beseech Thee, O Lord of existence and Educator of the seen and unseen, by the Ark which the winds and waves could not hinder and which sailed through the ocean of Thy Cause, and by the subduing power of Thy Most Exalted Pen, whereby Thou hast subdued earth and heaven, to assist me to attain unto Thy

6 انك اذا فزت بلوحي و شربت الرّحيق المختوم
باسمي القيوم قل الهى الهى اجد نفحات وحيك و
عرف ظهورك هل قدرت لى القيام لدى بابك
و الحضور امام وجهك طوبى لمقام فاز بأنوار
جمالک و لأرض تشرفت بقدمك و لهواء فيه
ارتفع ندائك استلک يا مالک الوجود و مربى
الغيب و الشهود بالسّفينه التى ما منعها الأرياح و
الأمواج و سرت بقوتك على بحر امرک و بتسخير
قلبك الأعلى الذى به سخرت الأرض و السماء

presence before Thy throne, that I may hear what the Son of 'Imran heard on the Mount of Knowledge.

بأن تؤيّدني على الحضور امام عرشك لأسمع ما
سمع ابن عمران في طور العرفان

- 7 O Lord! Deny me not Thy presence and nearness, nor the fountain of Thy reunion and meeting. Then I beseech Thee to teach me what Thou hast intended from the ocean of Thy knowledge and the heaven of Thy grace. I am he, O my God, who knoweth not what profiteth him. Thou art more knowing of me than I am of myself. Ordain for me from Thy Most Exalted Pen that which shall profit me in every world of Thy worlds. Verily, Thou art the Almighty, the Most Exalted, the Most Great.

7 اى رب لا تمنعني عن لقاءك و قريبك و لا
عن كوثر وصالك و حضورك ثم اسئلك بأن
تعلمني ما اردت من بحر عليك و سماء فضلك
انا الذى يا الهى لا اعلم ما ينفعني انك انت اعلم
بى منى قدر لى من قلبك الأعلى ما ينفعني فيكل
عالم من عوالمك انك انت المقتدر العلى العظيم

BLIB_Or15712.294

BH02546

To: Aqa Mirza Aqa, in Kaf

Date: 1303-07-05 [1886-Apr-9]

- 1 He dawneth from the horizon of the heaven of the Kingdom!
- 2 This is a Book which the Sovereign of the Kingdom and the Ruler of the Realm of Might hath sent down unto him who hath turned to the Most Exalted Horizon, at a time when the limbs of the Names trembled through the onslaught of the princes and the clamor of the divines who cast the Covenant behind them in their final abode. We have mentioned thee before with a mention before which all mentions bow down in humility. Blessed art thou and blessed are they whom the affairs of creation have not held back from the Truth - they arose and proclaimed before the faces of the world: "The Kingdom belongeth unto God, the Lord of Lords!"
- 3 O thou who gazest upon the Countenance! The Cause hath been sanctified above the knowledge of the people of the Bayan, who cast aside the Covenant of the All-Merciful by following their own desires. They are assuredly among those recorded as lost in the Scriptures and Tablets. We stood firm in the Cause and voiced the praise of God on a day wherein the limbs of the mighty trembled through fear of the wicked ones.
- 4 When the veils were rent asunder and the Sun of Revelation manifested His banner according to a decreed measure, there emerged from behind the veil the buzzing of flies who objected

1 هو المشرق من افق سماء الملكوت

2 كتاب انزله مالک الملكوت و سلطان الجبروت
لمن اقبل الى الأفق الأعلى اذ ارتعدت فرائض
الأسماء من سطوة الأمراء و وضوء العلماء الذين
نبدوا الميثاق في المآب انا ذكرناك من قبل بذكر
خضعت له الأذكار طوبى لك وللذين ما منعهم
شئون الخلق عن الحق قاموا و قالوا امام وجوه
العالم الملك لله ربّ الأرباب

3 يا ايها الناظر الى الوجه انّ الأمر كان مقدساً
عن عرفان ملأ البيان الذين نبدوا عهد الرحمن بما
اتبعوا هواهم الا انهم من اهل الضلال في الزبر
و الألواح انا كما قائماً على الأمر و ناطقاً بثناء الله
في يوم فيه ارتعدت فرائض الأبطال من خشية
الفجار

4 فلما خرقت الأجباب و تجلّت شمس الظهور لوائه
على قدر مقدور خرج عن خلف الحجاب طنين
الذباب و اعترضوا على الذى نصر الأمر بجنود

to Him Who aided the Cause through the hosts of inspiration and revelation. They say what the Shi'ih party said, imagining themselves to be possessed of certitude. Nay, by My life! They are worshippers of idle fancies and vain imaginings. When the horizon of Revelation manifested its banner, they turned away from it, following every heedless doubter. Say: Observe, then recall the fruits of the deeds of the people of the Furqan when the Hour came and the Herald proclaimed: "The Kingdom belongeth unto God, the Lord of all men!" Those people denied God and His sovereignty and opposed Him with an injustice whereat the Concourse on High and the dwellers of Paradise lamented at eventide and at dawn. Hatred intensified in their hearts until they pronounced judgment against Him Who is the Desired One with a tyranny that caused the heaven to withhold its rain. Thus did their souls entice them, and today they are among the lost ones. By God's life! They committed what none before them had ever committed. Say: Take ye warning, O ye who are endowed with insight!

الوحى و الالهام يقولون ما قاله حزب الشيعة و
يظنون انهم من اهل الايقان لا ونفسى الحق انهم
من عبدة الظنون و الأوهام لما اظهر افق الظهور
لوائه اعرضوا عنه بما اتبعوا كل غافل مرتاب قل
انظروا ثم اذكروا ثمرات اعمال اهل الفرقان اذ اتت
الساعة و نادى المناد الملك لله مالک الرقاب
اولئك انكروا الله و سلطانه و اعترضوا عليه بظلم
ناح به الملاء الأعلى و اهل الفردوس فى العشى و
الاشراق قد اشتد البغضاء فى قلوبهم الى ان افتوا
على المقصود بظلم به منعت السماء من الأمطار
كذلك سولت لهم انفسهم و هم اليوم من اهل
الضلال لعمر الله ارتكبوا ما لا ارتكبه احد قبلهم
قل ان اعتبروا يا اولى الأبصار

- 5 From this station We send Our greetings upon thy face and upon those who are with thee in this Cause whereby feet have slipped, and We send Our greetings upon My loved ones there whose names thou hast mentioned before the Wronged One in this station which God hath made among the most exalted of stations. We have remembered them and inscribed their names with the Most Exalted Pen in the Crimson Book as a grace from God, the Lord of all beings. We counsel them to manifest supreme steadfastness in the Cause of God, the Lord of all creation, and to that whereby the station of man is exalted among all religions. The glory that shineth forth from the horizon of the heaven of My mercy be upon thee and upon those who hearkened unto the call and said: "Here am I, here am I, O Lord of Names! Here am I, here am I, O Possessor of earth and heaven!"

5 انا تكبر من هذا المقام على وجهك و من معك
فى هذا الأمر الذى به زلت الأقدام و تكبر على
اوليائى هناك الذين ذكرت اسمائهم لدى المظلوم
فى هذا المقام الذى جعله الله من اعلى المقام
انا ذكرناهم و كتبنا اسمائهم من القلم الأعلى
فى الصحيفة الحمراء فضلاً من لدى الله مالک
الأنام و نوصيهم بالاستقامة الكبرى على امر
الله مولى الورى و بما يرتفع به مقام الانسان بين
الأديان البهاء المشرق من افق سماء رحمتى عليك
و على الذين سمعوا النداء و قالوا لبيك لبيك يا
مولى الأسماء لبيك لبيك يا مالک الأرضين و
السموات

INBA18:508

BH05080

To: *Mirza Abdu'l-Ghufur*

Date: 1303-07-05 [1886-Apr-9]

1 In His Name through Whom the Bayan was revealed!

2 The Wronged One hath heard thy call and answereth thee from this exalted station, that the remembrance of God may draw thee to His glorious and luminous horizon and make thee so steadfast in the Cause that neither the opposition of the opposers nor the allusions of those who have disbelieved in the Day of Judgment shall deter thee. Harken unto that which the people of the Bayan, who have turned away from God, the Lord of all worlds, have uttered. Among them are those who have turned away from the Countenance, and those who have said that He hath fabricated lies against the All-Informed One. The dwellers of the Kingdom have lamented at what they have said, and beyond them the denizens of the realm of might and those who circle round this mighty and glorious station. Say: By what proof have ye established My fabrication, and by what evidence have ye proven that which ye possess is from God, the All-Forgiving, the All-Bountiful? Bring forth a verse, O people of the Bayan, if ye be of the truthful.

3 Be fair, by God, and reject not the truth by what ye possess. Turn ye unto Him unto Whom the Prophets and Messengers have turned. Thus hath My Most Exalted Pen spoken when the Wronged One was in evident sorrow. Grieve thou not at anything. Put thy trust in God. He will suffice thee through a power that proceedeth from Him. He is the Mighty, the All-Compelling, the Powerful. The splendor shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who have hearkened and said: "Praise be unto Thee, O Thou the Goal of the mystics, and praise be unto Thee, O Thou the Beloved of all who are in the heavens and on earth."

1 بِسْمِ الَّذِي بِهِ نَزَلَ الْبَيَانُ

2 سَمِعَ الْمَظْلُومُ نِدَائَكَ وَاجَابَكَ مِنْ هَذَا الْمَقَامِ الرَّفِيعِ لِيَجْذِبَكَ ذِكْرُ اللَّهِ إِلَى افْتَقِهِ الْعَزِيزِ الْمُنِيرِ وَيَجْعَلَكَ مُسْتَقِيمًا عَلَى الْأَمْرِ عَلَى شَأْنٍ لَا يَمْنَعُكَ اعْرَاضُ الْمُعْرِضِينَ وَلَا إِشَارَاتُ الَّذِينَ كَفَرُوا بِيَوْمِ الدِّينِ اسْمَعْ مَا نَقَطُ بِهِ أَهْلَ الْبَيَانِ الَّذِينَ اعْرَضُوا عَنْ اللَّهِ رَبِّ الْعَالَمِينَ مِنْهُمْ مَنْ اعْرَضَ عَنْ الْوَجْهِ وَمِنْهُمْ مَنْ قَالَ أَنَّهُ اقْتَرَى عَلَى الْفَرْدِ الْخَبِيرِ قَدْ نَاحَ بِمَا قَالُوا سَكَّانَ الْمَلَكُوتِ وَعَنْ وَرَائِهَا أَهْلَ الْجَبُورِ وَالَّذِينَ يَطُوفُونَ هَذَا الْمَقَامَ الْعَزِيزِ الْعَظِيمِ قُلْ بِأَيِّ بُرْهَانٍ ثَبَتَ اقْتِرَائِي وَبِأَيِّ حُجَّةٍ ثَبَتَ مَا عِنْدَكُمْ أَنَّهُ مِنْ لَدَى اللَّهِ الْغَفُورِ الْكَرِيمِ فَأَتُوا بِآيَةٍ يَا مُلَأَ الْبَيَانِ لَوْ أَنَّكُمْ مِنَ الصَّادِقِينَ

3 انصَفُوا بِاللَّهِ وَلَا تَدْحَضُوا الْحَقَّ بِمَا عِنْدَكُمْ أَقْبَلُوا إِلَى مَنْ أَقْبَلَ بِهِ النَّبِيُّونَ وَالْمُرْسَلُونَ كَذَلِكَ نَقَطُ قَلْبِي الْأَعْلَى إِذْ كَانَ الْمَظْلُومُ فِي حَزْنٍ مَبِينٍ أَنَّكَ لَا تَحْزَنُ مِنْ شَيْءٍ تَوَكَّلْ عَلَى اللَّهِ أَنَّهُ يَكْفِيكَ بِقُدْرَةِ مَنْ عِنْدَهُ وَهُوَ الْقَوِيُّ الْغَالِبُ الْقَدِيرُ الْبَهَاءُ الْمَشْرِقُ مِنْ افْتَقِ سَمَاءَ عَنَائَتِي عَلَيْكَ وَعَلَى الَّذِينَ سَمِعُوا وَقَالُوا لَكَ الْحَمْدُ يَا مَقْصُودَ الْعَارِفِينَ وَلَكَ الْحَمْدُ يَا مَحْبُوبَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ

BLIB_Or15712.347

BH05680*To: Mashhadi Hasan**Date: 1303-07-05 [1886-Apr-9]*

In My Name, the All-Subduing above all names!

We found for the Mother Book a tongue that speaks with truth and summons the people unto God, the Lord of the worlds. Blessed is he who accepts, whom neither the doubts of the people of the Bayan deterred, nor the clamor of the oppressors frightened. The Truth has appeared and made manifest what He desired. He, verily, is the Powerful One Whom the conditions of creation have not hindered - to this testifies every fair-minded and perceiving one. Say: O people, cast aside what ye possess and take what ye have been commanded by God, the Mighty, the Praiseworthy. Beware lest ornaments prevent you from the Most Exalted Horizon, or worldly treasures old and new from this Momentous Announcement. Take hold of the Book of God with the power that proceeds from Him, and be not of the fearful ones. Thus have We commanded those who believed before and in this time.

We have remembered those who have believed and shown them My most exalted horizon and caused them to hear My sweetest call, and I am the All-Knowing Witness. We beseech God to assist them to preserve what they have been given from the presence of One All-Knowing, All-Wise. Thus has the Bird of Utterance soared in the garden of inner meanings, yearning for the presence of God, the Lord of the worlds. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who have not denied God's proof and His manifest evidence.

بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

أَنَا وَجَدْنَا لِأَمِّ الْكَتَابِ لِسَانًا يَنْطِقُ بِالْحَقِّ وَ يَدْعُ
النَّاسَ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ طُوبَى لِمَقْبِلِ مَا مَنَعَتْهُ
شَبَهَاتُ أَهْلِ الْبَيَانِ وَ مَا خَوَّفَتْهُ ضُيُوضَاءُ الظَّالِمِينَ
قَدْ ظَهَرَ الْحَقُّ وَ أَظْهَرَ مَا أَرَادَ أَنَّهُ لهُوَ الْمُقْتَدِرُ
الَّذِي لَمْ تَمْنَعْهُ شَتُونَاتُ الْخَلْقِ يَشْهَدُ بِذَلِكَ كُلُّ
مَنْصُفٍ بَصِيرٍ قُلْ يَا قَوْمِ ضَعُوا مَا عِنْدَكُمْ وَ خُذُوا
مَا أَمَرْتُمْ بِهِ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْحَمِيدِ أَيَاكُمْ أَنْ
تَمْتَنِعُوا الزُّخَارِفَ عَنِ الْأَفْقِ الْأَعْلَى أَوْ الطَّرِيفِ وَ
التَّالِدِ عَنْ هَذَا النَّبَأِ الْعَظِيمِ خُذْ كِتَابَ اللَّهِ بِقُوَّةٍ مِنْ
عِنْدِهِ وَ لَا تَكُنْ مِنَ الْخَائِفِينَ كَذَلِكَ أَمَرْنَا الَّذِينَ
آمَنُوا مِنْ قَبْلُ وَ فِيهِذَا الْحَبْرُ

أَنَا ذَكَرْنَا الَّذِينَ آمَنُوا وَ أَرَيْنَاهُمْ أَفْقَ الْأَعْلَى وَ
اسْمَعْنَاهُمْ نِدَائِي الْأَحْلَى وَ أَنَا الشَّاهِدُ الْعَلِيمُ نَسْتُلِ
اللَّهُ أَنْ يُؤَيِّدَهُمْ عَلَى حِفْظِ مَا أُوتُوا مِنْ لَدُنْ عَلِيمٍ
حَكِيمٍ كَذَلِكَ طَارَتْ طَيْرُ الْبَيَانِ فِي حَدِيقَةِ
الْمَعَانِي شَوْقًا لِلْقَاءِ اللَّهِ رَبِّ الْعَالَمِينَ

الْبَهَاءِ الْمَشْرِقِ مِنْ أَفْقِ سَمَاءٍ عَنَابِيٍّ عَلَيْكَ وَ عَلَى
الَّذِينَ مَا أَنْكَرُوا حُجَّةَ اللَّهِ وَ بَرَهَانَهُ الْمُبِينِ

INBA51:053, KB_620:046-046, LHKM2.125

BH05956*To: Siyyid Isma'il**Date: 1303-07-05 [1886-Apr-9]*

- 1 O people of earth and heaven, hear My call and judge fairly in My Cause and be not [...]. That which was confirmed by every wise command, every clear Book, and every wondrous mention hath been made manifest. Say: Fear God and be not among the heedless. This is He Whom Adam heralded, until the matter reached the Interlocutor whom We commanded, through what We revealed in the Qur'an, to lead the people out of darkness into light and remind them of the days of God; and of Whom the Beloved informed concerning the Day when all shall stand before the Lord of the worlds.

1 يا اهل الأرض و السماء اسمعوا ندائى ثم انصفوا
 فى امرى ولا [٠٠٠] قد ظهر ما ثبت به كل
 امر حكيم و كل كتاب مبين و كل ذكر بديع قل
 اتقوا الله و لا تكونوا من الغافلين هذا هو الذى
 بشر به آدم الى ان انتهى الامر الى الكليم امرناه
 بما انزلناه فى الفرقان ان اخرج القوم من الظلمات
 الى النور و ذكرهم بآيام الله و اخبرنا به الحبيب
 يوم يقوم الناس لرب العالمين

- 2 O people of earth! Beware lest the whisperings of every contemptible slanderer keep you back. Purify your hearts through that which hath flowed from My Most Exalted Pen, then turn with radiant faces toward the station round which circle the Concourse on High and the dwellers of Paradise, morning and evening. We counsel you for the sake of God - whoso wisheth, let him accept, and whoso wisheth, let him turn away. Verily your Lord, the All-Merciful, is independent of all ye behold to-day. To this testifieth every discerning sage and every informed mystic. The glory shining from the horizon of the heaven of grace and bounty be upon the people of Baha who have not broken God's Covenant and Testament and who are among the steadfast.

2 يا ملأ الأرض اياكم ان يمنكم وساوس كل
 خناس لئيم طهروا قلوبكم بما جرى من قلبى
 الأعلى ثم اقبلوا بوجه نوراء الى مقام طافه الملأ
 الأعلى و سكان الفردوس فى بكور و اصيل انا
 نصحكم لوجه الله من شاء فليقبل و من شاء
 فليعرض ان ربكم الرحمن غنى عما ترونه اليوم
 يشهد بذلك كل عالم بصير و كل عارف خبير
 البهاء المشرق من افق سماء الفضل و العطاء على
 اهل البهاء الذين ما نقضوا ميثاق الله و عهده و
 كانوا من الراشقين

BLIB_Or15712.346

BH07727*To: Mirza Hadi Naqqash**Date: 1303-07-05 [1886-Apr-9]*

- 1 He is established upon the Throne.
- 2 The clamor hath been raised and the raven hath croaked, and the deceivers are engaged in cunning and hypocrisy. They have cast the Book of God behind their backs and have taken their own book instead. They are indeed among the most lost in the Book of God, the Lord of Lords. Say: O people of the

1 هو المستوى على العرش

2 قد ارتفع التعيق و نعب الغراب و المغلّون فى
 حيلة و نفاق قد نبذوا كتاب الله عن ورائهم و
 اتخذوا كتاب انفسهم الا انهم من الأخسرين فى
 كتاب الله ربّ الأرباب قل يا ملأ الأرض اتقوا

earth! Fear God and follow not those who have denied the grace of God and His proof, and who have pronounced judgment against Him and His loved ones without any evidence or Book. Blessed is he who hath heard the Call and blessed is he who hath spoken forth this Most Great Name, and blessed is he who hath proclaimed these tidings whereby feet have slipped. We found thee loving Us, wherefore We have remembered thee, and We heard thy call and therefore have called out to thee, and We saw thy turning to Us and therefore have turned toward thee from this Spot which God hath made the Dawning-Place of lights. Thus hath the Dove of the Cause warbled, and thus hath the Bird of Eternity sung upon the branch, from God, the Lord of all men.

الله و لا تتبعوا الذين انكروا نعمة الله وبرهانه و
افتوا عليه و على اوليائه من دون بينة و لا كتاب
طوبى لسميع سمع النداء و لناطق نطق بهذا الاسم
الأعظم و لمقبل اخبر هذا النبأ الذى به زلت
الأقدام أنا وجدناك على حب ذكرناك و سمعنا
ندائك ناديناك و رأينا اقبالك اقبلنا اليك
من هذا الشطر الذى جعله الله مشرق الأنوار
كذلك غنت حمامة الأمر و غررت طير البقاء
على الغصن من لدى الله مولى الأنعام

INBA51:042a, BLIB_Or15730.135a,
KB_620:035-035, LHKM2.117

BH07806

To: Muhammad 'Ali M N

Date: 1303-07-05 [1886-Apr-9]

- 1 He is the One speaking with truth from the horizon of proof
- 2 This is a Book which the All-Merciful hath sent down when the Throne was established in this manifest Station which one of the servants hath built. Verily thy Lord ordaineth whatsoever He willeth as He pleaseth. Among the people are those who build but do not dwell therein, and among them are those who build for one who knoweth them not. Thus have matters been ordained by the Most Exalted Pen in a preserved Tablet.
- 3 We have heard thy call and have called out to thee, and have beheld thy turning toward Us, and have revealed for thee that from which the servants will find the fragrance of God, the Help in Peril, the Self-Subsisting. Beware lest the clamor of the people of the Bayan frighten thee, or the doubts of every rejected misbeliever prevent thee. Say: O people! If ye were to hear the shrill voice of the Most Exalted Pen and the rustling of the Sadratu'l-Muntaha, by God, that which never appeared before hath now appeared. To this testifieth every knower who hath attained the lights of the Countenance on this promised Day. Thus hath the Book manifested its verses and the Light

- 1 هو الناطق بالحق في افق البرهان
- 2 كتاب انزله الرحمن اذ كان مقرّ العرش هذا المقام
المبين الذى بناه احد من العباد ان ربك يقدر ما
يشاء كيف يشاء من الناس من يبنى و لا يقعد
و منهم من يبنى لمن لا يعرفه كذلك قدر الأمور
من القلم الأعلى في لوح مسطور
- 3 أنا سمعنا نداءك ناديناك و رأينا اقبالك انزلنا
لك ما يجد منه العباد عرف الله المهيمن القيوم
اياك ان تخوفك ضوضاء اهل البيان او تمنعك
شبهات كل مشرك مردود قل يا قوم لو تسمعون
صرير القلم الأعلى و حفيف سدره المنتهى تالله قد
ظهر ما لا ظهر من قبل يشهد بذلك كل عارف
فاز بأنوار الوجه في اليوم الموعود كذلك اظهر
الكتاب آياته و النور اشراقه طوبى لمن شهد و رأى
و ويل لكل غافل ممنوع

BLIB_Or15712.349a

its radiance. Blessed is he who hath witnessed and seen, and woe unto every heedless one who is debarred.

BH11661

To: Ibn-i-Abhar

Date: 1303-07-05 [1886-Apr-9]

- 1 He is the All-Merciful, the Beneficent. 1 هو المشفق الكريم
- 2 This remembrance is sent down by Us to him who hath drawn the servants to the utterance of his Lord, the Most Merciful, and who hath spoken before all faces that which the Tongue of Grandeur hath spoken: "Verily, there is none other God but Me, the Protector, the Self-Subsisting." All things have been stirred by the Call of the Lord of Names, yet the people perceive not. They have forsaken that which they were commanded and have committed that which hath caused the Concourse on High to lament, as well as those who circle round the House at eventide and at dawn. 2 ذكر من لدنا لمن اجتذب العباد ببيان ربّه الرحمن ونطق امام الوجوه بما نطق به لسان العظمة انه لا اله الا انا المهيمن القيوم قد انجذبت الاشياء من نداء مالك الاسماء والقوم لا يعرفون قد تركوا ما امروا به وارتكبوا ما ناه به الملائ الأعلى والذين طافوا البيت في كلّ اصيل و بكور
- 3 Be thou eloquent in the remembrance of thy Lord, steadfast in the service of His Cause, turning toward His horizon, and holding fast to His extended cord. Thus have We caused the pearls of knowledge to emerge from the shell of utterance. Blessed is he who hath witnessed and seen, and woe unto every heedless and veiled one. 3 كن ناطقاً بذكر ربك وقائماً على خدمة امره و مقبلاً الى افقه و متمسكاً بحبله الممدود كذلك اظهرنا لآلئ العرفان من صدف البيان طوبى لمن شهد و رأى و ويل لكل غافل محبوب
- 4 The glory shining forth from the horizon of My Kingdom be upon thee and upon those who hastened when they heard the Call of God, the Lord of existence. 4 البهآء المشرق من افق ملكوتي عليك وعلى الذين سرعوا اذ سمعوا نداء الله مالك الوجود

BRL_DA#095, YIA.146

BH08773*To: Aqa Mirza Asadullah son of Najjarbashi**Date: 1303-07-05 [1886-Apr-9]*

1 In the name of the One True Friend!

2 God, exalted be His glory, calls the peoples of the world to everlasting life, yet His servants remain wrapt in idle fancies and vain imaginings. To such a degree has heedlessness encompassed mankind that they occupy themselves night and day with aught save God, and are unaware. At every moment they prepare for themselves a manifest chastisement. Ere long shall they witness the fruits of their deeds and bear witness to their own loss. Blessed is the soul whom neither the vanishing ornaments, nor the varied colors, nor the might of tyrants have withheld from the Dayspring of the Light of Oneness. He hath clung to the Truth and held fast unto Him. We beseech God not to deprive His servants and to grant them their portion of the choice sealed Wine.

1 بنام دوست یگنا

2 حقّ جلّ جلاله اهل عالم را بحیات دائمه میخواند
ولکن عباد او را بظنون و اوهام غفلت بشأنی
ناس را احاطه نموده که در لیلای و ایام بغیر حقّ
مشغولند و شاعر نیستند در کلّ حین عذاب مبین
از برای خود مهیا مینمایند عنقریب ثمرات اعمال
خود را مشاهده کنند و بر خسران خود گواهی
دهند طوبی از برای نفسی که زخارف فانیه و الوان
مختلفه و اقتدار فراغه او را از مطلع نور احدیه
منع نمود بحقّ متمسک و باو متشبث از حقّ
میطلبیم عباد خود را محروم نسازد و از رحیق
مختوم قسمت عطا فرماید

INBA23:152, BLIB_Or15730.127c,
BRL_DA#013, SFI12.021

BH11910*To: Aqa Muhammad Hasan Kashipaz**Date: 1303-07-05 [1886-Apr-9]*

...Praise be unto Thee, O Creator of the heavens and Possessor of all names! I beseech Thee by the ocean of Thy verses to assist me to be steadfast in Thy Cause and to ordain for me that which shall profit me in Thy worlds. Thou art, verily, the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the Ordainer, the All-Wise.

...لک الحمد یا فاطر السّماء و مالک الاسماء
اسئلك بجزایاتک بأن تؤیّدنی علی الاستقامه علی
امرک و تقدّر لی ما ینفعنی فی عوالمک انک
انت المقتدر علی ما تشاء لا اله الا انت المقدّر
الحکیم

Majlis210461.124x

BH00261

To: *Baha'is of Jadhba et al., in Qariyyih*

Date: 1303-07-14 ? [1886-Apr-18]

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

2 Praise, glorification, remembrance and splendor befit those champions in the arena of meaning and utterance, whom neither the clamor of the ungodly, nor the tumult of the deniers, nor the croaking of men and the roaring of their mighty ones could debar from the light of attainment. With complete steadfastness they remain firm and steadfast in the Cause of God. They are the dawning-places of victory and exposition, and the daysprings of power and knowledge. They heard and responded; they saw and exclaimed: "Praise be unto Thee, O God of the world!" The veils of the world did not prevent them, nor did they remain deprived of the supreme horizon. The divine Books, both of the past and present, speak of their mention and celebrate their praise.

3 Glory be unto Thee, O Lord of the House, Who hath raised its pillars, illumined its walls, made manifest its traces, and revealed its fruits! I beseech Thee by the rustling of the Lote-Tree beyond which there is no passing, by the lights of Thy countenance from the supreme horizon, and by the treasures of Thy mysteries in Thy Name that is sanctified above all names, to assist Thy loved ones to be steadfast in Thy Cause and to arise to serve Thee. O Lord! Aid them through Thy power, might and sovereignty; then strengthen them through Thy mercy, loving-kindness and bounties. Thou art He before Whose verses all verses bow down, before Whose light all lights pale, before Whose Book all books humble themselves, before Whose Manifestation all manifestations submit, before Whose rising all risings yield, and before Whose ocean all seas diminish. Through clear proof hath been established Thy power and might, O Lord of creation and Sovereign of men and spirits. There is none other God but Thee, the Strong, the Mighty, and the One worthy to answer.

4 To continue: The letter from that honored one arrived, bringing joy and gladness, bestowing delight. After its reading and review, turning toward the supreme horizon, all of it attained the honor of being heard before the Presence. His blessed and exalted Word states: In truth, the Supreme Pen is bewildered, for it is observed that the souls of the world were not and are not worthy to hearken to the divine words and to behold the

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد و ثنا و ذکر و بها صفدران مضمار معانی و بیانرا لایق و سزا که ضوضاء مشرکین و غوغاء منکرین و نفاق رجال و زماجیر ابطال ایشانرا از نور مال منع نمود باستقامت تمام بر امر الله قائم و راستخند ایشانند مطالع نصرت و بیان و مشارق قدرت و عرفان شنیدند و لَبَّیک گفتند دیدند و به لک الحمد یا اله العالم ناطق گشتند حجاب عالم ایشانرا منع نمود و از افق اعلی محروم نساخت کتب الهی از قبل و بعد بذکرشان ناطق و بنشانشان ذاکر

3 سبحانک یا ربّ البيت و مشید اركانہ و منور جدرانہ و مبين آثارہ و مظهر اثمارہ اسألك بحفيف سدرۃ المنتهى و انوار وجهک من الأفق الأعلى و خزائن اسرارک فی اسمک المقدس عن الأسماء بأن تؤيد اولیائک علی الاستقامة علی امرک و القيام علی خدمتک ای ربّ ایدهم بقدرتک و قوتک و سلطانک ثم عزّزهم برحمتک و رأفتک و مواهبک انت الذی خضعت الآيات لأياتک و الأنوار لنورک و الكتب لکتابک و المظاهر لظهورک و المطالع لطلوعک و البحار لبحرک قد ثبت بالبرهان قدرتک و اقتدارک یا مالک الامکان و سلطان الانس و الجن لا اله الا انت القوى القدير بالاجابة جدير

4 و بعد نامهء آنجناب رسید فرح بخشید و سرور آورد بهجت عطا نمود و بعد از قرائت و اطلاع بافق اعلی توجه نموده تمام آن تلقاء وجه بشرف اصغا فائز قوله تبارک و تعالی فی الحقیقه قلم اعلی متحیر است چه که مشاهده میشود نفوس عالم قابل اصغاء کلمات الهی و مشاهدهء انوار وجه

lights of the Countenance of the Self-Subsisting. People who through ages and centuries have been reared in vain imaginings were not and will not be worthy to witness the lights of the Sun of certitude. Until now, the people of the Bayan have not perceived the fragrance of the Day of God, nor have they become aware of the hidden mysteries in the blessed word "He doeth whatsoever He willeth." They have not attained even a drop of this ocean. Blindly and ignorantly they run about and speak. At times they mention the alteration of the Bayan, and at other times they speak of other matters. They have contrived calumnies that perchance they might thereby conceal the lights of the Sun of the supreme horizon. In truth, they are seen to be the most lost among the parties of the world. We beseech the True One to protect His party in those regions and vicinities from the evil of devilish souls. Verily, He is powerful over all things.

- 5 Convey My greetings to the friends in that land and give them the glad-tidings of the favors of God, exalted be His glory. Perchance through the fragrance of the mention of the All-Merciful they may attain unto steadfastness and assurance. Verily, We remember them and give them glad-tidings of God's grace, the Lord of the worlds. We beseech Him, exalted be He, to assist them with the hosts of the seen and the unseen, and to draw them nigh unto Him. Verily, He is the Hearer, the Answerer. The splendor shining forth from the heaven of My mercy be upon thee and upon those who have aided the Cause of God, the Lord of the worlds.

- 6 Praise be to God - the radiant Light, the wafting Fragrance, the manifest Appearance, and the Speaker of Sinai's Voice. Today is the day of bounty and bestowal, and the time of grace and meeting. Blessed are they who have attained to that which hath been revealed from the Supreme Pen in God's Book. The friends of that land have been and are, praise be to God, beneath the glances of the favor of our Beloved and the Beloved of all who are in earth and heaven, and each hath been mentioned by the Supreme Pen. I beseech God to make them all steadfast in this Most Great Cause with such steadfastness as shall cause the people of the world to turn and remain firm.

- 7 Concerning what was written about the Huququ'llah, truly much trouble hath been caused to your honor. After it was presented before the Most Holy and Exalted Presence, He said that the benefits of charitable deeds return to the souls themselves, and in these matters the utterance of a single word sufficeth. Whosoever payeth it with the utmost joy and radiance, with submission and contentment, it is acceptable before God; otherwise, He verily is independent of all worlds. Blessed

صمدانی نبوده و نیستند خلقیکه در قرون و اعصار باو هام تربیت یافته لایق مشاهده انوار آفتاب یقین نبوده و نخواهند بود الی حین اهل بیان عرف یوم الله را نیافته اند و از اسرار مستوره در کلمه مبارکه یفعل ما یشاء آگاهی حاصل نکرده اند بنی از این یم فائز نگشته اند کورکورانه و بی شعورانه میدوند و میگویند گاهی ذکر تحریف بیان مینمایند و هنگامی ذکر دون آن مفتریاتی ترتیب داده اند که شاید انوار آفتاب افق اعلی را بآن ستر نمایند فی الحقیقه اخسر احزاب عالم مشاهده میشوند از حق میطلبیم حزب خود را در آن اراضی و اطراف از شر نفوس خناسیه حفظ فرماید انه علی کلشی قدیر

- 5 دوستان آن ارض را تکبیر برسان و بنایات حق جلّ جلاله بشارت ده شاید از عرف ذکر رحمن باستقامت و اطمینان فائز گردند انا نذکرهم و نبشّرههم بعبایة الله ربّ العالمین نسأله تعالی ان یمدّهم بجنود الغیب والشّهادة و یقرّبهم الیه انه هو السّامع المحیب البهّاء المشرق من افق سماء رحمتی علیک و علی الدّین نصرُوا امر الله ربّ العالمین انتهى

- 6 الحمد لله نور لائغ و عرف ساطع و ظهور مشهود و مکّم طور ناطق امروز روز فضل و عطاست و یوم عنایت و لقا طوبی از برای نفوسیکه فائز شدند بآنچه در کتاب الهی از قلم اعلی جاری و نازل اولیاء آن ارض الحمد لله تحت لحاظ عنایت محبوبنا و محبوب من فی الأرض و السماء بوده و هستند و هریک بذکر قلم اعلی فائز از حق میطلبیم کل را بر این امر اعظم مستقیم فرماید استقامتیکه سبب اقبال و استقامت اهل عالم گردد

- 7 و اینکه در باره حقوق الهی مرقوم [داشتند] فی الحقیقه بسیار بر آنجناب زحمت وارد شد بعد از عرض در ساحت امنع اقدس فرمودند منافع امورات خیریه [بخود نفوس] راجع و در این مقامات نطق یک کلمه کافیت هر نفسی بکمال روح و ریحان و تسلیم و رضا ادا نمود لدی الله مقبول والاّ انه غنی عن العالمین طوبی لک

art thou, O Muhammad-Qabli-'Ali, in that thou hast been steadfast, speaking and turning toward God, the Lord of the worlds. Blessed are the souls who have attained to that which is recorded and inscribed in God's Book. All must act according to what God hath willed, for whatsoever hath been revealed in the Book from the Supreme Pen hath been and is the cause of purification, sanctification, holiness, blessing and bounty. Blessed are they who have attained. However, regarding the mention of the Huququ'llah, let them be content with one word, and for the sake of God utter that word and no more. Insistence is not necessary, for God doth not wish that any strain should fall upon the souls who are engaged in service. Verily He is the Forgiving, the Merciful, the Bountiful, the Generous.

- 8 Those souls who have been and are successful in paying the Huququ'llah, whom your honor hath mentioned, have all been blessed with God's mention, glorified be His majesty. No good deed hath been or will be lost. All good deeds are treasures preserved with God for their doers. Blessed is the servant, whether man or woman, who hath acted in the path of God, our Lord and the Lord of the worlds.
- 9 Concerning what was written about Muhammad-Hasan and his wife, upon them be the glory of God, after presentation He said: "Excellent is what thou hast done, O Muhammad-Qabli-'Ali, and excellent is what they both have done in God's path. The Huququ'llah should be paid when possible and with the utmost joy and radiance. Those who lack the means are adorned with the ornament of God's pardon."
- 10 Such verses have been revealed and sent down from the Supreme Pen. In all conditions one must look to the glory of the Cause. This is most important and most beloved in the sight of God, our Lord and your Lord and the Lord of the mighty throne. Praise be to God, the aforementioned one and the handmaiden of God his wife and two leaves, upon them be the glory of God, have all been adorned with the ornament of divine mention. The grace from God, the Exalted, the Great, hath encompassed them. Their letter was also accepted. This is yet another bounty. Verily He is the All-Bountiful, the Generous.
- 11 Concerning what thou didst write previously about Mulla Muhammad-Rafi', upon him be the glory of God, and his petition - it was presented before the Most Holy, Most Exalted Presence and was honored to be heard, and these decisive verses were revealed from the heaven of special favor for him. His word, exalted be His utterance and mighty His proof:

یا محمد قبل علی بما کنت قائماً و ناطقاً و مقبلاً
الی الله رب العالمین طوبی از برای نفسیکه فائز
گشتند بآنچه در کتاب الهی مذکور و مسطور
است باید کل به ما اراده الله عامل شوند چه
که آنچه در کتاب از قلم اعلی نازل سبب و علت
تطهیر و تنزیه و تقدیس و نعمت و برکت بوده
و هست طوبی للفائزین و لکن در ذکر حقوق
بیک کلمه کفایت [نماید] و لوجه الله بآنکله
نطق [کنند] و بس اصرار لازم نه چه که حق
دوست نمیدارد بر نفسیکه بخدمت قائمند تعبی
وارد شود آنه هو الغفور الرحیم و هو الفضل
الکریم انتهى

8 نفسیکه باداء حقوق از قبل و بعد موقف
گشته اند و آنجناب ذکر نموده اند کل بذکر حق
جلّ جلاله فائز گشتند هیچ عملی ضایع نشده و
نخواهد شد اعمال خیریه کلاً کنوزند عندالله از
برای صاحبانش طوبی لعبد عمل و لأمة عملت
فی سبیل الله ربنا و رب العالمین

9 و اینکه در باره جناب آقا محمد حسن مع ضلع
علیها بهاء الله مرقوم داشتند بعد از عرض
فرمودند نعم ما عملت یا محمد قبل علی و نعم ما
عملنا فی سبیل الله حقوق الهی باید در صورت
امکان و روح و ریحان داده شود نفسیکه
استطاعت ندارند بطراز عفو الهی مزینند انتهى

10 امثال این فقرات از قلم اعلی جاری و نازل باید در
کلّ احوال باعزاز امر ناظر بود این فقره اقدم و
احب است عند الله ربنا و ربکم و ربّ العرش
العظیم لله الحمد جناب مذکور و امة الله ضلع و
دو ورقه علیها بهاء الله کل بطراز ذکر الهی مزین
گشتند قد احاطهم الفضل من لدی الله العلیّ
العظیم مرسله ایشانهم بطراز قبول فائز گشت
هذا فضل آخر آنه هو الفضل الکریم

11 اینکه در باره جناب ملا محمد رفیع علیه بهاء
الله و عریضه ایشان از قبل مرقوم داشتید در
ساحت امنع اقدس اعلی بشرف اصفا فائز و
این آیات محکّات از سماء عنایت مخصوص ایشان
نازل قوله عزّ بیانه و جلّ برهانه

12 In My Name, the Hearer, the Answerer

بِسْمِ السَّامِعِ الْمُجِيبِ 12

- 13 O Rafi'! Upon thee be My glory! Know thou with manifest certitude that every soul that hath turned outwardly and inwardly toward the Most Exalted Horizon, and hath faced the lights of His Countenance, hath been and shall ever be blessed with the remembrance of God, exalted be His glory. They that have turned unto Him have ever been and shall ever remain beneath the glance of His grace. In this station, which is the station of pure bounty, neither veils nor clouds have been or shall be interposed. He heareth and answereth, and He is the All-Hearing, the All-Seeing. Blessed are they whom the veils and allusions of men have not debarred from the Lord of destiny nor deprived thereof. We beseech God to adorn His people with the ornament of supreme steadfastness. He, verily, is powerful over all things and mighty.

13 یا رفیع علیک بهائی یقین مبین بدان هر نفسی ظاهراً و باطناً باقی اعلی اقبال نمود و بانوار وجه متوجه او بذکر حق جل جلاله فائز بوده و هست مقبلین لازال تحت لحاظ فضل بوده و هستند در ایستقامت که مقام صرف فضل است حجاب و سبحات حائل نبوده و نیست یسمع و یجیب و هو السميع البصیر طوبی از برای نفوسیکه سبحات و اشارات بشر ایشان را از مالک قدر منع نمود و محروم نساخت از حقّ جلّ جلاله میطلبیم حزب خود را بطراز استقامت کبری مزین فرماید اوست بر هر شیء قادر و توانا انتی

- 14 As for the mention of Muhammad Hasan, upon him be the glory of God, and his missive, and Muhammad 'Ali, upon him be the glory of God, and his missive, and likewise Aqa Muhammad 'Ali the son of thy maternal uncle and his missive, and Muhammad Hasan and Haji Isma'il, and likewise the mention of the sons of thy maternal aunt, upon them be the glory of God - all have been mentioned at the Most Holy, Most Exalted Court and have attained the remembrance of the Desired One of all worlds. Praise and gratitude be unto Him. Each hath partaken of the Kawthar of the utterance of the All-Merciful and been mentioned in the Most Exalted Horizon. This evanescent servant beseecheth God and imploreth Him to strengthen them to perform such deeds as shall endure in their fragrance throughout the kingdom of earth and heaven. He is the Compassionate, He is the Bountiful. There is none other God but Him, the Almighty, the All-Powerful.

14 و اینکه ذکر جناب محمد حسن علیه بهاء الله و مرسله ایشان از قبل و جناب محمد علی علیه ۹ ۶۶ [بهاء الله] و مرسله ایشان و همچنین جناب آقا محمد علی ابن خال آنجناب و مرسله ایشان و جنابان محمد حسن و حاجی اسمعیل و همچنین ذکر ابناء خاله آنجناب علیهم بهاء الله کل در ساحت امنع اقدس اعلی مذکور و بذکر مقصود عالمیان فائز له الحمد و المنّة هر یک از کوثر بیان رحمن آشامیدند و درافق اعلی مذکور گشتند این خادم فانی از حقّ سائل و آمل که ایشانرا مؤید فرماید بر اعمالیکه عرفش بدوام ملک و ملکوت باقی و پاینده باشد اوست مشفق و اوست کریم لا اله الا هو المقتدر القدیر

- 15 All that was sent before and after hath been received. Praise be to God Who hath enabled them, assisted them, and guided them to His manifest and straight Path.

15 و آنچه از قبل و بعد ارسال شد کل رسید الحمد لله الذی وفقهم و ایدهم و عرّفهم سبيله الواضح المستقیم

- 16 Regarding what they wrote seeking permission to turn to other directions for charitable works, after this matter was submitted to the Most Holy Court, this supreme utterance was revealed from the Most Exalted Horizon: "O Muhammad 'Ali! The people of God must all strive to exalt the Word of God, but wisdom must be observed in all conditions. As for the Huququ'llah, mentioning it once sufficeth, and that in general terms. Whosoever achieveth its payment according to what hath been revealed in the Book hath attained. Ask God to assist His servants to act in accordance with that which conduceth to the good of this world and the next. This is what

16 اینکه مرقوم داشتند اگر اذن باشد بجهات دیگر توجه نمایند لأجل امورات خیریه بعد از عرض اینفقره در ساحت اقدس اینکلهء علیا از افق اعلی ظاهر یا محمد علی حزب الله باید کل در اعلاء کلمه الهی جهد نمایند ولکن در جمیع احوال ملاحظهء حکمت لازم اما در بارهء حقوق ذکرش یکبار کافیت آنهم عموماً ذکر شود هر نفسی فائز شد باداء آن او به ما نزل فی الکتاب فائز است از حقّ بطلب عباد را مؤید فرماید بر عمل بآنچه سبب خیر دنیا و آخرت

God hath decreed in His mighty and impregnable Book. This Day is God's Day, and the exaltation of His Cause hath precedence. Verily, He ordaineth what benefiteth the people, and He is the Compassionate, the All-Bountiful."

17 In these stations there hath been revealed from the Most Exalted Pen that which every person of sensitivity perceiveth the fragrance of bounty and riches therefrom, and the benefit of what was mentioned returneth unto the servants themselves. To this testifieth every discerning doer of good deeds.

18 Concerning what thou didst write about the construction of the bath-house, God willing, may all in those regions be assisted to achieve what hath been revealed in the Divine Book.

19 As for what was written regarding the handmaiden of God, the wife of Aqa Muhammad Hasan, upon both of them be the glory of God, that she hath confined herself to serving the Mashriqu'l-Adhkar - these matters were submitted before His presence. This is what the Tongue of Grandeur spoke, blessed and exalted be His words: "We make mention of Our handmaiden who hath believed in God and His signs, and hath attained to serving the House built in His name, the Mighty, the Wondrous. We, from this station, glorify her and those women who have heard the call and answered God, the Lord of this mighty Cause."

20 Concerning the mention made of the seven handmaidens of God, praise be to God that their mention has attained the honor of being heard, and each is adorned with God's infinite favors. Their efforts are appreciated and their deeds accepted. Give them glad tidings from God, our Lord, your Lord, and the Lord of the mighty throne.

21 Concerning what was written at the end of the letter about Muhammad Sadiq Khan and Aqa Mirza Lutf-'Ali, upon them be the glory of God, who had sought forgiveness - these matters were presented before Him, and these brilliant verses were revealed from the Dayspring of the favors of God, exalted be His glory. His blessed and exalted Word:

22 He is the Hearer and the Answerer

23 O Sadiq! The Ancient Countenance hath turned toward thee from His Most Great Prison and hath mentioned thee in such wise that the fragrance thereof shall endure throughout the eternity of His Kingdom and His Dominion and His most beautiful Names. Hold thou fast unto it. He will assist thee to remain steadfast in this mighty Cause. Say:

است هذا ما حكم به الله في كتابه المحكم المتين
يوم يوم الله است واعزاز امر مقدم انه يحكم بما
ينتفع به الناس وهو المشفق الفضال انتهى

17 در ایتمقامات از قلم اعلی نازل شد آنچه که هر
ذی شئی عرف عنایت و غنارا استشمام مینماید
و نفع آنچه ذکر شد بخود عباد راجع است یشهد
بدلک کل عامل بصیر

18 در خصوص بناء حمام مرقوم داشتید انشاء الله
جميع آن اطراف مؤید شوند بآنچه در کتاب الهی
نازل

19 اینکه در باره امة الله ضلع جناب آقا محمد حسن
علیها بهاء الله مرقوم داشتند که خود را حبس
خدمت مشرق الأذکار نموده انحراب امام وجه
عرض شد هذا ما نطق به لسان العظمة قوله
تبارک و تعالی انا نذكر امتی التي آمنت بالله و
آياته و فازت بخدمة بيت بنی باسمه العزيز البديع
انا نکبر من هذا المقام علیها و علی اللائی سمعن
النداء واجبن الله مالک هذا الأمر العظيم انتهى

20 اینکه ذکر اماء الله سبعة را نمودند لله الحمد ذکرشان
بشرف اصغا فائز و هریک بعنايات لا يتناهي الهی
مزين سعیشان مشكور و عملشان مقبول بشرهن
من قبل الله ربنا و ربکم و رب العرش العظيم

21 اینکه مرقوم داشتند در آخر نامه جناب محمد
صادق خان و جناب آقا میرزا لطفعلی علیها بهاء
الله رجای مغفرت نمودند انحراب در حضور
عرض شد و این آیات باهرات از مطلع عنایات
حق جلّ جلاله نازل قوله تبارک و تعالی

22 هو السامع و هو المجيب

23 یا صادق قد اقبل اليك وجه القدم من شطر سجنه
الأعظم و ذکرک بما یبقی عرفه بدوام الملک و
الملکوت و اسمائه الحسنی تمسک به انه يؤیدک
على الاستقامة على هذا الأمر العظيم قل

24 My God, my God! Praise be to Thee for having enabled me to turn toward Thy most exalted horizon and to hearken unto Thy most sweet call which hath been raised betwixt earth and heaven. Glorified art Thou, O Thou Who art the Goal of the Concourse on High and Who art mentioned in the hearts of the Prophets, for having enabled me to recognize the Manifestation of Thy Self, the Dayspring of Thy Revelation, the Dawning-Place of Thy inspiration and the Repository of Thy knowledge. Thou art He, O my God, Who hath shown unto Thy servants Thy straight path and Thy clear and manifest way. I beseech Thee, O Lord of all being and Educator of the seen and unseen, by the ocean of Thy knowledge and the sun of Thy bounty, to aid me under all conditions to serve Thy Cause. O Lord! Thou seest the sinner hastening toward the ocean of Thy forgiveness and the poor one toward the repository of Thy wealth. Write down for him, by Thy Most Exalted Pen, that which will purify him from all that is unworthy. Verily, Thou art the Munificent, the Generous. There is none other God but Thee, the Forgiving, the Merciful.

24 الهی الهی لک الحمد بما ایدتني على الاقبال الى افقک الأعلى و اصغاء ندائك الأعلى الذي ارتفع بين الأرض و السماء و لك النناء يا مقصود الملاء الأعلى و المذكور في افئدة الأنبياء بما وقفتني على عرفان مظهر نفسك و مطلع وحیک و مشرق الهامک و مهبط علمک انت الذي يا الهی اظهرت لعبادک صراطک المستقیم و سبيلک الواضح المبين اسألك يا مالک الوجود و مربی الغیب و الشهود بجزع علمک و شمس جودک بأن تؤيدني فيکل الأحوال على خدمة امرک ای رب ترى العاصی سرع الى بحر غفرانک و الفقير الى مکن غنائک فاكتب له من قلبک الأعلى ما يطهره عما لا ينبغي له انک انت الجواد الکريم لا اله الا انت الغفور الرحيم

25 And this is what was revealed for his honor Mirza, upon him be the glory of God:

25 و هذا ما نزل لجناب ميرزا عليه بهاء الله

26 In My Name, the One Who ruleth over all names

26 بسمی المهيمن على الأسماء

27 O Lutf-'Ali! Give thanks unto God that thy name hath flowed from His Most Exalted Pen. Say:

27 يا لطفعلی اشکر الله بما جرى اسمک من قلبه الأعلى قل

28 My God, my God! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. I have turned toward Thee, having detached myself from all else but Thee, enkindled with the fire of Thy love, speaking Thy praise, gazing toward Thy horizon, and turning unto Thy face. I beseech Thee by the fragrances of Thy days and the manifestations of Thy power not to disappoint me of that which is with Thee. Thou seest me, O my God, standing before the door of Thy grandeur, seeking the wonders of Thy bounty and Thy gifts. O Lord! Withhold not from me that which Thou hast ordained for Thy loved ones. Ordain for me that which shall profit me in every world of Thy worlds. Moreover, I beseech Thee, O Lord of the worlds and Goal of the nations, to forgive me and have mercy upon me. Verily, Thou art the Ever-Forgiving, the All-Forgiving, the Generous. There is none other God but Thee, the Mighty, the Great.

28 الهی الهی انا عبدک و ابن عبدک و ابن امتک قد اقبلت اليک معرضاً عن دونک و مشتعلأً بنار حبک و ناطقاً بشائک و ناظراً الى افقک و متوجهاً الى وجهک اسألك بنفحات ايامک و ظهورات قدرتک بأن لا تخيبني عما عندک تراني يا الهی قائماً لدى باب عظمتک و سائلاً بدائع جودک و مواهبک ای رب لا تمنعني عما قدرته لأوليائك قدر لي ما ينفعني فيکل عالم من عوالمک ثم اسألك يا مولی العالم و مقصود الأمم بأن تغفر لي و ترحمني انک انت التواب الغفور الکريم لا اله الا انت العزيز العظيم انتهى لله

29 Praise be to God that verses have been sent down from the heaven of grace and the rain of mercy hath poured forth from the clouds. I beseech God to enable all to attain and not to deprive them of the fragrances of His days. Glory be to God! Despite the fact that in every moment an ocean is surging and

29 الحمد آیات از سماء فضل نازل و امطار از سحاب رحمت هاتل از حق میطلبم کل را فائز فرماید و از نفحات ايامش محروم ننماید سبحان الله مع انکه در هر حين بحری موج و در هر يوم آفتاب

in every day the sun of bounty is shining, yet most remain veiled and heedless. More veiled than all other peoples are the followers of the Bayan. It is not known to what they were turning and from what they were turning away. This evanescent one beseeches and hopes that He may bestow a portion upon all and may purify the hearts of the people of the world from the fire of falsehood and hatred. He is the One with power over all things, to which all created things have borne and continue to bear witness. There is none other God but He, the Almighty, the All-Knowing, the All-Wise.

جود مشرق مع ذلک اکثری محجوب و غافل محتجب تر از جمیع احزاب اهل بیان معلوم نیست این حزب بجه مقبل بوده اند و از چه معرض اینفانی از حق سائل و آمل که کل را قسمت عطا فرماید و صدور اهل عالم را از نار کذب و بغضا مطهر نماید اوست مقتدریکه جمیع ممکنات بر قدرتش گواهی داده و میدهند لا اله الا هو المقتدر العليم الحکیم

- 30 As to what was written concerning the Most Holy Tablet wherein the command was given to act according to what was revealed in the Furqan [Qur'an], this matter was specific to the Most Great Prison, for the companions in this land conducted themselves in such a way that outsiders became aware of all matters. Likewise, due to a disagreement that arose among the companions, one of them spoke certain words in public which became a cause of commotion among the people. Therefore, for the protection of souls, a Tablet was revealed from the heaven of divine command in the name of Jinab-i-Aqa Faraj, upon him be the Glory of God, wherein the command to observe the fast of the Furqan was given. This decree was specifically revealed for this land. However, in the Tablets the command has been given to observe wisdom - that is, matters which might cause commotion among the people and trials for the loved ones are better left concealed.

30 اینکه در باره لوح اقدس نوشته بودند که در آن لوح مبارک امر بعمل ما نزل فی الفرقان شده اینفقره مخصوص بسجن اعظم بوده چه که اصحاب این ارض بقسمی رفتار نمودند که خارج بر جمیع امور مطلع شدند و همچنین یکی از اصحاب نظر باختلافی که مابینشان واقع شد در ملأ بعضی حرفها بمیان آمد و سبب ضوضاء خلق گشت لذا حفظاً للنفوس یک لوح باسم جناب آقا فرج علیه بهاء الله از سماء امر الهی نازل و در آن لوح امر بصوم فرقان فرموده اند و این حکم مخصوص این ارض نازل و لکن در الواح امر بحکمت شده یعنی اموری که سبب ضوضای ناس و ابتلائی احباً گردد اگر مستور ماند البته اولی و احبست

- 31 Blessed are those souls who are engaged in the remembrance of the Lord of the righteous in the Mashriqu'l-Adhkar. Blessed are those souls who are steadfast in serving that House, and blessed are those souls who have become the cause of its construction. They enter with peace and longing and depart with regret. We beseech God, exalted be He, our Lord and your Lord, to assist you through the means of the unseen and the visible, and to ordain for you that which shall endure as long as His Name, the All-Compelling over all names, endures. There is no God but He, the Forgiving, the Merciful. And if any new command should issue from the heaven of the command of the True Commander, it shall certainly be sent to those regions. He, verily, is the Informer, the Mighty, the Great.

31 طوبی از برای نفوسیکه در مشرق الأذکار بذکر مولی الأخیار مشغولند طوبی از برای نفوسیکه بر خدمت آن بیت قائمند و طوبی از برای نفوسیکه سبب عمار آن بیت شده اند یدخلون بسلام و اشتیاق و یخرجون بأسف نسأل الله تعالی ربنا و ربکم بأن یمدکم بأسباب الغیب و الشهادة و یقدر لکم ما یکون باقیاً ببقاء اسمه المهیمن علی الأسماء لا اله الا هو الغفور الرحیم و اگر امر جدیدی از سماء امر آمر حقیقی صادر شود البته بآن دیار ارسال میشود آنه هو المخبر العزیز العظیم

- 32 The loved ones in the lands of Ba, Shin, Jadhba, Faran, Qaf, Fa, Ta, and Kha - all are mentioned in the Most Holy Court and have attained the grace of God. His blessed and exalted Word:

32 اولیای ارض باء و ش و جذبا و فاران و قاف و فاء و تاء و خاء کل در ساحت اقدس مذکور و بعنایت حق فائز قوله تبارک و تعالی

- 33 O people of God in all lands! Hear the call of the Wronged One. He desires to sanctify you from surmises and idle fancies, and

33 یا حزب الله فی الدیار اسمعوا نداء المظلوم انه یرید ان یقدسکم عن الظنون و الأوهام و یطهرکم بما

to purify you through that which has flowed from the Supreme Pen, lest any name among all names or any thing among all things should prevent you from God, the One, the Chosen. O people of God! The followers of the Bayan have clung to matters which have ever been and shall ever be rejected in the sight of God. Should anyone today meditate upon the blessed word "He doeth whatsoever He willeth," he would find himself freed and detached from the dawning-places of idle fancies and vain imaginings. Whosoever has drunk from the hidden Kawthar of this blessed word, neither the clamor of the followers of the Furqan nor the doubts of the people of the Bayan shall prevent him from the Goal of all worlds. Today no mention, no name, and no book shall suffice or benefit man, for all depend upon the acceptance of the Truth, exalted be His glory. The people of the Bayan are occupied with former surmises and speak with the idle fancies of the veiled ones. They have clung to that which causes heedlessness and error, though they have never understood nor do they understand the Cause. The people of God must be so firm and steadfast in the Cause that all the peoples of the world would be powerless to prevent them. This is the command of God, were they to hear, and this is the decree of God, were they to understand.

- 34 We convey greetings to all and give them the glad-tidings of God's grace. The glory from Us be upon them and upon those who have attained unto this mighty Cause. Praise be to God that all have attained the fragrances of the verses and received their portion from the ocean of bounty. This evanescent servant beseecheth the Eternal Lord that He may open wide the gates of mercy before the faces of all, that none may be deprived of the Most Great Grace. This servant offereth greetings and glorification to each one, and prayeth for confirmation and assistance for all, that they may be set ablaze by the fire of the Most Exalted Word which hath been revealed from the Most Exalted Pen—may the spirit of all who dwell in the kingdom of creation and command be offered up in its path—and may they, in turn, set the world aflame. Verily our Lord, the All-Merciful, hath power over all things. Glory and praise and remembrance be upon you and upon those who are with you and upon them who have hearkened and responded to their Lord, the True One, the Speaker, the Answerer. And praise be unto Him, for He is the Manifest, the Resplendent, the All-Watchful, the Ever-Near.

BRL_HUQUQ#016x, BRL_HUQUQ#084x, BRL_MASHRIQ#06x,
BSW#06.02x, COC#1101x, COC#1138x

جری من القلم الأعلى لئلا يمنعكم اسم من الأسماء
و شئ من الأشياء عن الله الواحد المختار يا حزب
الله معرضين اهل بيان بامورى تمسك نموده اند
که لمزل ولا يزال عند الله مردود بوده اگر نفسی
اليوم در کلمه مبارکه يفعل ما يشاء تفکر نماید
خود را از مطالع ظنون و اوهام فارغ و آزاد
مشاهده کند هر نفسی از کوثر مکنون اینکلمه
مبارکه آشامید او را وضوء اهل فرقان و شبهات
اهل بیان از مقصود عالمیان منع نماید امروز هیچ
ذکری و هیچ اسمی و هیچ کتابی انسان را کفایت
نماید و یکار نیاید چه که کل معلق است بقبول
حق جل جلاله اهل بیان بظنونات قبل مشغولند
و باوهامات محتجبین ناطق آنچه که سبب غفلت
و اضلال است بآن تمسک نموده اند مع آنکه ابداً
از امر آگاه نبوده و نیستند باید حزب الله بر امر
بشأنی ثابت و راسخ باشند که جمیع اهل عالم قادر
بر منع نباشند هذا حکم الله لو هم یسمعون و هذا
امر الله لو هم یعرفون

- 34 کل را تکبیر میرسانیم و بعنایت حق بشارت
میدهم البهاء من لدنا عليهم و علی الدین فازوا بهذا
الأمر العظیم انتهى الحمد لله کل بنفحات آیات فائز
گشتند و از بحر عنایت قسمت بردند این خادم
فانی از حضرت باقی سائل و آمل که باب رحمت
را بر وجوه کل بگشاید تا جمیع از فیض اعظم
محروم نمانند اینفانیهم خدمت هر یک سلام و
تکبیر عرض مینماید و از برای کل توفیق و
تأیید میطلبد تا جمیع بنار کلمه علیا که از قلم
اعلی روح من فی ملکوت الأمر و الخلق فدا
نازل شده مشتعل شوند و عالم را مشتعل نمایند
ان ربنا الرحمن علی کلتیء قدیر البهاء و الثناء و
الذکر علیکم و علی من معکم و علی الدین سمعوا و
اجابوا ربهم المتکلم الصادق المحیب و الحمد له انه
هو الظاهر الباهر الرقیب القریب

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To: *Ismun-Nabil et al., in Bushruiyih*

Date: 1303-07-23 [1886-Apr-27]

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

2 Praise and thanksgiving befit the people of God in a station where they are inwardly like a surging ocean, yet outwardly, in accordance with the wisdom they are bidden to observe, are calm and patient. They have crossed the river of names and reached the shore of the ocean of inner meanings. Detached from the world, they have turned to the horizon of the Most Great Name. The hues and stains of various parties do not prevent them from attaining the true station of repose, which is the station of supreme steadfastness. They speak for God, turn to God, and return unto God. The veils of the world have not obscured them, nor have the clouds of the nations held them back from what God hath willed. They are the dawning-places of the reformation of the world and the manifestations of the wisdom of the Lord of Eternity. When they observe fertile soil, they deposit the seed of wisdom; when they find ears to hear, they speak. This prescribed wisdom hath ever been and shall continue to be a fortress for the friends of God. As long as the ocean surgeth, the sun shineth, and the heaven remaineth lofty and adorned, they must arise with the utmost endeavor to serve. Among the forms of service is wisdom itself, which they must impart to the friends of God, that all may be educated and become the cause of the exaltation of His Cause, rather than the clamor of the heedless and the aggressive.

3 Glorified art Thou, O Thou through Whose command the laws were ordained and proofs and evidences were made manifest! The servant testifieth that the tongue of Thy Will hath spoken naught but that which is a shield for Thy servants and a crown for the heads of Thy loved ones. In all that Thou hast sent down from the kingdom of Thy grace and favor, Thou hast desired naught save that which draweth them nigh unto Thee and causeth them to recognize what Thou hast willed through Thy bounty and loving-kindness. O Lord! Aid Thy servants to act according to what Thou hast commanded them in Thy Book. Then protect them from the evil of Thine enemies who have disbelieved in Thee and Thy signs and have broken Thy covenant and Thy pledge. O Lord! I beseech Thee by Thy greatest signs and the hands of Thy power in the world of creation to assist Thy chosen ones and loved ones to arise

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد و شکر در مقامی حزب الله را لایق و سزااست آنانکه در باطن بمثل بحر مواجند و در ظاهر نظر بحکمتی که بآن مأمورند ساکن و صبار از نهر اسماء گذشته‌اند و بشاطی بحر معانی وارد شده‌اند منقطعاً عن العالم باقی اسم اعظم متوجهند رنگ و آرایش احزاب ایشانرا از مقام آسایش حقیقی که مقام استقامت کبری است منع ننماید الله میگویند و فی الله متوجهند و الی الله راجع حجابات عالم ایشانرا محجوب ننمود و سیاحت امم از ما اراده الله باز نداشت ایشانند مطالع اصلاح عالم و مظاهر حکمت مالک قدم ارض طیبه مشاهده نمایند بذکر حکمت ودیعه گذارند آذان بینند نطق نمایند این حکمت مأموره حصن اولیای حق بوده و هست تا بحر مواج و شمس مشرق و آسمان مرتفع و مزین باید بکمال همت بر خدمت قیام نمایند از جمله خدمت نفس حکمت است که بدوستان حق القا نمایند تا کل تربیت یافته سبب اعلاء امر گردند نه ضوضاء غافلین و معتدین

3 سبحانک یا من بأمرک سرعت الشرائع و ظهرت الحجة و الدلائل یشهد الخادم بأن لسان مشیتک ما تکلم الا بما کان درعاً لعبادک و اکلیلاً لرؤوس احبائک و ما قصدت ممّا ازلته من ملکوت فضلک و عنایتک الا ما یقرّبهم الیک و یعرفهم ما اردته بجودک و الطافک ایرب اید عبادک علی العمل بما امرتهم فی کتابک ثم احفظهم من شرّ اعدائک الذین کفروا بک و بآیاتک و نقضوا عهدک و میثاقک ایرب استلک بآیاتک الکبری و ایدادی قدرتک فی ناسوت الانشاء بأن توقف اصفیائک و اولیائک علی القیام علی خدمة امرک حیث لا تمنعهم شبهات العلماء و لا اشارات الفقهاء و لا سطوة

to serve Thy Cause in such wise that neither the doubts of the learned nor the allusions of the divines nor the might of princes shall hold them back. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise.

الأمرآ أنتك انت المقتدر على ما تشاء لا اله الا
انت العليم الحكيم

- 4 And further: I submit that your esteemed letter was received - a receipt that heralded the world of meeting. In truth, the letters and messages of God's loved ones emit the fragrance of reunion. Praise be to God, every letter thereof testified to your steadfastness, which today is like the elixir - precious indeed is that elixir which adorns the transient with the ornament of the eternal. And after joy, delight and gladness, proceeding to the station of the Lord of all beings, following presence before His face and complete permission, the letter was honored to be heard. His Word - exalted be His proof and mighty His utterance:

4 و بعد عرض میشود دستخط عالی رسید
رسیدنیکه عالم لقا را مبشر بود فی الحقیقه نامه و
پیام اولیای حق عرف وصال از او استشمام
میشود لله الحمد هر حرفی از آن گواه بود بر
استقامت آنجناب که الیوم بمثل اکسیر است
یعنی عزیز است آن اکسیریکه فانیرا بطراز باقی
مزین نماید و بعد از بهجت و فرح و سرور قصد
مقام مولی الأنام نموده بعد از حضور تلقاء وجه
و اذن تمام نامه بشرف اصغاء فائز قوله جل
برهانه و عز بیان

- 5 In the name of the Goal of the worlds

5 بنام مقصود عالمیان

- 6 Strange and peculiar affairs have come to pass. The carpet of idle fancies hath been spread wider than before. At one time they speak of interpolations, at another of an island and region. Glory be to God! Until now they have not understood a single letter of the Mother Book and are unaware of the Day of God. They cling to names while calling themselves the people of God, yet He is quit of them. To this My Most Exalted Pen beareth witness in this mighty and impregnable station. The winds of self and passion have seized these heedless souls and carry them whithersoever they desire. By God! They appear like the people of old, nay worse. Today the light of true oneness hath dawned from the horizon of the world and none but the Truth is mentioned. With the banner "Verily I am God" it hath descended from the most exalted summit, and with the standard "He doeth whatsoever He willeth" it hath appeared. By My life! Had they understood the Divine Day, they would have found all who dwell on earth as non-existent. Today no mention among mentions and no matter among matters sufficeth except this Most Great Remembrance and Mighty News. For twelve hundred years the people of old strayed from the straight path, yet deemed themselves guides to the way. But when the Sun of Manifestation shone forth from the horizon of the world, the deeds of those souls and their fruits became clear and evident - this is not hidden from any possessor of insight.

6 امورات عجیبه غریبه بمیان آمده بساط اوهام
ابسط از قبل مبسوط گشته گاهی بتحریر و
هنگامی بجزیره و ناحیه ذا کر و ناطقند سبحان الله
الی حین از ام الکتاب حرفی ادراک ننموده اند
و از یوم الله خبر ندارند باسما عاکفند و خود
را اهل الله مینامند انه بری منهم یشهد بذلک
قلبی الاعلی فی هذا المقام العزیز المنیع اریاح نفس
و هوی نفوس غافله را اخذ نموده بهر سمت
اراده نماید میبرد لعمر الله بمثابه حزب قبل
مشاهده میشوند بل اخسر امروز نور توحید
حقیقی از افق عالم مشرق و غیر حق مذکور نه
با علم اتی انا الله از ذروه علیا نازل و با رایة
یفعل ما یشاء ظاهر لعمری اگر ادراک یوم الهی
را مینمودند من علی الأرض را مفقود مشاهده
میکردند امروز هیچ ذکر از اذکار و هیچ امری
از امور کفایت نمینماید مگر باین ذکر اعظم و نبأ
عظیم هزار و دویست سنه حزب قبل از صراط
مستقیم منحرف معذلک خود را هادی سبیل
میدانستند و چون نیر ظهور از افق عالم اشراق
نمود اعمال آن نفوس و ثمرات آن ظاهر و هویدا
گشت بر هیچ صاحب بصری مشتبّه نه

- 7 Blessed art thou, O Husayn, for having turned to the Most Sublime Horizon and drunk the choice wine of utterance from the hand of the bounty of thy Lord, the Most Merciful, and

7 طوبی لک یا حسین بما اقبلت الی الأفق الاعلی و
شریت رحیق البیان من ید عطاء ربک الرحمن و
فزت بالاستقامة الکبری فی ایام الله مولی الوری

attained the greatest steadfastness in the days of God, the Lord of all beings. We beseech Him, exalted be He, to aid thee and make thee successful in exalting His Word amongst His servants, and to ordain for thee that which will draw thee nigh unto Him in all conditions. Verily, He is the Self-Sufficient, the Most Exalted. Until now the transgressors have not perceived the fragrance of God's Cause, let alone the Truth itself. With utmost deceit and guile they have arisen to mislead the people. In truth, the eyes of the world are incapable of beholding this horizon, and the ears of the world are unworthy of hearing this utterance. Beseech the True One to raise up souls created from the element of sanctity, that they may attain unto vision and hearing, and find themselves detached and free from all else but God. The existing souls possess ears yet are deprived of hearing, have eyes yet are forbidden from seeing. "They have eyes wherewith they see not." Convey My greetings to the loved ones of God. Say: Strive to protect the servants, that perchance their words may not prevent them from the ocean of meanings, that names may not become a veil and hold them back from the Truth. The glory shining forth from the heaven of My mercy be upon thee and upon those with thee, and upon them that have turned unto the Most Sublime Horizon and believed in God, the Single One, the All-Informed.

- 8 The waves of the ocean of utterance have appeared in such wise that were the world to possess hearing and sight to the extent of a needle's eye, all would turn from what they possess to what is with God. Yet the heedless people each day cling to some new thing and soar in some new atmosphere. The verses of God descend and pour forth like rain, and His evidences shine forth and appear from every horizon. Nevertheless, they remain occupied with ringing sounds, heedless and veiled from the Lord of all worlds. Bewilderment has reached such a state that its description is beyond the power of pen and ink. In truth, divine wrath has seized them and the recompense of their deeds has become manifest. These mentions are so that some may become aware. Repeatedly this exalted Word was heard from the tongue of the Lord of all beings - blessed and exalted be His utterance: "O servant present! The Supreme Pen has repeatedly made mention of the deeds of the former party and their recompense on the Day of Resurrection. The purpose is that those who have turned to God may become aware, for if they would reflect and become informed of the fruits of the deeds of the former party, they would remain firm, steadfast and unwavering in the Cause of God in such wise that the doubts of the infidels and the gestures of the transgressors would not hinder them."

نسئله تعالى ان يؤيدك ويوفقك على اعلاء كلمته بين عبادہ و يقدر لك ما يقربك اليه في كل الأحوال انه هو الغني المتعال الى حين معتدين عرف امر الله را نيافته اند تا چه رسد بنفس حق بكمال خدعه و مكر بر اضلال خلق قيام نموده اند في الحقيقة ابصار عالم قابل مشاهده اين افق نه و آذان عالم لايق اصغاء اين بيان نه از حق بطلب از عنصر تقدیس خلقی مبعوث فرمايد تا بمشاهده و اصغا فائز گردند و از ما سوى الله خود را فارغ و آزاد مشاهده نمايند نفوس موجوده صاحب آذاند و لكن از اصغا محروم و دارای عيوند و لكن از مشاهده ممنوع لهم اعين لا يبصرون بها اوليای الهی را از جانب مظلوم تكبير برسان بگو جهد نمايند در حفظ عباد شايد الفاظ ایشان را از بحر معانی منع ننمايد و اسماء حجاب نشود و از حق باز ندارد البهاء المشرق من افق سماء رحمتی عليك و على من معك و على الذين اقبلوا الى الأفق الأعلى و آمنوا بالله الفرد الخبير انتهى

- 8 امواج بحر بیان بشائی ظاهر که اگر عالم اقل از سم ابره دارای سمع و بصر باشند از ما عندهم بما عند الله توجه نمايند و لكن خلق غافل هر يوم بامری متمسک و در هوائی طائر آیات الهی بمشابه امطار نازل و هاطل و بيناتش از هر افقی مشرق و لائح معذلک بطنين مشغول و از رب العالمين غافل و محجوب حيرت بمقامی رسیده که ذکرش خارج از قوه قلم و مداد است في الحقيقة قهر الهی اخذ نموده و جزای اعمال ظاهر گشته این اذکار از برای آنست که بعضی آگاه شوند مکرر اينکلمه علیا از لسان مولی الوری استماع شد قوله تبارک و تعالى يا عبد حاضر قلم اعلی مکرر ذکر اعمال حزب قبل و جزاء آنرا در يوم قيام فرموده مقصود آنکه مقبلين آگاه شوند چه اگر تفکر نمايند و بر ثمرات اعمال حزب قبل مطلع گردند بر امر الله ثابت و راسخ و مستقيم مانند بشائیکه شهبات ملحدین و اشارات معتدين ایشانرا منع ننمايد انتهى

- 9 Regarding what was written about the departed and elevated Muhammad-'Ali, upon him be the Glory of God, the Most Glorious, and the trusts that were with him - he himself had written a letter to this servant wherein the trusts of the friends of God were mentioned in detail. Now, after your letter was presented before the Most Holy and Exalted Presence, a most mighty and sublime Tablet was revealed from the heaven of divine will specifically for Nayib-'Ali, upon him be the Glory of God, and was sent. God willing, he will attain to it and become joyful with such joy that the troubles of the world will not affect him. This servant also conveys greetings to him and begs confirmation from the Truth. Likewise, a Tablet was graciously revealed specifically for Karbila'i Rida, upon him be the Glory of God, and what they sent has arrived. Not an atom of deeds has been or is hidden. The servant asks his Lord to confirm them and those who have believed in steadfastness in His love and His mighty and wondrous Cause.
- و اینکه در بارهٔ مرحوم مرفوع جناب محمد علی علیه بهاء الله الابهی و اماناتیکه نزد ایشان بوده مرقوم داشتند خود آن مرحوم مکتوبی باین عبد نوشته بودند و در آن مکتوب ذکر امانات اولیای حق بتفصیل بوده و حال بعد از عرض نامهٔ آن محبوب در ساحت امنع اقدس یک لوح اعتراف اعلیٰ مخصوص جناب نایب علی علیه بهاء الله از سماء مشیت الهی نازل و ارسال شد انشاء الله بآن فائز شوند و مسرور گردند سروریکه کدورات عالم او را اخذ نمایند این عبد هم خدمت ایشان تکبیر میرساند و از حق تأیید میطلبد و همچنین لوحی مخصوص جناب کربلائی رضا علیه بهاء الله عنایت شد و آنچه ارسال نموده‌اند رسید ذره‌ئی از اعمال مستور نبوده و نیست یسئل الخادم ربّه بآن یؤیدهما و اللّٰهین آمنوا علی الاستقامه علی حبه و امره العزیز البدیع
- 10 After that departed one's passing, whatever was with him was brought to the Most Holy Presence, as was detailed in writing to the honored mother of that departed one, upon them both be the Glory of God. This evanescent one has, in most times, made mention of them and of the patient leaf, the mother, upon her be the Glory of God and His favors, as well as their relatives, upon them be the Glory of God. Praise be to God, they have been and are remembered before His presence. Blessed are they.
- بعد از فوت آن مرحوم آنچه با او بود بساحت اقدس آوردند چنانچه تفصیل بخدّره امّ آن مرحوم علیهما بهاء الله نوشته شد اینفانی در اکثر اوقات ذکر ایشان و ورقهٔ صابره امّ علیها بهاء الله و عنایت و همچنین منتسبین ایشان علیهم بهاء الله را نمود الله الحمد امام وجه مذکور بوده و هستند هنیئاً لهم
- 11 Concerning what was written about the spiritual friend, Jinabi-Aqa Shaykh Muhammad, upon him be the Glory of God, and sending what he had requested - from that very matter his station is clear and evident. That beloved one should reflect upon the heedless souls - to what they cling and with what they occupy themselves. There are many such instances. Would that the people understood! Those souls who today consider themselves believers and assured ones have never been and are not now aware of the foundation of the Cause. However, when the effulgences of the lights of the Manifestation somewhat shone forth, they ran out from behind the veil and say what they do not comprehend and speak of what they do not understand. Thus have their souls made a matter seem fair to them, and they know not today. Praise be to God that beloved one has attained to the mention of Truth, the praise of Truth, and the assistance of the Cause of Truth. Concerning what was written about the honored matron Varaqatu'l-Firdaws, upon her be the Most Glorious Glory of God, and her turning toward Faran and the steadfastness and enkindlement of the loved ones
- اینکه در بارهٔ حبیب روحانی جناب آقا شیخ محمد علیه بهاء الله و ارسال آنچه خواسته بودند مرقوم داشتند از همان فقره مقام واضح و معلوم است آنحبوب در نفوس غافله تفکر نمایند که بچه متمسکند و بچه مشغول امثال آن فقره بسیار است یا لیت القوم یعرفون آن نفوسیکه الیوم خود را مؤمن و موقن میدانند ابداً از اصل امر آگاه نبوده و نیستند ولکن چون فی الجمله اشراقات انوار ظهور تجلی فرمود از خلف حجاب بیرون دویدند و یقولون ما لا یفقهون و یتکلمون ما لا یشرعون کذلک سوّلت لهم انفسهم امراً و هم الیوم لا یعلون الحمد لله آن محبوب فائز شدند بذکر حق و ثناء حق و نصرت امر حق اینکه در بارهٔ مخدّرهٔ معظّمه ورقهٔ الفردوس علیها بهاء الله الابهی و توجه ایشان به فاران و استقامت و اشتعال احبّاء الله را در آن ارض مرقوم داشتند

of God in that land - all was presented before the Presence and attained the honor of being heard. His word, exalted be His station and sublime be His utterance:

تمام امام حضور بشرف اصغا فائز قوله عز شأنه
و جل بيانه

12 In My Name, through which the ocean of utterance surged

12 بسمي الذي به ماج بحر البيان

13 This is a Book inscribed by the Pen of God, the Lord of all worlds. God hath made it the Dayspring of Guidance unto all who are in the heavens and on earth. O people of Faran! Ye were favored with the mention of your Lord, the All-Merciful, in the past and are so at this time when We are surrounded by the wolves and dogs of the earth through what the hands of the oppressors have wrought. Beware lest anything whatsoever debar you from the Lord of Names and Creator of heaven. Cast aside this day what the people possess, clinging fast to the cord of God, the Almighty, the All-Praised.

13 هذا كتاب رقم من قلم الله رب العالمين قد جعله
الله مطلع الهداية لمن في السموات والأرضين يا
اهل فاران قد فزتم بذكر ربكم الرحمن من قبل و
في هذا الحين الذي احاطتنا ذياب الأرض و كلابها
بما اكتسبت ايدي الظالمين اياكم ان يمنعكم شيء
من الأشياء عن مالک الأسماء و فاطر السماء
ضعوا اليوم ما عند القوم متمسكين بحبل الله العزيز
الحميد

14 We have arisen to manifest the Cause before the faces of men in such wise that neither the clamor of the wicked, nor chains and fetters, nor the prison of Akka could deter Us. To this testifieth He with Whom is the perspicuous Book. O party of God! Beware lest the doubts of the people of the Bayan debar you even as the doubts of the people of the Furqan debarred them when the All-Merciful came with great sovereignty. The gate of heaven hath been opened and He Who was promised by the tongue of Grandeur and inscribed by the Most Exalted Pen hath come. Blessed is the soul that hath turned unto Him and attained. Woe unto them that have turned away!

14 قد قنا على اظهار الأمر امام وجوه العباد بحيث ما
منعتنا ضوضاء الفجّار و لا السلاسل و الأغلال
و لا سجن عكّاء يشهد بذلك من عنده كتاب
مبين يا حزب الله اياكم ان تمنعكم شبهات ملأ
البيان كما منع القوم شبهات اهل الفرقان اذ اتى
الرحمن بسلطان عظيم قد فتح باب السماء و اتى
من كان موعوداً من لسان العظمة و مسطوراً من
القلم الأعلى طوبى لنفس اقبلت و فازت و يل
للمعرضين

15 They behold the waves of the ocean yet deny them. They are indeed the companions of hellfire. They have cast the Book of God behind their backs, clinging to what they possess of the promptings of Satan. Say: That which the people possess shall profit you not this day. Fear God and be not of the wrongdoers. Take ye the Book of God with His might and His power. Verily it is His Balance amidst you and His Path before your faces, if ye be of them that know. The Concourse of the Bayan have denied the heaven of grace and its stars and the Sun and its effulgence. Thus have their souls enticed them and they are today among the most lost in the Book of God, the True Sovereign, the Just, the All-Knowing, the All-Wise.

15 يرون امواج البحر و ينكرونها الا انهم من اصحاب
السّعير قد نبذوا كتاب الله ورائهم متمسكين بما
عندهم من همزات الشياطين قل لا ينفعكم اليوم
ما عند القوم اتقوا الله و لا تكونوا من الظالمين
خذوا كتاب الله بقوة من عنده و قدرة من لدنه
انه هو ميزان الله بينكم و صراطه امام وجوهكم ان
انتم من العارفين قد انكر ملأ البيان سماء الفضل
و انجها و الشمس و اشراقها كذلك سولت لهم
انفسهم و هم اليوم من الأخسرين في كتاب الله
الملك الحق العدل العليم الحكيم

16 O Concourse of the Bayan! Be fair in the Cause of the All-Merciful and weigh what ye possess against but one verse from the verses of God, the Lord of all worlds. There hath appeared what hath never appeared in creation. To this testifieth every fair-minded, clear-sighted one. They who have been given insight from God have heard and said: "Praise be unto Thee,

16 يا ملأ البيان انصفوا في امر الرحمن و زنوا ما عندكم
بآية من آيات الله رب العالمين قد ظهر ما لا ظهر
في الابداع يشهد بذلك كل منصف بصير ان
الذين اوتوا بصائر من الله سمعوا و قالوا لك الحمد
يا مقصود العالم بما اظهرت نفسك بين الأمم و
لك الثناء يا محبوب العارفين

O Thou the Goal of the world, for having manifested Thyself among the peoples, and glory be unto Thee, O Thou the Beloved of them that know."

- 17 He whom We reared with the hands of grace and preserved beneath the wing of justice hath risen in opposition and drawn against My face the sword of hatred, having been led astray by one of the wicked ones. When God revealed what was hidden in their breasts, they arose and cried out whereat the denizens of the all-highest Paradise and they that circle round the mighty Throne lamented. They have made calumnies their shield. Say: By God! Nothing shall profit you save this Name at Whose appearance the people of the cities of vain imaginings have wailed, and every mighty idol hath fallen upon its face.

- 18 O party of God! Recite ye the verses of God. They will guide you to the straight path of God. We have sent down the verses and manifested the evidences and made clear the way, yet most of the people are heedless. They worship idols and know not; they follow vain imaginings and perceive not. Say: Be fair, O Concourse of the Bayan, regarding this Cause through which all things have proclaimed: "The Kingdom belongeth unto God, the Sovereign Protector, the Self-Subsisting!" If ye deny the kingdom of the Bayan, by what proof can ye establish what ye possess? Bring it forth! By God! What ye possess cannot equal one word from Us. To this testifieth He Who opened through His name the gate of knowledge and unsealed through His command the Choice Wine. Whoso denieth this Cause, the world and all that is therein laugh at him, did they but perceive it. O party of God in Faran! We counsel you with that which shall exalt the Cause of God, the Lord of all that hath been and all that shall be, and with the preservation of the pearls of your love from every rejected thief. This is the Day of Uprightness, and this is the Day wherein every hidden secret and every treasured matter hath been made manifest. Thus hath the Most Exalted Pen revealed its mysteries, and the Ocean its waves. Blessed are the people who recognize the glory that shineth forth from the horizon of the heaven of My bounty upon you and upon those who have renounced the world, turning unto God, the Sovereign of the Kingdom and of earth and heaven. End.

- 19 All atoms stand bewildered at mankind's lack of awareness. The shrill voice of the Most Exalted Pen is raised during the nights and days, and the Sun of Utterance is shining and manifest from the highest horizon of possibility. This is that Call which the Beloved heard during His ascension and Moses heard on Sinai and by which he was made to prosper. It is not known

17 اَنَّ الَّذِي رَبَّيْنَاهُ بِأَيْدِي الْفَضْلِ وَ حَفِظْنَاهُ تَحْتَ
جناح العدل قد قام على الاعراض و سلّ على
وجهي سيف البغضاء بما اغويه احد من الأشرار
فلما اظهر الله خافية صدورهم قاموا و صاحوا و
قالوا ما نأح به اهل الفردوس الأعلى و الذين طافوا
عرش العظيم قد اخذوا المفتريات جنة لأنفسهم
قل تالله لا ينفعكم شيء من الأشياء الا بهذا الاسم
الذي اذا ظهر نأح اهل مدائن الأوهام و اكب
على وجهه كل صنم كبير

18 يا حزب الله اقرؤوا آيات الله انما ترشدكم الى
صراط الله المستقيم انا انزلنا الآيات و اظهرنا
البينات و اوضحنا السبيل و القوم اكثرهم من
الغافلين يعبدون الأصنام و لا يعرفون يتبعون
الأوهام و لا يشعرون قل انصفوا يا ملأ البيان
فيهذا الأمر الذي اذا ظهر نطقت الأشياء الملك
الله المهيمن القيوم لو تتكرون ملكوت البيان بأى
امر يثبت ما عندكم فاتوا به تالله لا يعادل بكلمة
من عندنا ما عندكم يشهد بذلك من فتح باسمه
باب العرفان و فتك بأمره الرّحيق المختوم من
ينكر هذا الأمر يضحك به العالم و ما فيه لو هم
يشعرون يا حزب الله فى فاران نوصيكم بما يرتفع
به امر الله ربّ ما كان و ما يكون و يحفظ لآلئ
حبكم من كل سارق مردود هذا يوم الاستقامة
و هذا يوم فيه ظهر كل سرّ مكنون و كل امر
مخزون كذلك اظهر القلم الأعلى اسراره و البحر
امواجه طوبى لقوم يعرفون البهاء المشرق من افق
سماء فضلى عليكم و على الذين نبذوا العالم مقبلين
الى الله مالک الملك و الملكوت انتهى

19 جميع ذرّات در يشعورى ناس متحرّیر صریر قلم
اعلى در لیالی و ایام مرتفع و آفتاب بیان از اعلى
افق امکان مشرق و لاغ و این آن ندائست که
حبیب در معراج و کلیم در طور اصغا نمود و
بآن فائز گشت معلوم نیست نفوس غافله بجه

with what the heedless souls are occupied and to what they cling and in what they rejoice. By the life of our Lord and your Lord! Were anyone to observe with the eye of fairness, he would behold himself immersed in an ocean of wonderment. There hath flowed from the Most Exalted Pen that which those who would enumerate are powerless to reckon and those who would record are impotent to write. Despite this, they have uttered that which no people have ever uttered and committed that which no soul hath ever committed. I beseech God to set ablaze the people of Faran and those drawn to Him with such a fire that the people of that land shall be enkindled thereby and no opportunity for objection shall remain for the opposers. Should anyone reflect upon this most great Revelation, he would observe this Cause to transcend the world and all therein. He would become detached from mere words and turn toward the ocean of meanings. Verily, He speaketh the truth and guideth the way.

مشغولند و بجه متمسک و مسرور لعمر ربنا و ربکم اگر نفسی بدیده انصاف ملاحظه نماید خود را در بحر حیرت مشاهده کند از قلم اعلی جارشد آنچه محصین از احصائش عاجز و محررین از تحریرش قاصر مع ذلک گفته اند آنچه را که هیچ قومی نگفته و ارتکاب نمودند آنچه را که هیچ نفسی ارتکاب نمود از حق میطلب اهل فاران و جذبا را مشتعل فرماید اشتعالیکه اهل آندیار مشتعل شوند و از برای معرضین مجال اعتراض نماند اگر نفسی در اینظهور اعظم تفکر نماید این امر را فوق عالم و اهل آن مشاهده کند از الفاظ فارغ و بجر معانی توجّه نماید آنه یقول الحق و یهدی السبیل و هذا ما نزل لأهل قریه علیهم بهاء الله و عنایتہ قوله جلّ جلاله و عظم سلطانه

- 20 O people of this village! Ye have hearkened unto the melody of the Supreme Pen and beheld the surging waves of the ocean of the utterance of the All-Merciful. Every possessor of spiritual sense hath inhaled the fragrance of His Revelation, and every possessor of sight hath turned towards the supreme horizon. Yet certain deluded ones among the people of the Bayan have risen in opposition, turning away from the ocean of divine utterance and advancing towards a mere pond. Like scattered locusts they strive and labor to lead souls astray. They walk in the footsteps of the former parties, though they witness with their own eyes the loss that hath befallen those parties. Fie upon them and their sense of justice!

20 یا اهل قریه صریر قلم اعلی را اصغا نمودید و امواج بحر بیان رحمن را مشاهده کردید هر ذی شمی عرف ظهور را استشمام نمود و هر ذی بصری باقی اعلی متوجّه ولكن بعضی از متوهمین اهل بیان بر اعراض قیام نمودند از بحر بیان معرض و بغدیر مقبل بمثابه جراد منتشر و در اضلال نفوس ساعی و جاهدند بر قدم حزب قبل مثنی مینمایند مع آنکه خسران آن حزب را بچشم ظاهر مشاهده کردند اف لهم ولا نصافهم

- 21 All the divines of Persia, each of whom regarded himself as the heaven of knowledge, the mountain of piety, and the sun of faith, and considered his religion the most exalted among the religions of the world - all of them in the early years engaged in cursing and reviling the Object of the world's adoration, and ultimately issued the decree for His death from their idolatrous souls and pens. Even now they have not desisted. Day and night they occupy themselves with hatred towards Him Who created them. One wondereth from what element these essences of hatred have been created. The curse of God be upon the wrongdoing people!

21 جمیع علمای ایران که هر یک خود را سماء علم و جبل تقوی و شمس ایمان میشمرد و اعلی المذاهب عالم میدانست کل در سنین اولیه بسب و لعن مقصود عالمیان مشغول و بالأخره فتوای قتلش از آن نفوس مشرکه و اقلام شرکیه جاری و ظاهر الی حین ساکن نشده اند در لیالی و ایام بیغض من خلقهم مشغول معلوم نیست این جواهر بغضا از چه عنصری خلق شده اند الا لعنة الله علی القوم الظالمین

- 22 By My life! My Pen weepeth both night and day over Him against Whom they pronounced their verdict without any clear proof or Book. Now the people of the Bayan too are occupied with the same delusions. The Supreme Pen hath repeatedly made mention of these matters and given utterance thereto, that perchance the people might become mindful and discover

22 لعمری قلبی لینوح فی اللیالی و الایام علی الذی افتوا علیه من دون بینة و لا کتاب حال اهل بیان هم بهمان اوهامات مشغول قلم اعلی مکرر باین اذکار ذاکر و ناطق که شاید ناس متذکر شوند و بیابند آنچه را که از عیون مستور است

that which is hidden from their eyes. For were they to become aware of the deeds of the former party and the fruits thereof, they would regard those who turn aside as non-existent and as nothing. We beseech God, exalted be He, to assist His loved ones and to acquaint them with that which will draw them nigh unto Him. Verily, He is the Hearer, the Answerer.

چه اگر بر اعمال حزب قبل و ثمرات آن آگاه شوند معرضین را مفقود و معدوم شمردند نسل الله تعالى ان يؤید اولیائہ و یعرفہم ما یقریبہم الیہ انہ هو السامع الجیب

- 23 We send greetings to each of the people of this village. The names of the sincere ones and the steadfast ones have been recorded and inscribed by the Supreme Pen. Blessed is he who hath attained unto My remembrance, who hath held fast unto My cord, and who hath clung to the hem of My luminous robe. From this station We greet their faces and give them the glad-tidings of My grace, My mercy and My loving-kindness, which have preceded all things. And I am verily the All-Bountiful, the Most Generous.

23 هر یک از اهل قریہ را تکبیر میرسانیم اسامی مخلصین و ثابتین از قلم اعلی مرقوم و مسطور طوبی لمن فاز بذکری و تمسک بجلی و تشبث بذلی المنیر انا نکبر من هذا المقام علی وجوہهم و نبشرهم بفضلی و رحمتی و عنایتی الی سبقت الأشياء و انا الفضل الکرم

- 24 We make mention of him who is named Muhammad-Husayn, who hath been mentioned in the Book of him who turned to My horizon, who voiced My praise and who arose to serve My Cause, the Firm, the Impregnable. O Muhammad-Husayn! We have mentioned thee time and again as a token of grace from Us, that the verses might attract thee to a station wherein the affairs of the world will not sadden thee, nor will the doubts of the divines hold thee back from the Lord of all beings, Who hath come from the Dayspring of might with the standards of guidance and success. Blessed is he who hath heard and recognized. Woe unto them that deny!

24 و نذکر من سَمی بجمہد حسین الذی کان مذکوراً فی کتاب من اقبل الی افقی و نطق بثنائی و قام علی خدمۃ امری المحکم المتین یا محمد حسین قد ذکرناک مرۃ بعد مرۃ فضلاً من لدنا لتجذبک الایات الی مقام لا تحزنک شئون الدنیا و لا تمنعک شبہات العلماء عن مالک الوری الذی اتی من مطلع الاقتدار بأعلام الهدایۃ و الفلاح طوبی لمن سمع و عرف و یل للمنکرین

- 25 By God's life! Whoso heareth My verses with the ear of his true nature, they will surely draw him nigh unto God, the One, the Peerless, the All-Knowing, the All-Informed. Behold, then remember when the Point came and said that should anyone come with a verse, ye should not deny him nor object to him. Yet the people of the Bayan objected to Him Who came with the kingdom of verses. Thus did the affairs of the world delude them until they disbelieved in God, the Exalted, the Great. He had decreed in the Book the sanctification of My Self from whatsoever was revealed in the Bayan - to this testifieth he who hath a perspicuous Book. Vain imaginings have withheld them from the Lord of all days, and idle fancies have debarred them from God, the Protector, the Self-Subsisting.

25 لعمر الله من یسمع آیاتی بأذن الفطرۃ انہا تقرّبہ الی الله الفرد الواحد العلیم الخبیر انظر ثم اذکر اذ اتی النقطة و قال لو یأتی احد بایۃ لا تنکروہ و لا تعترضوا علیہ و ملأ البیان اعتراضوا علی الذی اتی بملکوت الایات کذلک غرّتهم شئون الدنیا الی ان کفروا بالله العلیّ العظیم انہ حکم فی الکتاب بتقدیس نفسی عما نزل فی البیان یشہد بذلك من عنده کتاب مبین قد منعتم الأوهام من مالک الأيام و الظنون عن الله المہیمن القیوم

- 26 Thus have We revealed the verses and sent them unto thee, that they might attract thee to the praiseworthy station. When thou hearest My call and attainest unto My verses, say: "My God, my God! Should I be prevented from standing before the gate of Thy grace and from attaining unto Thy presence, ordain for me through Thy Most Exalted Pen the reward of meeting Thee. Thou, verily, hast power to do what Thou

26 کذلک انزلنا الایات و ارسلناها الیک لتجذبک الی المقام الممود اذا سمعت ندائی و فزت بآیاتی قل الھی الھی ان تمنعنی عن القیام لدی باب فضلک و الحضور امام وجهک قدر لی من قلبک الأعلی اجر لقاءک انک انت المقدر علی ما تشاء لا الہ الا انت الحق علام الغیوب

pleasest. There is none other God but Thee, the Truth, the Knower of things unseen."

- 27 The All-Glorious remembers him who hath been named with My Name, and announceth unto him My loving-kindness and My mercy which have preceded all created things. O Baha, the All-Glorious remembereth thee from the Prison of 'Akka, through which every Messenger was sent and every Book was revealed. He hath spoken: There is none other God but Me, the Mighty, the All-Loving. Through Him was made manifest that which lay hidden in the knowledge of God, and the Truth came with manifest sovereignty. But for Him, no verses would have been revealed, nor any signs appeared, yet the people understand not. We have heard thy cry when thou didst read the Book of God, the Lord of all that was and shall be. Recite that which hath been sent down from My Most Exalted Pen at eventide and at dawn. We counsel thee and those who have believed to observe wisdom and utterance, even as We counseled Our servants aforetime. To this testify honored servants. Say: O people of the Bayan! The River of Life hath flowed from the Pen of the All-Merciful. Fear ye God, O people, and be not of those who denied when the Intended One came with manifest sovereignty. Say: Die in your wrath! The Resurrection is come, the Hour hath appeared, the Bridge hath been laid, the mountains have passed away, and those in the graves have been raised. By God! The ocean of utterance hath surged, yet the people understand not; and the fragrance of the All-Merciful hath wafted, yet the people perceive it not. Thus hath spoken My Most Exalted Pen when the Wronged One was in the hands of every oppressor who denied the Witness and the Witnessed.

- 28 O Land of Ba! Harken to the call of thy Lord, the Most Glorious, from the right hand of the Luminous Spot. Verily, there is none other God but Him, the Mighty, the Bestower. He Who was mentioned in the Book of God, the Lord of Lords, hath been made manifest. O people of God! I complain unto you concerning what hath befallen Me at the hands of a band of wolves who have violated God's Covenant and His Testament, and have disbelieved in Him in Whom they had believed throughout ages and centuries. Beware lest the doubts of the people of the Bayan prevent you from your Lord, the All-Merciful. Leave them to their vain imaginings and turn ye towards the Dayspring of Light. They were concealed behind veils, and when the waves of hatred subsided and the light shone forth according to a fixed measure, they emerged therefrom and perpetrated that which caused the eye of grandeur to weep in the most exalted station. Blessed are ye and blessed is he who hath quaffed the wine of steadfastness from the hands of bounty and favor. He is indeed of the people of Baha in the

27 و نذكر من سمي باسمي و نبشّره بعنايتي و رحمتي التي سبقت الوجود يا بهاء يذكرك البهاء في سجين عكّاء الذي به ارسل كل رسول و نزل كل كتاب نطق انه لا اله الا انا العزيز الودود به ظهر ما كان مكنوناً في علم الله و اتى الحق بسلطان مشهود لولاه ما نزلت الآيات و ما ظهرت العلامات ولكن القوم لا يفقهون انّا سمعنا نداءك اذ قرأت كتاب الله ربّ ما كان و ما يكون اتل ما نزل من قلبي الأعلى في الأصيل و البكور انّا نوصيك و الذين آمنوا بالحكمة و البيان كما وصينا عبادنا من قبل يشهد بذلك عباد مكرمون قل يا ملأ البيان قد جرى كوثر الحيوان من قلم الرحمن اتقوا الله يا قوم و لا تكونوا من الذين انكروا اذ اتى المقصود بسلطان مشهود قل موتوا بغيظكم قد قامت القيامة و ظهرت الساعة و نصب الصراط و مرّت الجبال و بعث من في القبور تالله قد ماج بحر البيان و القوم لا يفقهون و هاج عرف الرحمن و الناس هم لا يجدون كذلك نطق قلبي الأعلى اذ كان المظلوم بين ايادي كل ظالم كفر بالشاهد و المشهود

28 يا ارض الباء اسمعي نداء ربك الأبهى من يمين بقعة النوراء انه لا اله الا هو العزيز الوهاب قد ظهر من كان مذكوراً في كتاب الله ربّ الأرباب يا حزب الله اشكو اليكم ما ورد على من شرذمة من الذباب الذين نقضوا ميثاق الله و عهده و كفروا بالذي آمنوا به في القرون و الأعصار ايّاكم ان تمنعكم شبهات ملأ البيان عن ربكم الرحمن ذروهم في خوضهم مقبلين الى مشرق الأنوار قد كانوا خلف الأستار فلما سكنت امواج الغضاء و اشرق النور على قدر مقدور خرجوا عن خلفها و ارتكبوا ما بكت به عين العظمة في اعلى المقام طوبى لكم و لمن شرب رحيق الاستقامة من ايادي العناية و الألطاف انه من اهل البهاء في كتاب الله منزل الآيات يا اهل القرى يذكركم ربّ العرش اقبلوا بوجوه بيضاء و صدور نورا الى

Book of God, the Revealer of verses. O people of the cities! Your Lord, the Lord of the Throne, maketh mention of you. Turn with radiant faces and illumined hearts unto God, the Lord of all return. We have made mention of every servant who hath turned towards the prison, and of every maidservant who hath believed in the Mighty, the Bestower. O people of God! Beware lest the intimations of the misguided keep you back from your Lord, the Self-Sufficient, the Most High. He who hath recognized Me seeth himself stronger than all who dwell on earth. Thus hath the Most Exalted Pen spoken when the Wronged One was in such grief as no eye in all creation had ever witnessed. End.

- 29 His is the praise and the favor, and His is the loving-kindness and compassion. The Sun of bounty hath risen with such splendor that none hath the power to describe it. Wondrous and sublime verses have been revealed specifically for the mentioned names - from each letter thereof the fragrance of grace and bounty is wafted. This evanescent servant beseecheth the eternal Truth to confirm all to recognize that which is today manifest, evident and resplendent. For were they to attain unto a drop from the ocean of divine utterance, all would behold themselves independent of all else. Their vain imaginings shall not hold them back, nor shall names prevent them. Those who were and are incapable of speech have risen up with all manner of deceit and guile to mislead the people. They have uttered that which no ignorant one hath ever uttered. The chief of the barking ones hath appeared from the land of Kaf and Ra, and in his delusion imagineth that he is helping the Cause, just as the Shi'ih sect was occupied with such vain fancies and ultimately committed that which no oppressor had ever perpetrated since the beginning of creation. The curse of God be upon the wrongdoing people.

- 30 O thou who gazest upon the Countenance! The Afnan, upon him be My glory, hath from the beginning of the Cause until now stood firm in service to the Truth and His loved ones, and remained constant in His remembrance. He hath borne witness to that which God hath witnessed, acknowledged that which God hath acknowledged, and uttered that which the Tongue of Grandeur hath spoken. Blessed is he, then blessed is he! Praise be to God, all have turned to the waters of mercy and drunk from the chalice of grace. We have made mention of them in numerous Tablets - a mention that causeth the

الله مالک المآب انا ذکرنا کلّ عبد اقبل الى
شطر السّجن و کلّ امة آمنت بالعزیز الوهاب یا
حزب الله ایاکم ان تحجبکم اشارات اهل الضلال
عن ربکم الغنی المتعال من فاز بعرفانی انه یری
نفسه قویاً عنّ علی الأرض کذلک نطق القلم
الأعلى اذ کان المظلوم فی حزن ما رأت شبهه عین
الامکان انتهی

29 له الحمد والمنة وله العناية والشفقة آفتاب عنایت
بشأنی مشرق که از برای احدی مجال وصف
نه مخصوص اسماء مذکوره آیات بدیعہ منیعہ
نازل از اهر حرفی از آن عرف فضل و عنایت
متضوع این خادم فانی از حقّ باقی سائل و آمل
که کلّ را مؤید فرماید بر عرفان آنچه الیوم ظاهر
ولا تخ و ساطع است چه اگر بقطره‌ئی از بحر بیان
الهی فائز شوند کلّ خود را غنی از کلّ مشاهده
نمایند اوهام ایشان را منع نماید و اسماء بازندارد
نفوسیکه قادر بر تکلم نبوده و نیستند بحیله و تزویر
تمام بر اغواء خلق قیام نموده‌اند گفته‌اند آنچه را
که هیچ جاهلی نگفته رئیس ناعقین از ارض
کاف و را ظاهر شده و بگمان خود نصرت حقّ
مینماید چنانچه حزب شیعه هم بهمین اوهامات
مشغول بوده‌اند و بالأخره ارتکاب نمودند آنچه
را که از اول ابداع تا حین هیچ ظالمی ارتکاب
نمود الا لعنة الله علی القوم الظالمین اینکه در باره
حضرت افنان جناب الف و حا علیه بهاء الله
الأبهی مرقوم داشتند بعد از عرض در پیشگاه
حضور اینکلمه علیا از مشرق وحی مولی الوری
اشراق فرمود قوله تبارک و تعالی

30 یا ایها الناظر الی الوجه افنانی علیه بهائی از اوّل
امر الی حین بخدمت حقّ و اولیائش قائم و بذکر
ناطق انه شهد بما شهد به الله و اعترف بما اعترف
به الله و نطق بما نطق به لسان العظمة طوبی له
ثمّ طوبی له الله الحمد جمیع بفرات رحمت اقبال
نموده‌اند و از کأس فضل نوشیده‌اند انا ذکرناهم
فی الواح شتی ذکریکه آذان خلق نماید از برای
اصغاء کلمه الله و فضلنا بعضهم علی بعض و انا
المقتدر المختار نکبر علیهم و علی اولیائی الذین ما

ears of creation to incline towards the Word of God. We have favored some above others, and We are the All-Powerful, the Unconstrained. We send Our greetings upon them and upon Our loved ones whom the buzzing of flies hath not kept back from God, the Lord of all worlds. Blessed are they and theirs shall be a goodly retreat.

منعهم الطنين عن الله رب العالمين طوبى لهم و
لهم حسن مأب انتهى

- 31 He hath said: Whenever a Tablet is to be sent to the Afnan himself, We shall make mention of that which they have requested. In truth, steadfast souls have been created for the service of the Cause of God. Naught shall remain for them save what they have wrought in the path of God, our Lord and their Lord and the Lord of all who are in the heavens and on earth.

31 و فرمودند هر هنگام بخود افنان لوحی ارسال
شود ذکر مینمائیم آنچه را که خواسته اند فی الحقیقه
نفوس مستقیمه از برای خدمت امر الله خلق
شده اند لا یبقی لهم من شیء الا ما عملوا فی
سبیل الله ربنا و ربهم و رب من فی السموات و
الأرضین

- 32 At this time and at this hour, these decisive verses specially intended for the people of rapture were revealed from the heaven of the Will of the Creator of all things. His word, exalted be His mention and mighty His utterance:

32 در این مقام و این حین بساحت اقدس فائز و این
آیات محکات مخصوص اهل جذبا از سماء مشیت
موجد اشیاء نازل قوله جل ذکره و عزّ بیانه

- 33 He is the Hearer, the Answerer

33 هو السامع المجیب

- 34 O people of rapture! The Lord of Names maketh mention of you in that which draweth you nigh unto God, the Cleaver of the Dawn. We have made mention of you time and again, and have sent unto you that which caused bodies to take flight, and We make mention of you yet again at this time, and We remind you of the signs of God, the Lord of lords. Harken unto the call from the direction of bounty and bestowal, before the faces of all humanity, from the Lote-Tree beyond which there is no passing. Verily, there is none other God but He, the Mighty, the All-Bestowing. The Spirit of Life hath been breathed into you and the breezes of the All-Merciful have wafted over you. He is the Mighty, the All-Bountiful. The clamor hath been raised - this is what We foretold you aforetime in the Book of God, the Lord of the Final End. We have been hearing what hath been raised there, for He is the All-Hearing, the All-Seeing. Beware lest the doubts of the world hold you back from the Lord of Eternity, or the objections of the learned keep you from Him Who hath come with power and sovereignty.

34 یا اهل جذباء یذکرکم مولی الأسماء بما یقرّبکم
الی الله فائق الصباح انا ذکرناکم مرّة بعد مرّة
و ارسلنا الیکم ما طارت به الأجساد و نذکرکم
فی هذا الحین مرّة اخرى و نذکرکم بآیات الله ربّ
الأرباب اسمعوا النداء من شطر الفضل و العطاء
امام وجوه الوری من سدرۃ المنتهی انه لا اله
الا هو العزیز الوهاب قد نفخ فیکم روح الحیوان
و مرّت علیکم نسمة الرحمن انه هو العزیز الفضال
قد ارتفع التّحاق هذا ما اخبرناکم به من قبل فی
کتاب الله مالک یوم المآب و کما نسمع ما ارتفع
هناک انه هو السّميع البصّار ایاکم ان تمنعکم
شبهات العالم عن مالک القدم او اعراض
العلماء عن الذی اتی بقدرة و سلطان

- 35 O party of God! This is spoken in the Persian tongue that ye may comprehend the purpose and remain firm and steadfast in the Cause of God. The objectors of the Bayan are like those souls who, in the early days of Islam, constructed through the instruments of idle fancies and vain imaginings that which caused the ruin of the world. O party of God! Consider all matters with penetrating vision and reflect: what were the fruits of the deeds of the Shi'is during twelve hundred years on the Day of Reckoning and what became of them? They

35 یا حزب الله بلسان پارسی ذکر میشود تا مقصود را
بیابید و بر امر الله ثابت و مستقیم مانید معرضین
بیان بمثابه آن نفوسند که در صدر اسلام بیادی
ظنون و اوهام تعمیر نمودند آنچه را که سبب
خرابی عالم شد یا حزب الله ببصر حدید در امور
نظر نیائید و تفکر کنید که ثمرات اعمال شیعه
در مدت هزار و دوست سنه در یوم جزا چه
بود و چه شد بر منابر و مساجد صیحه میزدند و

raised their cry from pulpits and mosques and, in their own estimation, summoned mankind unto truth, while the various sects among that party pronounced each other infidels, each faction counting itself the defender of the resplendent Law. By the life of God! Thereby was the standard "there is none other God but Him" reversed, the Word was divided, the Lote-Tree lamented, and even now the Wronged One heareth its sighs and moans by reason of what hath befallen His own Self after We had assisted the Cause in days wherein souls were perturbed and eyes were dimmed. We stood before the faces of men and summoned all unto God, without veil or covering.

36 We beseech God to aid all to be just and fair and to assist the Cause, that perchance the idle fancies of the past may not be renewed and people may be freed from the chains of vain imaginings and may regard all save God as utter nothingness. Should the true station of Divine Unity be revealed from the Supreme Pen as it should be, all would become aware of that which they have hitherto been heedless. Verily, He speaketh the truth and guideth the servants to the path of guidance.

37 Through the might of princes and the oppression of divines, all remained veiled behind a covering, and when the horizon became somewhat illumined with the light of security and the fire of hatred somewhat abated, they rushed forth to the outlying regions and uttered that which caused the denizens of the highest Paradise and the companions of the sacred precincts to lament. This party too hath determined to occupy the helpless people for another thousand and two hundred years with the vain imaginings of deluded souls, and in the end to reap the fruits of the deeds of the former party. By My life! This party hath proved more base than all other parties.

38 The people of God must strive and promote the Cause of the All-Merciful through wisdom and utterance. Great is this Day! Blessed are they that have attained, and blessed are they that are firmly established. From this spot We send Our greetings upon your faces and counsel you with that which will exalt you and profit you in all the worlds of your Lord, the Almighty, the All-Powerful. Praise be to God, the All-Knowing, the All-Informed.

39 This evanescent servant conveys his greetings to each of the friends of God and implores the Exalted Truth to grant confirmation and success to all, that perchance these helpless people may not again fall prey to the claws of vain imaginings. They have denied Him Whose station is equal to all the books before and after, which were sent down from the heaven of His bounty,

بگمان خود خلق را بحق دعوت مینمودند و فرق مختلفه آنحزب یکدیگر را تکفیر میکردند و هر فرقه خود را حامی شریعت غرّا میشمرد لعمری الله بهم نکس علم آنه لا اله الا هو و تفرقت الکلمه و ناحت السدرة و یسمع المظلوم فی هذا الحین حنینها و اینها بما ورد علی نفسی بعد اذ نصرنا الامر فی ایام فیها اضطربت النفوس و سکت الأبصار قد کنا قائماً امام وجوه العباد و دعونا کلّ الی الله من دون ستر و حجاب

36 از حقّ میطلیم کلّ را موقّف فرماید بر عدل و انصاف و بر نصرت امر که شاید اوهامات قبل مجدّد نشود و ناس از سلاسل ظنون آزاد شوند و غیر الله را معدوم صرف شمرند اگر مقام توحید حقیقی علی ما ینبغی از قلم اعلی جاری شود کلّ عارف شوند بآنچه که تا حین از آن غافل بوده اند آنه ینطق بالحقّ و ینبغی العباد الی سبیل الرشاد

37 از سطوت امرا و ظلم علما کلّ خلف حجاب مستور و چون آفاق فی الجمله بنور امن منور و نار بغضا فی الجمله ساکن باطراف دویندند و قالوا ما ناح به سگان الفردوس الأعلی و اصحاب حظائر القدس این حزب هم اراده نموده اند یکپزار و دویست سنه ناس بیچاره را بهذیانان انفس موهمه مشغول نمایند و بالأخره بثمرات اعمال حزب قبل برسند لعمری این حزب اخسر از جمیع احزاب مشاهده گشتند

38 حزب الله باید همت نمایند و بحکمت و بیان در ترویج امر رحمن مشغول شوند امروز روزیست عظیم طوبی للفائزین و طوبی للراشخین انا نکبر من هذا المقام علی وجوهکم و نوصیکم بما یرفعکم و ینفعکم فیکلّ عالم من عوالم ربکم المقتدر القدیر الحمد لله العلیم الخیر انتهى

39 این خادم فانی خدمت هر یک از دوستان الهی تکبیر میرساند و از برای کلّ از حقّ منیع تأیید و توفیق میطلبد که شاید ناس بیچاره مجدّد تحت مخالب اوهام مبتلا نشوند مقامی که معادل کتب قبل و بعد از سماء عنایتش نازل او را انکار نموده اند و متمسکند بآنچه که قابل ذکر نبوده و

and they have clung to that which was and is unworthy of mention. By the life of our Lord! The barking ones are unaware. What is astonishing is that Ahmad ibn Ja'far was among the followers of Karim Khan, and Karim Khan wrote a book every year refuting the Bab, yet when he entered this Cause, on that very day he fell into the desire for leadership and became occupied with misleading the helpless people. Soon that which is hidden within him shall be revealed. All are witnesses and testify that the Truth alone, unveiled and unobscured, hath been established from the beginning of the Cause, and He hath summoned all the peoples of the world, both kings and subjects, to embrace it. Neither might nor clamor, neither guns nor cannons, neither ranks nor multitudes could prevent Him. Every fair-minded person beareth witness to what hath been mentioned. In brief, all these matters have previously flowed from the Most Exalted Pen. Blessed is the soul whom the breathing of the idolators and the objections of the antagonists have not kept back from the Lord of the Day of Judgment.

- 40 Regarding what was mentioned about his cousin, upon him be the Glory of God, one page was revealed from the Most Exalted Pen and adorned in the handwriting of the Most Great Branch - may my spirit and being be offered up for the dust of His footsteps - specifically for him. God willing, they will deliver it to him and he will attain unto it. This evanescent one beseecheth the Exalted Truth to not deprive him of the Kawthar of utterance, to illumine him with the lights of the Sun of certitude, and to preserve him from the darkness of idle fancies and vain imaginings. Verily, He hath power over all things.

- 41 And regarding what was mentioned about the spiritual matron, upon her be the Most Glorious Glory of God, her mention hath ever been and continueth to be in the Most Holy Court. One Most Holy, Most Exalted Tablet was also revealed and sent specifically for her. God willing, she will attain unto it and will cause all the handmaidens to be set ablaze with the fire of the Divine Lote-Tree of utterance. In truth, from the beginning of the Cause, in days when all the heroes and men of the earth were hidden due to fear and awe of the divines, that leaf, upon her be the Glory of God and His favors, stood firm in the Cause and was engaged in praise and remembrance. Well is it with her and pleasant is it unto her. In the early days she heard from the Tongue of Grandeur "O My handmaiden and My leaf." The passage of Abdullah Ansari was previously before the eyes of that beloved one; from this, to some extent, this station becometh known. Blessed is he who hath attained thereunto. Most matters remain concealed. God will soon

نیست عمر ربنا ناعقین آگاه نیستند تعجب در آنکه احمد ابن جعفر از مردهء کریم خان بوده و کریم خان هر سنه یک کتاب در رد حضرت اعلی نوشته و چون داخل این امر شد در همان یوم بنیال ریاست افتاد و باضلال خلق بیچاره مشغول سوف یظهر منه ما ستر فیه کل شاهد و گواه اند که حق وحده من غیر ستر و حجاب از اول امر قائم و جمیع اهل عالم از ملوک و مملوک کل را تبلیغ فرمود سطوت و وضوا و مدافع و بنادق و صفوف و الوف منع نمود هر منصفی بر آنچه ذکر شد شهادت میدهد باری این امورات کل از قبل از قلم اعلی جاری طوبی از برای نفسیکه انفس مشرکین و اعتراضات معتدین او را از مالک یوم دین منع نماید

- 40 اینکه ذکر جناب ابن عم علیه بهاء الله را نموده بودند یکصفحه که مضمونش از قلم اعلی جاری و بخط حضرت غصن ۶۶ [الله] الاکبر روحی و ذاتی لتراب قدومه الفداء مطرز مخصوص ایشان ارسال شد انشاء الله پایشان برسانند و یان فائز شوند این فانی از حق منبع سائل و امل که ایشان را از کوثر بیان محروم نفرماید بانوار آفتاب یقین منور دارد و از ظلمت اوهام و ظنون حفظ فرماید آنه علی کل شیء قدیر

- 41 و اینکه ذکر مخدّرهء روحانی علیها بهاء الله الاهی را فرمودند لازال ذکرشان در ساحت اقدس بوده و هست یک لوح اقدس هم مخصوص ایشان نازل و ارسال شد انشاء الله بآن فائز شوند و از نار سدرهء بیان جمیع اماء را مشتعل فرمایند فی الحقیقه از اول امر در ایامیکه جمیع ابطال و رجال ارض از خوف و سطوت علها مستور آنورقه علیها بهاء الله و عنایت بر امر قائم و بثنا ناطق و ذاکر هنیئاً لها و مرئاً لها در اول ایام از لسان عظمت یا امتی و ورقتی اصفا نموده فقرهء عبدالله انصاری از قبل در نظر آن محبوب هست از آن فی الجمله انتقام معلوم میشود هنیئاً لمن فاز به اکثر امور مستور سوف یظهر الله ما اراد الله هو المبین العلیم و هو القادر الحکیم ذکر ورقهء ام ذبیح علیهما بهاء الله را فرموده بودند بعد از عرض در

reveal what He willeth. Verily, He is the Expositor, the All-Knowing, and He is the Powerful, the All-Wise.

- 42 O handmaid of God! The Object of all horizons is seen beneath the talons of hatred, yet in this hour He makes mention of thee. No thing among all things, and no matter among all matters, hath prevented Him from the remembrance of God, exalted be His glory. We have spoken that which We were to speak. Now pray thou and beseech God that His servants and handmaidens may be preserved from the dawning-places of idle fancies and may hold fast to His straight path and His firm cord with such firmness that the peoples of the world shall not prevent them. Convey the greetings of the Wronged One to the handmaidens of that land and give them the glad tidings of the splendors of the Sun of favor. Verily, He is the All-Bountiful, the Generous. Praise be to God, the Powerful, the Forgiving, the Mighty, the Great.

- 43 And as to the mention thou didst make of Jinab Jamal—upon him be the glory of God—after it was laid before Him Who is seated upon the throne of the Lord, these resplendent verses shone forth from the Dayspring of utterance. His Word—blessed and exalted be He:

- 44 O Jamal! Upon thee be My glory! Today the possessors of beauty, perfection, justice and fairness are those souls who have drunk from the ocean of knowledge and been illumined by the rays of the Sun of inner meanings. Should a soul subjugate the whole world and possess all sciences and arts, yet before God he was not and is not mentioned, and in the sight of them that are established upon the thrones of divine knowledge and wisdom, he is as one non-existent and forgotten. But if his sight is illumined by the light of divine vision and knowledge, and he hath drunk from the Kawthar of certitude, he possesseth all things, even though he be unable to read a single word. Blessed are the manifestations of the knowledge of God, exalted be His glory - those souls who soar on the wings of knowledge in this luminous atmosphere. We beseech God to preserve all and deprive them not of this true journey and spiritual wayfaring. Today the wings of most are prevented from flight by the clay of vain imaginings, and the veil of heedlessness hath deprived their eyes from beholding the Most Exalted Horizon. Blessed is he who hath mentioned thee and thee, and those who have held fast to this firm cord and this mighty announcement. Blessed is thy father who, at the time of his ascension, was welcomed by the Concourse on High, who found from him the fragrance of the love of God, the Self-Subsisting, the All-Compelling.

ساحت اقدس این آیات نازل قوله تبارک و تعالی

42 یا امة الله مقصود آفاق تحت محالب بغضا مشاهده میشود و در این حین ترا ذکر مینماید هیچ شیئی از اشیاء و هیچ امری از امور او را از ذکر حق جلّ جلاله منع ننمود گفتیم آنچه باید بگوئیم حال تو دعا کن و از حق بطلب که عباد و اماء او از مطالع اوهام محفوظ مانند و بصراط مستقیم و حبل متین او تمسک نمایند تمسک که اهل عالم او را منع ننماید اماء آن ارض را از قبل مظلوم تکبیر یرسان و باشرافات انوار آفتاب عنایت بشارت ده آنه هو الفضال الکریم الحمد لله المقتدر الغفور العزیز العظیم انتهى

43 و همچنین ذکر جناب جمال علیه بهاء الله را نموده بودند بعد از عرض امام کرسی ربّ این آیات باهرات از مطلع بیان اشراق نمود قوله تبارک و تعالی

44 یا جمال علیک بهائی امروز صاحب جمال و کمال و عدل و انصاف نفوسی هستند که از بحر عرفان نوشیده اند و از پرتو آفتاب معانی منور گشته اند اگر نفسی جمیع عالم را مسخر نماید و دارای علوم و مالک کل فنون شود عندالله مذکور نبوده و نیست و نزد مستقرین اعراش علم و حکمت الهی معدوم و مفقود است و اگر بصرش بنور مشاهده و عرفان منور گشت و از کوثر ایقان آشامید او دارای کلّ است اگر چه قادر بر قرائت کلمهئی نباشد طوبی از برای مظاهر عرفان حقّ جلّ جلاله یعنی نفوسیکه باجنحه عرفان در این فضای نورانی طیران مینمایند از حقّ میطلبیم کلّ را حفظ نماید و از این سیر حقیقی و سلوک معنوی محروم نسازد اجنحه اکثریرا الیوم طین اوهام از طیران منع نموده و حجاب غفلت ابصار را از مشاهده افق اعلی محروم داشته طوبی لمن ذکرک و لک و للذین تمسکوا بهذا الحبل المتین و النبا العظیم طوبی لأبیک الذی حین صعوده استقبله الملائ الأعلی و وجدوا منه عرف محبة الله المهیمن القیوم انتهى

- 45 His is the grace and the bounty. All who are related unto that well-beloved one have been remembered; the gaze of His loving-kindness hath been, and continueth to be, directed towards them. Verily our Lord, the All-Merciful, is the All-Seeing; He is the Most Bountiful, the Ever-Giving, the Munificent, the All-Generous.
- 46 And this is that which hath been revealed for the leaf that hath been named Nuriyyih—upon her be the loving-kindness of God. His Word—blessed and exalted be He:
- 47 According to what was mentioned, Shaykh Muhammad Hasan Najafi wrote two cycles of divine ordinances, yet he attained not unto the Tree of his heart's desire and remained deprived of the rustling of the Divine Lote-Tree and the fruits of all his knowledge and deeds. And Shaykh Murtada, although to some degree he gazed toward the Most Exalted Horizon and traces of love's light were manifest in him, yet he succeeded not in attaining true knowledge. The labors of seventy years were scattered to the winds, and likewise all the other divines of the cities and regions of Iran were deprived. But thou, through the grace of God, exalted be His glory, hast drunk from the cup of divine love and partaken of the ocean of knowledge. By the life of God! Were this station to be revealed and made manifest, the tongues of all the peoples of the world would speak forth "Blessed be God, the Lord of all worlds!" Give thanks unto thy Lord for this mighty favor and this manifest grace.
- 48 And this is what was revealed for the son, upon him be the glory of God, exalted be His proof and mighty His utterance: O My friend! The True Friend hath turned towards thee, and this is that friendship whereof He saith "Your friend is God alone" unto the end of the verse. This is that friendship for which there hath been and shall be no peer or likeness. It is specially reserved for God, exalted be His glory, even as the Most Great Infallibility hath ever been and shall ever be specially reserved for God - exalted be His station and His Manifestation - Who hath not accepted and will never accept any partner therein. This is one of the hidden mysteries which in this Revelation hath streamed forth from the Most Exalted Pen. Well is it with them that comprehend! Give thanks unto God for that the Lord of all being hath turned towards thee and made mention of thee in such wise as to solace the eyes of them that are nigh unto Him. All praise be to God, the Lord of all worlds. We make mention of thy mother and thy sister, as a command from Our presence, and I am verily the Omnipotent Commander. We beseech God to assist you and strengthen you to remember and praise Him, to hold fast unto His cord and cling to His resplendent hem. Ye have ever been
- 45 له الفضل و العطاء جميع منتسبين آن محبوب را
ذکر فرمودند طرف عنایت متوجه بوده و هست
آن ربنا الرحمن هو البصير هو الفضل هو الوهاب
هو البذل الكريم
- 46 و هذا ما نزل للورقة التي سميت بنورية عليها عناية
الله قوله تبارك و تعالى
- 47 شيخ محمد حسن نجفی از قرار مذکور دو دور
احکام الهی را نوشت مع ذلک بشجره مقصود
فائز نشد و از حقیق سدره و حاصل علم و عمل
کل محروم گشت و شیخ مرتضی اگرچه فی الجمله
باقی اعلی ناظر بود و از نور محبت اثری در او
ظاهر و لکن موفق بعرفان نشد زحمتهای هفتاد
ساله بر باد رفت و همچنین سایر علیای مدن و
دیوار ایران کل محروم و تو بعنایت حق جل جلاله
از کأس محبت الهی نوشیدی و از بحر عرفان
آشامیدی لعمر الله اگر ایستقام تجلی نماید و ظاهر
شود السن اهل عالم به تبارک الله رب العالمین
ناطق گردد اشکری ربک بهذا الفضل العظیم و
هذا الکرم المبین
- 48 و هذا ما نزل لابن علیه بهاء الله قوله جل برهانه
و عزّ بیانه یا ولی ولی حقیقی بتو توجه نموده و
اینست آن ولایتیکه میفرماید انما ولیکم الله الی
آخر الآیه اینست آن ولایتیکه شریک و شبیه از
برای او نبوده و نخواهد بود مخصوص است بحق
جل جلاله چنانچه عصمت کبری هم مخصوص
حقّ تعالی شأنه و تعالی ظهوره بوده و هست
شریک قبول نفرموده و نخواهد فرمود و این از
اسرار مکتونه بوده در اینظهور از قلم اعلی جاری
و نازل طوبی للعارفین اشکر الله بما اقبل الیک
مولی العالم و ذکرک بما تقرّ به اعین المقرّین و
الحمد لله رب العالمین و نذکر امک و اختک
امراً من عندنا و انا الامر القدير نسل الله ان
یوفقکم و یؤیدکم علی ذکره و ثناءه و التمسک بحبله
و التّشبّث بذیله المنیر لازال مذکور بوده و هست
یشهد بذلک لسانی و قلبی و عنایتی التي تضوع
عرفها عما نزل من ملکوت بیانی العزیز المتین
انتهی

and continue to be remembered, as testified by My tongue, My pen, and My loving-kindness whose fragrance hath been diffused through that which hath been sent down from the kingdom of Mine utterance, the Mighty, the Inaccessible.

- 49 This evanescent servant conveyeth greetings, salutations and praise to each one, and seeketh for them whatsoever is worthy of the grace and bounty of God, exalted be His glory. Whenever the Sun of loving-kindness shineth upon His friends, or the ocean of grace manifesteth its waves, the spirit of this evanescent one is renewed as though he had quaffed from the ocean of grace and been showered by the rain of mercy. Such joy doth encompass him that its mention would transform the sorrow of the world. His is the praise in all conditions, His the bounty in all conditions, His the generosity in all conditions. Glory be unto God! Man is bewildered, nay all things seen and unseen are bewildered by these people who are as dead in these days when the fire of Manifestation is ablaze, the lamp of loving-kindness is manifest, and the water of life floweth from the Pen that revealeth the verses. All are withered, dead, non-existent and lost. By the life of our Lord and your Lord! This is naught but the recompense of their vile deeds. The Day of Reckoning hath come: that which was hidden hath become manifest, and that which was concealed hath been revealed. The decree belongeth unto our Lord, and all authority is in His grasp, and the reins of all things are in His right hand. The servant testifieth that there is none other God but Him, the Omnipotent, the Single, the One, the Mighty, the All-Wise.

49 این عبد فانی خدمت هر یک تکبیر و سلام و ثنا میرساند و از برای ایشان میطلبد آنچه را که سزاوار فضل و بخشش حق جل جلاله است هر هنگام که آفتاب عنایت نسبت باولیا اشراق میفرماید و یا بحر فضل امواجش ظاهر و هویدا میگردد روح اینفانی جدید میشود گویا بحر فضل را آشامیده و امطار رحمت بر او باریده و بشأنی سرور احاطه مینماید که ذکرش حزن عالم را تغییر دهد له الحمد فیکل الأحوال و له العطاء فیکل الأحوال و له الجود فی کل الأحوال سبحان الله انسان متحیر بل غیب و شهود متحیر از این مردم مرده در ایامی که نار ظهور مشتعل و سراج عنایت ظاهر و آبجیات از قلم منزل آیات جاری کل پزمرده مرده معدوم مفقود عمر ربنا و ربکم نیست این مگر جزای اعمال خبیثه یوم جزا آمد آنچه مستور مشهود و آنچه پنهان آشکار و هویدا گشت الحکم لربنا و الأمر فی قبضته و زمام کلشی فی یمینه یشهد الخادم انه لا اله الا هو المقتدر الفرد الواحد العزيز الحکیم

- 50 Mention was made of the sister. After she gained the honor of hearkening, this most exalted and blessed Word was revealed. His word, blessed and exalted is He: O thou who gazest upon the Face! We have heard her call and have answered her with these verses. We beseech God, her Lord, to assist her with His remembrance and praise, to strengthen her in that which beseemeth His days, to draw her nigh unto Him, and to ordain for her from the Supreme Pen that which shall profit her. Verily, He is powerful over all things. Convey My glad-tidings unto her and glorify her countenance, and I am verily the All-Bountiful, the Most Generous.

50 ذکر اخت فرمودند بعد از فوز باصغا اینکلمه مبارکه علیا نازل قوله تبارک و تعالی یا ایها الناظر الی الوجه قد سمعنا ندائها و اجابها بهذه الآيات نسل الله ربها بأن یمدها بذكره و ثنائها و یؤیدها علی ما ینبغی لایامه و یقرّبها الیه و یکتب لها من البراعة العلیاء ما ینفعها انه علی کل شیء قدير بشرها من قبلی و کبر علی وجهها و انا الفضل الکریم انتهى

- 51 Glory be unto God! The spiritual realm hath been disturbed by the whisperings of devils, the insinuations of the infidels, and the schemes of the transgressors.

51 سبحان الله عالم روح را همزات شیاطین و وساوس ملحدین و مکرهای معتدین مکدر نموده

- 52 In these days the beloved of hearts, His Holiness Haydar-'Ali, upon him be the Most Glorious Glory of God, hath sent a copy of a letter which Ibn-i-Ja'far-i-Kirmani gave to Aqa Muhammad Big, upon him be the glory and loving-kindness of God, in Sensen. At its head the Most Great Name is mentioned,

52 این ایام حضرت محبوب فؤاد جناب حیدر قبل علی علیه بهاء الله الأبهی صورت مکتوبی فرستاده که ابن جعفر کرمانی در سنسن بجناب آقا محمد بیگ علیه بهاء الله و عنایته داده اند صدر آن اسم

followed by one of the most exalted Words. Here then is the exact copy of the letter, without any change or alteration:

اعظم مذکور و بعد یک کلمه از کلمات علیا
مسطور باری صورت نوشته عیناً بدون تغییر و
تبدیل اینست

53 He is God, the Glorious, the All-Glorious

هو الله البهیّ الأبهی 53

54 The Most Exalted Pen proclaims: The loved ones of Our sanctified Countenance, who in their longing for the Beloved and the revered Temple of Truth have turned their days into nights and their nights into days, are now mentioned before the Throne, that they may rejoice and be glad with this most exalted honor, this most radiant joy, and this most glorious delight in the highest and lowest kingdoms. O thou Named Nabil! Give thanks unto God, thy Lord, then thank the Most High God at morn and eventide, and be thou steadfast in the Cause of God. Remember thy branches and leaves with words of glorification, mention the awestruck lovers before the Countenance of the Divine Unity, and being established in the mysteries of glory and certitude upon your most exalted paths, may ye be remembered in the highest and lowest dominions of might. And glorification be from God.

54 قلم اعلی میفرماید احباء طلعت قص ما که در
اشتیاق محبوب و هیکل حق مرهوب روزها
بشب برده و شبها بروز آورده اینک تلقاء عرش
مذکور گردیدند تا باین افتخار اعلی و ابتهاج اسنی
و ابتهاج ابهی در ملکوت اولی و ادنی مبهج و
مسرور بوده ان یا اسم النبیل فاشکر الله ربک ثم
اشکر الله المتعال بالغدو و الاصل و کن فی امر
الله من الثابتین اغصان و اوراق خورشید متذکر
بذکر تکبیر بوده مرهوب مستان را در تلقاء وجه
احدی مذکور دارید و در سرائر عز و ايقان در
اعلی مسایر خود مستسیر بوده در جبروت اعلی
و ادنی متذکر شوند و التکبیر من الله

55 Reflect upon the deception and fraud of the souls of the ungodly. First they write using the Most Great Name so that the recipient might be attracted, and through this stratagem they might tame him and instill that which leads to eternal misguidance. Now one must reflect upon the ocean of deception - they have mixed the words of truth with the whisperings of satan, for though it begins with the Most Great Name - this is from the Truth, says the Most Exalted Pen, and this is what the Truth has spoken, and likewise before the Throne - the rest is attributed to the rebellious one. In any case, say: O party of God! These souls are seen to be exactly like those souls who in early Islam became the cause of error and misguidance. They would run from city to city, making mention of an imaginary Qa'im and recounting miracles, until at last all were wandering for twelve hundred years in the wilderness of error due to the vain imaginings of those souls. These souls too, by the life of our Lord and your Lord, will never attain to the light of faith. They strive and struggle that perchance they might acquire authority like the authorities of the past, and this party has been seen to be the most abased of all parties. May the True One, exalted be His glory, protect His party. Verily, He has power over all things.

55 در خدعه و تزویر نفوس مشرکه تفکر نمائید اول
آن باسم اعظم مرقوم که گیرنده اقبال نماید
و باین دسیسه او را رام نموده القا کند آنچه
که سبب ضلالت ابدی است حال باید در بحر
تزویر تفکر نمود کلمات حق را با همزات شیاطین
مخلوط نموده اند چه که اول آن اسم اعظم هذا
من الحق قلم اعلی میفرماید و هذا ما نطق به الحق
و كذلك تلقاء عرش و ما بقی ینسب الی الباغی
باری بگوئید یا حزب الله بعینه این نفوس مثل
نفوسیکه در صدر اسلام سبب گمراهی و ضلالت
گشتند مشاهده میشوند شهر بشهر میدویدند و ذکر
قائم موهوم مینمودند و معجزات ذکر میکردند تا
بالآخره کل باوهامات آن نفوس هزار و دوست
سنه در هیما ضلالت سرگردان بودند این نفوسهم
لعمر ربنا و ربکم ابداً بنور ایمان فائز نه ساعی
و جاهدند که شاید ریاستی مثل رؤسای قبل
تحصیل نمایند و اینجذب اخسر از کل احزاب
مشاهده گشتند حق جلّ جلاله حزب خود را
حفظ فرماید انه علی کل شیء قدیر

56 As to what was previously written regarding the arrival of divine Tablets wherein the command of dissimulation [taqiyyih] was revealed - this is true. After the martyrdom of His Holiness Badi' - upon him be the Most Glorious Beauty of God -

56 و اینکه از قبل مرقوم داشتند که الواح الهی
رسیده و امر تقیه در آن نازل هذا حق بعد
از شهادت حضرت بدیع علیه بهاء الله الأبهی

who appeared and shone forth from the horizon of power, the command of wisdom [hikmat] was revealed, such that most Tablets were adorned with this command. And after the martyrdom of His Holiness 'Ali from the land of Mim - upon him be all the most glorious Beauty - the command of non-confession ['adam-i-iqrar] was issued. Glory be to God! Those oppressive, heedless souls wished to utter words contrary to truth, yet they [the martyrs] refused and sacrificed their lives with the utmost joy and fragrance. At the time of the revelation of the second command, the Tongue of Grandeur would utter words that would melt the hearts and dissolve stones. At one point He said: The Supreme Pen lamenteth and declareth: "Conceal what ye possess." The oppression of the oppressors and the heedlessness of the heedless have reached such a state that the Supreme Pen spoke the words of one of the former Letters: "Dissimulation is my religion" et cetera. The purpose was to preserve sacred souls.

- 57 Consider how many souls sacrificed their lives without concealment, veil or dissimulation. In no age or Dispensation have such examples appeared. They considered the martyrdom of the Prince of Martyrs - upon him be all the most glorious Beauty - to be the cause of the exaltation and elevation of the religion of the Messenger of God - may the spirit of all else be sacrificed for Him. How many sacrificial lambs in this Dispensation hastened to the place of sacrifice with joy and fragrance and did not return alive. Nevertheless, all remain heedless and veiled. The son of Ja'far counted the Beloved of Martyrs, His Honor Aqa Siyyid Isma'il of Zavarih - upon him be the Most Glorious Beauty of God - who sacrificed himself by his own hand in Iraq, as one of his own, even though he had never seen aught but truth. The details about that beloved one have been mentioned in some letters, and in the Kitab-i-Badi' his mention hath been revealed from the Supreme Pen in such wise that none but truth can comprehend it. They have said the people of Baha killed him. It would be most fitting to ask him: "You were among the dead followers of Karim Khan in those days, and when you claimed to have entered this Cause you were behind a veil. From where do you derive these reports?" In brief, by the life of Our purpose and your purpose, from the beginning of the world until now, no liars like these souls have ever been seen or heard. To this every fair-minded and insightful one beareth witness.

- 58 Concerning what was written about fasting, the divine ordinances have not changed - the Kitab-i-Aqdas exists. In this

الذی ظهر و اشرق من افق الاقتدار امر بحکمت شد چنانچه اکثری از الواح باین امر مزین و بعد از شهادت حضرت علی من ارض میم علیه منکّل بهاء ابهاه امر بعدم اقرار صادر سبحان الله آنچه نفوس غافله ظالمه خواستند بکلمه غیر حق تکلم نمایند قبول نفرمودند و بکمال روح و ریحان جان را فدا نمودند و در حین نزول حکم ثانی هر هنگام لسان عظمت بکلمهائی ناطق که ایجاد را میگذاخت و اجار را آب مینمود وقتی فرمودند قلم اعلی نوحه مینماید و میفرماید استروا ما عندکم ظلم ظالمین و غفلت غافلین بمقامی رسیده که قلم اعلی بکلمه یکی از حروفات قبل تکلم فرمود التقیة دینی الی آخرها و مقصود حفظ نفوس مقدسه بوده

57 ملاحظه فرمائید چه مقدار از نفوس که من غیر ستر و حجاب و تقیه جان انفاق نمودند در هیچ عصری و هیچ ظهوری امثال آن ظاهر نشده شهادت سید الشهداء علیه منکّل بهاء ابهاه را سبب اعلاء و ارتفاع دین رسول الله روح ما سواه فداه میدانستند چه مقدار ذبیح که در این ظهور بروح و ریحان بمقرّ فدا شتافتند و زنده برنگشتند معذلک کلّ غافل و محتجبند این جعفر حضرت محبوب الشهداء جناب آقا سید اسمعیل زوارهائی علیه بهاء الله الابهی که در عراق بدست خود خود را فدا نمود از خود شمرده مع آنکه غیر حق را ندیده و تفصیل آنچه محبوب در بعضی نامهها ذکر شده و در کتاب بدیع از قلم اعلی بشأنی ذکرش نازل که غیر حق ادراک ننموده و گفتهاند اهل بها او را کشتهاند بسیار خوبست از او سؤال نمایند که تو در آن ایام از مرده کریم خان بودی و هنگامیکه بزعم خود در این امر وارد شدی خلف حجاب بودی این اخبار را از یکجا میگوئی باری لعمر مقصودنا و مقصودکم از اول عالم تا حال هیچ کذابی امثال این نفوس دیده نشد و شنیده نکشت یشهد بذلک کلّ منصف بصیر

58 آنچه در باره صوم مرقوم داشتند احکام الهی تغییر ننموده کتاب اقدس موجود در این ارض اصحاب بکمال جسارت صوم رمضان را ترک نمودند بشأنیکه جمیع بلد آگاه شدند و بیم آن بود

land, the friends with utmost boldness abandoned the Ramadan fast, to such an extent that the entire population became aware of it, and there was fear that the wicked would suddenly rise up. Therefore, a special Tablet was revealed from the heaven of the Lord of Lords' will, addressed to one of the friends, commanding that in this land they should observe the Ramadan fast. This ruling is specific to this land. However, the decree of wisdom has ever been revealed and all must hold fast to it and cling to it. These recent matters have been the cause of the oppression of oppressors and the transgressions of transgressors.

که بغتۀ اشرار قیام نمایند لذا لوحی مخصوص یکی از اصحاب از سماء مشیت ربّ الأرباب نازل امر فرمودند در این ارض صوم رمضان را معمول دارند و این حکم مخصوص است باین ارض ولکن حکم حکمت لازال نازل باید کلّ بآن تمسک نمایند و تشبّث جویند و این امور اخیر را سبب ظلم ظالمین و تعدیات معتدین بوده

- 59 The Sunnis will soon turn to the Cause, as they do not harbor previous delusions and say the Promised One must be born, as some have already turned. However, before entering the ocean of faith they are very fanatical, as they definitely consider the Persians to be infidels. In any case, we beseech and hope that the Truth may guide all. Their entry into this ocean also carried risk of corruption, for after entering they would become so enkindled that concealment would be lost. Therefore, teaching in this land and its surroundings has been forbidden. However, the friends of Truth in those lands must be mindful of wisdom and engage in teaching with utmost effort. Blessings be upon those who hear the Word and act according to what is commanded in the Book of God, Lord of the worlds.

59 اهل سنّة و جماعت زود اقبال مینمایند چه که نزد ایشان اوهامات قبل نیست و میگویند حضرت باید متولّد شود چنانچه جمعی اقبال نموده اند ولکن قبل از ورود در لجه ایمان بسیار متعصّبند چه که عجم را مسلماً کافر میدانند باری از حقّ سائل و آملیم کلّ را هدایت فرماید و ورودشانهم در این لجه بیم فساد بود چه که بعد از ورود بشائی مشتعل میشدند که ستر و کتمان از دست میرفت لذا تبلیغ در این ارض و اطراف منع شده ولکن اولیای حقّ در آن اراضی باید بحکمت ناظر باشند و بکمال همت بتبلیغ مشغول البهّاء علی [من] سمع القول و عمل بما امر به فی کتاب الله ربّ العالمین انتہی

- 60 Regarding what was written about the details of the Most Great Festival and acting according to wisdom's requirements, after being presented, He - exalted be He - spoke: "Excellent is what you have done in the path of God, Lord of the worlds. We have heard your mention and what issued from your lips in praise of your Lord, and We have accepted what you have done purely for the sake of God, the Mighty, the Great. We beseech Him, exalted be He, to draw you near to Him in all conditions. Verily, He is the Protector of those drawn near. Praise be to God, Lord of the worlds."

60 و اینکه تفصیل عید اعظم و عمل بمقتضیات حکمت را مرقوم داشتند بعد از عرض قوله تعالی نعم ما علمتم فی سبیل الله ربّ العالمین قد سمعنا ذکرکم و ما خرج من افواهکم فی ثناء ربکم و قبلنا ما علمتم خالصاً لوجه الله العزیز العظیم نستله تعالی ان یقرّبکم الیه فیکلّ الأحوال انه هو ولیّ المقرّبین الحمد لله ربّ العالمین انتہی

- 61 As for the days of the Most Great Festival, the afternoon of the thirty-second day after Naw-Ruz is the first day of the Festival, and the afternoon of the forty-third is its end, making twelve days. The first and last days are reckoned as two days with God. Would that this servant could find opportunity to mention to you the mysteries of these days and what God's Books, both past and future, have uttered concerning them. Praise be to God that those beloved ones are assisted in remembrance, praise and service to the Cause. On the thirty-second day which is the first day of the Festival, as well as the

61 و اما ایام عید اعظم عصر سی و دوم بعد از نوروز اول عید است و عصر چهل و سیم انتهای آن و این دوازده یوم میشود یوم اول و آخر دو یوم عندالله محسوب یا لیت الخادم یجد فرصه و یذکر لحضرتکم اسرار هذه الايام و ما نطقت فی شأنها کتب الله من قبل و من بعد الحمد لله آن محبوب موفقت بر ذکر و ثنا و خدمت امر یوم سی و دوم که اول یوم عید است و همچنین یوم

ninth day and the forty-third day which is the final day, work and occupation are forbidden. All must engage in associating with friends in a spirit of joy and fellowship and in establishing love in hearts.

نهم و یوم چهل و سیم که منتهی الایام است
کسب و شغل حرام گشته کل باید بروج و
ریحان بمعاشرت دوستان و القاء حب در قلوب
مشغول شوند

- 62 Mention was made of His Honor Aqa Mirza 'Ali, upon him be the Glory of God. After being presented before the Divine Presence, the Supreme Pen spoke that which caused the realities of all things to be attracted. He - exalted be He - spoke:

62 ذکر جناب آقا میرزا علی علیه بهاء الله را فرمودند
بعد از عرض تلقا وجه نطق القلم الاعلی بما
انجذبت به حقایق الاشیاء قوله تعالی

- 63 In My Name, the Wronged One, the Imprisoned

63 بسمی المظلوم المسجون

- 64 O Ali! By God, the Path calls out, yet the people hear not. The Balance summons all within the realm of possibility, yet they understand not. The Hour has come with its tokens, and the Resurrection with its mysteries, yet the people know not. All who dwell in earth and heaven were thunderstruck when the shrill voice of My Most Exalted Pen was raised, yet most of the people perceive not. Their desires have prevented them from turning to God, the Protector, the Self-Subsisting. They worship idols by night and day, save those whom God, the Lord of what was and what shall be, has strengthened. Thus have We sent down the verses and revealed what was hidden in God's knowledge, the Possessor of the Unseen and the Seen. Your mention hath been made before the Wronged One, and this irrevocable Book hath been sent down unto thee that thou mayest read it and thank thy Lord, the Protector, the Mighty, the Loving. Hold fast to the cord of steadfastness and speak forth in praise of God, the Lord of creation. Glory be upon the people of Baha who have not been kept back by desire from the Lord of all mankind - verily they are among the people of this praiseworthy station.

64 یا علی تالله ان الصراط ینادی و القوم هم لا
یسمعون و المیزان یدعو من فی الامکان و هم لا
یفقهون قد ظهرت الساعة و اشراطها و القيامة
و اسرارها و الناس هم لا یعلمون قد انصعق من
فی الأرض و السماء اذ ارتفع صریر قلبی الاعلی
و الناس اکثرهم لا یسعون منعهم اهوائهم عن
التوجه الى الله المهيمن القيوم یعبدون الأصنام فی
اللیالی و الایام الا من آیده الله رب ما کان و
ما یمکن كذلك انزلنا الآیات و اظهرنا ما کان
مکنونا فی علم الله مالک الغیب و الشهود قد
ذكر ذکرک لدى المظلوم و نزل لک هذا الکتاب
المحتوم لتقرأ و تشکر ربک المهيمن العزیز الودود
کن متمسکاً بحبل الاستقامة و ناطقاً بثناء الله
مالک الوجود البهاء علی اهل البهاء الذین ما
منعهم الهوى عن مولی الوری الا انهم من اهل
هذا المقام المحمود انتهى

- 65 The mention of Haji Muhammad-Rida, upon him be the Glory of God, hath repeatedly flowed from the Most Exalted Pen, and a Tablet hath been specifically sent to him. God willing, may he be adorned with steadfastness and illumined with the light of certitude. The mention of the nephews, and likewise the Fast of the Luminous Leaf, and the mention of Qurratu'l-Ayn Mir-Vali, upon them be the Glory of God - all were presented at the Most Holy and Exalted Court, and were honored with acceptance, each being distinguished by God's wondrous and glorious favors. Blessed are they and joy be unto them.

65 ذکر جناب حاجی محمد رضا علیه بهاء الله مکرار
قلم اعلی جاری لوح هم مخصوص ایشان ارسال
شده انشاء الله باستقامت مزین و بنور ایقان منور
باشند ذکر اخوی زاده ها و همچنین صوم و رقه
نوریه و ذکر ذکر قره العین میر ولی علیهم بهاء الله
کل در ساحت امنع اقدس عرض شد و بطراز
قبول فائز و هریک بعنایت بدیعہ منیعہ الهیه
مفتخر نعیماً لهم و هنیئاً لهم

- 66 Thy other letter, which was truly a garden adorned with the roses of spirit and sweet basil, and the anemones of realities and flowers of knowledge, was indeed a delightful sight to behold and a wondrous fragrance for the spiritual sense to perceive. After its reading, recitation, observation and review, it

66 مکتوب دیگر آنجوب که فی الحقیقه بستانی بود
مزین باوراد روح و ریحان و شقایق حقایق و
ازهار عرفان محبوب عالمیان از برای بصر منظری
بود لطیف و از برای شامه معنوی عرفی بود
بدیع و بعد از قرائت و تلاوت و مشاهده و اطلاع

ascended on the wings of attention to the Station until it was presented before the face of the Lord of all mankind. After it gained the honor of being heard, these exalted words descended from the heaven of the favors of the Lord of Names and Attributes. His word, exalted be His majesty and abundant be His favors:

67 O thou who gazeth upon the Face! There hath come upon Us what hath come upon no other among the servants. The learned sit while Truth standeth; the learned are silent while Truth speaketh; the learned sleep while Truth is awake; the learned fear while Truth is serene; the learned waver while Truth is steadfast. In the days when the idolatrous souls among the people of the Bayan were occupied with play behind the veil, this Wronged One was calling out before all faces with the most exalted call - a call that all in the world, both rulers and ruled, heard, except for certain minor kings whose mention hath not specifically flowed from the Most Exalted Pen. In those days, neither speaker was visible nor anyone standing forth. Now one like Ja'far hath come forth to make display. By God's life, they are in manifest error. We beseech God to assist His servants unto justice and fairness, and to enable them to hearken unto His call which hath been raised between earth and heaven. Verily, He is powerful over all things. The glory from Us be upon thee and upon My friends and loved ones who have not been kept back by the veils of the world from turning unto God, the Lord of the worlds.

68 And concerning what the aforementioned Ja'far hath mentioned about alteration - for some time the deniers of the Bayan have been speaking this word, saying the Bayan has been altered and the true Bayan is not available. Their purpose is to occupy people with former vain imaginings. Lo! The curse of God be upon those who imagine vainly, the infidels, and the transgressors.

69 In reference to the mention of Haji Muhammad-'Ali, upon him be the glory of God, we continually beseech the Most High, exalted be His glory, for his success. I am writing and sending a reply to his letter which, God willing, will reach him. And likewise regarding the mention of Karbila'i 'Abbas-'Ali, upon him be the glory of God, after presentation before the Divine Presence, these sublime words were revealed, He says, glorified be His majesty:

70 "O 'Abbas-'Ali! Vain imaginings have deprived the world from the Lord of all beings, for even the blessed word 'There is no God but God', which is the word of unity, has until now remained veiled. Indeed, great is this Cause - in the Qur'an

باجنحه توجّه قصد مقام نموده الى ان عرضت امام وجه مولی الأنام و بعد از فوز باصغاء این کلمات عالیات از سیاه عنایت مالک اسماء و صفات نازل قوله جل جلاله و عم نواله

67 یا ایها الناظر الى الوجه قد ورد علينا ما لا ورد على احد من العباد عالم قاعد و حق قائم عالم صامت و حق ناطق عالم نائم و حق بیدار عالم خائف و حق مطمئن عالم مترعزع و حق ساکن ایامی که نفوس مشرکه اهل بیان خلف حجاب بلعب مشغول اینظلولوم امام وجوه بأعلى النداء ناطق ندائیکه همه عالم از مالک و مملوک شنیدند مگر بعضی از ملوک صغیره که ذکر آنها مخصوص از قلم اعلی جاری نشده باری در آن ایام نه ناطقی مشهود و نه قائمی موجود حال مثل جعفری بمیدان آمده و خود نمائی میکند لعمر الله انهم فی ضلال مبين نسئل الله بأن يؤيد عباده علی العدل و الانصاف و یوفقهم علی اصغاء ندائه الذی ارتفع بین الأرض و السماء انه علی کل شیء قدير البهاء من لدنا علیک و علی اولیائی و احبائی الذین ما منعهم حجاب العالم عن التوجه الى الله رب العالمین انتهى

68 و اینکه جعفر مذکور ذکر تحریف نموده مدّتیست که معرضین بیان باینکه متکلمند میگویند بیان تحریف شده و بیان حقیقی در دست نیست مقصودشان اینکه ناس را باوهم قبل مشغول نمایند الا لعنة الله علی المتوهمین و الملحدین و المعتدین

69 اینکه ذکر جناب حاجی محمد علی علیه بهاء الله را فرمودند از حق تعالی شأنه لازال برای ایشان توفیق میطلبیم جواب نامه ایشانرا نوشته ارسال میدارم انشاء الله برسد و همچنین ذکر جناب کربلائی عباسعلی علیه بهاء الله را مرقوم داشتند بعد از عرض تلقاء وجه اینکلمات عالیات نازل قوله جل جلاله

70 یا عباسعلی عالم را اوهم از مالک انام محروم نموده چه که کلمه مبارکه لا اله الا الله که کلمه توحید است الى حین در حجاب مانده باری امر عظیمست از قبل در فرقان بنأ عظیم

it was referred to as the 'Great Announcement'. Most great it is, yet should a soul become illumined with the light of unity, he would see all else but God as non-existent and count it as nothingness, and would regard himself as transcending all the peoples of the world. Names would no longer hold him back from reality and meaning. The ranks and multitudes of nations and the might of the world would not prevent the men of this field from turning towards Him, and the diverse winds would not move the trees of this garden. We beseech God to give His friends to drink from this cup. By the life of God, the oceans of the world are as a drop before Him, now and forever. Blessed are they that attain, and blessed are they that know."

71 Praise be to God, the rays of the Sun of divine favor have encompassed the world. Blessed are those souls who have recognized the value of God's days and become illumined by its lights.

72 Regarding what was written about the property, that it should be transferred to whomever is commanded, after presentation in the Most Holy Court, this exalted word shone forth from the highest horizon, blessed and exalted be He: "We have accepted what thou didst intend in the path of God, the Lord of the worlds." Indeed, that honored one has been and is successful. We have accepted what he intended and entrusted it to him. As a mention from Us: "Thou hast fulfilled God's covenant and His pledge, and hast been steadfast in serving His mighty and great Cause."

73 That beloved one has, praise be to God, been successful in turning towards God, serving, and fulfilling rights both past and present, and has likewise been honored with acceptance. His is the praise in all conditions, His is the favor in all conditions, and His is the grace in all conditions.

74 Regarding what was written about sending leaves, what was sent has arrived, and most of what clothes the blessed body is also leaves. The servant asks his Lord to send down upon His loved ones from the heaven of His gifts that which will illumine hearts and minds in His mighty and beloved Day, and I ask Him to draw them near to Him in all conditions. Verily, He has power over all things.

75 This evanescent one conveys greetings and glorification to each of the friends of God, and beseeches God to assist all to be steadfast in service and in His remembrance and praise. He is the Hearer, the All-Seeing. There is no God but Him, the Most High, the Most Glorious.

مذکور بسیار عظیمست و لکن اگر بنور توحید
نفسی منور شود غیر الله را مفقود بیند و معدوم
شمرد و خود را فوق اهل عالم ملاحظه نماید دیگر
اسماء او را از حقیقت و معنی منع نماید رجال
این مضممار را صفوف و الوف امم و سطوت
عالم از توجه باز ندارد و اشجار این بستان را اریاح
مختلفه حرکت ندهد از حق میطلبیم دوستان خود
را از این کأس سقایه فرماید لعمر الله بحور عالم
نزدش بمثابه قطره بوده و هست طوبی للفائزین
و طوبی للعارفین انتهى لله الحمد

71 پرتو انوار آفتاب عنایت عالم را فرا گرفته طوبی از
برای نفوسیکه قدر آیام الهی را دانستند و بانوارش
منور گشتند

72 اینکه در باره ملک مرقوم داشتند که بهر که
امر شود واگذارند بعد از عرض در ساحت
امنع اقدس اینکلمه علیا از افق اعلی اشراق نمود
قوله تبارک و تعالی انا قبلنا ما اردت فی سبیل
الله رب العالمین فی الحقیقه آنجناب فائز بوده و
هستند آنچه اراده نموده اند قبول نمودیم و بخود
آنجناب وا گذاشتیم ذکرًا من عندنا قد وفیت بعهد
الله و میثاقه و کنت قائماً علی خدمه امره العزیز
العظیم انتهى

73 آن محبوب الحمد لله موفق شدند بر اقبال و توجه
و خدمت و اداء حقوق از قبل و بعد و همچنین
بطراز قبول فائز له الحمد فیکل الأحوال وله العنايه
فی کل الأحوال وله الفضل فیکل الأحوال

74 و اینکه در باره ارسال برک مرقوم داشتند
آنچه ارسال شده رسیده و ملبوس بدن مبارک
هم اکثر برکست یسئل الخادم ربه بأن ینزل
علی اولیائه من سماء مواهبه ما تنور به الأفئدة
و القلوب فی یومیه العزیز المحبوب و استیله بأن
یقر بهم الیه فی کل الأحوال انه علی کل شیء
قدیر

75 این فانی خدمت هریک از دوستان الهی سلام
میرساند و تکبیر عرض مینماید و از حق میطلبد
کل را مؤید فرماید بر استقامت و خدمت و ذکر
و ثنایش اوست شنونده و بینا لا اله الا هو العلی
الاهی

- 76 Peace, praise, glory and splendor be upon you, upon those with you, and upon those who have attained unto the Most Great Steadfastness in this manifest Cause. Praise be to God, the Lord of Names, Creator of the heavens, and Lord of this wondrous Day.
- 77 The servant 23rd of Rajab 1303
- 78 The divine friends in Faran have sought permission to come. Permission is granted and favor is manifest. Convey to them the glad tidings of permission. Another point is that whoever in those regions becomes enabled to pay the Huququ'llah, it should be given to the honored Leaf of Paradise, upon her be the Most Glorious Glory of God, and if anything remains afterward, it should be sent.
- 79 Six exalted and sublime Tablets were sent; following their perusal, deliver them.

76 السّلام و الثّناء و التّكبير و البهاء على حضرتكم و على من معكم و على الدّين فازوا بالاستقامة الكبرى في هذا الأمر المبين و الحمد لله مالک الأسماء و فاطر السّماء و ربّ هذا اليوم البديع

77 خادماً في ٢٣ شهر رجب سنة ١٣٠٣

78 اولیای الهی در فاران بعضی اذن توجّه خواسته‌اند اذن حاصل و عنایت ظاهر بشارت اذن را برسانند فقره دیگر آنکه هر نفسی در آن اطراف مؤید بر اداء حقوق الله میشود باید مصروف مخدّره ورقة الفردوس علیها بهاء الله الأبهی داده شود و بعد اگر چیزی ماند ارسال گردد

79 عدد و او الواح ممتنعه منیعه ارسال شد بعد از ملاحظه برسانید

BLIB_Or15701.291, AVK3.118.14x,
GHA.360bx, MAS4.138ax

BH10050

To: Mardiyiyih wife of Mir Muhammad Bayk

Date: 1303-07-23 [1886-Apr-27]

He is the Hearer, the Answerer

O My handmaiden! I have heard thy cry and thy lamentation in the love of God, the Lord of the worlds. Thy letter hath come and the servant in attendance hath read it at the beginning of the night of Ridvan, and hath attained to the hearing of thy Lord, the All-Knowing, the All-Informed. Blessed is the handmaiden who hath attained unto the Most Great Sea, and woe unto the queen who hath turned away from God, the Lord of all worlds. How many queens awaited the days of God, but when they appeared, turned away, following the dawning-places of idle fancies who turned away from the Face by following every heedless doubter. And how many a handmaiden, when she heard the Call, hastened and said: "Here am I, O Thou Goal of the mystics!"

هو السّامع المجیب

یا امتی قد سمعت ضجیجک و صریحک فی حبّ الله ربّ العالمین قد حضر کتّابک و قرأه العبد الحاضر فی اول لیل الرّضوان و فاز باصغاء ربّک العظیم الخلیبر طوبی لأمة فازت بالبحر الأعظم و ویل للملکه اعرضت عن الله ربّ العالمین

کم من ملکه انتظرت ایام الله فلما ظهرت اعرضت بما اتبعت مطالع الظنون الدّین اعرضوا عن الوجه بما اتبعوا کلّ غافل مریب و کم من امة اذا سمعت النداء سرعت و قالت لیبیک یا مقصود العارفين

BLIB_Or15715.111a

BH00776

To: Aqa Mirza Muhsin Afnan, in Beirut

Date: 1303-08 [1886-May]

- 1 He is God, exalted be His station, the Glory and the Power! 1 هو الله تعالى شأنه العظمة والاقْتدار
- 2 Praise and glory befit that intended Lord Who illumined the world with the lights of His Most Great Name, Who guided with a single call and taught the way, Who bestowed upon the realm of dust distinction above the heavens. That call in every age is made manifest through a revelation and an effulgent light. He is the Living Waters for the thirsty and He is the True Spirit for the dead. The source of the attributes of the world hath been through Him and unto Him do they return. Yet ears capable of hearkening to this call are as rare as red sulphur. 2 حمد و ثنا حضرت مقصودی را لایق و سزا که بانوار اسم اعظم عالم را منور فرمود بیک ندا راه نمود و تبلیغ فرمود و اقلیم خاک را بر افلاک مزین بخشود و آن ندا در هر قرن بتجلی ظاهر و بنوری باهر اوست کوثر حیوان از برای تشنگان و اوست روح حقیقی از برای مردگان مبداء اوصاف عالم از او بوده و مرجعها الیه ولكن آذانیکه قابل اصغاء این ندا باشد مانند کبریت احمر کمیاب
- 3 Blessings and peace be upon the first ear that was blessed to hearken unto the call of the Lord of Names, and the first eye that witnessed and beheld the greatest signs of its Lord, and the first hand that was raised to the heaven of bounty, and the first foot that hastened to the seat of the throne of the Creator of heaven, and the first countenance that turned toward the lights of the Countenance, and the first light that shone forth from the horizon of the heaven of the Cause whereby surged the ocean of knowledge in creation and the mysteries of the Books were revealed through clear proof and evidence, and through whom the stations of revelation and inspiration were completed and the messages of God, the Lord of all beings, were sealed. He it is Who informed the people of the Day of Resurrection and of the Hour which none knoweth save God, the Mighty, the All-Knowing. He it is Who warned the idolaters who broke the Covenant and Testament and gave glad tidings to the believers of what was ordained for them in the highest Paradise and the most exalted Garden. And upon His family and companions, whom neither land nor sea nor anything whatsoever prevented from striving in His path and exalting His Word. The Most Exalted Pen hath testified that they strove in the path of God with true striving until the banner of unity was raised and the standard of detachment was hoisted in the name of God, the Mighty, the Praiseworthy. 3 الصلوة والسلام علی اول اذن فازت باصغاء نداء مالک الأسماء و اول عین شهدت و رأت آیات ربها الکبری و اول ید ارتفعت الی سماء العطاء و اول رجل سرع الی مقر عرش فاطر السماء و اول وجه توجه الی انوار الوجه و اول نور اشرق من افق سماء الأمر الذی به ماج بحر العرفان فی الامکان و ظهرت اسرار الکتب بالحجة و البرهان و به انتهت مقامات الوحی و الالهام و ختمت رسالات الله مولى الأنام هو الذی اخبر الناس بیوم القیام و بالساعة الّتی ما اطلع بها الا الله العزیز العلام و هو الذی انذر المشرکین الذین نقضوا العهد و الميثاق و بشر الموحدين بما قدر لهم فی الجنة العلیا و الفردوس الأعلى و علی آله و اصحابه الذین ما منعهم البر و البحر و لا شیء من الأشياء عن الجهاد فی سبيله و ارتفاع کلمته قد شهد لهم القلم الأعلى بأنهم جاهدوا فی الله حق الجهاد الی ان ارتفعت رایة التوحید و نصب علم التجرید باسم الله العزیز الحمید
- 4 Glory be unto Thee, O Light of the world and Manifestation of the Unseen amidst the nations! I beseech Thee by Thy mysteries hidden in Thy knowledge and Thy verses treasured therein that Thou ordain for Thy Afnan, whom Thou hast related to Thyself and mentioned from Thy Most Exalted Pen 4 سبحانک یا نور العالم و ظهور الغیب بین الأمم اسئلك بأسرارک المکنونة فی علمک و آیاتک المخزونة فیہ بان تقدّر لأفنانک الذین نسبتهم الی نفسك و ذکرتهم من قلمک الأعلى فی زبرک و

in Thy Scriptures and Tablets, the good of the hereafter and of this world and whatsoever beseemeth Thy generosity and bounty, O Lord of Names and Creator of heaven! O my Lord, send down upon them from the heaven of Thy generosity a mercy from Thee and a blessing from Thy presence. Then grant them that which will gladden their hearts and solace their eyes and bring joy to their souls. O God! Illumine their faces with the lights of Thy countenance, and their hearts with the effulgences of Thy knowledge, and their breasts with the lights of Thy mention and praise. Verily Thou art the One Who hath power over whatsoever Thou wilt. There is none other God but Thee, the Strong, the Bountiful. And praise be unto Thee, for verily Thou art the Goal of the worlds and the Beloved of those who have recognized Thee.

- 5 My spirit be a sacrifice unto your mention and unto your service! The servant has attained unto the traces of your pen, from which every possessor of smell perceives the fragrance of your acceptance, your recognition, your orientation, your sincerity, your humility, and your submissiveness before the face of God, your Goal and the Object of worship of all who are in the heavens and earths. After its reading and perusal, it attained the honor of being heard before His presence. The Master - may our spirits be sacrificed for Him - said:

- 6 "O Afnan! Upon thee be My salutation. The first banner in the world was the banner of Islam, and the first standard was the standard of that party. They bore for the sake of God that which none other than them bore, and they strove in such wise as astonished all who were in the world, until the banner of 'There is none other God but Him' was raised to the most exalted station. From their might, the limbs of various parties trembled, and through the power of those souls the pavilion of glory was raised up and the Euphrates of wealth flowed. What happened to that power, and where did that might go, and in what corner has that authority hidden, and by what has that majesty been prevented? By God's life! The heedlessness of the people of unity became the cause of strength for the people of misbelief. Heedlessness reached such a state that the pen is impotent and falls short of its mention. Would that they were capable of hearing the cause and reason of what has occurred. By God's life! The recompense of deeds has become embodied and rendered the strong party weak. Today all must return, detached from all else, and beseech God - glorious be His majesty - that perchance the departed glory might return and the lost power might appear and the sun of unity might rise from behind the clouds and mist and illumine the world with a new adornment."

الواحد خیر الآخرة والأولى وما ينبغي لجودك وكرمك يا مالک السماء و فاطر السماء ای رب فانزل عليهم من سماء كرمك رحمة من عندك و بركة من لدنك ثم ارزقهم ما تفرح به افئدتهم و تقر عيونهم و تسر ارواحهم نور اللهم وجوههم بأنوار وجهك و قلوبهم بأشراقات معرفتك و صدورهم بأنوار ذكرك و ثنائك انك انت المقتدر على ما تشاء لا اله الا انت القوى الكريم والحمد لك اذ انك مقصود العالمين و محبوب العارفين

5 و بعد روحی لذکرکم الفداء و لخدمتکم الفداء قد فاز الخادم بآثار قلبکم الذی یجد منه کل ذی شتم عرف اقبالکم و عرفانکم و توجهکم و خلوصکم و خضوعکم و خشوعکم لوجه الله مقصودکم و معبود من فی السموات و الأرضین و بعد از قرائت و اطلاع لدى الوجه بشرف اصغا فائز قال المولى ارواحنا فداء

6 یا افنانی علیک سلامی اول رایة عالم رایة اسلام بوده و اول علم علم انخرب قد حملوا فی الله ما لا حمله احد غیرهم و جاهدوا على شأن تحیر به من فی العالم الى ان نصبت رایة انه لا اله الا هو على اعلی المقام از سطوت آنخرب فرائض احزاب مختلفه مرتعد و بقدرت آن نفوس خباء عزت مرتفع و فرات ثروت جاری آیا آن قدرت چه شد و آن قوت کجا رفت و آن سطوت در چه زاویه خزیده و آن شوکت بجه ممنوع لعمرالله غفلت اهل توحید سبب قوت اهل شرک شد غفلت بمقامی رسید که قلم از ذکرش عاجز و قاصر است ایکاش قابل اصغاء سبب و علت آنچه وارد شده بودند لعمرالله جزاء اعمال مجسم شده و حزب قوی را ضعیف نموده الیوم باید کل منقطعاً عن الكل راجع شوند و از حق جل جلاله مسئلت نمایند که شاید عزت رفته باز آید و قدرت مفقوده ظاهر شود و افتاب توحید از خلف ستاب و غمام برآید و عالم را بطراز جدید منور سازد

7 His eminence Kabir - upon him be My peace and My peace and My favor - has ever been and is mentioned before the Wronged One and present before His face. Praise be to God Who assisted him in that which is better for him than what is witnessed and seen. We beseech God, exalted be He, to ordain for him from His Most Exalted Pen that which will draw him nigh, strengthen him and gladden him. Verily He is the One with power over what He willeth, and He is the Ordainer, the Ancient of Days. Praise be to God, the All-Knowing, the All-Wise. Remembrance and peace from the Wronged One be upon you and upon those who remember you and love you for the sake of God, the Lord of the worlds. We make mention of his honor Haji Muhammad-Rida - upon him be God's peace - and we beseech for him success and confirmation, although he has been and is confirmed. Witness to this is his tranquility and establishment. We send greetings to all the friends in that land. We send greetings to his honor Mihdi. God willing, may he be successful in that which is the cause of exaltation and ascendancy, and likewise the satisfaction of the Afnan. We send greetings to his honor Siyyid Ibrahim. Praise be to God, they are occupied with service to the Afnan. We beseech from the Truth steadfastness and constancy for him. Verily He is the Powerful, the Mighty, and worthy to answer.

8 Praise be to God! The light of grace is radiant and resplendent, and the rain of mercy flows and descends. Ever before the Lord has he been mentioned and favored with loving-kindness and affection. God is witness and testifier that this station is sanctified above the mention of this ephemeral one. Where is the mention of this ephemeral one compared to the mention of those souls who have attained true remembrance? In view of the manifestation of humility, submissiveness and sincerity, these words have appeared and continue to appear from such a servant. Our silence is preferable to our speech, and our quietude is more exalted than our utterance. In all conditions God is witness and testifier that the mention and praise of the honored master, the Most Great Afnan, may the Most Glorious Glory of God rest upon him, has never ceased from pen and tongue. Love for him is treasured in the heart. We beseech and implore God to gather all in the utmost joy and fragrance beneath the pavilions of grace, to bestow vision and revelation and hearing, and to confirm them. Verily our Lord, the Most Merciful, is the One Who has power over whatsoever He willeth, and He is the Compassionate, the Generous. To those who circle round, meaning those souls who are present with your honor, I convey greetings to each one, and I beseech God, exalted be His glory, for that which will cause their elevation and exaltation. He is the Mighty, the Powerful.

7 لازال مذکور بوده و هستند حضرت کبیر علیه سلامی و سلامی و عنایتی لدى المظلوم مذکور و امام وجه حاضر الحمد لله الذی آید علی ما هو خیر له عما یشهد و یری نسل الله تعالی ان یقدر له من قلبه الأعلی ما یقر به و یؤیده و یسرہ انه هو المقتدر علی ما یشاء و هو الأمر القدیم الحمد لله العلیم الحکیم الذکر و السلام من لدى المظلوم علیکم و علی من یدرکم و یحبکم لوجه الله رب العالمین جناب حاجی محمد رضا علیه سلام الله را ذکر مینمائیم و از برایش توفیق و تأیید میطلبیم اگرچه مؤید بوده و هستند گواه اینطلب سکون و استقرار در جوار دوستان آن ارض طراً را سلام میرسانیم جناب مهدی را سلام میرسانیم انشاء الله موفق شود بآنچه که سبب علو و سمو و همچنین رضایت افانست جناب سید ابراهیم را سلام میرسانیم الله الحمد بخدمت افنان مشغولند از حق از برایش سکون و استقامت میطلبیم انه هو المقتدر القدیر و بالاجابة جدیر انتی

8 الحمد لله نیر فضل مشرق و لائح و امطار رحمت جاری و نازل لازال نزد مولی مذکور و عنایت و شفقت فائز حق شاهد و گواهست که اینقام از ذکر اینفانی مقدس بوده ذکر اینفانی کجا و ذکر نفوسیکه بذکر حقیقی فائز گشته اند کجا نظر باظهار خضوع و خشوع و اخلاص اینکلمات از مثل این بنده ظاهر شده و میشود نگفته ما از گفته اولی و سکوت ما از نطق اعلی در جمیع احوال حق شاهد و گواهست که ذکر و ثناء آقای معظم حضرت افنان کبیر علیه منکّل بهاء ابهه از قلم و لسان ترک نشده حبشان در قلب مستور از حق سائل و آمل بکمال روح و ریحان در ظل قباب فضل جمع فرماید و مشاهده و مکاشفه و اصغا عطا نماید و امضا کند ان ربنا الرحمن هو المقتدر علی ما یشاء و هو المشفق الکریم طائفین یعنی نفوسیکه در آنحضرت حاضرند خدمت هر یک سلام میرسانیم و از حق جل جلاله میطلبیم آنچه را که سبب علو و سمو ایشانست اوست قادر و توانا

- 9 Another matter: His honor Aqa Mirza Majdu'd-Din, may my spirit be sacrificed for him, has arrived and become the cause of joy, happiness, gladness and delight. And according to what was mentioned, the apple of the eye, Jinab-i-Aqa Mirza Mustafa, may God's most exalted peace be upon him, has returned. What was sent has arrived. Ever has he been and continues to be mentioned, even as specifically in the presence they inquired of His Honor Majd, and loving-kindness was manifested from the Dayspring of Grace. Happy is he! God willing, may they be safe and attain to that which is befitting. Peace and remembrance and praise be upon your honor and upon those who are with you and upon those who love you and upon God's sincere servants. And praise be to God, the Lord of the worlds.

9 عرض دیگر حضرت آقائی آقا میرزا مجدالدین روحی فداه تشریف آوردند و سبب بهجت و سرور و نشاط و انبساط گشتند و از قرار مذکور قرّة العین جناب آقا میرزا مصطفی علیه سلام الله الاعلی مراجعت نمودند آنچه ارسال داشتند رسید لایزال مذکور بوده و هستند چنانچه مخصوص در حضور از حضرت مجد سؤال فرمودند و اظهار عنایت از مطلع فضل ظاهر هنیئاً له انشاء الله سالم باشند و بما ینبغی فائز السلام والذکر و الثناء علی حضرتکم و علی من معکم و علی من یحبکم و علی عباد الله المخلصین والحمد لله رب العالمین

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BH01080

To: Ali Akbar Khurasani Qaini, in Nazareth

Date: 1303-08 [1886-May]

- 1 In the name of God, transcendent is His glory, His grandeur and His power!
- 2 Praise be unto the Creator of the world and befitting unto the Sustainer of all nations, Who in His consummate wisdom hath bestowed upon every soul a gift and granted unto each a portion that can neither increase nor diminish. His ordainment cannot be altered by the world of destinies, nor can it find a way unto Him. He is the Sovereign Who hath adorned the world through the hosts of justice and equity. Intelligence is the first interpreter, and from it justice is made manifest, and through justice are ordered the affairs of nations. Blessed is the soul that hath been adorned with the ornament of justice and illumined with the light of intelligence. This raiment is, in the first degree, the most excellent adornment for the temples of kings. Should they achieve it, they shall attain unto all good, and should they be deprived thereof, they are not worthy of mention. The Manifestation and Revealer of justice and intelligence is the Sovereign of existence and the King of the Divine purpose - namely, the Seal of the Prophets, may my spirit be a sacrifice for all who were at the beginning and at the end. He is the representative of the Truth, and He is the

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد خلاق عالم را سزا و رزاق امم را لایق که بحکمت بالغه هر کسی را عطائی بخشید و قسمتی بخشود لا یزید و لا ینقص تقدیرش را کم و زیاد عالم مقادیر تغییر ندهد و باو راه نیابد اوست سلطانی که بجنود عدل و انصاف عالم را پیاراست عقل مترجم اول است و از او عدل ظاهر و از عدل امورات امم منظم طوبی از برای نفسی که بطراز عدل مزین شد و بنور عقل منور این جامه در رتبه اولیه احسن طراز است از برای هیاکل ملوک اگر بآن موفق شوند بکل خیر موقند و اگر از آن محروم گردند لایق ذکر نه و مظهر و مظهر عدل و عقل سلطان وجود و ملیک مقصود است یعنی خاتم انبیا روح من فی البدء و الختم فداه اوست قائم مقام حق و اوست مظهر اسماء حسنی و صفات علیا علیه الصلوة و السلام و علی آله و اصحابه فاتح البلاد و هادی العباد

manifestation of the most beautiful names and most exalted attributes. Upon Him be blessings and peace, and upon His family and companions, the conqueror of lands and guide of servants.

- 3 Glory be unto Thee, O my God! I beseech Thee by the lights of the Sun of intelligence and justice to protect Thy believing servants from the evil of the ungodly who have broken Thy Covenant, denied Thy signs, and surrounded Thy cities and habitations. O Lord! Aid Thy loved ones to obey Thy Cause and to submit to the manifestations of Thy commandments and ordinances. O Lord! Withhold them not from the ocean of Thy good-pleasure, then ordain for them through Thy bounty that which will draw them nigh unto Thee. O Lord! I beseech Thee by Thy Prophets and Thy chosen ones to inscribe for Thy believing servants, with Thy Most Exalted Pen, the good of all worlds among Thy worlds. Verily, Thou art the Omnipotent over what Thou willest. There is no God but Thee, the Mighty, the Powerful.

3 سبْحَانَكَ اللَّهُمَّ يَا إِلَهِي اسْأَلُكَ بِأَنْوَارِ نَيْرِ الْعَقْلِ وَالْعَدْلِ بِأَنْ تَحْفَظَ عِبَادَكَ الْمُؤْمِنِينَ مِنْ شَرِّ الْمُشْرِكِينَ الَّذِينَ نَقَضُوا مِيثَاقَكَ وَكَفَرُوا بِآيَاتِكَ وَاحْاطُوا بِمَدُنِكَ وَدِيَارِكَ أَيُّ رَبِّ أَيْدِ أَوْلِيَائِكَ عَلَى اطَاعَةِ أَمْرِكَ وَالْخُضُوعِ عِنْدَ ظُهُورَاتِ أَوَامِرِكَ وَاحْكَامِكَ أَيُّ رَبِّ لَا تَمْنَعُهُمْ عَنْ بَحْرِ رِضَائِكَ ثُمَّ قَدِّرْ لَهُمْ بِجُودِكَ مَا يَقْرَبُهُمُ إِلَيْكَ أَيُّ رَبِّ اسْأَلُكَ بِأَنْبِيَائِكَ وَاصْفِيَائِكَ بِأَنْ تَكْتُبَ مِنْ قَلَمِكَ الْأَعْلَى لِلْمُؤْمِنِينَ مِنْ عِبَادِكَ خَيْرَ كُلِّ عَالَمٍ مِنْ عَوَالِمِكَ أَنْتَ الْغَفُورُ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْقَوِيُّ الْقَدِيرُ

- 4 To continue: thy letter hath been received. Praise be to God, it brought tidings of thine health and well-being. After experiencing joy, delight and gladness, I approached the Presence and attained the honor of hearing these words from our Lord - may our souls be a sacrifice for Him:

4 و بعد نامه رسیده بود به صحت و سلامتی آنجناب بعد از فرح و بهجت و سرور قصد مقام نمودن لقاء وجه مقصود بشرف اصغافائز قال المولی ارواحنا فداه

- 5 "O 'Ali-Akbar! We beseech the Lord of Destiny and the Sovereign of mankind to aid thee in whatsoever is pleasing unto Him. In the early days We established rules and principles for the assembled souls, that all might attain, through God's grace, to His manifest and hidden bounties. All this was done with the permission and leave of this Wronged One - some in Alif and Sin, others in Ba and Ya, and in Haifa and 'Akka, and Nun and Sad - that all might attain, through God's grace and mutual assistance, to the good things recorded in the Book and the bounties ordained in His knowledge. The purpose was that they might be occupied and enjoy the bounties of these few earthly days, while beseeching God - exalted be His glory - night and day for the salvation of all on earth, that perchance through the grace of the sincere ones and the believers the fire of envy and hatred might be extinguished and all might gather as one soul beneath the shade of the Tree of Divine Unity. Let them likewise supplicate and beseech the true Omnipotent One that the banner of peace and security might once again be raised aloft and the light of the words 'There is none other God but Him' might illumine the world. All the friends of God must strive for the reformation of the world. If outward means are cut off, they must hold fast to spiritual means through humility

5 یا علی اکبر از مالک قدر و سلطان بشر مسئلت مینمائیم ترا مؤید فرماید بر آنچه رضای او در اوست در اول ایام از برای نفوس مجتمعه قانون و اصولی قرار دادیم تا کل بعنایت حق جلّ جلاله بنعمت ظاهره و باطنه فائز باشند و جمیع به اذن و اجازه ایستظوم واقع شده بعضی در الف و سین و برخی در با و یا و حیف و عکا و نون و صاد تا کل بعنایت الله و مدد یکدیگر بخیرات مسطوره در کتاب و فیوضات مقدره در علم فائز و مرزوق گردند مقصود آنکه مشغول باشند و چند روز دنیا بنعمت منتعم و از حق جلّ جلاله در لیالی و ایام نجات من علی الأرض را طلب نمایند که شاید نار حسد و بغضا بعنایت مخلصین و مؤمنین خاموشی پذیرد و کل در ظلّ سدره توحید کنفس واحده جمع شوند و همچنین مسئلت نمایند و از قادر و مقتدر حقیقی بخوانند که رایت اسلام و سلامتی مجدد مرتفع شود و انوار کلمه لا اله الا هو عالم را منور سازد باید جمیع اولیای حق در صدد اصلاح عالم باشند اگر اسباب ظاهره مقطوع است باسباب باطنه

and supplication. God is powerful and generous, His Will encompasseth all things and His decree prevaieth. He doeth what He willeth and ordaineth what He pleaseth, and He is the All-Knowing, the All-Wise.

- 6 "For thee and for him who hath ascended to the Supreme Companion, that land - namely the land of Nazareth - hath been designated. By no means relinquish it. Engage thyself therein, placing thy trust in God. We beseech Him to bestow His blessing and withhold not His bounty. This Wronged One hath never in His lifetime considered His own interests; whatsoever He hath uttered hath been for the good of His loved ones. Blessed is the servant who hath attained, the ear that hath heard, and the eye that hath seen. Under all conditions, remain mindful of the remembrance of God and act according to that which hath been revealed in the Book. Verily He is the All-Bountiful, the Generous, the Compassionate, the Mighty, the Merciful." [End]

- 7 Praise be to God! Through His bounty thou hast attained, and in His prison what hath issued from the blessed Tongue shall enable thee to attain the outpourings of the True Bestower of abundance. Of this there is no doubt. O honored brother! We must seek divine confirmation from the Truth that we may act in accordance with that which exalteth the Word of Unity. From the recompense of thirteen hundred years' deeds hath weakness resulted. Had our deeds been worthy of the court of the Self-Sufficient, the Supreme, assuredly the might of misbelief would not have seized us, nor would we have been afflicted with countless trials. Thou and this servant and all the friends must turn unto Him and seek deliverance from Him, that perchance His all-encompassing forgiveness may reach us and His mighty grace may grant salvation. He is the Omnipotent, the All-Powerful. Convey greetings from this evanescent one to the friends in that land. All are remembered. For some time no word hath come from the honored master Sabri Efendi, upon him be God's peace. God willing, may he be confirmed and assisted, and may He cause his affairs to proceed according to what He loveth and desireth. Likewise do I send greetings to the honored friend Aqa Muhammad-Rida, upon him be God's peace, and to the others, and I beseech from the Truth the protection of all. Verily He hath power over all things and is worthy to answer prayers. Peace be upon you and upon God's sincere servants.

که عجز و ابتیالست تمسک نمایند حقّ قادر و کریم است مشیتش محیط و اراده اش نافذ یفعل ما یشاء و یحکم ما یرید و هو العلیم الحکیم

6 و از برای آنجناب ثمّ الذی صعد الی الرفیق الاعلی آن ارض معین شد یعنی ارض ناصره البتّه دست از او برمدار متوکلاً علی الله مشغول شو از او میطلبیم برکت عنایت فرماید و فیض خود را دریغ ندارد اینظلم در مدت عمر ملاحظه خود را ننموده آنچه اظهار داشته مصلحت اولیا بوده طوبی لعبد فاز و لأذن سمعت و لعین رأیت در جمیع احوال بذكر الهی متذکر باش و بآنچه در کتاب نازل گشته عامل آنه هو الفیاض الکریم و هو المشفق العزیز الرحیم انتهى

7 لله الحمد بعنایت فائزی و در سخن مذکور از آنچه از لسان مبارک ظاهر بفیوضات فیاض حقیقی فائز خواهید شد لا شکّ فی ذلک ای برادر مکرم از حقّ باید تأیید بطلبیم تا عامل شویم آنچه را که سبب اعلاء کلمه توحید است از جزاء اعمال هزار و سیصد سنه عجز حاصل اگر اعمال ما لایق بارگاه غنی متعال بود البتّه سطوت شرک ما را اخذ نمینمود و ببلائی لاتخصی مبتلا نمیشدیم شما و اینعبد و سایر دوستان باید باو رجوع نمائیم و از او نجات طلب کنیم که شاید عفو عمیمش دریابد و فضل عظیمش نجات بخشد اوست قادر و توانا دوستان آن ارض را از قبل فانی سلام برسانید کلّ مذکورند مدتهاست از مخدوم مکرم جناب صبری افندی علیه سلام الله خبری نه انشاء الله مؤید و موفق باشند و علی ما یحبّ و یرضی اموراتشان را جاری فرماید و همچنین دوست مکرم جناب آقا محمد رضا علیه سلام الله و سایرین را سلام میرسانم و از حقّ حفظ کلّ را میطلبم آنه علی کلّشی قدیر و بالاجابة جدیر السلام علیکم و علی عباد الله المخلصین

BLIB_Or15731.181

BH03432

To: Muhammad Afnan

Date: 1303-08 [1886-May]

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

2 O thou who art beloved of my heart, remembered in my soul, enkindled with the fire of the love of my Lord, speaking His praise and glorification, and arising to serve His Cause! I swear by the effulgent rays of the Sun of Truth which hath shone forth from the most exalted horizon of the world that thy mention is remembered, thy effort appreciated, and thy deed accepted. Thy flame ever appeareth manifest and evident before the face of the Ancient King. A hundred thousand blessings and felicitations be upon that honored one, for he hath attained unto that which hath repeatedly been revealed from the Supreme Pen in the Tablets. Praise be unto Thee, O God of the worlds and Goal of the nations, for having manifested from among Thy Afnan one who hath clung to Thy Tree with such firmness that neither all that is in the world nor what is possessed by the peoples can sever him therefrom. I beseech Thee, O Lord of existence, by Thy generosity which hath encompassed all that was and shall be, to ordain for him from Thy Most Exalted Pen that which befitteth Thy grace and bounty.

3 Though I acknowledge, O my God, that my station doth not warrant his mention, for Thou hast related him unto Thyself and remembered him in such wise as none knoweth save Thyself, yet since Thou hast commanded me to love and mention Thy Afnan, I have mentioned him according to my station and capacity. I beseech Thee by the lights of Thy countenance to accept what my tongue hath uttered concerning them. Verily Thou art the Almighty Who disappointeth not the petitioners. There is no God but Thee, the Forgiving, the Merciful. O Lord! Send Thy blessings upon him and upon those who are with him and who love him for Thy sake. There is no God but Thee, the All-Hearing, the All-Seeing, the Almighty, the Powerful.

4 He is the Confirmor

5 The letter from His Honor Afnan M.H. 92 [Muhammad], son of His Honor Afnan whom God hath made the manifestation of His dignity amongst His servants, together with one hundred liras, reached the servant in the prison. Likewise, all that His Honor the Revered One, upon whom be the Most Glorious

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 یا محبوب فؤادی و المذکور فی قلبی و المشتعل بنار محبة ربی و الناطق بذکره و ثنائه و القائم علی خدمة امره قسم باشرافات انوار آفتاب حقیقت که از اعلی افق عالم اشراق نمودہ ذکر ت مذکور و سعیت مشکور و عملت مبرور لازل شعلہات امام وجہ مالک قدم ظاهر و هویدا صدہزار طوبی و نعیم از برای آنحضرت چہ کہ فائز شدند بآنچہ کہ در الواح مکرر از قلم اعلی نازل لک الحمد یا الہ العالم و مقصود الأمم بما اظهرت من افنانک من تمسک بسدرتک تمسکاً لا ینقطع بما فی العالم و لا ما عند الأمم اسئلک یا مالک الوجود بجمودک الذی احاط ما کان و ما یکون بأن تکب لہ من قلبک الاعلی ما ینبغی لفضلک و جودک

3 ولو اتی اعترف یا الہی بأن شأنی لا یقتضی ذکرہ لأنک نسبتہ الی نفسک و ذکرته بما لا اطلع بہ الا نفسک ولكن لما امرتني بحب افنانک و ذکرهم ذکرته علی شأنی و قدری اسئلک بأنوار وجهک بأن تقبل منی ما نطق بہ لسانی فی شأنهم انک انت المقتدر الذی لا تخب السائلین لا الہ الا انت الغفور الرحیم ای رب صل علی الذین معہ و یحبونہ لوجهک لا الہ الا انت السميع البصیر و المقتدر القدیر

4 هو المؤید

5 مرسلہ حضرت افنان مح ۹۲ [محمد] ابن حضرت افنان الذی جعلہ اللہ مظهر وقارہ بین عبادہ مبلغ صد لبرہ ع در سجن بہ خادم رسید و همچنین آنچه حضرت معظم علیہ منکل بہاء ابہاء در سنین قبل ارسال داشتند از برک

Glory of God, had sent in previous years - both the cloth and other items including the carpet - all arrived in the honored month of Sha'ban 1303.

و غيره و روفرشی جميع رسيد في شهر شعبان
المعظم سنة ١٣٠٣

INBA23:268

BH03772

To: *Fatimih Bibi*

Date: 1303-08 [1886-May]

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

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 My tongue, my heart, my pen and my limbs testify to the oneness and singleness of God, and that He is the One who has power over whatsoever He willeth. The conditions of the world cannot frustrate Him, nor can the doubts of the nations. There hath shone forth from His most exalted horizon a brilliant light, a pervading fragrance, an articulate tongue, and a commanding Cause. Through His might, power and sovereignty He hath manifested whatsoever He desired in such wise that neither the might of princes nor the opposition of divines - who broke God's covenant and His testament and caused their people to enter the abode of perdition - could prevent it.

2 يَشْهَدُ لِسَانِي وَقَلْبِي وَقَلَمِي وَجَوَارِحِي بِوَحْدَانِيَّةِ اللَّهِ وَفِرْدَانِيَّتِهِ وَبِأَنَّهُ هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ لَا تَعْجِزُهُ شَتُونَاتُ الْعَالَمِ وَلَا شَبَهَاتُ الْأُمَمِ قَدْ أَشْرَقَ مِنْ أَفْقِهِ الْأَعْلَى نُورٌ لَا مَعَ وَ عَرَفَ سَاطِعٌ وَلِسَانٌ نَاطِقٌ وَ أَمْرٌ مِهْمَنْ وَ أَظْهَرَ بِقُوَّتِهِ وَقُدْرَتِهِ وَسُلْطَانَهُ مَا أَرَادَ عَلَى شَأْنٍ مَا مَنَعَتْهُ شَوْكَةُ الْأُمَرَاءِ وَ مَنَعَ الْعُلَمَاءَ الَّذِينَ نَقَضُوا عَهْدَ اللَّهِ وَ مِيثَاقَهُ وَ أَحْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ

3 Glory be unto Thee, O Subduer of the world and Benefactor of the nations! I beseech Thee by the Ark of Thy Cause which sailed upon the sea of names through Thy will and power, to aid Thy male and female servants who have aimed for the ultimate goal and the supreme height to remain steadfast in Thy love and in the exaltation of Thy Cause. Verily Thou art powerful over whatsoever Thou willest and in Thy grasp are the reins of all things.

3 سُبْحَانَكَ يَا مُسَخِّرَ الْعَالَمِ وَ مُنْعِمَ الْأُمَمِ اسْتَثْلِكَ بِسَفِينَةِ أَمْرِكَ الَّتِي جَرَتْ عَلَى بَحْرِ الْأَسْمَاءِ بِإِرَادَتِكَ وَ قُدْرَتِكَ بِأَنْ تُؤَيِّدَ عِبَادَكَ وَ أَمَائِكَ الَّذِينَ قَصَدُوا الْمَقْصِدَ الْأَقْصَى وَ الذَّرْوَةَ الْعُلْيَا عَلَى الْإِسْتِقَامَةِ عَلَى حَبِيبِكَ وَ عَلَى ارْتِفَاعِ أَمْرِكَ إِنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَ فِي قَبْضَتِكَ زَمَامُ الْأَشْيَاءِ

4 O my Lord! Thou seest and hearest that one of Thy Afnans hath mentioned one of Thy handmaidens and testified to her acceptance and her turning unto Thee. I beseech Thee by the sovereignty of the names to accept from her what she intended in Thy days and sent forth as evidence of her adherence to Thy commandments and ordinances. O my Lord! Forgive her and purify her through Thy grace and favor, then send down upon her at all times that which will make her steadfast in Thy Cause - that which was named in the Furqan as the Great Announcement and in the books of old by that which caused

4 أَيْ رَبِّ تَرَى وَ تَسْمَعُ أَنَّ أَفْنَانَكَ ذَكَرَ وَاحِدَةً مِنْ أَمَائِكَ وَ شَهِدَ بِاقْبَالِهَا وَ تَوَجُّهَهَا اسْتَثْلِكَ بِسُلْطَانِ الْأَسْمَاءِ بِأَنْ تَقْبَلَ مِنْهَا مَا أَرَادَتْ فِي أَيَّامِكَ وَ أَرْسَلْتَ مَا دَلَّتْ عَلَى اتِّبَاعِهَا أَوْ أَمْرِكَ وَ أَحْكَامِكَ أَيْ رَبِّ فَاغْفِرْ لَهَا وَ طَهِّرْهَا بِفَضْلِكَ وَ إِحْسَانِكَ ثُمَّ أَنْزِلْ عَلَيْهَا فَيَكُلْ حِينَ مَا يَجْعَلُهَا مُسْتَقِيمَةً عَلَى أَمْرِكَ الَّذِي سَمِيَ فِي الْفُرْقَانِ بِالنَّبَأِ الْعَظِيمِ وَ فِي كُتُبِ الْقَبْلِ بِمَا أَفْتَرَّ بِهِ ثَغَرَ الْمُوَحِّدِينَ لَا إِلَهَ إِلَّا أَنْتَ السَّامِعُ الْجَبِيبُ وَ بِالْإِجَابَةِ جَدِيرٌ

the faces of the believers to be wreathed in smiles. There is no God but Thee, the Hearer, the Answerer, and worthy of answering prayers.

- 5 The remittance of Amatu'llah Fatimih Bibi, upon her be the Glory of God, in the amount of eighty tumans, was received by the servant in the prison through the honored Afnan T.Q., upon him be, from all Glory, its most glorious portion, during the month of Sha'ban the Great in the year 1303.

5 هو المؤید مرسله امه الله فاطمه بی بی علیها بهاء الله مبلغ هشتاد تومان بتوسط آقای معظم حضرت افنان تا و قاف علیه منکّل بهاء ابهاه در سین به خادم رسید فی شهر شعبان المعظم سنة ۱۳۰۳

INBA23:267

BH00572

To: Abdu'l-Husayn son of Zi, in Qazvin

Date: 1303-08-01 [1886-May-5]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 Praise and glory befit the friends of God, exalted be His majesty, who, detached from all else, have arisen to serve the Cause with such steadfastness that no sitting was seen in their standing - nay, even in their repose they stand upright. Exalted are their stations and sublime their ranks in the presence of God, their Creator, their Fashioner, their Quickener, their Slayer, their Strengtheners, their Revealer, and their Guide. These are the men who have ever championed the Cause in the arena of utterance. The heroes of the world are as sparrows before them, and the clamor of the nations in their glorious presence is but as a croaking. These are the horsemen of the field and the helpers of the Purpose of all worlds. With the finger of certitude they have rent asunder the veils of idle fancies and shattered the idols. The chains of vain imaginings of the world's peoples did not hold them back from the Most Exalted Pen. They have attained true understanding and are adorned with spiritual perception. These are the servants of whom He says they are the treasures of the earth and its repositories, for they are the pearls of wisdom and utterance and the trust of the All-Merciful. Blessed is he who recognizes them, attains their presence, serves them, and turns his face toward their countenances.
- 3 Glory be unto Thee, O Thou Who art the Goal of both the seen and the unseen, Who art established upon the throne of

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 حمد و ثنا اولیاء حقّ جلّ جلاله را لایق و سزااست که منقطعاً عن العالم بر خدمت امر قیام نمودند قیامیکه قعود او را ندید بلکه در حین قعود قائمند تعالت مقاماتهم و جلت مراتبهم عند الله خالقهم و بارئهم و محییهم و ممیتهم و مؤیدهم و معرفهم و موفّقهم ایشانند رجالیکه لازال در مضمار بیان حقّرا نصرت نمودند ابطال عالم نزدشان بمثل عصفوری و ضوضاء امم در ساحت عزّشان مانند نعبی ایشانند فوارس میدان و معین مقصود عالمیان باصبع یقین حجاب اوهام را شقّ نمودند و اصنام را در هم شکستند سلاسل ظنون احزاب عالم ایشانرا منع نمود از صریر قلم اعلی بهوش حقیقی فائز گشتند و بشعور معنوی مزین شدند ایشانند عبادیکه میفرماید کثائر ارضند و خزائن آن چه که ایشانند لالی حکمت و بیان و ودیعه های حضرت رحمن طوبی لمن عرفهم و فاز بلقائهم و خدمتهم و توجه الی وجوههم

3 سبحانک یا مقصود الغیب و الشّهود و المستوی علی عرش العظمة فی مقامک المحمود اسئلک

grandeur in Thy praiseworthy station! I beseech Thee by the light of Thy countenance through which all lights have shone forth, and by the breathings of Thy love among the chosen ones, to assist Thy loved ones to mention Thee before the faces of all religions with wisdom and utterance. O Lord! Prevent not Thy chosen ones from turning to the horizon whence the sun of Thy presence hath shone forth, and deprive them not from arising before the door of Thy bounty and generosity. O Lord! Thou seest them turning toward the direction of Thy prison and holding fast to the cord of Thy grace. Ordain for them through Thy Most Exalted Pen the good of both this world and the next. Then write down for them the reward of attaining Thy presence, O Thou Who art the Lord of all names and the Creator of heaven. There is none other God but Thee, the Omnipotent, the All-Knowing, the All-Wise.

بنور وجهک الذی به اشرقت الأنوار و بنفحات حبک بین الأخیار بأن تؤید اولیائک علی ذکرک امام وجوه الأديان بالحكمة و البیان ایرب لا تمنع اصفیائک عن التوجه الی افق منه اشرقت شمس لقائک و لا تجعلهم محرومین عن القيام لدى باب جودک و کرمک ایرب تریمهم مقبلین الی شطر سینک و المتمسکین بحبل عنایتک قدر لهم من قلبک الاعلی خیر الآخرة و الأولى ثم اکتب لهم اجر لقائک یا مالک الاسماء و فاطر السماء لا اله الا انت المقتدر العليم الحکیم

4 Thereafter, the letters of that spiritual friend arrived repeatedly. Some were answered as time and opportunity permitted, while others were delayed due to the abundance of the revelation of divine verses, until some time ago when the beloved of the heart, Hadrat-i-Ism-i-Jud, upon him be the Most Glorious Glory of God, sent a letter to the Most Holy Court. This servant presented it before His presence and it was honored to be heard, yet its answer was also delayed until these days when repeatedly my beloved, Hadrat-i-Ism-i-Jud, upon him be God's grace and favors, beseeched from the heaven of the will of the Lord of all beings for a response. On this day, which is the last day of the revered month of Rajab, that letter was honored to be heard before the Throne, and afterward the Tongue of Grandeur spoke these sublime words, blessed and exalted be His utterance:

4 و بعد نامه‌های آن حبیب روحانی مکرر رسید جواب بعضی باقتضاء وقت و فرصت عرض شد و بعضی نظر بکثرت تحریر آیات الهی در عهده تعویق ماند تا آنکه چندی قبل محبوب فؤاد حضرت اسم جود علیه بهاء الله الأبهی مکتوبی بساحت اقدس ارسال داشتند و این عبد تلقاء وجه عرض نمود و بشرف اصغا فائز گشت ولكن جواب انهم در عهده تعویق ماند تا این ایام مکرر محبوبی حضرت اسم جود علیه فضل الله و عنایاته از سماء مشیت مالک الرقاب مسئلت جواب نمودند در این یوم که سلخ شهر رجب المرجب است آن نامه تلقاء عرش بشرف اصغا فائز و بعد لسان عظمت باینکلمات عالیات ناطق قوله تبارک و تعالی

5 In My Name, the Speaker, the All-Knowing

5 بسمی الناطق العليم

6 O Abdu'l-Husayn! The Wronged One of the world proclaims: Today the rustling of the Divine Lote-Tree is raised on high, and the Most Exalted Pen speaks from the highest horizon of the world. The earth is changed to another earth and the heaven to another heaven, yet the people of the world remain heedless and veiled. The dwellers of the graves have arisen at the breath of revelation of the Self-Subsisting Lord, while the living souls are seen as if dead. The intoxication of pride and heedlessness has encompassed the world and deprived it of the Ancient Lord. Blessed are the party of God, the people of Baha, who are like unto the surging ocean and like unto the sun, radiant and luminous. The darkness of the people of the Bayan does not hold them back from the light, nor do the doubts of the people of allusions deprive them of the horizon of the All-Merciful. Their hearts are sanctified from rancor and

6 یا عبدالحسین مظلوم عالم میفرماید امروز حقیق سدره منتهی مرتفع و قلم اعلی در اعلی افق عالم ناطق ارض غیر ارض و سماء غیر سماء مشاهده میشود ولكن اهل عالم غافل و محبوب اهل قبور از نفحات وحی حضرت قیوم قیام نمودند و نفوس قائمه بمثابه میت مشاهده میگردند سکر غرور و غفلت عالم را احاطه نموده و از مالک قدم محروم داشته طوبی از برای حزب الله یعنی اهل بها آنانکه بمثل بحر مواجند و بمثابه شمس مشرق و نوار ظلمات اهل بیان ایشانرا از نور باز ندارد و شبهات اهل اشارات ایشان را از افق رحمن محروم نسازد قلوبشان مقدسست از ضغینه و بغضا بحبل فضل متمسکند و بذیل عدل

hatred. They hold fast to the cord of grace and cling to the hem of justice. The clamor of the vain ones has not prevented them from the Self-Sufficient, the Most High. They stand for God, speak for God, and turn their gaze toward God.

- 7 Convey My greetings to the friends in those regions on behalf of the Wronged One and give them the glad tidings of the favor of the Desired One of the world. Say: O party of God! Today the fragrance of divine revelation is diffused throughout the world and the spiritual breeze wafts at dawn. By the life of God, it imparts awareness and bestows eternal life! Say: Deprive not yourselves and veil not yourselves from the Lord of all possibilities through the idle fancies of the people of the Bayan. Reflect upon the former party and their utterances - what they proclaimed from their pulpits, what claims they made, and what became manifest from them on the Day of Reckoning. If you become aware of the deeds of those heedless souls and their fruits, you will remain steadfast on the divine path in such wise that names will neither prevent nor deprive you from the Lord of inner meanings.

- 8 O Abdu'l-Husayn! Repeatedly have you been blessed with the grace of God, exalted be His glory. We beseech God to aid you in that which befits His Cause and is worthy of His days. Convey greetings to the handmaiden of God. Say: Praise be to God that you have been blessed with the mention of the Wronged One, both before and after. Convey greetings from the Wronged One to the new handmaiden. Blessed is the handmaiden who has turned, heard, and attained to the knowledge of God, the Lord of the worlds. O handmaiden of God! The whole world has been created for the knowledge of the Ancient Lord and has been brought from nothingness into being. Yet in the divine days and the manifestation of the Eternal Beloved, all were found heedless and veiled save a few. Praise the Ancient Lord Who guided you, aided you, and bestowed guidance upon you. Since you have attained and possess the pearls of divine love, guard them from thieves and betrayers. This is the counsel of the Wronged One of the horizons. Know thou the station of the party of God, both men and women, and be occupied with praising and thanking the Lord of all beings.

- 9 Has anyone ever been, or is now, capable of recording the divine grace? Nay, by His own Self, the One Who dominates all who are on earth and in heaven! Every name that has attained the honor of hearing has been adorned and distinguished by the verses of God. Who is that lost one whom His grace has not sought? Praise be to God that those souls mentioned in that spiritual friend's letter have attained the verses of God. This

متشبه ضوضاء ابطال ايشانرا از غنى متعال منع نمود لله قائمند و لله ناطق و الى الله راجع و ناظر

7 اولياء آن اطراف را از قبل مظلوم تکبير برسان و عنايت مقصود عالم بشارت ده بگو يا حزب الله اليوم عرف وحى الهى در عالم متضوع است و نسيم روحانى در سحرگاهان در مرور لعمر الله آگاهى دهد و زندگى ابدى بخشد بگو خود را محروم منمائيد و بقيل و قال ملأ بيان خود را از مالک امکان محبوب مسازيد در حزب قبل و اقوالشان تفکر نمائيد بر منابر چه ميگفتند و چه ادعاها مينمودند و در يوم جزا چه از ايشان ظاهر شد اگر بر اعمال آن نفوس غافله و ثمرات آن آگاهى يابيد بر صراط الهى مستقيم مانيد بشأنيکه اسماء شما را از مالک معانى منع ننمايد و محروم نسازد

8 يا عبدالحسين مکرر عنايت حق جلّ جلاله فائز گشتى از حق ميطلبم ترا مؤيد فرمايد بر آنچه سزاوار امر اوست و لايق ايام او امة الله را تکبير برسان بگو الحمد لله بذکر مظلوم از قبل و بعد فائز شدى امة جديده را از قبل مظلوم تکبير برسان طوبى لامة اقبلت و سمعت و فازت بعرفان الله رب العالمين يا امة الله جميع عالم از براى عرفان مالک قدم خلق شده اند و از عدم بوجود آمده اند و لكن در ايام الهى و ظهور محبوب لايزالى کلّ غافل و محبوب مشاهده گشتند مگر معدودى حمد کن مالک قدم را که ترا تأيد فرمود و راه نمود و هدايت بخشود چون فائز گشتى و داراى لآلى محبت الهى شدى او را از سارقين و خائنين حفظ نما اينست وصيت مظلوم آفاق حزب الله را از ذکور و اناث قدر مقام را بدان و بحمد و شکر مالک انام مشغول باش انتهى

9 آيا احدى قادر بر تحرير فضل الهى بوده و يا هست لا ونفسه المهيمنة على من فى الأرض والسماء هراسمى که بشرف اصغا فائز گشت بايات الهى مزين و ممتاز کيست آن گمگشته کش فضلش نجست الحمد لله نفوس مذکوره در نامه آنحيب روحانى بايات الهى فائز گشتند اينخادم فائى از

evanescent servant beseeches the Eternal Truth to aid them to remain steadfast in His Cause and to grant them their portion and share from the oceans of inner meanings that lie treasured and hidden within the Words of God. He is the Powerful, the Mighty. Two Most Holy, Most Exalted Tablets, in Arabic and Persian, were revealed specifically for his honor Aqa Siyyid 'Ali, upon him be the Glory of God. As commanded, this servant wrote and sent them. God willing, they will attain unto them. And regarding their request to sell their possessions and turn toward the Most Exalted Horizon, after this was presented before the Most Holy, Most Exalted Presence, these manifest verses were revealed from the Kingdom of the All-Merciful's utterance. His blessed and exalted Word:

- 10 The sale of possessions is not permitted. We beseech God to aid him to serve the Cause and to record the recompense of attainment unto His presence with the Most Exalted Pen in the Crimson Book. Verily, He has power over all things. O Siyyid-i-Qabil-'Ali! Say: My God, my God! Deny me not the breezes of Thy days, and deprive me not of that which Thou hast ordained for Thy chosen ones. O Lord! Thy separation and remoteness have destroyed me, and the fire of Thy love and affection has consumed me. I beseech Thee by Thy Most Great Signs, by the rustling of the Sadratu'l-Muntaha, and by the shrill voice of Thy Most Exalted Pen, to ordain for me in each world of Thy worlds that which will draw me nigh unto Thee and benefit me through Thy bounty and favors. O Lord! Thou knowest what is in my heart, my soul, and my being, while I know not what is with Thee. There is none other God but Thee, the Forgiving, the Bountiful. I lay before Thy presence that which none of Thy chosen ones has uttered: My Lord! Leave me not alone, for Thou art the Best of inheritors, or manifest through me that whereby my remembrance shall endure through the eternity of Thy Best Names and Thy Most Exalted Attributes. Verily, Thou art the Almighty Whom nothing can frustrate and no matter can hinder. Thou doest what Thou pleasest and ordainest what Thou willest. Verily, Thou art the Almighty, the Powerful.

- 11 His is the grace and bounty, and His the bestowal and justice! The world hath been illumined by the splendors of the Sun of utterance of the All-Merciful, yet most hearts remain in their own darkness. This servant is bewildered in all conditions. Indeed, the recompense of their deeds hath prevented all and deprived everyone of their due recognition of the Intended One. This servant conveyeth greetings and glorification to the honored Siyyid, upon him be the glory of God, and likewise to the honored Khan, the host, upon him be the glory of God, and to the other friends. Blessed are they who today have

حقّ باقی سائل و آمل که ایشانرا تأیید فرماید بر استقامت بر امر و از بجزر معانی که در کلمات الله مخزون و مکنون است قسمت بخشد و نصیب عطا فرماید اوست قادر و توانا و دو لوح امانع اقدس مخصوص جناب آقا سید علی علیه بهاء الله بلسان عربی و پارسی نازل حسب الامر این عبد نوشت و ارسال داشت انشاء الله بآن فائز شوند و اینکه خواسته اند مایملک خود را بفروشند و بافق اعلی توجه نمایند بعد از عرض در ساحت امانع اقدس این آیات باهرات از ملکوت بیان رحمن نازل قوله تبارک و تعالی

- 10 فروش اشیاء جایز نه از حقّ میطلبیم او را بر خدمت امر مؤید فرماید و اجر لقا از قلم اعلی در صحیفهء حمرا ثبت نماید انّه علی کلّ شیء قدیر یا سید قبل علی قل الهی الهی لا تمنعنی من نفحات آیامک و لا تجعلنی محروماً عما قدّرت لأصفیائک اربّ قد اهلکنی هجرک و فراقک و احرقنی نار عشقک و محبتک اسئلک بآیاتک الکبری و حقیف سدره المنتهی و صریر قلبک الأعلی بأن تقدّر لی فیکلّ عالم من عوالمک ما یقرّبنی الیک و ینفعنی بمجودک و الطافک اربّ انت تعلم ما فی قلبی و نفسی و ذاتی و لا اعلم ما عندک لا اله الا انت الغفور الکریم انّی اعرض امام وجهک ما نطق به احد اصفیائک ربّ لا تذرنی فرداً و انت خیر الوارثین او تظهر منی ما یتقی به ذکری بدوام اسمائک الحسنی و صفاتک العلیا انک انت المقتدر الذی لا یعجزک شیء و لا ینعک امر تفعل ما تشاء و تحکم ما ترید و انک انت المقتدر القدیر انتهى

- 11 له العناية والفضل وله الموهبة والعدل عالم از اشراقات انوار آفتاب بیان رحمن منور گشت ولكن قلوب اکثری بظلمت خود باقی اینخادم در جمیع احوال متحیر باری جزای اعمال کلّ را منع نموده و استحقاق جمیعرا از عرفان مقصود محروم داشته اینعبد خدمت جناب سید مذکور علیه بهاء الله سلام و تکبیر میرساند و همچنین خدمت جناب خان میزبان علیه بهاء الله و سایر

been designated by the Most Exalted Pen as the party of God and have attained this most great kinship. All must recognize the worth of this supreme bounty, this eternal blessing and everlasting table. They must remain firm and steadfast in the Cause of the Lord of the Day of Judgment with perfect unity and accord.

- 12 O friends of Truth! The people are without fairness and are worshippers of idle fancies. For years they have worshipped and bowed down before the idols of vain imaginings. I beseech the True One, the Mighty, the Powerful, to protect His party and grant them the heavenly water of reality, that all may become intoxicated with the wine of knowledge and occupied with the remembrance of the Peerless Friend. The Command is in His grasp, and He is the All-Knowing, the Powerful, the All-Wise, the All-Judicious. A Most Holy, Most Exalted Tablet hath also been revealed from the heaven of the will of the All-Merciful, specifically for the honored host. God willing, they will attain unto it and drink from its oceans of inner meanings. Peace and praise and remembrance and glory be upon you and upon those with you and upon all who are steadfast and firm, and all who are constant and trustworthy.

- 13 The servant. On the first day of the month of Sha'ban the Great, 1303.

دوستان طوبی از برای نفوسیکه الیوم از قلم اعلی بحزب الله موسوم گشتند و باین نسبت کبری فائز شدند باید کلّ قدر این فضل اعلی و نعمت باقیه و مائدهء دائمه را بدانند و بکمال اتحاد و اتفاق بر امر مالک یوم طلاق ثابت و راسخ باشند

12 ای اولیای حقّ خلق بی انصافند و عبدهء اوهام سالها اصنام اوهام را عابد و عاکف بودند باری از حقّ قادر مقتدر مسئلت مینمایم حزب خود را حفظ فرماید و از کوثر حقیقی عطا فرماید تا کلّ از بادهء عرفان سرمست شوند و بذکر دوست یگما مشغول گردند الأمر بیده و هو العالم المقتدر العلیم الحکیم و یک لوح امنع اقدس هم مخصوص جناب میزبان از سماء مشیت رحمن نازل انشاء الله یان فائز گردند و از بحور معانی آن بیاشامند السلام و الثناء و الذکر و البهاء علیکم و علی من معکم و علی کلّ ثابت مستقیم و کلّ راسخ امین

- 13 خادم فی غرة شهر شعبان المعظم سنة ۱۳۰۳

INBA27:047, AYT2.372x

BH00440

To: Aqa Mulla Muhammad Manshadi et al., in Shiraz

Date: 1303-08-09 [1886-May-13]

- 1 In the Name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord!
- 2 Praise be to God! The path is clear, the way is evident, the proof is manifest, and the banner of the Revelation is raised upon the highest standards. Yet the people remain heedless and veiled. Glory be to God! The fragrance of the divine raiment hath encompassed the world, and the lights of the dawn of His Revelation have illumined the horizons. Yet the unjust people remain heedless and deprived of all, for they are occupied with their own concerns and are far removed and barred from that which is with God. One stands amazed at what hath

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 لله الحمد صراط واضح و سبیل لائح و دلیل مشهود و علم ظهور بر اعلی الأعلام مرتفع ولكن قوم غافل و محجوب سبحانه الله تضرّعات عرف قبص الهی عالم را احاطه نموده و انوار فجر ظهور آفاق را منور داشته ولكن خلق غافل بی انصاف از کلّ محروم چه که بما عندهم مشغول گشته اند و از ما عند الله بعید و ممنوع انسان متحیر است که ابصار را چه از مشاهدهء

prevented their eyes from beholding the ocean of inner meanings and their ears from hearkening to the Word of God. The shrill voice of the Supreme Pen is raised both night and day. For what purpose was life created, and for what day was consciousness brought into being? What was the purpose of sight, and what of hearing? Blessed are they who ponder the Cause of God and discover its purpose. This exalted and blessed word was repeatedly heard from the Tongue of Grandeur, blessed and exalted be His utterance:

3 “O servant! Until they pass beyond the gulf of names, they shall not attain to the ocean of inner meanings. The people of former times throughout ages and centuries were worshippers of vain imaginings, yet counted themselves among the people of unity. They were the most lost among the peoples of the world, yet deemed themselves the most exalted and learned. On the Day of Revelation, the loss of those people became clear and evident to all, for both the learned and the ignorant committed that which no other people had ever perpetrated.”

4 Glorified art Thou, O God, Lord of all beings and the Object of all creation! I beseech Thee by Thy all-encompassing knowledge, Thy pervading Will, Thy pre-existing mercy, and Thy all-compelling purpose, and Thy triumphant power, to make known unto Thy loved ones and chosen ones that which will preserve them from all else but Thee and draw them nigh unto Thee. Then inscribe for them in Thy Scriptures and Tablets that which shall be a light unto them in all the worlds of Thy worlds. O Lord! Withhold them not from the rain-showers of Thy grace, nor from the outpourings of Thy days. Adorn them, O my God, with the ornament of steadfastness and fidelity. Verily, Thou art the Lord of all names and the Creator of the heavens. There is none other God but Thee, the All-Knowing, the All-Wise.

5 Thereafter, this servant, on Friday the 4th of the revered month of Sha'ban, while seated in his place, wondering at the greatness of the Cause of God and contemplating the heedlessness and misguidance of the people of the world, at that moment received a letter from Haifa from Jinab-i-Aqa Siyyid Taqi, upon him be the glory of God, and in that letter was a letter from you which you had written to him. After seeing, reading and reviewing it, for the sake of God I proceeded to the Most Exalted Station and presented before His presence that which was mentioned and written. Blessed and exalted be His Word:

6 Verily, I am the Hearer, and I am the Answerer.

7 We make mention of the loved ones of that land, and continue to do so, and We give the glad-tidings of God's special favors

بهر معانی منع نموده و آذان را چه از اصغاء کلمه الله محروم داشته صریح قلم اعلی در لیالی و ایام مرتفع آیا حیات از برای چه خلق شده و شعور از برای چه روز بوده مقصود از بصر چه بوده و از سمع چه طوبی از برای نفوسیکه در امر الهی تفکر نمایند و مقصود را بیابند اینکلمه مبارکه علیا مکرر از لسان عظمت استماع شد

3 قوله تبارک و تعالی یا عبد حاضر تا از خلیج اسماء نگذردند بحر معانی فائز نشوند حزب قبل در قرون و اعصار عبده اوهام بودند و خود را اهل توحید میشمردند و اخسر اهل عالم بودند و خود را اعلی و اعلم میدانستند در یوم ظهور خسارت آنقوم بر کل واضح و هویدا گشت چه که عالم و جاهل عمل نمودند آنچه را که هیچ حزبی عمل ننمود

4 سبحانک اللهم یا اله الکائنات و مقصود الممکنات استلک یعلیک محیط و مشیتک النافذة و رحمتک السابقة و ارادتک المهيمنة و قوتک الغالبة ان تعرف اولیائک و اصفیائک ما یحفظهم عن دونک و یقربهم الیک ثم اکتب لهم فی زیرک و الواحک ما یكون لهم نوراً فی کل عالم من عوالمک ای رب لا تمنعهم عن امطار سماء فضلک و لا عن فیوضات ایامک زینهم یا الهی بطراز الاستقامة و الوفاء انک انت مولی الاسماء و فاطر السماء لا اله الا انت العليم الحکیم

5 و بعد این خادم یوم جمعه ۴ شهر شعبان المعظم در محل خود جالس و در عظمت امر الله متحیر و در غفلت و ضلالت اهل عالم متفکر در آنحین مکتوبی از حیفای از جناب آقا سید تقی علیه بهاء الله رسید و در آنمکتوب مکتوبی از آنجناب بود که یابشان نوشته بودند و بعد از مشاهده و قرائت و اطلاع لوجه الله قصد مقام اعلی نموده تلقاء وجه عرض شد آنچه مذکور و مسطور بشرف اصغا فائز

6 قوله تبارک و تعالی انا السامع و انا المجیب

7 اولیاء آن ارض را ذکر نموده و مینمائیم و حزب الله را بعنایت مخصوصه حق جل جلاله بشارت

to the people of God. We have, out of wisdom, concealed the names, but in the Crimson Book they are recorded and inscribed by the Most Exalted Pen. By the life of God! They have attained unto that which hath no equal and no likeness. Soon shall the world return to nothingness. Every person of insight and understanding hath testified and continues to testify to the transience of all that is visible. However, that which hath been ordained for the people of God shall neither change nor alter. The hand of events shall fall short of its hem, and it shall remain sanctified and protected from the changes of the world.

- 8 O people of God! Know ye the value of these days and act as behooveth you. Today the heaven of inner meanings is adorned and illumined with the effulgences of the Sun of Revelation. From all directions is heard the cry "The Chosen One hath come," and from all things is heard "The Lord of the Kingdom of eternity hath come." The banner of "He doeth what He willeth" is raised, and the standard of "Verily He is the Truth" is unfurled and visible. Blessed are they whom the doubts and intimations of the people of the Furqan and the Bayan have not debarred from the horizon of the All-Merciful.

- 9 O Muhammad! Hear with thy inner ear the call of the Beloved of the worlds. We beseech God to adorn thee with the ornament of His most excellent names and most exalted attributes, for verily the hosts that aid and assist the Truth this day have been and continue to be goodly and acceptable deeds. Blessed is he who hath been named by the Spirit's good-pleasure from the Pen of God, the Lord of lords. We testify that he turned towards God and attained His presence while people were in strange slumber. He was present, witnessed, and heard the call of the Lord of Names from His most exalted horizon, and acknowledged that which the Tongue of Grandeur uttered when He came with power and sovereignty. We have mentioned him before in such wise that its fragrance shall endure throughout the kingdom of earth and heaven. To this beareth witness the Mother Book in its most exalted station. Thus have We sent down from the heaven of grace and bounty that which draweth all near unto the Dayspring of Lights.

- 10 Convey thou the greetings of the Wronged One to the loved ones of that land and give them the glad-tidings of God's favors. All are mentioned in the presence of the Wronged One and are recorded by the Pen of Revelation. No deed hath been or shall be hidden. All are manifest and evident before His face. He heareth and seeth, and He is the All-Hearing, the All-Seeing. We beseech God to illumine all with the lights of His countenance and to set them ablaze with the fire of the

می‌دهیم اسامی را نظر بحکمت ستر فرمودیم و لکن در صحیفه حمرا از قلم اعلی مقبلین و مستقیمین مذکور و مسطورند لعمرالله فائز شدند بآنچه که لا عدل له ولا نظیر له بوده زود است عالم بعدم راجع گردد هر ذی بصر و درایتی بر فناء آنچه مشهود است گواهی داده و می‌دهد و لکن از برای حزب الله مقدر شده آنچه که تغییر نیابد و تبدیل نشود دست حوادث از ذیلش کوتاه و از تغییرات عالم مقدس و مبرا

8 یا حزب الله قدر ایام را بدانید و بما ینبغی عامل شوید امروز آسمان معانی باشراقات انوار شمس ظهور مزین و منور از جمیع اشطارات ندای قد اتی المختار اصغا میشود و از جمیع اشیاء قد اتی مالک ملکوت البقاء استماع می‌گردد علم یفعل ما یشاء مرتفع و رایة آنه هو الحق منصوب و مشهود طوبی از برای نفوسیکه شبهات و اشارات اهل فرقان و بیان ایشان را از افق رحمن محروم نساخت

9 یا محمد ندای محبوب عالمیان را بگوش جان بشنو از حق میطلبیم ترا مزین فرماید بطراز اسماء حسنی و صفات علیا چه که امروز جنودیکه ناصر و معین حقتد اعمال طیبیه مرضیه بوده و هست طوبی لمن سمی برضا الروح من قلم الله رب الارباب نشهد انه اقبل و فاز باللقاء از کان الناس فی نوم عجاب حضر و شاهد و سمع نداء مالک الأسماء من افقه الأعلی و اعترف بما نطق به لسان العظمة از اتی بقدرة و سلطان انا ذکرناه من قبل بما یبقی عرفه بدوام الملك و الملكوت یشهد بذلك ام الکتاب فی اعلی المقام کذلک انزلنا من سماء الفضل و العطاء ما یقرب کلّ الی مشرق الأنوار

10 اولیاء آن ارض را از قبل مظلوم تکبیر برسان و بعنایت حق بشارت ده کلّ لدی المظلوم مذکورند و از قلم وحی مسطور هیچ عملی پنهان نبوده و نیست کلّ امام وجه ظاهر و هویدا یسمع و یری و هو السميع البصیر از حق میطلبیم کلّ را بانوار وجه منور فرماید و بنار سدره مشعل تا جمیع اهل عالم بلین دو فائز گردند و

Divine Lote-Tree, that all the peoples of the world may attain unto these twin bounties and arise with perfect steadfastness to promote the Cause of God. O people of God! Today the Sun of Truth is shining and the light of divine unity is manifest and clear. Blessed is the soul that hath attained unto the lights of true unity and hath received its portion from the divine fragrances of this Day. Today some among the people of the Bayan are observed to be more lost than the previous parties. We counsel you to preserve the pearls of the love of God, your Lord and the Lord of your fathers and the Lord of all who are in the heavens and the earth. The glory from Us be upon you and upon those whom the clamor of the deniers hath not kept back from the Lord of the Day of Judgment.

- 11 Glory be unto God! Verses are being revealed like rain-showers from the heaven of divine Will, and He Who conversed on Sinai is seated upon the throne of Revelation and is manifest. Yet the faithless people remain veiled, save for a few. The smoke of idle fancies and the dust of self and passion have prevented the world from recognizing the Lord of Names. Say: O people of the Bayan! Are you content to cling to vain imaginings like the people of former times throughout the ages, and ultimately to occupy yourselves with cursing and denouncing from pulpits the One Who is your Goal and Beloved, and to issue decrees for the shedding of His most pure blood? Take heed, O ye who have eyes to see! Take heed, O ye who have insight! For a thousand and two hundred years and more, each sect has clung to a name and engaged in conflict and strife, until on the Day of Reckoning there appeared from the learned and the ignorant of that sect that which caused the Eye of God to weep and the Pen of God to lament. This evanescent servant conveys greetings and glorification to the friends of God and those who drink the pure wine of truth, and declares that it is binding and obligatory upon all to arise to aid the Cause and to protect the helpless servants from the dawning-places of conjecture, that perchance former vain imaginings might not be renewed and suppositions might not veil the lights of certitude. Verily our Lord, the All-Merciful, is powerful over whatsoever He willeth. There is no God but Him, the Protector over what was and what shall be.

- 12 As to what you wrote concerning Aqa Mirza Aqa and Aqa Mulla Rida, upon them be the glory of God, mention of them attained the presence of the Goal of the worlds and achieved the honor of being heard. This is what was revealed for them from the Kingdom of utterance of our Lord, the All-Merciful. His blessed and exalted Word:

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

بر امر الله باستقامت تمام قیام نمایند یا حزب الله امروز آفتاب حقیقت مشرق و نور توحید لائح و واضح طوبی از برای نفسیکه بانوار توحید حقیقی فائز گشت و از نفحات یوم الهی قسمت برد امروز بعضی از اهل بیان اخسر از احزاب قبل مشاهده میکردند انا نوصیکم بحفظ لآلی محبة الله ربکم و رب آبائکم و رب من فی السموات و الارضین البهاء من لدنا علیکم و علی الذین ما منعتم ضوضاء المعرضین عن مالک یوم الدین انتهی

11 سبحان الله آیات بمثابة امطار از سماء مشیت الهی نازل و مکمل طور بر عرش ظهور مستوی و ظاهر ولكن خلق بیوفا کلّ محجوب الا معدودی عالم را دخان اوهام و غبار نفس و هوی از مالک اسماء منع نموده بگويا اهل بیان آبا راضی میشوید بمثل حزب قبل در قرون و اعصار باوهام تمسک نمائید و بالأخره به سب و لعن مقصود و محبوب خود بر منابر مشغول شوید و فتوی بر سفک دم اطهرش دهید فاعتبروا یا اولی الأبصار فاعتبروا یا اولی الأنظار هزار و دویست سنه و ازید هر حزبی باسمى تشبث جسته به جدال و نزاع مشغول و در یوم جزا ظاهر شد از عالم و جاهل آنحزب آنچه که عین الله گریست و قلم الله نوحه نمود این خادم فانی خدمت دوستان الهی و شاربان رحیق حقیقی سلام و تکبیر معروض میدارد و عرض مینماید بر کل لازم و واجب است بر نصرت امر قیام نمایند و عباد بیچاره را از مطالع ظنون حفظ فرمایند که شاید اوهام قبل تجدید نشود و ظنون انوار یقین را ستر نمایند ان ربنا الرحمن هو المقتدر علی ما یشاء لا اله الا هو المهیمن علی ما کان و ما یكون

12 اینکه در باره جناب آقا میرزا آقا ط و جناب آقا ملا رضا ع ل علیهما بهاء الله مرقوم داشتید ذکرشان تلقاء وجه مقصود عالمیان بشریف اصغا فائز هذا ما نزل لهما من ملکوت بیان ربنا الرحمن قوله تبارک و تعالی

13 هو الشاهد الخبیر

- 14 O Mirza Aqa! A letter reached the Wronged One in prison wherein thy mention was recorded, and it achieved the honor of being heard. These sublime words were revealed from the Dayspring of divine verses: Today the world is illumined with the lights of the True Sun of Divine Unity. Blessed are they whom the doubts of the deluded and the doings of the aggressive have not debarred from turning toward the countenance of the Ancient Beauty, which hath shone forth and is manifest from the supreme horizon. Say: O people! Rend asunder the veils of doubt and uncertainty and turn ye to the horizon of certitude. Reflect upon the former sect and take heed. We beseech God the Exalted to assist thee and those who have believed to act according to what hath been revealed in His perspicuous Book. Know thou the value of this mention, for from it wafteth the fragrance of eternity. Occupy thyself with the praise and glorification of the Lord of the Ancient.
- 14 یا میرزا آقا مکتوبی نزد مظلوم در سجن وارد ذکرت در آن مسطور و بشرف اصفا فائز و اینکلمات عالیات از مطلع آیات الهی نازل امروز عالم بانوار نیر توحید حقیقی منور طوبی از برای نفوسیکه شباهت متوهمین و شئونات معتدین ایشانرا از توجه بوجه قدم که از افق اعلی مشرق و لائحست محروم نساخت بگوای قوم سبحات و حیات شک و ریب را شق نمائید و بافیقین توجه کنید در حزب قبل تفکر نمائید و پند گیرید نسل الله تعالی ان یؤیدک و الذین آمنوا علی العمل بما نزل فی کتابه المبین قدر این ذکر را بدان چه که عرف بقا از او متضوع و به حمد و ثنای مالک قدم مشغول باش
- 15 O Muhammad-Rida! Hearken unto the call from the prison. Verily there is no God but Me, the Mighty, the All-Knowing. The ocean of knowledge hath surged through My Most Great Name, and the fragrance of the All-Merciful hath wafted from the breezes of what hath flowed from My Most Exalted Pen. Blessed is he who hath perceived and witnessed, and woe unto every heedless doubter. When thou hearest My call and attainest unto My verses, say:
- 15 یا محمد قبل رضا اسمع النداء من شطر السجن انه لا اله الا انا العزيز العلام قد ماج بحر العلم باسمی الأبهی و هاج عرف الرحمن من نفحات ما جرى من قلبی الأعلی نعیماً لبصیر شهد و رأى و ویل لكل غافل مریب انک اذا سمعت ندائی و فزت بأیاتی قل
- 16 My God, my God! Prevent me not from Thy remembrance and praise in Thy days, and withhold me not from that which Thou hast ordained for Thy chosen ones and Thy loved ones. O Lord! The poor one seeketh the ocean of Thy riches, and the sick one the sea of Thy healing. I beseech Thee by Thy sovereignty which hath subdued all things, and by Thy command which hath dominated all names, and by the breezes of Thy days, to assist me to be steadfast in Thy Cause and to arise to serve Thy loved ones. O Lord! Thou seest me turning unto Thee, clinging to the handle of Thy bounty, and holding fast to the hem of the robe of Thy grace. I beseech Thee not to disappoint me of what is with Thee, then ordain for me that which shall be a lamp before mine eyes in every world of Thy worlds. Verily, Thou art the Powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Powerful.
- 16 الهی الهی لا تمنعنی عن ذکرک و ثنائک فی آیامک و لا تجعلنی ممنوعاً عما قدرته لأصفیائک و اولیائک ای رب قصد الفقیر بحر غنائک و العلیل طمطام شفائک اسئلك بسلطانک الذی غلب الأشياء و بأمرک الذی سخر الأسماء و بنفحات آیامک بأن تؤیدنی علی الاستقامة علی امرک و القيام علی خدمة اولیائک ای رب ترانی مقبلاً الیک و متمسکاً بعروة کرمک و متشبهاً بأذیال رداء فضلک اسئلك ان لا تخیبنی عما عندک ثم اکتب لی ما یکون سراجاً امام عینی فیکل عالم من عوالمک انک انت المقتدر علی ما تشاء لا اله الا انت القوى القدير انتهى
- 17 Praise and gratitude be unto Him! They have attained unto that which hath no likeness or equal. All the people of S, meaning those who are holding fast to the firm cord of God, and likewise the companions of the Mosque of Bardi - each one hath attained unto the mention of God, glorified be His majesty. This lowly one beseecheth God, glorified be His majesty, that He may cause all to be enkindled with the fire of the Sacred
- 17 له الحمد و المنة فائز شدند بآنچه که شبه و مثل نداشته و ندارد جمیع اهل ش یعنی نفوسیکه بجبل متین الهی متمسکند و همچنین اصحاب مسجد بردی هر یک فائز شد بذکر حق جل جلاله اینفانی از حق جل جلاله سائل و آمل که کل را بنار سدره مشتعل فرماید اشتعالیکه اعراض و

Tree - an enkindlement that neither opposition, nor heedlessness, nor clamor, nor tumult can extinguish. This is the day of remembrance and praise, of steadfastness and faithfulness. The evanescence of the world is evident and manifest to everyone; therefore, let not those possessed of keen vision and hearing be deprived of the Sovereign of the Kingdom of immortality. Ever hath this most exalted Word been heard from the Supreme Pen - may our spirit and the spirit of all in the kingdom of command and creation be offered up for His sake - His blessed and exalted Word:

اغماض و ضوضا و غوغا او را مخدود ننماید امروز روز ذکر و ثناء و استقامت و وفاست فناء عالم نزد هر نفسی مشهود و واضحست لذا صاحبان ابصار حدیده و آذان واعیه باو از مالک ملکوت بقا محروم نمائند لازال از قلم اعلی روحنا و روح من فی ملکوت الأمر و الخلق فداه اینکلمه علیا استماع شد قوله تبارک و تعالی

- 18 O people of God! This is the day of remembrance and praise, and this is the day of steadfastness and faithfulness, and this is the day wherein the treachery of eyes and that which the breasts conceal become manifest, and this is the day wherein that which was hidden and treasured in hearts and minds is revealed.

18 یا حزب الله هذا يوم الذکر و الثناء و هذا يوم الاستقامة و الوفاء و هذا يوم فيه تظهر خائنة الأعین و خافية الصدور و هذا يوم فيه يظهر ما كان مستورا مکنونا فی الأفئدة و القلوب

- 19 Such utterances have repeatedly been heard. They must appreciate the value of these days and occupy themselves with that which is befitting.

19 امثال این بیانات مکرر استماع شد باید قدر این ایام را بدانند و بما ینبغی مشغول شوند

- 20 O God of Names and Creator of heaven! I beseech Thee by the name of Baha, and the light of Baha, and the manifestation of Baha, and the mystery of Baha, and the knowledge of Baha, and the mercy of Baha, and the bounty of Baha, and the generosity of Baha, and the grace of Baha, and the days of Baha, and the utterance of Baha, and the wisdom of Baha, to assist Thy loved ones and Thy chosen ones to make up for what hath escaped them in Thy days. O Lord! Thou art the Generous and Thou art the Merciful. Withhold not Thy chosen ones from turning unto the ocean of Thy knowledge, and distance them not from the court of Thy nearness and Thy presence. Thou art He Who hath testified to Thy generosity through all created things, and to Thy grace through all contingent beings. There is none other God but Thee, the Forgiving, the Generous. And praise be unto Thee, O Thou in Whose grasp is the reins of all who are in the heavens and on earth.

20 یا اله الأسماء و فاطر السماء استلک باسم البهاء و نور البهاء و ظهور البهاء و سر البهاء و علم البهاء و رحمة البهاء و غایة البهاء و جود البهاء و کرم البهاء و ایام البهاء و بیان البهاء و حکمة البهاء بأن تؤید اولیائک و اصفیائک علی التدارک علی ما فات عنهم فی ایامک ای رب انت الکریم و انت الرحیم لا تمنع اصفیائک عن التوجه الی بحر عرفانک و لا تبعدهم عن بساط قربک و لقاءک انت الذی شهدت بکرمک الکائنات و بفضلک الممکنات لا اله الا انت الغفور الکریم و الحمد لک یا من فی قبضتک زمام من فی السموات و الارضین

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To: Aqa Mirza Yahya (pilgrim) et al., in Qazvin

Date: 1303-08-09 [1886-May-13]

- 1 Praise and glory befit the friends of the Beloved One, Who has deposited in every created thing a sign of His signs, which in one station is a balance, and in another a path, and has likewise been designated by the Most Beautiful Names. He is the Guide of the servants and the Leader of all in the lands. That sign is evident and manifest like the sun - whosoever finds their way to it attains to the recognition of the Sun of Truth. It is the lamp that is continually replenished from the oil of knowledge, for were this replenishment to cease, that light would be extinguished. Blessed are they who have not veiled it through the veils of self and desire, and who have not prevented its light. Thus does the Supreme Pen - may the spirit of all in the kingdoms of command and creation be sacrificed for it - declare, exalted be His utterance: "The eyelid, delicate as it is, can deprive the physical eye from beholding the world and all that is therein."
- 2 For veils and glories there are countless expressions. Whatsoever does not bear the fragrance of divine good-pleasure has been and ever will be a veil. Blessed are they who have preserved both their outer and inner vision from the veils of self and desire through the Name of the Lord of all mankind. These are the possessors of penetrating sight, attentive ears, illumined hearts, expanded breasts, and speaking tongues. These are the Hands of God's Cause among His servants and the Dawning-places of His knowledge throughout all lands.
- 3 This evanescent servant, with utmost humility and supplication, beseeches the Self-Sufficient One that His servants may not remain deprived of the stream of mercy, the ocean of bounty, and the sun of knowledge and wisdom, and that all may aim for that station and find their dwelling and refuge beneath the Blessed Tree.
- 4 Glory be unto Thee, O Thou in Whose grasp is the reins of destiny and in Whose right hand are the controls of decree and fulfillment! I beseech Thee by the breezes of the dawn of Thy Manifestation and the fragrances of Thy days, to assist Thy servants to be steadfast in Thy Cause, to turn to Thy countenance, and to direct themselves to Thy horizon. O Lord! Deny them not the outpourings of Thy Most Bountiful Name. I testify that this Day is Thy Day, and this Revelation

1 حمد و ثنا اولیاء حضرت محبوبی را لایق و سزااست که در هر شیئی از اشیاء آیتی از آیات خود ودیعه گذاشت و آن آیه در مقامی میزان و در مقامی صراط و همچنین باسماء حسنی نامیده شده اوست مرشد عباد و هادی من فی البلاد و آن آیه بمثل آفتاب روشن و هویداست هر نفسی باو راه یابد بعرفان شمس حقیقت فائز شود و اوست سراج و از دهن عرفان در کل آن مدد یابد چه اگر این مدد منقطع شود آن نور منطفی گردد طوبی از برای نفوسیکه او را بحجبات نفس و هوی محبوب نساختند و از نورش منع نمودند اینست که قلم اعلی روح من فی ملکوت الأمر و الخلق فداه میفرماید قوله تعالی چشم سر را پلک بآن نازکی از دیدن جهان و آنچه در اوست بی بهره نماید اتنی

2 و از برای حجابات و سبحات تعبیرات لاتیجی بوده آنچه عرف رضای الهی از او استشمام نشود او حجاب بوده و هست طوبی از برای نفوسیکه ابصار ظاهره و باطنه را از حجابات نفس و هوی باسماء مولی الوری حفظ نمودند ایشانند صاحبان ابصار حدیده و آذان واعیه و قلوب منیره و صدور منشرحه و السن ناطقه و ایشانند ابادی امر الهی مابین عباد و مشارق علمه فی البلاد

3 این خادم فانی بکمال عجز و ابتال از غنی متعال مسئلت مینماید که شاید عبادش از فرات رحمت و بحر عنایت و آفتاب علم و حکمت محروم نمانند و کل قصد مقام نموده در ظل سدره مبارکه مقر و مأوی گیرند

4 سیحانک یا من فی قبضتک زمام القضاء و فی یمینک ازمة القدر و الامضاء استلک بنسمات فجر ظهورک و نفحات ایامک ان تؤید عبادک علی الاستقامة علی امرک و التوجه الی وجهک و الاقبال الی افقک ایرب لا تمنعهم عن فیوضات اسمک الفیاض اشهد ان الیوم یومک و الظهور ظهورک الذی کان مکنوناً فی ازل الازال و مستوراً عن العیون و الأبصار قد اظهرته لحویة

is Thy Revelation, which was hidden in the eternity of eternities and concealed from eyes and sight. Thou hast manifested it for the life of the world and the salvation of the nations. O Lord! Make clear to them the path that they may hasten unto Thee and recognize what Thou hast desired for them through Thy bounty and bestowals. Verily, Thou art the Powerful over whatsoever Thou willest. There is none other God but Thee, the Almighty, the All-Protecting, the All-Powerful.

- 5 And further: the letter of thine honoured personage was received, breathing forth the fragrance of the love of the Well-Beloved of all the worlds. A hundred thousand praises and glorifications befit the Lord of Names, Who hath guided thee and awakened thy soul. His confirmation hath been as a lamp set before thee, illuminating thy face and thy path; and His assistance as wings outspread, sustaining and upholding thee. Though true knowledge is with God—glorified be His Name—and no one hath any portion thereof save as He willeth (for He, verily, is aware of all things, seeth all things, encompasseth all things, and hath power over all things), yet are these servants, in outward semblance, bidden to obey, and charged to behold the traces of His handiwork. The signs of His love have been diffused through thine effects. The Most Exalted Truth, the Inaccessible, beareth witness and testifieth that a joy hath appeared such as pen and tongue are powerless to recount.

- 6 And when I had perused and become apprised of that which was written and mentioned therein, I, with the wings of yearning, set my face towards the radiant Presence, the Luminary of all horizons and the Lord of the Day of Meeting; and all, with faces turned wholly towards Him, were honoured by attaining unto the privilege of hearkening. This is that which hath been sent down in reply, as a manifestation of His grace, His loving-kindness, His bounty, and His manifold favours—His Word, blessed and exalted be He:

- 7 In the Name of Him Who has been wronged, the Stranger

- 8 O Yahya! The Wronged One makes mention of thee from the precincts of the Prison, and summons thee to the All-Highest Horizon, and acquaints thee with that which will guide thee to the manifest, straight Path of God, and give thee to drink of the Kawthar of life which hath flowed from the Pen of the loving-kindness of thy Lord, the All-Merciful. Take hold of it with the hand of submission and acquiescence, then drink thereof in His Name, the Mighty, the Wondrous.

- 9 Say: O concourse of the earth! By God, the Day hath come, and the seal of the choice Wine hath been broken in His Name, the Self-Subsisting. Cast away what ye possess, turning unto

العالم و نجاه الأمم اربّ اوضح لهم السبيل لكي
يسرعوا اليك ويعرفوا ما اردت لهم بجودك و
عطائك انك انت المقتدر على ما تشاء لا اله الا
انت المقتدر المهيمن القدير

5 و بعد نامهء آنجناب رسيد عرف محبت محبوب
عالميان از او متضوع صدهزار حمد و ثنا مالک
اسماء را سزا که آنجناب را راه نمود و آگاه
فرمود تأييدش بمثابهء سراج امام وجهت روشن
و توفيقش مانند جناح ممد و مؤيد اگرچه علم
حقيقي عند حق جلّ جلاله است احديرا از آن
نصبي نه اوست بر جميع امور آگاه و بينا و محيط
و توانا ولكن اينعباد بظاهر مأمورند و بمشاهدهء
آثار مکلف عرف حبت از آثار منتشر حق
منيع شاهد و گواه که فرحي روى نمود که قلم
و لسان از ذکرش عاجز

6 و بعد از ملاحظه و اطلاع بر آنچه در او مسطور
و مذکور باجنحهء اشتياق قصد مقام نير آفاق و
مالک يوم التلاق نموده جميع امام وجه بشرف
اصفا فائز هذا ما نزل في الجواب اظهاراً لفضله
و عنايته و جوده و الطافه قوله تبارک و تعالى

7 بسمي المظلوم الغريب

8 يا يحيى يذكرك المظلوم من شطر السجن و
يدعوك الى الأفق الأعلى و يعرفك ما يهديك
الى صراط الله الواضح المستقيم و يسقيك كوثر
الحیوان الذى جرى من قلم عناية ربك الرحمن
خذنه بيد التسليم و الرضاء ثم اشرب منه باسمه
العزیز البديع

9 قل يا ملاء الأرض تالله قد اتى اليوم و فكّ ختم
الرحيق المختوم باسمه القيوم ضعوا ما عندكم مقبلين

God, the Lord of all worlds. Beware lest the doubts of the divines and the allusions of the doctors hold you back - they who disputed God's verses after their revelation and turned away from this Announcement wherewith Muhammad, the Apostle of God, and before Him the Spirit, and before Him He Who conversed with God, gave glad-tidings.

الى الله رب العالمين اياكم ان تمنعكم شبهات العلماء
واشارات الفقهاء الذين جادلوا بآيات الله بعد
انزالها واعرضوا عن هذا النبأ الذي بشر به محمد
رسول الله ومن قبله الروح ومن قبله الكلم

- 10 Say: O people of the Bayan! Fear ye the All-Merciful, and weigh what hath been sent down from the Kingdom of proof against what ye possess. Then be fair, and be not of the wrongdoers. Beware lest the calumnies of the people or the utterances of every associating soul who hath turned away from God, the Mighty, the Praiseworthy, hold you back.

10 قل يا ملأ البيان خافوا الرحمن و زنوا ما نزل من
ملكوت البرهان بما عندكم ثم انصفوا ولا تكونوا
من الظالمين اياكم ان تحجبكم مفتریات القوم او
تمنعكم ما نطق به كل مشرك اعرض عن الله
العزیز الحمید

- 11 O people of the Bayan! By God, the Primal Point took My Covenant before His own. This is attested by Him Who proclaimeth in every state that there is none other God but Me, the Single, the All-Informed. By God, the ocean of the Bayan hath surged in creation through this Name, whereby the hearts of those who have disbelieved in God, the Exalted, the Great, have been shaken. Say: Beware lest the dawning-places of idle fancies hold you back from the Dayspring of certitude. Cast aside the people and what they possess, turning unto this Horizon from which hath shone forth the Sun of the loving-kindness of your Lord, the Almighty, the All-Powerful.

11 يا ملأ البيان تالله ان نقطة الأولى اخذ عهدي قبل
عهد نفسه يشهد بذلك من نطق فيكل شأن انه
لا اله الا انا الفرد الخبير تالله قد ماج بحر البيان
في الامكان بهذا الاسم الذي به اضطربت افئدة
الذين كفروا بالله العلي العظيم قل اياكم ان تمنعكم
مطالع الأوهام عن مشرق اليقين ضعوا القوم وما
عندهم متوجهين الى هذا الأفق الذي منه اشرفت
شمس عناية ربكم المقتدر القدير

- 12 By God, the books of the world and whatsoever is with the nations shall profit you not except through this Book which proclaimeth at the midmost heart of creation that there is none other God but Me, the Speaker, the All-Knowing. Convey My greetings to thy father. Say: We counsel thee to justice and fairness in this Cause through which the horizons of knowledge and wisdom have been illumined and every perspicuous Book hath been sent down. The Wronged One summoneth thee for the sake of God and guideth thee unto His straight Path.

12 تالله لا تنفعكم كتب العالم ولا ما عند الأمم
الا بهذا الكتاب الذي ينطق في قطب الأبداع انه
لا اله الا انا التاطق العليم كبر من قبلي على وجه
ايك قل انا نوصيك بالعدل والانصاف في هذا
الأمر الذي به انارت آفاق العلم والحكمة و نزل
كل كتاب مبين ان المظلوم يدعوك لوجه الله و
يهديك الى صراطه المستقيم

- 13 It is mentioned in the Persian tongue that perchance all may be enabled to inhale the sweet fragrances of divine verses and attain their purpose. O youth! If thou speakest with justice, thou wilt testify that this Wronged One hath acted for the sake of God alone, doing that which was befitting and worthy of His Day, and hath never sought to preserve Himself. From the inception of the Cause until now, He hath raised His call in the most exalted voice before the faces of princes, divines, kings and subjects, outwardly giving all the glad-tidings of the dawning splendors of the Sun of Truth and guiding them to the waves of the divine ocean of inner meanings. Blessed is

13 بلسان پارسی ذکر میشود که شاید کل بنفحات
آیات الهی فائز شوند و مقصود را بیابند یا فتی اگر
بعدل نطق نمائی گواهی میدهی بر اینکه اینظلوم
لوجه الله عمل نموده آنچه که لایق و سزاوار یوم
او بوده و در هیچ وقتی از اوقات بحفظ خود
نپرداخته از اول امر تا حین امام وجوه امرا و
علما و ملوک و مملوک بأعلى النداء نطق نموده
و کل را ظاهراً باشرافات انوار آفتاب حقیقت
بشارت داده و بامواج بحر معانی الهی راه نموده
طوبی از برای نفسیکه بعرف بیان رحمن فائز شد
و بافق برهان توجه نمود...

the soul that hath attained the fragrance of the All-Merciful's utterance and turned toward the horizon of proof....

BH00277

To: Siyyid Ali Yazdi Husband of Hubbiyyih et al., in Egypt

Date: 1303-08-10 [1886-May-14]

- 1 In the name of He who is the Most Glorious and Most Mighty 1 هو الله تعالى شأنه العظمة والافتدادر
- 2 Praise and glory befit those who are nigh unto God, who rejoice in the hope of nearness and who live by the promise of His presence. Their life-giving waters flow from the Supreme Pen, and their growth springs from the remembrance and praise of the Lord of Names. No tongue can adequately describe this station, and the pen itself confesses its impotence. This is the station of them that are nigh - how much more exalted then must be the station of Him through whose Word the near ones, the sincere ones, and the devoted ones exist, and through whose sweet savors they endure and are made manifest. Glorified be His greatness, exalted be His power, and sanctified be His sovereignty, His remembrance and His praise. 2 حمد و ثنا مقربین را لایق و سزا که بامید قرب مسرورند و برجای لقا زنده حیانتشان کوثر جواب از قلم اعلی بوده و نموشان از ذکر و ثنای مالک اسماء این مقام را لسان ترجمانی ننماید و قلم بر عجز خود اعتراف نماید این مقام مقربین تا چه رسد بمقامیکه مقربین و موحدین و مخلصین بکلمه اش موجود و بنفحات بیانش باقی و مشهود
- 3 Since the realms of hearts and minds fall short and are powerless to know His Essence, Who is beyond all likeness, it behooveth us to make mention of the First Creation, the First Remembrance, the First Light, the First Manifestation, the First Appearance, the First Knowledge, the First Utterance, the First Dawning Point, the First Rising Place, the First Orient, and the First Source, and to adorn the preface of every book with His Name. For He standeth in the place of God and is the Manifestation of the Absolute Light, through Whom were revealed from the dust the mysteries of origin and return, and through Whom the Dove of Utterance warbled upon the branch of knowledge. Through Him the world was illumined with the light of unity and nations with the mention of detachment. Through Him the waters of life flowed throughout all contingent being, and the might of God encompassed all lands. Through Him every seeker turned to the Most Sublime Horizon and every tongue was loosened in praise of the Creator of Heaven. 3 جلّت عظمته و علت قدرته و تعالی سلطانه و تقدّس ذکرة و ثنائه چون عوالم افئدة و قلوب از عرفان ذات بیچون قاصر و عاجز سزاوار آنکه خلق اول و ذکر اول و نور اول و ظهور اول و بروز اول و علم اول و بیان اول و مظهر اول و مطلع اول و مشرق اول و مصدر اول را ذکر نمائیم و دیباج هر دفترى را باسم او مزین داریم چه که اوست قائم مقام حق و مظهر نور مطلق الذی به ظهر من التراب اسرار المبدء و المآب و نطقت حمامة البیان علی غصن العرفان و به انار العالم بنور التوحید و الأمم بذکر التجرید الذی به جرى سلسبیل الحیوان فی الامکان و احاطت سطوة الله من فی البلدان و به اقبل کلّ مقبل الی الأفق الأعلى و نطق کلّ کلیل بثناء فاطر السماء

4 He it was upon whom verses were sent down, at times in Yathrib and before that in Batha, at times in the air and again above the air, and at times at the distance of two bow-lengths or closer. Exalted be His most sublime station and His most resplendent glory. Upon Him be the blessings of God, the Lord of all things and the Sovereign of the hereafter and of this world, and upon His family and companions whom nothing whatsoever could deter and whom the might of men could not weaken. They drew their swords by the command of the Lord of creation and strove with utmost devotion. These are the suns in the heaven of knowledge and the stars in the horizons of certitude. Blessed is he who recognizeth them, attaineth unto their stations, beareth witness to that which their tongues have testified, circlet round their wishes, and holdeth fast to the cord of their favors. He is of those whom God hath described in His perspicuous, mighty and wondrous Book. And praise be to God, the Mighty, the Inaccessible.

5 And further, O beloved of my heart! Your letter has reached me and brought me glad tidings of your health, your remembrance, your praise, your devotion, and your humility and submissiveness before God, our Beloved and yours, your Goal and the Goal of all who are in the heavens and on earth. When I read and heard from the melodies of the birds of divine knowledge warbling upon the branches of proof, the attraction of your mention seized me through the fragrance of your turning to the Supreme Horizon - that station which is illumined by the lights of the countenance of our Lord and your Lord, the Lord of the Mighty Throne. I turned to the Ultimate Goal and faced the horizon which shone forth from the utterance of our Lord, Creator of heaven. When I attained presence, it was presented before His Face, and the Master - may our spirits be sacrificed for Him - said:

6 "O Ali! Your mention has been made before the Prisoner both before and since, and you are adorned with the glance of favor. Praise be to God, your remembrance is spread abroad and your devotion shines forth like the brilliant sun. Every fair-minded person has testified to that which has appeared from you for the sake of God in this blessed Day. Blessed are you, and joy be unto you! We beseech the True One, exalted be His glory, to inscribe with the Most Exalted Pen in the Crimson Book that which is lasting and enduring. Verily, He is powerful over all things and worthy to answer. Remind My loved ones on My behalf who have acted according to what they were commanded in the Book of God, Lord of the worlds. We beseech God, exalted be He, to aid them with the hosts of the seen and the unseen, and to send down upon them from the heaven of His grace His blessing from His presence. He is

الَّذِي نَزَلَتْ عَلَيْهِ الْآيَاتُ مَرَّةً فِي الْيَثْرِبِ وَ قَبْلَهُ فِي
الْبَطْحَاءِ وَ تَارَةً فِي الْهَوَاءِ وَ أُخْرَى فَوْقَ الْهَوَاءِ وَ
طَوْرًا فِي قَابِ قَوْسَيْنِ أَوْ أَدْنَى تَعَالَى مَقَامُهُ الْأَعْلَى
وَ شَأْنُهُ الْأَهْبَى عَلَيْهِ صَلَوةُ اللَّهِ مَالِكِ الْأَشْيَاءِ
وَ سُلْطَانِ الْآخِرَةِ وَ الْأُولَى وَ عَلَى آلِهِ وَ أَصْحَابِهِ
الَّذِينَ مَا مِنْهُمْ شَيْءٌ مِنَ الْأَشْيَاءِ وَ مَا أضعَفْتَهُمْ
سَطْوَةُ الْوَرَى سَلَّوْا السَّيْفَ أَمْرًا مِنْ لَدُنْ مَالِكِ
الْإِيجَادِ وَ جَاهَدُوا حَقَّ الْجِهَادِ أُولَئِكَ شَمْسُ سَمَاءِ
الْعُرْفَانِ وَ النِّجْمُ أَفَاقِ الْبَرَهَانِ طَوْبِي لِمَنْ عَرَفَهُمْ وَ
فَازَ بِمَقَامَتِهِمْ وَ شَهِدَ بِمَا شَهِدَتْ بِهِ السُّنْمُ وَ طَافَ
حَوْلَ إِرَادَاتِهِمْ وَ تَمَسَّكَ بِعُرْوَةِ عَنَائَتِهِمْ أَنَّهُ مِمَّنْ
وَصَفَهُ اللَّهُ فِي كِتَابِهِ الْحَكْمِ الْعَزِيزِ الْبَدِيعِ وَ الْحَمْدُ لِلَّهِ
الْعَزِيزِ الْمُنِيعِ

5 و بعد یا محبوب فؤادی قد اتانی کتابکم و بشرنی
بصحتکم و ذکرکم و ثنائکم و اقبالکم و خضوعکم
و خشوعکم لله محبوبنا و محبوبکم و مقصودکم و
مقصود من فی السموات و الأرضین فلما قرأت
و سمعت من الحان طيور العرفان التي غرّدت
على اغصان البرهان اخذني جذب ذکرکم بما تَضَوَّعَ
منه عرف اقبالکم الى الأفق الأعلى المقام الذي
تَوَّجَ بِأَنْوَارِ وَجْهِ رَبَّنَا وَ رَبِّكَ رَبَّ الْعَرْشِ الْعَظِيمِ
قصدت المقصد الأقصى و اقبلت الى افق اشرق
من بيان ربنا فاطر السماء فلما حضرت عرضت
امام الوجه قال المولى ارواحنا فداه

6 یا علی ذکرک از قبل و بعد نزد مسجون مذکور
و بلحاظ عنایت مزین لله الحمد ذکرتان منتشر و
اقبالتان بمثابة شمس مشرق و لائح هر منصفی
شهادت داده بآنچه لوجه الله در این يوم مبارک
از شما ظاهر گشته نعیماً لکم و طوبی لکم از حقّ
جلّ جلاله میطلبیم در صحیفهء حمرا از قلم اعلی
ثبت فرماید آنچه را که باقی و دائم است انه
على کلّ شیء قدير و بالاجابة جدير ذکر من قبلي
اولیائی الذين عملوا بما امروا به فی کتاب الله رب
العالمین انا نسئل الله تعالى ان یدمهم بخنود الغیب
و الشّهاده و ينزل لهم من سماء عنایته برکة من

the All-Bountiful, the Generous. There is no God but He, the Most High, the Most Great.”

عنده و هو الفيّاض الكريم لا اله الا هو العليّ
العظيم انتهى

- 7 This lowly one submits that the letter of that true beloved arrived and achieved the honor of being heard and seen before His countenance, but at that time this servant had no opportunity to submit a response. And on this night, which is the tenth night of the honored month of Sha'ban, while sitting facing the Qiblah and occupied with the mention of the loved ones of God, He is witness and testifier that you have not been and are not absent, and by the testimony of the Master - may the spirit of all else be sacrificed for Him - you are present and standing firm. This testimony is greater than what this servant has mentioned or could mention. Ever have I besought and continue to beseech from the Self-Sufficient, the Exalted One, both inner and outer nearness, that we may dwell in the shade of the Blessed Tree and speak in remembrance of the Desired One. We seek divine success and heavenly confirmation that we may attain to that which has been revealed in the Perspicuous Book by the will of the Lord of the worlds.

7 عرض اينفاني آنكه دستخط آنجوب حقيقي
رسيد و تلقاء وجه بشرف اصغا و لحاظ فائز
ولكن آنحين اين خادم مجال نيافت جواب
عرض نمايد و اين ليل كه شب دهم شهر
شعبان المعظم است مقبلاً الى القبلة جالس و
بذكر اولياء الله مشغول حق شاهد و گواه است
غايب نبوده و نيستيد و بشهادة حضرت مولی
روح ما سواه فداه حاضر و قائميد اين شهادت
اعظم است از آنچه اينعبد ذكر نموده و يا بنمايد
لازال از غنى متعالى قرب باطن و ظاهر طلب
نموده و مينمايد تا در ظل سدره مبارك ساكن
شویم و بذكر حضرت مقصود ناطق گرديم توفيق
ميتطلبیم و تأييد ميخواهيم شايد فائز شويم بآنچه
در كتاب مبين باراده رب العالمين نازل شده

- 8 Glorified art Thou, O God of existence and King of the kingdom of eternity and of the most exalted heaven! I beseech Thee by Thy Prophets and Thy chosen ones who arose to assist Thy Cause and spoke before the faces of Thy servants with Thy remembrance and with that which Thou didst command them in Thy Books and Thy Scrolls, and by the sighs of those near to Thee in Thy love and the tears of the believers in their longing to meet Thee, to ordain for Thy loved ones Thy nearness in the precincts of Thy mercy at the pavilions of Thy grandeur. O Lord! Thou seest them gazing toward the horizon of Thy Cause, turning to the lights of Thy countenance, and holding fast to the Tree which has yielded the fruits of Thy knowledge and utterance. Send down upon them, O my God, at every moment that which befits the heaven of Thy bounty and the ocean of Thy bestowal. Verily, Thou art the All-Informed, Whom nothing can frustrate and no affair can veil. Thou knowest the treachery of eyes and what the breasts conceal. Thou art the Lord of the Manifestation and the Caller from the Mount. There is no God but Thee, the Almighty, the Ancient of Days.

8 سبحانك يا اله الوجود و مالك ملكوت
البقاء و جبروت الأسنى اسئلك بأنبيائك
و اصفيائك الذين قاموا على نصره امرک و
نطقوا امام وجه العباد بذكرک و بما امرتهم
به في كتبک و صحفک و بزفات المقرين في
حيک و عبرات الموحدين شوقاً للقائك بأن
تقدر لأولياک قربک في جوار رحمتک عند
قباب عظمتک ای رب تريمهم ناظرين الى
افق امرک و متوجهين الى انوار وجهک و
متمسكين بالسدره التي اثمرت بفواکه عرفانک
و بيانک فانزل لهم يا الهی فيکل حين ما ينبغي
لسماء جودک و بحر عطائك انک انت الخبير
الذي لا تمنعك شيء و لا تحجبک امر تعلم
خائنة الأعين و خافية الصدور انک انت مالک
الظهور و المنادی في الطور لا اله الا انت المقتدر
القديم

- 9 Concerning what they wrote about Jinab-i-Aqa Mirza Ali-Akbar, upon him be God's peace, truly the fragrance of love wafts from him. However, according to the command, that beloved one must observe wisdom and act according to its requirements. Repeatedly has this blessed word flowed from the Tongue of Utterance. Surely that beloved one and other chosen ones are holding fast to that which God has willed.

9 اينکه در باره جناب آقا ميرزا علی اکبر عليه
سلام الله مرقوم داشتند في الحقيقة عرف محبت
از ايشان متضوع و لكن حسب الأمر بايد آنجوب
بحکمت ناظر باشيد آنچه مقتضای آنست عمل
نمائيد مکرر اينکلمه مبارك از لسان بيان جاری
البته آنجوب و ساير اوليا بما اراده الله متمسک

This evanescent one conveys greetings to them and counsels as befits. He said write: "O Ali! You are mentioned in the Book among the most exalted ones. You must act according to what you deem wise. In all conditions we beseech confirmation and success for you. Verily, He is the Confirmer, the All-Wise."

و متشبّثند اینفانیهیم خدمت ایشان سلام میرساند
و بما ینبیغی وصیت مینماید فرمودند بنویس یا
علی شما در کتاب باسمن اعلین مذکورید آنچه
مصلحت میدانید باید عمل نمائید در جمیع احوال
از برای آنجناب تأیید و توفیق میطلبیم آنه هو المؤید
الحکیم انتهی

- 10 And concerning the mention made of Jinab-i-Haji Baqir and his son Muhammad-Aqa, it was submitted. He said: "We beseech God to confirm them in steadfastness in His love and to send down upon them from the heaven of His grace a blessing from His presence. Verily, He is the All-Bountiful, the Most Generous. O Ali! Upon you be My peace and My glory. To-day you must hold fast to that which draws souls near. You must remind all of this matter, that they may attain to that which is the cause and means of the exaltation and unity of the servants."

10 و اینکه ذکر جناب حاجی باقر و ابن ایشان محمد
آقا را فرمودند عرض شد فرمودند نسل الله ان
یؤیدهما علی الاستقامه علی حبه و ينزل علیهما من
سماء فضله بركة من لدنه انه هو الفضل الکريم
یا علی علیک سلامی و بهائی امروز باید بآنچه
سبب تقرب نفوسست تمسک نمائید باید کل را
باینفقره متذکر دارید شاید فائز شوند بآنچه سبب
و علت ارتفاع و اتحاد عباد است انتهی

- 11 This evanescent servant beseeches the King of existence and the Educator of the seen and unseen to make steadfast these wondrous new souls and not deprive them from the ocean of His grace and bounty.

11 این خادم فانی از سلطان وجود و مربی غیب
و شهود مسئلت مینماید نفوس بدیعۀ جدیدۀ را
ثابت فرماید و از بحر عنایت و فضلش محروم
نسازد

- 12 Concerning the mention made of the honored beloved H and S, upon him be God's peace and care, and their being set ablaze with the fire of love - praise and gratitude be to God, and to Him be glory and favor. His grace seized them and His favor encompassed them. They saw and heard and drank. The servant asks his Lord and your Lord and the Lord of all in the heavens and earth to confirm him, to assist him, and to make him among those who aid His Cause and those who celebrate His praise. Verily, He is the Powerful, the Supreme, the Almighty.

12 اینکه ذکر جناب محبوب مکرم ح و س علیه سلام
الله و عنایت و اشتعالشان را بنار محبت فرمودند
لله الحمد و المنة و له الثناء و العنايه فضلش اخذ
نمود و عنایتش احاطه فرمود دیدند و شنیدند و
نوشیدند یسئل الخدام ربّه و ربکم و ربّ من فی
السّموات و الأرض بان یؤیدّه و یمدّه و یجعلّه
من ناصری امره و ذا کری ثنائه انه هو المقتدر
المهیمن القدیر

- 13 Likewise mention was made of Jinab-i-Haji A.B., upon him be God's peace and grace. After these exalted words were submitted, praise be to God, the receptive ones attained and drank from the Kawthar of mystic knowledge of the Beloved of all creation. We beseech God to guard the cities and strongholds of the people of unity with the hosts of the unseen, that they may be protected from the artillery of the ungodly, and to illuminate the cities of the hearts of His loved ones with the effulgent lights of the Sun of Truth. He is the Generous and He is the Powerful. His mention was made in the presence of the Wronged One and he attained to grace. Blessed is he and joy be unto him.

13 و همچنین ذکر جناب حاجی ع ب علیه سلام
الله و فضله را فرمودند بعد از عرض اینکلمات
عالیات ظاهر لله الحمد مقبلین فائز گشتند و از
کوثر عرفان محبوب امکان نوشیدند از حق
میطلبیم مدائن و حصون اهل توحید را بجنود
غیب حراست فرماید تا از مدافع مشرکین
محفوظ ماند و مدائن قلوب اولیاء خود را
باشراقات انوار آفتاب حقیقت منور نماید اوست
کریم و اوست توانا ذکرش لدی المظلوم مذکور
و بعنایت فائز طوبی له و نعیماً له انتهی

- 14 And likewise, after mention of Jinab-i-Anis, upon him be 9 66 [Baha'u'llah], this blessed word was revealed: "O Anis! Upon

14 و همچنین بعد از ذکر جناب انیس علیه ۹ ۶۶
[بهاء الله] اینکلمه مبارکه ظاهر یا انیس علیک

you be My peace. I beseech God, exalted be His glory, at all times, that He may confirm you in that which is His good-pleasure. He is the Powerful, the Mighty. Be not grieved. We beseech Him to send down upon you a blessing from His presence and to ordain for you what will profit you in every world of His worlds. Verily, He is the Supreme over what He willeth and the Powerful over what He desireth."

- 15 And after mentioning the name of Haji Muhammad-Baqir, upon him be God's peace, this utterance hath issued forth from the Dawning-Place of knowledge: The world hath been saddened by the clamor of the idolaters and the tumult of the aggressors. The hosts of idolatry have encompassed the people of unity. All that hath come to pass hath been the recompense of deeds, as ye have witnessed. They have forsaken all matters and turned against these wronged ones, bringing about that which caused the rock to cry out and the clouds to lament. Now, that which shall ensure the salvation of the people is their return unto God, exalted be His glory, and complete repentance. There is no other path than this, no other way than this. Beseech ye God to strengthen all and to reveal the cause and means of deliverance. He, verily, is the All-Knowing, the All-Informed. Thank thy Lord, then remember Him at all times. Verily, He is with thee, hearing and seeing, and He is the Witness, the All-Hearing.

- 16 And after mentioning the name of Muhammad-Qabl, upon him be God's peace, these pearls have shone forth from the ocean of knowledge and wisdom: Today all must aid the Truth, but through the hosts of goodly deeds and virtuous character. These hosts are reckoned as the hosts of God, and the hosts of God shall triumph. Blessed is the soul that hath inhaled the sweet savors of utterance and hath acted in accordance with that which is befitting. Praise God, thy Lord, and say:

- 17 My God, my God! I beseech Thee to make me one of Thy devoted servants who are firm in Thy Cause, and to protect me from the evil of the aggressors and the idolaters who have violated Thy Covenant and have risen to extinguish Thy light. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Forgiving, the All-Bountiful.

- 18 And after mentioning Ali-Qabl-R, these stars have dawned and appeared from the horizons of the heaven of utterance: This Wronged One, in the Most Great Prison, hath remembered and continueth to remember the friends of God, exalted be His glory, and counseleth all to that which will exalt the Word of Unity. The idolaters are manifest today with utmost power, might, and dominion, yet these powers are as nothing and non-existent before the Dawning-Place of Authority. O people

سلامی از حقّ جلّ جلاله در لیالی و ایام سائل و آمل که آنجناب را مؤید فرماید بر آنچه رضای او در اوست اوست قادر و توانا محزون مباش نسئله ان ينزل عليك بركة من عنده و يقدر لك ما ينفعك في كل عالم من عوالمه انه هو المهيمن على ما يشاء و المقتدر على ما يريد انتهى

- 15 و بعد از عرض اسم جناب حاجی محمد باقر علیه سلام الله این بیان از مطلع علم ظاهر عالم را ضوضاء مشرکین و غوغاء معتدین محزون نموده جنود شرک اهل توحید را احاطه کرده جمیع آنچه وارد شده جزای اعمال بوده چنانچه مشاهده نمودید جمیع امور را گذاردند و بانظلولمان پرداختند وارد آوردند آنچه را که صخره صیحه زد و سحاب نوحه نمود حال آنچه سبب نجات امت است رجوع بحقّ جلّ جلاله و توبه کامل سبیلی جز این نبوده و راهی غیر این نه از حقّ بطلبید کلّ را مؤید فرماید و سبب و علت نجات را بنماید انه هو العالم الخیر اشکر الله ربّک ثم اذکره فی کلّ حین انه معک یسمع و یری و هو الشاهد السميع انتهى

- 16 و بعد از عرض اسم جناب محمد قبل تا علیه سلام الله این لآلی از عثمان علم و حکمت ظاهر امروز باید کلّ حقّ را نصرت نمایند ولیکن بجنود اعمال و اخلاق این جنود از جند الله محسوب و جند الله هم الغالبون طوبی از برای نفسیکه نفحات بیان را یافت و بما ینبغی عمل نمود احمد الله ربّک و قل

- 17 الهی الهی استلک بأن تجعلنی من الموحّدين من عبادک و الثابتين علی امرک ثم احفظنی من شرّ المعتدين و المشرکين الذین نقضوا میثاقک و قاموا علی اطفاء نورک انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الکریم انتهى

- 18 و بعد از عرض ذکر جناب علی قبل رض این انجم مشرقه از آفاق سماء بیان مشرق و هویدا اینظلم در سجن اعظم اولیاء حقّ جلّ جلاله را ذکر نموده و مینماید و کلّ را به ما یرتفع به کلمة التوحید وصیت مینماید مشرکین الیوم بکمال قوت و قدرت و غلبه ظاهر ولیکن این قوتها نزد

of unity! Cling ye to the hem of divine favor and strive to make amends for whatsoever ye have neglected in the ranks of servitude. Perchance the signs of God's grace may become manifest and His overwhelming power may restrain the transgressing idolatrous souls. By the Luminary of certitude that shineth from the horizon of the heaven of proof! Should the believers return and hold fast to the firm and mighty cord, the world would be illumined and brightened by the light of the blessed word "There is no God but Him." The believers shall be directed to the Most Great Prospect, while the idolaters shall find their abode in the fire. He is the Almighty over what He willeth, and He is the Supreme, the Self-Subsisting.

مشرق اقتدار معدوم و مفقود بوده و هست ای اهل توحید بذیل عنایت تشبث نمائید و آنچه از شما در مراتب عبودیت فوت شده در تدارک آن جهد کنید شاید آثار فضل الهی ظاهر شود و قدرت غالبه نفوس مشرکه را از تجاوز منع نماید قسم بنبرایقان که از افق سماء برهان مشرق و لائحتست اگر موحدین راجع شوند و بحبل محکم متین تمسک نمایند عالم از نور کلمه مبارکه لا اله الا هو روشن و منور گردد موحدین بمنظر اکبر متوجه و مشرکین بسقر مقرر خواهند یافت هو المقتدر علی ما یشاء و هو المهیمن القیوم انتهی

- 19 And He said: O Javad! One of the Most Exalted Names hath mentioned thee, and this mention hath proceeded from sincere love. Love layeth waste cities and buildeth countless towns and dwellings. The world is set ablaze by its fire and illumined by its light. With a single manifestation it overturneth the world, and with a single revelation it scattereth the peoples. Power is His power, and might is His might, and this ability hath been bestowed upon him by God. Blessed is the soul that hath been adorned with the ornament of love. But the love that is well-pleasing and remembered in the presence of God - we beseech Him to grant His friends that which beseemeth His bounty and generosity. Verily, He is the All-Bountiful, verily, He is the All-Merciful, verily, He is the All-Knowing, the All-Wise.

19 و فرمودند یا جواد یکی از اسمین اعلیٰ ترا ذکر نمود و این ذکر از محبت صادقه ظاهر حب شهرها ویران نماید و مدن و دیار لایحیی تعمیر فرماید عالم بنارش مشتعل و بنورش منور بیک جلوه عالم را بر هم زند و بیک تجلی امم را پراکنده نماید دست دست اوست و قدرت قدرت او و این توانائی از حق باو عنایت شده طوبی از برای نفسیکه بطراز محبت مزین گشت ولکن محبتیکه عندالله محبوب و مذکور است از حق میطلبیم دوستانش را عطا نماید آنچه را که لایق بخشش و جود اوست انه هو الکریم انه هو الرحیم انه هو العلیم الحکیم انتهی

- 20 O Muhammad Qabil-i-Ha and Sin! Seek confirmation from the Truth, that He may assist thee to make mention and offer praise and render service to His loved ones. Thy mention was made in the presence of the Wronged One. We beseech God to aid thee to achieve that which manifesteth His loving-kindness. The Sun of His generosity hath ever been resplendent and the Ocean of His bounty ever-surgings. Every sincere one hath attained and every truthful one hath reached his goal. We beseech Him to illumine the horizons with the light of unity, that all may abide beneath the shade of the Tree of Hope and act in accordance with that which hath been enjoined in the Book. His grace hath ever been manifest and His loving-kindness evident. Strive ye, that perchance ye may be enabled to perform such deeds whose radiance shall endure eternally in the heaven of actions. He, verily, is powerful over all things. There is none other God but Him, the Mighty, the Praiseworthy.

20 و فرمودند یا محمد قبل حا و سین از حق تأیید طلب نما تا ترا مؤید فرماید بر ذکر و ثنا و خدمت اولیا ذکرت لدی المظلوم مذکور از حق میطلبیم ترا موفق فرماید بر آنچه سبب ظهور و بروز عنایت اوست لازال افتاب جودش مشرق و بحر کرمش موج هر مقبلی فائز گشت و هر صادق بمقصود رسید از او میطلبیم آفاق را بنور اتفاق منور فرماید تا کل در ظل سدره امید ساکن شوند و بما امروا به فی الکتاب عامل گردند لازال فضلش ظاهر و عنایتش مشهود جهد نمائید شاید فائز شوید بعملیکه نورش در سماء اعمال دائم و باقی بماند انه علی کلشی قدیر لا اله الا هو العزیز الحمید انتهی

- 21 Thou didst also make mention of Aqa Muhammad-Rida and Haji Hasan, upon them be the peace of God. After this was presented before the Most Exalted One, the Lord - may our

21 و همچنین ذکر جناب آقا محمد رضا و حاجی حسن علیهما سلام الله را فرموده بودید بعد از عرض

souls be offered up for His sake - spoke thus: O Muhammad-Rida! We have heard thy name and make mention of thee with that which will draw thee nigh unto God, the Lord of the worlds. In this day the loved ones of God, glorified be His majesty, must turn with radiant faces and illumined hearts toward the Most Exalted Horizon, and with utmost humility and supplication beseech the Self-Sufficing Lord for deliverance, that perchance the people of unity may be preserved from the evil of the oppressors. Praise be to the Ancient Lord Who assisted thee and enabled thee to attain unto the blessed Word of Unity. By the life of God! If a soul should, with clear certitude, but once make mention of the blessed word "There is none other God but Him," this is greater in the sight of God than the world and all that is therein.

در مقام اعلیٰ قال المولی ارواحنا فداءه یا محمد رضا
سمعنا اسمک ذکرناک بما یقریبک الی الله ربّ
العالمین امروز باید اولیاء حق جلّ جلاله با وجوه
بیضا و قلوب مقدّسه نورا بافی اعلیٰ توجه نمایند
و بکمال خضوع و ابتهال از غنی متعال فرج طلب
کنند که شاید حزب توحید از شرّ ظالمین محفوظ
مانند حمد کن مالک قدم را که ترا تأیید فرمود
و بکلمه مبارکه توحید فائز نمود لعمرالله اگر
نفسی بیقین مبین یکبار بکلمه مبارکه لا اله الا
هو ذا کر شود عندالله اعظم است از دنیا و آنچه
در اوست انتهی

22 O Hasan! I bear witness unto that which God did testify before the creation of the heavens and earth: that there is none other God but Him. He hath ever been sanctified above all peers and exalted above all comparison. He is the One to Whose singleness all created things testify and to Whose oneness all contingent beings bear witness. Blessed is the soul that hath acknowledged His unity and recognized that which hath flowed from the Pen of God, the Most High, in His perspicuous Book. We beseech God to open unto the hearts of His loved ones the gates of His bounty. He, verily, is the All-Bountiful, the Most Generous.

22 یا حسن اشهد بما شهد الله قبل خلق السموات و
الأرض انه لا اله الا هو لم یزل کان مقدساً عن
الأشباه و منزهاً عن الأمثال هو الذی شهدت
الکائنات بفردانیته و الممکات بوحدانیته طوبی
لنفس اقر بتوحیده و اعترف بما جرى من قلم الله
الأعلى فی کتابه المبین نسل الله ان یفتح علی قلوب
اولیائه ابواب عطائه انه هو الفضال الکریم

23 O Ali! Upon thee be the peace of God, His loving-kindness and His mercy. The Wronged One desireth to make mention at the end of this epistle of him who is named Abbas, who hath acknowledged the Unity of God and recognized that which hath been sent down from the Kingdom of God, the Lord of the worlds. O Abbas! The Wronged One counseleth thee with that whereby the Cause of God, thy Lord, may be exalted, and He beseecheth Him, exalted be He, to assist thee and confirm thee in that which He loveth and is pleased with, and to grant thee every good thing ordained for His loved ones. He, verily, is the All-Bountiful, the Most Generous.

23 یا علی علیک سلام الله و عنایت و رحمته انّ
المظلوم اراد ان یذکر فی آخر الکتاب من سمی
عبّاس الذی اقر بالتوحید و اعترف بما نزل من
ملکوت الله ربّ العالمین یا عبّاس انّ المظلوم
یوصیک بما یرتفع به امر الله ربّک و یسئله تعالی
ان یوفّقک و یؤیّدک علی ما یحبّ و یرضی و
یرزقک کلّ خیر قدر لأولیائه انه هو الفضال
الکریم

24 Say: My God, my God! I beseech Thee by Him Whom Thou hast made the Dawning-Place of Thy commandments and through Whom Thou hast manifested that which was hidden in Thy knowledge and through Whom the breezes of revelation were wafted and Prophethood and Messengership were sealed, to make me to hold fast unto wisdom and utterance and to cling to that which hath been sent down in Thy mighty Book. O Lord! Assist me to serve Thy Cause and Thy loved ones and to make mention of Thy beauteous Name. There is

24 قل الهی الهی اسئلك بالذی جعلته مطلع
اوامرک و به اظهرت ما کان مکنوناً فی علیک
و به انتهت نفحات الوحی و ختمت النبوة و
الرسالة بأن تجعلنی متمسکاً بالحکمة و البیان و
متشبهاً بما نزل فی کتابک العظیم ای ربّ ایدنی
علی خدمة امرک و اولیائک و ذکرک الجمیل لا
اله الا انت المقتدر المهیمن العزیز الحکیم

none other God but Thee, the Omnipotent, the Supreme, the Mighty, the All-Wise.

- 25 Such bounty hath been vouchsafed that every letter among letters doth proclaim "The Sun of Divine Favor hath dawned!" Would that there were tongues to the number of all created atoms, that from time without beginning unto time without end we might render praise for but a single letter of His Book. Yet even then would we surely find ourselves abashed and humbled. Who is able to praise Him as He deserveth to be praised, and who can make mention of Him as He should be mentioned? Every possessor of knowledge hath confessed his powerlessness, and every one endued with insight hath acknowledged his shortcoming. He testifieth that there is no God but Him, in recognition of His oneness, His grandeur and His sovereignty, and in acknowledgment of that which He hath revealed in His Book, the Impregnable, the Mighty. All praise be unto Him, for He is the Lord of all worlds.

- 26 Praise be to God that that Beloved One hath repeatedly been remembered, and this evanescent servant offereth greetings and praise in service to each of His loved ones, and seeketh for all divine confirmation and assistance. Every morn beareth witness and every eve is knowing and aware. At all times hath this servant beseeched from the ocean of God's bounty, for His loved ones, that which in all His worlds would be their companion and intimate friend. In His grace have I been, and am, confident. Verily He is powerful over all things and worthy to answer prayer.

- 27 Peace and praise be upon you all, upon those with you, and upon God's sincere servants. And all praise be to God, the Lord of all worlds.

VUJUDE.169x

25 انتہی عنایت بمقامیست کہ ہر حرفی از حروفات
 بہ قد اشرق نیر العنایۃ ناطق ای کاش بعدد
 ذرات ممکنات لسان میبود و از اول لا اول
 الی آخر لا آخر لہ حمد یک حرف از حروفات
 نگاہش را مینمودیم مع ذلک البتہ باز خود را
 نجمل و منفعل مشاہدہ میکردیم من یقدر ان یشیہ
 حق الثناء و من یقدر ان یدکرہ حق الذکر قد شہد
 کل ذی علم بعجزہ و کل ذی عرفان بقصورہ
 یشہد انہ لا الہ الا هو اقراراً بتوحیدہ و عظمتہ و
 سلطانہ و اعترافاً بما انزلہ فی کتابہ المحکم المتین الحمد
 لہ اذ ہو رب العالمین

26 الحمد لله آنحبيب مکرر بذكر فائز و اینعبد فانی
 خدمت هر یک از اولیا سلام و ثنا عرض
 مینماید و از برای کل توفیق و تأیید میطلبد هر
 اشراقی شاهد و گواه و هر عشیی دانا و آگاه
 لازال اینعبد از بحر جود الهی از برای اولیا
 مسئلت نموده آنچه که در هر عالمی از عوالمش
 رفیق و انیس باشد و از کرمش مطمئن بوده و
 هستم انہ علی کلشیء قدیر و بالاجابة جدير

27 السلام و الثناء علی حضرتکم و علی من معکم و
 علی عباد الله المخلصین و الحمد لله رب العالمین

BLIB_Or15731.069, VUJUD.118x

BH03482

To: Siyyid Mihdi Dahaji

Date: 1303-08-23 [1886-May-27]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 Praise, sanctified from the mentions of the world, befits and is worthy of the Ancient Lord who through His will brought

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد منزّه از اذکار عالم مالک قدم را لایق و
 سزااست کہ بارادہ اش خلق موجود و بیبانش

creation into being and through His utterance made manifest and established the order of the world and the tranquility of nations. And blessings and peace be upon His Prophets and Messengers, and upon their Master and Lord, Muhammad - may God's blessings be upon him and his family and companions through whom was manifested God's Revelation and Power and through whom was exalted God's Word and Sovereignty. May my spirit be a sacrifice for your honor.

نظم عالم و آسایش امم محقق و ثابت و الصلوة
و السلام على انبيائه و رسله و على مولا هم و
سيدهم محمد صلوة الله عليه و على آله و اصحابه
الذين بهم ظهر ظهور الله و اقتداره و علت كلمة
الله و سلطانه روى لحضرتكم الفداء

- 3 Your esteemed letter brought new glad tidings to the spirit and fresh collyrium to the eyes, as it conveyed news of your health and well-being. We praise God for this with praise sanctified beyond the limitations of contingent beings and elevated above the geometry of those in all lands.

3 دستخط على روح را بشارتی بود جدید و بصر
را کحلی بود تازه چه که حامل مژده سلامتی
و صحت آنحضرت بود نحمد الله على ذلك حمداً
مقدساً عن حدود الامکان و منزهاً عن هندسة
من في البلدان

- 4 Regarding what was written about Aqa Siyyid Nasru'llah, upon him be God's peace, and the envelope addressed to him - as commanded, they should act in consultation however they deem advisable. Mention was made of the spiritual friend Aqa Mirza Husayn, upon him be God's peace, favors and bounties. Praise be to God, he too attained mention from his Lord, as the letter was presented before His presence. He said: "God willing, divine confirmations and merciful outpourings shall encompass him and the hand of divine power shall assist him. Verily He has power over all things." End quote. This servant also conveys greetings and praise to him and beseeches from God that which leads to the elevation of station. Similarly I send greetings to Qurratu'l-'Ayn Husayn Effendi, upon him be Baha'u'llah's peace. God willing, may he ever dwell in perfect health under the shadow of God's Name. Peace, praise and glory be upon your honor and upon those with you and those who love you for the sake of God your Lord.

4 اينکه در باره جناب آقا سيد نصرالله عليه سلام
الله و پاکت باسم ايشان مرقوم داشتند حسب
الأمر هر قسم مصلحت دانند با حکم مشورت
عمل نمایند ذکر حبيب روحانی جناب آقا ميرزا
حسين عليه سلام الله و عنايته و الطافه فرموده
بودند الحمد لله ايشانهم فائز شدند بذکر مولی چه
که نامه تلقاء وجه عرض شد فرمودند انشاء الله
تأييدات الهي و فيوضات رحمانی شامل شود و
يد قدرت ربانی معين انه على كل شيء قدير
انتهی این فانیهم خدمت ايشان سلام و ثنا عرض
مینماید و از حق میطلبد آنچه را که سبب و
علت ارتفاع مقامست و همچنین قرّة العین حسین
افندی عليه ۹ ۶۶ [بهاء الله] را سلام میرسانم
انشاء الله لازال در ظل اسم الهی با صحت کامل
ساکن و مستريح باشند السلام و الثناء و البهاء
على حضرتكم و على من معكم و يحبكم لوجه الله
ربكم

- 5 Another submission: Two arrival notices were sent regarding the matter of the ten liras that Aqa Mirza Husayn, upon him be Baha'u'llah's peace, intended to send to Istanbul - they should give them to Aqa Faraj and deliver the other ten liras when possible. God willing, after Nazareth.

5 عرض دیگر دو ورقه وصول ارسال شد در باب
ده لیره وجه که جناب آقا ميرزا حسين عليه
۹ ۶۶ [بهاء الله] اراده فرستادن به استانبول
داشته اند بجناب آقا فرج بدهند و ده لیره دیگر را
عند القدره برسانند آنحضرت هم انشاء الله بعد از
ناصره

- 6 The petitions that were submitted to your honor were sent. As commanded, they should write a response.

6 عرايضیکه خدمت آنحضرت معروض داشته اند
ارسال شد حسب الامر جواب مرقوم دارند

7 The servant 23rd of the month of Sha'ban al-Mu'azzam 1303

خادم في ٢٣ شهر شعبان المعظم سنة ١٣٠٣

BLIB_Or15731.185, BLIB_Or15736.087

BH00912

To: *Siyyid Mihdi Dahaji, in Akka*

Date: 1303-08-24 [1886-May-28]

1 He is God, exalted be His glory, majesty and power!

1 هو الله تعالى شأنه العظمة واقتدار

2 Praise befits and is worthy of that Intended One Who has placed in the letters of His loved ones the effect of the Water of Life, for it quenches thirst and removes weariness. The hand is His hand and the power is His power, glorified be the Creator! And blessings and peace be upon the Leader of all who are on earth, their Sovereign, their Educator, their Teacher and their Guide, and upon His family and companions who conquered the lands in the name of their Lord, the Master of creation.

2 حمد مقصودی را لایق و سزااست که در نامه اولیای خود اثرماء حیوان گذاشته چه که غلیل را بنشانند و کسالت را بردارد دست دست اوست و قدرت قدرت او جل الخالق و الصلوة و السلام علی قائد من علی الأرض و سلطانهم و مربیهم و معلمهم و هادیهم و علی آله و اصحابه الذین یخفرو البلاد باسم ربهم مالک الایجاد

3 And then, may my spirit be a sacrifice for your honor! The letter from your honor along with the accompanying correspondence arrived and attained the honor of being heard by the Master. He said: "O My Name! Upon thee be My peace and loving-kindness." Whatever was sent, this servant present made mention of it. The letter of H and S ibn-i-Qubad (upon him be my glory) which he sent to this servant present was read before His countenance. Verily We heard his call and answered him. We found from his words the fragrance of his love and steadfastness. Blessed are those souls whom the ephemeral affairs of these two days have not deprived of the breezes of revelation nor prevented from the horizon of light. Likewise was seen the letter of Siyyid Farajullah (upon him be my glory) which he sent to that honored one. Praise be to God, they have drunk from the cup of faithfulness. This is from God's grace upon him. Also the letter of Aqa Muhammad Hashim attained the honor of being heard. We beseech God, exalted be He, to inscribe with His Most Exalted Pen for those whose names were present before the Wronged One in the Most Great Prison that which will draw them near unto Him in all His worlds, and to ordain for them what He has ordained for His loved ones and chosen ones, and to assist them with the hosts of the unseen and the visible. Verily He is the All-Powerful, the Omnipotent, the Almighty. A hundred thousand blessings upon those souls who were not deprived by the ephemeral causes of the world

3 و بعد روحی لحضرتکم الفداء دستخط حضرت عالی مع مراسلات مرسله وارد و نزد مولی بشرف اصغا فائز فرمودند یا اسمی علیک سلامی و عنایتی آنچه ارسال نمودند عبد حاضر ذکر نمود نامه جناب حا و سین ابن قباد علیه بهائی که بعد حاضر ارسال داشت تلقاء وجه قرائت نمود انا سمعنا ندائه و اجنباه قد وجدنا من کلماته عرف حبه و استقامته طوبی از برای نفوسیکه شئونات فانیه دوروزه ایشانرا از نفحات وحی محروم نساخت و از افق نور منع نمود و همچنین نامه سید فرج الله علیه بهائی که بآنجناب ارسال داشته مشاهده شد لله الحمد از کأس وفا آشامیده اند ذلک من فضل الله علیه و همچنین نامه آقا محمد هاشم بشرف اصغا فائز نستل الله تعالی ان یکتب من قلبه الاعلی للذین حضرت اسمائهم لدی المظلوم فی السجن الأعظم ما یقرّبهم الیه فی کلّ عالم من عوالمه و یقدّر لهم ما قدر لأولیائه و اصفیائه و ینصرهم یجنود الغیب و الشّهادة انه هو المقتدر القادر القدیر صد هزار طوبی از برای نفوسیکه باسباب فانیه دنیا از ملکوت باقی الهی محروم نمادند اولئک اهل الفردوس الاعلی و اصحاب السفینه الحمراء

from the eternal Kingdom of God. These are the people of the highest Paradise and the companions of the Crimson Ark.

- 4 O My Name! The petition of Haji Ahmad, upon him be My glory, has reached the Most Holy Court. We have heard his remembrance, his praise and his call in the love of God, his Lord and the Lord of the worlds and the Ancient King. We make mention of him and beseech God, blessed and exalted be He, to strengthen him to remain steadfast in His firm and mighty Cause. We have seen what one of the aforementioned Sayyids sent, who was named Ali-Naqi. We have previously made mention of him in such wise that the sincere ones would perceive from it the fragrance of his turning to God and his steadfastness in His Cause. We beseech the Exalted One to ordain for him that which befiteth His generosity and favors. Verily, He is the Compassionate, the Generous.

4 یا اسمی عریضه جناب حاجی احمد علیه بهائی بساحت اقدس فائز سمعنا ذکره و ثنائه و ندائه فی حبّ الله مولاه و مولی العالم و مالک القدم انا ذکرناه و سئلنا الله تبارک و تعالی بأن یؤیّده علی الاستقامه علی امره المبرم المتین و رأینا ما ارسله احد السادات المذكوره لدی الوجه الذی سمی بعینقی انا ذکرناه من قبل بما یجد منه المخلصون عرف اقباله الی الله و استقامته علی امره نسله تعالی ان ینیبی لجوده و الطافه انه هو المشفق الکریم

- 5 Convey greetings from this Wronged One to the friends of God. Today, every soul that hath turned unto Him, his light is manifest before the Throne and his cause is evident. That which is necessary today is steadfastness in the Cause. The barking ones, in accordance with what hath previously flowed from the Supreme Pen, are striving with utmost hypocrisy to lead astray the people of the Covenant. By the life of God! They are in manifest error, wandering blindly in the wilderness of perdition. Their light and understanding have been taken from them in recompense for their deeds. Verily thy Lord is the Executor, the All-Wise.

5 دوستان الهی را از قبل مظلوم تکبیر برسانید امروز هر مقبلی نورش لدی العرش ظاهر و امرش مشهود آنچه الیوم لازمست استقامت بر امر است ناعقین مطابق آنچه از قبل از قلم اعلی جاری شد بکمال نفاق در اضلال اهل میثاق ساعی و جاهدند لعمرالله انهم فی ضلال مبین کورکورانه در هیما ضلالت هائم قد اخذ نورهم و ادراکهم جزاء اعمالهم ان ربک هو المجرى الحکیم

- 6 Two days ago We observed the letter of Ali-Akbar, who hath emigrated and attained, which he sent to thee. They have mentioned a good deed. Blessed is he who remembereth and blessed is he who acteth. Out of grace and for the promulgation of such deeds as are acceptable in the sight of God, two Tablets were sent - one specifically for him who remembered and the other for him who acted. Would that all souls who are firm in the Truth and detached from aught else would hold fast to such lofty and goodly deeds. By the life of God! These deeds are and have ever been the hosts of Truth, and through these hosts the cities of hearts have been and will be conquered. We beseech the Exalted One to aid His loved ones, protect them from the evil of His enemies, and draw them nigh unto Him. Verily, He hath power over all things.

6 دو یوم قبل مکتوب جناب علی اکبر الذی هاجر و فاز که بانجناب ارسال داشت مشاهده شد ذکر عمل خیری نموده اند طوبی للذاکر و طوبی للعامل محض عنایت و انتشار اینگونه اعمال که لدی الله مقبول است دو لوح ارسال شد یکی مخصوص ذاکر و دیگری مخصوص عامل ایکاش جمیع نفوس که بحق متمسکند و از دوش فارغ بامثال این اعمال طیبیه عالیّه تمسک مینمودند لعمرالله این اعمال جنود حق بوده و هستند و باین جنود فتح مداین قلوب شده و میشود نسله تعالی ان ینصر اولیائه و یحفظهم من شر اعدائه و یقرّبهم الیه انه علی کلّشیء قدير

- 7 Those two Tablets were sent; let them be forwarded. Likewise, the letter of Muhammad-Hasan, upon him be My glory, arrived. We read it and make mention of him. We beseech the Exalted One to strengthen him and assist him in that which He loveth and is pleased with. The letter was adorned with the handwriting of him who loveth God and His loved ones, namely

7 آن دو لوح ارسال شد ارسال نمایند و همچنین نامه مرسله محمد حسن علیه بهائی رسید قرأناه و ذکرناه نسله تعالی بأن یؤیّده و یمده علی ما یحبّ و یرضی و مزین بود نامه بخط من احبّ الله و اولیائه یعنی رضا علیه بهاء الله و رحمته و همچنین

Rida, upon him be the glory of God and His mercy. Likewise with the mention of Husayn ibn Hasan from H.R., upon them both be My glory and My loving-kindness. Verily he traversed land and sea until he attained the presence and heard the call of the Wronged One. We have mentioned him and make mention of him, and We beseech God to manifest through him that which shall endure throughout the dominion of the kingdom and the realm. Praise be to God, the Transformer of hearts.

- 8 The letter concluded with mention of Muhammad ibn Marfu', Shaykh Abu-Turab, who attained the presence and drank the wine of reunion from the hands of bounty. We beseech the True One to make him a true heir - heir to wisdom and knowledge, faith and certitude, and steadfastness. We beseech God, exalted be He, to strengthen him through His sovereignty and to ordain for him the best of what lieth in His worlds. Verily, He hath power over all things. The End.

- 9 Praise be to God! All letters sent to your eminence attained the honor of being heard, and each was blessed with sublime and exalted favor. According to your eminence's command, they should send forth and dispatch the replies to the letters, and in each express that which causes hearts to be enkindled with the fire of the love of God. And regarding the mention of his honor AF, his holiness M.H., may the Most Glorious Glory of God rest upon him, which was in your eminence's writing, after submission, the Lord, may our souls be sacrificed for Him, said: "O Mihdi, upon thee be My peace and My favor." His honor Afnan, may the Glory of the All-Merciful rest upon him, is ever present before His countenance, and the effulgent lights of the Sun of bounty have been and are directed towards him. By the life of God! He is indeed beneath an extended shade, an upraised pavilion, and an elevated tree. Praise be to God, he has been and is confirmed, and we beseech from the Truth that His confirmation be his companion, His success his friend, His grace his intimate, and His favor his associate. Beseech from the Truth that He ordain his nearness, that is, in outward appearance. End.

- 10 Last week, His honor AF also sent this servant a writing, and while engaged in preparing a response, news arrived that His honor was intending to proceed to the Holy Place by way of Sidon. Therefore, the submission of the reply was left pending. I beseech and hope from the Truth, exalted be His Glory, that He may confirm and assist him in all matters.

- 11 And regarding the mention of departure, God willing, may they set forth on Saturday in perfect health and well-being, and return. And peace and praise be upon your eminence and

بذكر حسين ابن حسن من ه ر عليهما بهائي و
عنايتي انه قطع البر و البحر الى ان حضر تلقاء
الوجه و سمع نداء المظلوم انا ذكرناه و نذكره و
نسئل الله ان يظهر منه ما لا ينقطع عرفه بدوام
الملک و الملكوت الحمد لله مقلب القلوب و

- 8 ختام آن نامه بذكر محمد ابن مرفوع شيخ ابوتراب
الذي فاز باللقاء و شرب رحيق الوصال من
ايادي العطاء منتهى از حق ميظليم او را وارث
حقيقي فرمايد ارث حكمت و دانائي و ايمان و
ايقان و استقامت و نسئل الله تعالى ان يؤيده
بسلطانه و يقدر له خير ما في عوالمه انه على
كلشيء قدير انتهى

- 9 لله الحمد نامه های مرسله بآنحضرت کل بشرف
اصغا فائز و هریک بعناية بدیعہ منیعہ مرزوق
گشت حسب الامر آنحضرت ارسال فرماید و
جواب نامه ها را بفرستند و در هریک اظهار
نمایند آنچه را که سبب و علت اشتعال قلوب
است بنار محبة الله و ذکر جناب اف حضرت م
ح علیه بهاء الله الأبهی که در دستخط آنحضرت
بود بعد از عرض قال المولى ارواحنا فداء يا
مهدى عليك سلامی و عنايتي جناب افنان عليه
بهاء الرحمن لازال امام وجه حاضرند و اشراقات
انوار آفتاب عنايت بايشان متوجه بوده و هست
لعمري انه في ظل ممدود و خباء منصوب و
سدره مرفوعة لله الحمد مؤيد بوده و هستند و
از حق ميظليم تأييدش انيس و توفيقش رفيق
و فضلش نديم و لطفش مصاحب باشد از حق
بطلبيد قربش را مقدر فرمايد يعني در ظاهر انتهى

- 10 هفته قبل هم باينعبد دستخطي ارسال فرمودند
يعني حضرت اف و حين اشتغال بعرض جواب
خبر رسيد که حضرت ايشان از طريق صيدا
قصد مقام فرموده اند لذا عرض جواب در عهده
توقف ماند از حق جل جلاله سائل و آمل ايشانرا
در جميع امور موفق و مؤيد فرمايد

- 11 و اينکه ذکر حرکت فرمودند در يوم شنبه انشاء الله
بكمال صحت و سلامتی عازم شوند و راجع گردند

upon those who are with you and who love you for the sake of God, the Mighty, the Praiseworthy.

و السّلام و الثّناء علی حضرتکم و علی من معکم و
یحکم لوجه الله العزیز الحمید

BLIB_Or15731.188, BLIB_Or15736.169

BH11764

To: *Ustad Ali Akbar Banna Yazdi*

Date: 1303-08-24 [1886-May-28]

1 In My Name, the One manifest from My most exalted horizon!

1 بِسْمِ الظّاهر من افقِ الأعلی

2 O 'Ali-Akbar! He Who is the Lord of Destiny makes mention of thee from His Most Great Prison and gives thee glad tidings of His grace and bounty. Verily, He is the All-Merciful, the All-Bountiful. Several letters from thee were received and each attained the honor of being heard in the Most Holy Court. Blessed art thou, for the fragrance of the love of God was wafting from every letter. Thou didst make mention of the deed of Qasim - upon him be the Glory of God. Such deeds are acceptable in the sight of God. We testify that his endeavor is appreciated and his deed meritorious. Solely for the sake of propagation, there hath been revealed from the Supreme Pen that which shall encourage those who have turned to God and are unified in His Cause. We beseech God to assist all to perform such deeds as will cause the exaltation of the Word of God.

2 یا علی اکبر یذکرک مالک القدر فی سجنه الأكبر و یدشّرک بفضلہ و عطائہ أنّہ هو المشفقّ الکریم چند مکتوب از آنجناب رسید و هر یک در ساحت اقدس بشرف اصغافاژ طوی لک چه که عرف محبة الله از هر نامه متضوع ذکر عمل جناب قاسم علیه بهائی را نمودی امثال آنعمل لدی الله مقبول نشد انّ سعیه مشکور و عمله مبرور و محض انتشار از قلم اعلی جاری شد آنچه که مقبلین و موحدین را تشویق نماید از حقّ میطلبیم کل را بر اعمالیکه سبب و علت ارتفاع کلمه الله است مؤید دارد

3 O 'Ali-Akbar! A single deed performed for God's sake may give life to many, and remembrance in the path of God is the water of life for the bodies of the chosen ones of God - that is, those souls who are firmly attached to Him and are detached and free from all else. We convey Our greetings to all and bid them to that which conduces to the elevation and enhancement of the Cause of God and human dignity. Blessed is he who was not prevented by the clamor of the deniers and the uproar of the opposers.

3 یا علی قبل اکبر یک عمل لله سبب حیوة جمعی شود و ذکر فی سبیل الله کوثر حیوانست از برای اجساد اولیاء حق یعنی نفوسیکه باو متمسکند و از دوش فارغ و آزاد کل را تکییر میرسانیم و بآنچه سبب علو و سمو امر الله و شأن انسانست امر مینمائیم طوی از برای مقبلیکه غوغاء معرضین و ضوضاء منکرین او را منع ننمود

4 Give thanks unto God, thy Lord. Verily, He hath made mention of thee time and again, and hath revealed for thee that which giveth thee glad tidings of the ocean of His generosity, the heaven of His grace, and the sun of His bounty. Verily, He is powerful over all things. The promised luminous Tablets were previously sent. God willing, all shall attain unto them and drink from the ocean of their meanings. The Glory shining

4 اشکر الله ربّک أنّه ذکرک مرّة بعد مرّة و انزل لک ما یدشّرک ببحر جوده و سماء فضلہ و شمس عطائہ أنّه علی کثیء قدیر الواح منیره موعوده از قبل ارسال شد انشاء الله کل بآن فائز شوند و از بحر معانیش بیاشامند البهاء المشرق من افق سماء رحمتی علیک و علی من معک و علی الدّین

forth from the horizon of the heaven of My mercy be upon thee and upon those with thee, and upon them whom the opposition of the people hath not prevented from turning towards the horizon of God, the Luminous.

ما منعهم اعراض القوم عن الاقبال الى افق الله المنير

TISH.063

BH11768

To: Karbalai Qasim Badkubihi, in Russia

Date: 1303-08-24 [1886-May-28]

1 In My Name that overshadoweth all names

1 بِسْمِ الْمَهِيْمِنِ عَلَى الْأَسْمَاءِ

2 O Qasim! Jinab-i-'Ali-Akbar has made mention of your love, compassion and forgiveness. Since this deed is acceptable in the sight of God, the Most Exalted Pen has desired its promulgation, and this Tablet hath been sent down from the heaven of God's Will that all may read it and cleave unto goodly deeds and praiseworthy conduct. Today, whatsoever deed is manifested from those who are nigh and the believers for the sake of God is effective and influential in the world. Blessed is the soul who, detached from all else, ariseth to do that which God loveth. The fragrance of a good deed hath never ceased, nor shall it ever cease.

2 يا قاسم جناب على اكبر عليه بهائى در مراتب محبت و شفقت و عفو شما ذكرى نمود چون اين عمل لدى الله مقبول قلم اعلى انتشار انرا دوست داشته و اين لوح از سماء مشيت الهى نازل تا كل قرائت نمايند و باعمال طيبه و اخلاق مرضيه تشبث جويند امروز عمليكه از مقررين و موحدين لوجه الله ظاهر شود او در عالم مؤثر و نافذ است طوبى از براى نفسيكه منقطعاً عن الكل على ما يحبه الله قيام نمايد عرف عمل نيك قطع نشده و نخواهد شد

3 We convey Our greetings to the friends in that land—that is, to those souls who are detached from all save God and who are gazing toward the Most Exalted Horizon. We counsel all to observe chastity, trustworthiness, faithfulness, mercy, compassion, generosity, and likewise wisdom. We beseech God, exalted be He, to ordain for thee through His Most Exalted Pen that which He hath destined for His chosen ones. Verily, He is the Lord of creation and the Lord of the throne on high and of the dust beneath.

3 دوستان آن ارض را تكبير ميرسانيم يعنى آن نفوسيكه از ما سوى الله فارغند و بافق اعلى ناظر كل را وصيت مينمايم بعفت و امانت و وفا و رحمت و شفقت و عطا و همچنين بحكمت نسل الله تعالى بأن يكتب لك من قلبه الاعلى ما قدره للأصفياء انه مولى الورى و رب العرش والثرى

4 At the end of this Tablet, We counsel all to aid the Cause of God through wisdom and utterance. Verily, He is the Almighty, the Help in Peril. Glory be upon thee and upon those who have attained unto deeds in accordance with what God hath revealed in His perspicuous Book. We beseech Him, exalted be He, to ordain for thee the reward of attaining His presence, of

4 در آخر لوح وصيت مينمائيم كل را بنصرت حق بحكمت و بيان انه هو المقتدر المستعان البهاء عليك و على الذين فازوا بالعمل بما انزله الله فى كتابه المبين و نسله تعالى بأن يكتب لك اجر لقاءه و القيام لدى بابه و ذكره و ثنائه بين عباده انه على كل شىء قدير

TISH.396

standing before His gate, and of mentioning and praising Him
amongst His servants. Verily, He is powerful over all things.

Study guide to this volume

Written during the autumn and winter of 1885–1886 from His prison-house at Bahjí in ‘*Akká*, these tablets find Baha’u’llah at once grieving over the persistent blindness of His contemporaries and inwardly serene in the certainty of His Cause. The dominant text is BH00009, a vast composite Tablet addressed to the Iranian community through the hand of a trusted correspondent — part pastoral letter, part anthology — that surveys the community’s struggles with Azali agitation, Shi‘i opposition, the challenge of teaching wisely, and even the emerging power of the newspaper press. Around it cluster tablets that read the rise and fall of Islam as a parable for the present hour, articulate the paradox of inward certainty and outward restraint, and insist that goodly deeds and praiseworthy character are the true armies of God. Together they form a volume in which the late-period urgency of Baha’u’llah’s ministry is felt at its most concentrated: the Cause is alive and expanding, but the human temptation persists to cling to inherited names rather than press on toward the ocean of meanings those names only point toward.

Crossing the River of Names: Recognition and the Idolatry of Titles

Key Passages

Today the rustling of the Divine Lote-Tree is raised aloft, and the Sun of Utterance is dawning and manifest from the horizon of the heaven of inner meanings... the world is cold and listless, nay, dead. There is no ear to hear and no eye to see, save for the few whom the veils of names and the coverings of allusions and words did not debar. They have forsaken all else but Him and clung to Him, they have heard the Call and drunk the choice wine, and have arisen to promote the Cause with such arising as hath caused the hearts of the transgressors to be troubled and the feet of the ungodly to quake. — BH00009

Until they pass beyond the gulf of names, they shall not attain to the ocean of inner meanings. The people of former times throughout ages and centuries were worshippers of vain imaginings, yet counted themselves among the people of unity. They were the most lost among the peoples of the world, yet deemed themselves the most exalted and learned. On the Day of Revelation, the loss of those people became clear and evident to all, for both the learned and the ignorant committed that which no other people had ever perpetrated. — BH00440

O Varqa! Ponder the lack of understanding among the deluded souls of the Bayan. Although the veils were rent asunder and they witnessed with their outward eyes the

suspicions, delusions, infidelity, dissension, tyranny and oppression of the former people, they are now again occupied in organizing another Shi'ih sect, desiring to make a people Shi'ih. Indeed, vain imaginings and names have deprived mankind from the ocean of inner meanings and rendered them bereft of true unity. In truth, in one sense names are as idols, as hath been and is still being witnessed. — BH00009

Context for Study

The central spiritual diagnosis of this volume is encapsulated in BH00440's image of the "gulf of names": an entire community can orbit the forms, titles, and institutional structures of a revelation without ever arriving at the living reality those forms were meant to convey. Baha'u'llah traces the pattern first in the Shi'i community, which awaited the Qa'im for more than a millennium yet denied Him when He appeared, and then in the Bayani community, which, having witnessed this failure with its own eyes, is already replicating it — organizing itself around titles such as "Mirror," "Successor," and "Deputy" rather than turning toward the living Manifestation. The idol is not a statue; it is a habit of sectarian allegiance mistaken for faith. This diagnosis resonates with Paul's warning in 1 Corinthians 1 against factions that cry "I belong to Apollos" or "I belong to Cephas," with the Buddhist parable of the raft — the teaching that doctrine is a vehicle for crossing, not a shore to inhabit — and with the Platonic critique of those who mistake the shadows on the cave wall for the realities casting them. What distinguishes Baha'u'llah's account is its historical specificity and its urgency: the failure He diagnoses is neither abstract nor ancient but is being enacted in real communities, by named individuals, in the very months in which He writes. The later Baha'i principle of independent investigation of truth is precisely the antidote to this form of spiritual failure: it insists that every soul must press beyond the inherited name toward the living ocean, and that no title, however venerable, substitutes for that crossing.

Questions for Reflection

1. What distinguishes a legitimate institutional name — such as "House of Justice" or "Center of the Covenant" — from the kind of attachment to names that Baha'u'llah diagnoses here? What keeps a named institution from becoming an idol?
2. Compare the "gulf of names" with Paul's warning against sectarian allegiance in 1 Corinthians 1:10–15 and with the Buddhist "raft" simile in the *Majjhima Nikāya*. What do all three traditions identify as the fundamental spiritual error, and where do they differ in their prescriptions?
3. Baha'u'llah observes that the Shi'a waited for the Qa'im for more than twelve hundred years, yet denied Him when He appeared. What psychological and social dynamics — investment in the community of waiting, fear of doctrinal disruption, deference to learned authorities — make such non-recognition not only possible but common?
4. How does the Baha'i principle of the independent investigation of truth serve as a structural antidote to the pattern diagnosed here? What disciplines of mind and soul does that principle require?
5. The opening of BH00009 describes the "few" who escaped the veils of names as those who "forsook all else" and "clung" to God. What does this language of renunciation imply about the cost of genuine recognition?

6. Compare Baha'u'llah's diagnosis of religious name-idolatry with Marxist ideology critique and Plato's allegory of the cave. What do these secular accounts illuminate about the mechanism of collective blindness, and what do they omit that Baha'u'llah supplies?

Inwardly a Surging Ocean: Wisdom, Concealment, and Heroic Patience

Key Passages

Praise and thanksgiving befit the people of God in a station where they are inwardly like a surging ocean, yet outwardly, in accordance with the wisdom they are bidden to observe, are calm and patient. They have crossed the river of names and reached the shore of the ocean of inner meanings. Detached from the world, they have turned to the horizon of the Most Great Name. The veils of the world have not obscured them, nor have the clouds of the nations held them back from what God hath willed. They are the dawning-places of the reformation of the world and the manifestations of the wisdom of the Lord of Eternity. — BH00037

We have arisen to manifest the Cause before the faces of men in such wise that neither the clamor of the wicked, nor chains and fetters, nor the prison of 'Akká could deter Us. To this testifieth He with Whom is the perspicuous Book. O party of God! Beware lest the doubts of the people of the Bayan debar you even as the doubts of the people of the Furqan debarred them when the All-Merciful came with great sovereignty. — BH00037

Most of the writings of the Supreme Pen that were in the introduction of Ta fell into the hands of the adversaries. Whoever they seized had books, scriptures and tablets with them. That beloved of the people of God must inform all so that they may exert mighty efforts to preserve and protect the Tablets and writings, and exercise the utmost care in this regard. Blessed is the land wherein the fragrance of the Supreme Pen's movement is diffused. The preservation of these mighty, impregnable and blessed Tablets is most necessary and is beloved before God, lest their pages and lines should not remain in their original form. — BH00009

Context for Study

BH00037 addresses a situation of acute communal danger: after a series of martyrdoms, Baha'u'llah had instructed believers to practice *hikmat* — practical wisdom — and in some conditions to refrain even from openly confessing their faith. The Tablet neither celebrates nor apologizes for this policy; it situates it within a larger spiritual vision. The community that can be “inwardly a surging ocean” while remaining “outwardly calm and patient” has achieved something remarkable: it has internalized the Cause so deeply that no external constraint can extinguish its inner fire. The paradox is not quietism; it is the most demanding form of spiritual endurance. Christian theology recognizes something analogous in the doctrine of kenosis — Christ's self-emptying is not a diminishment of divine power but its most complete expression. Sufi tradition speaks of *kitmān al-sirr*, the concealment of the secret that marks the advanced state of the mystic. The

Buddhist bodhisattva likewise restrains the full disclosure of liberating teaching until conditions are ripe for it. What makes Baha'u'llah's formulation distinctive is its grounding in historical reality and communal responsibility: the restraint is not spiritual theater but a calculated protection of lives, and it is accompanied by urgent concern for the physical preservation of the sacred writings. The tablets that survive adversarial seizure are the inheritance of future generations; to protect a manuscript is to serve the community of the twenty-fifth century as directly as one serves the community of 1886.

Questions for Reflection

1. What is the moral boundary between prudent concealment for the protection of lives and the kind of cowardly silence that betrays truth? How does BH00037 draw this line, and what criteria does it suggest?
2. Compare “inwardly a surging ocean, outwardly calm” with Paul’s “power made perfect in weakness” (2 Corinthians 12:9), with the Sufi concept of the hidden saint (*rijal al-ghayb*), and with Gandhi’s account of *satyagraha* as the union of inward resolve and outward nonviolence. What do these traditions share in their understanding of restrained power?
3. BH00037 links the capacity to practice wisdom to having “crossed the river of names” — achieved genuine inner detachment. What is the connection between spiritual maturity and the ability to sustain patient restraint without losing inward fire?
4. Why does Baha'u'llah treat the preservation of His own writings as a matter of spiritual urgency? What does this concern reveal about His understanding of how the Cause would survive and grow after His passing?
5. Baha'u'llah writes from prison yet proclaims with an authority that no confinement can silence. How does His own conduct embody the paradox of “inwardly a surging ocean” that He articulates for His community?

What Happened to That Power? Sacred History as a Mirror

Key Passages

Through the grace and favor of the Chosen One, these places and regions were adorned with the traces of the blessed word “all things are captive in the grasp of His might.” The darkened, barren lands were illumined by the lights of the Sun of Bathá and made fruitful... In every moment, God’s favor would arrive and victory would be granted, until hearts changed and grew dark. Gradually justice became veiled and tyranny appeared and became established in its place. Fairness was concealed behind clouds and oppression became manifest and evident in its stead. These matters became the cause and reason for the supreme abasement... I swear by the Sun of utterance of the All-Merciful that if time continues in this manner, soon the lamp of guidance will be extinguished and the torch of error will be raised and visible in every place.— BH00763

The first banner in the world was the banner of Islam, and the first standard was the standard of that party. They bore for the sake of God that which none other than them

bore, and they strove in such wise as astonished all who were in the world, until the banner of “There is none other God but Him” was raised to the most exalted station. From their might, the limbs of various parties trembled, and through the power of those souls the pavilion of glory was raised up and the Euphrates of wealth flowed. What happened to that power, and where did that might go, and in what corner has that authority hidden, and by what has that majesty been prevented? By God’s life! The heedlessness of the people of unity became the cause of strength for the people of misbelief.

— BH00776

Context for Study

Two tablets in this volume — BH00763 and BH00776 — engage in what might be called Baha’u’llah’s philosophy of religious history: the attempt to explain, from the perspective of a new revelation, why earlier dispensations lost their civilizational power. The diagnosis is consistently moral and spiritual rather than political or military. Early Islam, Baha’u’llah declares, achieved something extraordinary — it illumined barren lands, raised the banner of divine unity to the highest station, and astonished all parties with its spiritual force. What destroyed this power was not external conquest but internal spiritual failure: “hearts changed and grew dark,” justice gave way to tyranny, and the heedlessness of those who should have been the community’s spiritual axis became the structural cause of decline. The social theorist Ibn Khaldun, writing five centuries earlier, analyzed the same pattern in terms of *‘asabiyya* — group solidarity that rises, peaks, and dissipates; Giambattista Vico and Arnold Toynbee would later develop comparable cyclical theories. What distinguishes Baha’u’llah’s account is its insistence that decline is a moral choice, not a sociological inevitability — and that it is being written, at the moment of composition, as both warning and prophecy for the community now being formed. The Baha’i institution of the Covenant, whose development accelerates in precisely these years, is Baha’u’llah’s structural response: the divine arrangement by which the fire of recognition is kept alive across generational transitions, resisting the dissipation that destroyed the communities of the past.

Questions for Reflection

1. Baha’u’llah attributes the fall of Islamic civilization to internal heedlessness rather than external conquest. How does this moral reading compare with Ibn Khaldun’s sociological theory of *‘asabiyya* and with Toynbee’s account of civilizational breakdown through the failure of creative response?
2. “The heedlessness of the people of unity became the cause of strength for the people of misbelief.” What does this claim imply about the relationship between the spiritual vitality of a religious community and its social and civilizational power?
3. Compare BH00763’s account of how justice gave way to tyranny in Islamic history with the Hebrew prophetic tradition — Amos, Isaiah, Micah — which repeatedly warned that injustice within the covenantal community would lead to its ruin. What shared logic underlies these readings of religious history?
4. Baha’u’llah writes this retrospective on Islam while simultaneously warning the Baha’i community against repeating the pattern. What institutional structures did He establish in this period and subsequently to guard against the decline He diagnoses?

5. Why does the analysis focus on the heedlessness of the community's majority rather than celebrating the founding generation's heroism? What understanding of what sustains a divine civilization does this emphasis reflect?

Adorn Your Temples: Deeds, Character, and the Living Community

Key Passages

We beseech the True One, exalted be His glory, for the sanctification and purification of all. Today, goodly deeds and praiseworthy character are God's hosts on earth, and through these hosts the Truth has granted and continues to grant victory. — BH00009

O people of Baha! Adorn your temples with the ornament of deeds and character, that the horizons may be illumined thereby. This is a word We revealed in another Tablet and have reminded you of it in this Clear Book. Hearken unto My call from the direction of My prison. Verily, there is no God but Me, the Mighty, the Powerful. — BH00009

O peoples of the earth! Ye are the drops of one ocean and the leaves of one tree. Abandon discord and dissension, and hold fast unto unity and harmony. This is what ye have been commanded by God, the Lord of the Day of Meeting. — BH00009

Context for Study

Running through BH00009 like a sustained argument is the conviction that the primary means of advancing the Cause in this period of persecution is the moral transformation of individual believers and the cultivation of communal unity, rather than theological polemic or outward proselytization. The “hosts” of God are not armies or arguments but “goodly deeds and praiseworthy character” — a formulation that redefines spiritual power in entirely ethical terms. The image of the “temple” adorned with deeds resonates with Paul's teaching that the believer's body is a temple of the Holy Spirit (1 Corinthians 6:19) and with the Confucian conviction, elaborated in the *Great Learning*, that self-cultivation is the indispensable root of family harmony, just governance, and eventual world peace. The declaration that humanity forms “one ocean” and “one tree” — among the most widely cited of Baha'u'llah's utterances — appears here as a direct pastoral response to the sectarian fragmentations He diagnoses elsewhere in the same Tablet: the Shi'a organizing another faction, the Bayani community splintering around titles. The remedy for factionalism is achieved not primarily through doctrinal argument but through the transformative power of unified, morally excellent lives. BH00009's texture of personal address — naming individual believers, conveying specific words of encouragement, acknowledging their individual struggles — shows that this universal vision is built from the intimacy of particular pastoral relationships. The social teaching of this period anticipates what would become a central Baha'i conviction: that the transformation of civilization proceeds from, and cannot precede, the transformation of persons.

Questions for Reflection

1. What is the relationship between inward spiritual transformation and outward social service in this volume? Does Baha'u'llah allow either to substitute for the other, or does He insist on their necessary unity?
2. Baha'u'llah describes deeds and character as "God's hosts on earth." Compare this with Paul's "armor of God" in Ephesians 6:10–17, with the Confucian *junzi* (exemplary person) as the pivot of social order, and with Gandhi's understanding of *satyagraha* as moral rather than coercive force. What do these traditions agree about the nature of transformative power?
3. The declaration that all humanity forms "one ocean and one tree" appears in the same Tablet as fierce criticism of the Bayani and Shi'i factions. Is this a contradiction, or does the universalist affirmation illuminate the specific criticism? How does Baha'u'llah hold solidarity and moral discernment together?
4. BH00009's instruction that teaching must be carried out "with wisdom and through deeds and character" raises a practical question: when, if ever, is direct proclamation of belief appropriate? What principles does the Tablet suggest for discerning the right mode and moment?
5. The volume repeatedly names individual believers and conveys tailored words of encouragement to each. What does this mode of personal pastoral attention reveal about Baha'u'llah's understanding of how community is built?

The Press, Verification, and the Epistemic Duties of Discourse

Key Passages

O Majid! The world hath been seized by vain imaginings, and the means of conflict and corruption are evident from every direction. In this century the newspapers have gained prominence, and their proprietors consider them the cause of the world's prosperity, the education of nations, and the progress, refinement, knowledge and awareness of the servants. In truth, they are means of gathering and dispersing... Yet it is regrettable that some newspapers publish fabricated reports without investigation. Whatever anyone may say, they say, and whatever anyone may write, they write. Thus do the dawning-places of vain imaginings spread their fancies through newspapers. —
BH00009

Verily newspapers sometimes traverse the earth, and at times soar on the wings of news, and sometimes change their name and become like electric currents from which spread tidings, news and traces... I beseech God to aid all to act according to His exalted Word: "Believe not every speaker, nor be assured by every arrival." Repeatedly from every quarter some souls have desired that an account be written and sent for publication in books and newspapers. This was not accepted; until now no word has been given. The command is in His hand. — BH00009

Context for Study

Among the most historically arresting passages in the volume is BH00009's treatment of the newspaper press — a remarkable excursus embedded in a pastoral letter of 1885–86. Baha'u'llah acknowledges the newspaper's genuine potential to educate nations and serve as an instrument of progress while diagnosing its structural vulnerability: the publication of unverified fabrications, driven by the appetite for novelty and the absence of investigative discipline. The metaphor He employs — newspapers becoming “like electric currents” — is striking in an era when the telegraph was already transforming the speed of information transmission across continents, collapsing the interval between event and report. The Qur'anic principle He cites as the corrective, “Believe not every speaker, nor be assured by every arrival,” grounds what might seem a pragmatic concern in a deeper epistemic and spiritual framework: truthfulness in communication is not merely a social virtue but a spiritual obligation, and the failure to verify before publication is participation in the multiplication of “vain imaginings.” The ethical stance Baha'u'llah adopts with regard to His own story is itself instructive: He declined repeated requests that an authorized account of His life and claims be submitted to newspapers. This restraint is a form of teaching — the discipline of truthful utterance includes the discipline of restraint from premature or unverified publication. Journalism ethics theorists from John Stuart Mill to contemporary advocates of slow journalism have wrestled with the same structural tension between the speed demanded by news markets and the care required for truth; Baha'u'llah's contribution is to locate that tension within a theology of speech as a sacred act.

Questions for Reflection

1. Baha'u'llah simultaneously affirms the educational potential of newspapers and diagnoses their tendency toward fabrication. What structural pressures produce this tendency in the nineteenth-century press — and in social media platforms today?
2. The Qur'anic principle “Believe not every speaker, nor be assured by every arrival” is invoked as the standard for evaluating information. What epistemic virtues does this injunction require, and how do they compare with what contemporary media-literacy educators teach?
3. Baha'u'llah refused to authorize an account of His life and claims for publication in newspapers. What does this restraint reveal about His understanding of the relationship between a divine cause and the dynamics of public opinion?
4. Compare the concern with truthful reporting in this passage with the Hebrew prophetic condemnation of “lying tongues” and false testimony (Isaiah 59:3–4; Proverbs 6:16–19), with Kant's categorical prohibition on lying, and with Buddhism's precept of *samma vācā* (right speech). What shared principle underlies these diverse formulations?
5. How might a Baha'i community in the twenty-first century apply the principles articulated in this passage to its own engagement with digital media — both as a consumer and as a producer of information?

A Guiding Question for the Whole Volume

The dominant image of this volume is the ocean: the ocean of inner meanings that lies beyond the river of names, the ocean of utterance that pours from Baha'u'llah's Pen despite the world's heedlessness, the ocean of which all human beings — regardless of sect, nation, or station — are declared to be individual drops. The tablets gathered here find Baha'u'llah simultaneously diagnosing the failure of recognition in communities ancient and contemporary, articulating the wisdom needed to survive persecution without extinguishing the inner fire, reading Islamic history as a mirror in which the nascent Baha'i community may see its own possible future, calling believers into the moral transformation that is the only genuine “host” capable of advancing a divine cause, and reflecting — with startling prescience — on the epistemic responsibilities that attend an age of accelerating mass communication. The volume presents these not as separate concerns but as facets of a single question.

A guiding question for the whole volume might therefore be: **What does a community of faith require — in terms of spiritual vitality, institutional wisdom, moral character, and epistemic discipline — to sustain the fire of its founding generation across centuries, so that the ocean it was given access to does not, through heedlessness and the idolatry of inherited names, recede again into the desert of forms?**